

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.

THE YOGA APHORISMS

OF

PATANJALI.

Translated from the original Sanskrit.

(Reprinted from the *Saddarshana—Chintanika*)

10. Those are subtle affections of the heart which can be removed by the entertaining of contrary affections.

When the spirit wills it ignorance, the fountain-head of all life, comes into existence. According to the Yoga philosophy both the spirit and the noumenon are eternal. From the noumenon, consisting of the qualities of light, darkness and foulness, proceeds the subtle body (Chitta) or the heart. All the affections, produced by the influences in this life and in other lives, cling in a subtle way to the heart. These affections, being so many forms of painful activity (*Klesha*), constantly exercise it. From the power of these affections proceed life and death. The good acts, done in the former life, produce happiness in this life. The bad acts, done in a previous state, produce sorrow here. Thus a variety of sufferings follow the spirit. All the acts, done in

this life and in former lives, must be lived out. An act does not become extinct unless its consequences are suffered. We can prevent the consequences of those acts which are yet to be done, and we can adopt measures for doing this. Thus acts are of two kinds—some existing in the form of affections, and others that we actually do. The former may be prevented thus: a contrary affection should be entertained by the heart, whenever it is swayed by a particular affection. This particular affection is then immediately overcome. This is the sense of the aphorism. The affections of the heart are consequences of the deeds previously done. Desire, aversion, and love of life are subtle affections. To overcome them affections contrary to them should be entertained by the heart. How can this be done? When the heart is swayed by hatred, love, which is the contrary affection, should be persistently thought of. To produce love, sympathy, joy, and disregard in the heart by constant reflection is the first duty the Yoga system inculcates. The Buddhists also attach special importance to this. The Buddhistic work called *Abhidharmartha Sangraha* characterizes these four as *Appamanna*.

11. The activity of these affections can be destroyed by contemplation.

Affections—the consequences of deeds done in previous lives—cling to the heart. These affections are of two kinds: subtle and gross. The subtle are those from which individualization, desire, aversion, and love of life proceed. The gross are those by which the heart or Chitta assumes the form of external objects, to which it clings. On account of these gross affections the heart is engrossed by external objects and by worldliness. This is the external activity of the heart: this is gross. Its internal activity is subtle. To prevent its gross activity there is only one remedy. It is this: sitting in a

particular posture one should practice contemplation, and concentrate the activities of the heart on one object. By this means the tendency of the heart to externalize is checked. The way to check its internal activity or its subtle affections is to reflect upon its contrary affections.

12. All the sorrow, to be experienced in this life and in other lives, proceeds from the subtle affections.

In this and other lives the human spirit has to suffer the consequences—consisting of pleasure and pain—of good and bad deeds previously done. The cause of this is—the tendency to individualization. Desire, aversion, and love of life cling to the heart, through which the human spirit acts. What is the cause of this? The heart is ruled by subtle affections: these produce the tendency to individualization and other affections which constitute the internal activity of the heart. The subtle affections are called in the Yoga system *Karmashaya*, because the Yoga holds that the human spirit cannot be delivered from worldliness so long as any act done at any time clings to it. The human spirit is influenced by all the acts done in this and other lives. The influence of these acts clings to the heart in the form of subtle affections. Acts are not material: they consist of a mere influence. The Jains, on the contrary, believe that all acts are material, because they are the qualities of material objects. The Buddhists believe that *Karma* or activity has an ideal existence, and therefore is not material. The proposition is advanced in this aphorism that some activity, clinging to the heart in the form of a subtle affection, is the cause of all sorrow and suffering which the human spirit experiences in this life.

13. The cause existing, birth, life, and sufferings result—the consequences of that original activity.

Various acts are done in this and other lives—acts

which materially influence the heart; and this influence produces in it affections which have been already characterized as subtle or as the seat of activity. From these subtle affections proceed birth, which is inseparable from death; and life, which is inseparable from all sufferings.

14. Those sufferings produce either pleasure or pain, according as they are the consequences of good or bad deeds.

It will be perceived by the reader that the Yoga philosophy characterizes pleasure and pain, happiness and sorrow, as suffering. There is birth, there is life, there are all the sufferings or experiences. Some experiences are enjoyments, because they produce pleasure; others are sufferings, because they produce pain. Pleasure and pain, happiness and sorrow, are the fruits of acts already done. A good deed produces pleasure; and an evil deed produces pain—these deeds being done in previous lives. The fruit of good deeds done in previous lives is pleasure in this life: the fruit of evil deeds is pain in this life. Thus deeds are of two kinds—righteous and sinful. The tendency to sinful or righteous activity abides in the heart in the form of a subtle affection; and such a subtle affection is called the seat of all activity, which is connected as cause and effect with all enjoyments and sufferings. Thus pleasure and pain are connected with our experiences.

15. A philosopher knows that all experience is ultimately suffering; because that which has past, and that which is to come, produce mere pain; and this, because the activity of the heart is counteracted.

This appears to be a difficult aphorism, and therefore calls for a special explanation. That which produces fruit in the future is *Parinama*; that which is suffered at the present moment is *Tapa*; that which has been experienced in the past time is *Sanskara*. The qualities of light, darkness, and foulness constantly abide in the

heart, and influence the spirit. Whatever counteracts these qualities, which constitute the heart, is called Guna-vritti-virodha. The cause of the sufferings of the human spirit is thus explained: the heart is influenced by all that has been previously done. This influence is a power which has modified the heart—a power which constantly causes pain to it. All our sufferings are the consequences of the influence, good or evil, exerted upon the heart by the deeds already done; and from these deeds and influences sorrow is inseparable. Thus the consequence of all previous deeds is sorrow: all that the heart now experiences is likewise sorrow. It is well known that the fruit of all future deeds will be sorrow. Thus much sorrow and but little happiness fall to the lot of man. How is this? Man is constantly conscious of himself: he knows that he is. Such a feeling is individualization or consciousness of individual life. From this consciousness a three-fold experience results. First, the heart perceives internal objects and knows them: this knowledge produces sorrow. The ordinary man seeks knowledge of various kinds, and therefore constantly experiences sorrow. The philosopher, on the contrary, is conversant with deep spirituality, and therefore knows no sorrow. Secondly, experiences, consisting of feelings, such as desire and aversion, result invariably in sorrow. Man constantly feels, and is constantly miserable. The philosopher, on the contrary, is free from all desire and all affection. Thirdly, sleep, appeasing of hunger, and all diversions, result in sorrow. No matter what dainties one may eat he is never satisfied. One can never be idle enough; one can never divert himself enough: thus the heart is never satisfied. It always experiences a want, and is therefore miserable. As before stated, the noumenon is of two kinds,—latent and manifest. The latent consists of the qualities of light, darkness and foulness in a condition of

equilibrium. When this equilibrium is the least disturbed, the noumenon becomes manifest. How the Chitta or individual heart is produced from the manifest noumenon has been explained. Intellect, individuality, senses of knowledge, and of activity, and all the subtle elements—these are the varied forms of the heart, according as the quality of light, darkness or foulness predominates and influences the heart. When the quality of light predominates the heart is illuminated. If, however, the quality of foulness or that of darkness, overcoming the quality of light abides in the heart,—then the heart is shrouded in darkness. It is evident that under these circumstances there is nothing but sorrow. Again, when the quality of darkness predominates in the heart, sorrow necessarily results. The quality of foulness leads the heart to externalize and to manifest itself in deeds—deeds which invariably produce misery; because actual deeds never correspond to the intention of the heart. Physical, psychical, and supernatural obstacles abound; and thus the quality which predominates in the heart is counteracted. Thus those who are engrossed by worldliness experience nothing but misery.

16. The misery of the future is to be removed.

The human mind feels misery according as it has previously performed deeds and according as it is acted upon. The influence of every deed is annihilated by suffering its consequences. The misery of the future may be avoided. What is already done is consumed by suffering its consequences. What is being done, is being consumed. The consequences of future deeds are yet to be suffered; or the deeds being already done their consequences will come in other lives. The important question is: how can these consequences be prevented?

17. The connection of the heart and spirit is the

cause of future misery.

On account of its past deeds the spirit is connected with the heart or subtle body. So long as this connection exists, misery will be experienced. As soon as this connection is broken misery ceases, and deliverance is accomplished. Misery comes on account of the connection of the spirit with the subtle body: the cause of this connection is ignorance.

18. The objective, consisting of the three qualities and of the elements, and of the senses, exists for the purpose of suffering and deliverance.

The term *Drishya* is used in the aphorism. It means that which is to be seen, *i. e.* all the objective. It is the subtle body, the heart. In it material objects and qualities are reflected. The three qualities mentioned are those of light, foulness and darkness. Such is the nature of the heart that it seeks either illumination, activity, or inactivity. Again, the whole universe is engrossed by the qualities of light, foulness and darkness; because everything, having proceeded from the noumenon, necessarily partakes of these three qualities. Again, elements are of two kinds—gross and subtle. The earth, water, light, air and æther are gross elements: smell, taste, form, touch, and sound are subtle elements. The human heart assumes the form of the elements as it perceives them. Again, the five senses and the five organs of external activity have their seat in the heart. Hence, in one sense the whole universe and the heart are identical. Accordingly the manifest noumenon is the heart itself. Hence through the medium of the heart the spirit has its experiences, and through it likewise the spirit accomplishes its deliverance. The cause of the bondage of the spirit is its connection with the heart; the cause of this connection is ignorance, and the cause of this ignorance is previous activity. When this previous activity is annihilated,

and when all tendency to any more activity is checked, the connection of the spirit with the heart ceases. Then the spirit is delivered. The Jains also believe that the cause of the bondage of the spirit is activity. This activity sometimes simply attaches to the spirit; sometimes it stains the spirit; sometimes it is incorporated with the spirit. From this activity the spirit is delivered by means of austerity or asceticism, which gradually destroys the activity connected with the spirit. This the Jains characterize as *Nirjarana* or the wearing away of activity (Karma). Sometimes care is taken to prevent all activity from influencing the spirit. This they call *Sanvara* or prevention. The Buddhists believe that there is no such thing as the spirit,—that activity (Karma) alone exists. In the course of different lives this activity produces five combinations: sensation, perception, consciousness, the operations or faculties, and form. As soon as all tendency to external activity is annihilated, these five combinations cease to be developed, and when this happens *Nirvana* is accomplished.

19. The localized, the unlocalized, the abstract, and the universalized are the four conditions.

The word *Guna-parva* is used. It literally means the joints of qualities; here it really signifies a condition or a development. The *Satvaguna* illumines the subtle body. Hence the condition of knowledge is named the quality of light. That which leads the heart into external activity, or the quality of externalization, is named *Rajoguna*. This externalization includes the conditions of pleasure, pain, desire, aversion, and of all volitions. That which prevents the heart from being illumined, or from exerting its activity, is the quality of darkness. Why are these three called qualities? That, which being subordinate, depends upon its principal and exists in it, is a quality. In this case the spirit is the principal: the chitta or heart derives all its power

from it. Hence this power is called quality. It is exerted or conditioned in four ways. When the heart assumes the form of gross elements, or of the senses of knowledge, or of the organs of activity, its condition is termed localized (*Vishesa*); when the heart assumes the form of the subtle elements or of its own inner powers, its condition is called unlocalized (*avishesa*); when the heart assumes the form of its reasoning power its condition is styled abstract or generalizing (*linga*); when the heart identifies itself with the non-manifest noumenon it is universalized (*alingamatra*). In this aphorism everything, phenomenal and noumenal, is considered from the stand-point of the heart; because the heart has experiences so long as it is connected with the spirit. The moment this connection ends, all its experiences cease. The heart then, it is plain, is the manifest noumenon. All these four conditions of the heart are material. When the three qualities are in a state of equilibrium they constitute a semi-material existence called non-manifest noumenon (*avyakta-Prakriti*). The constituent elements of this *avyakta-Prakriti* are the three qualities. When the equilibrium is disturbed the noumenon becomes manifest. The four conditions show the nature of the manifest noumenon. When the quality of light preponderates in the noumenon, the determining faculty is developed. Individualization is of two kinds—bright and dark. The quality of foulness is in individualization or self-consciousness. By the quality of foulness bright or dark modifications of self-consciousness are developed. This quality is called in because mere intellectual light, or mere stupidity or intellectual stagnation, are incapable of doing anything. Bright or dark self-consciousness is developed from the determining faculty. According to the Sankhya system the determining faculty has various appellations, viz: *Mahan*, *asuri*, *mati*, *khyati*, *jnana*, and *prajna*. Self-

consciousness is likewise variously named, viz.: *bhūtadi*, *vaikṛita*, *taijasa*, and *abhimāna*. From self consciousness are developed the five senses of perception, five organs of external activity, and the mind; and from it also the five subtle elements proceed. From these five subtle elements five gross elements are procured. In the Sanskrit aphorism the gross elements are called *viśeṣa*, the subtle *aviśeṣa*; the five senses of perception, the five organs of external activity, and the mind, are termed *lingamātra*; and the latent noumenon is named *alinga*. Determining is the function of *Buddhi* or intellect. The mind co-operates with the senses of perception or the organs of activity, i. e. it is the connecting link between the knowledge that is conveyed to the spirit, and the volitions that are expressed in acts. Hence the mind is said to partake of the qualities of both knowledge and volitions. It is also said to co-operate. Is not the mind the nervous force? All that is phenomenal is presented to the subtle body or heart by the senses of perception; and all that is willed is expressed in acts by the organs of activity. Both these operations are aided by the mind. This aphorism is interpreted according to the Sāṅkhya system, as our explanation plainly shows.

20. The spirit is knowledge itself, and though pure perceives experiences afterwards.

Knowledge and the spirit are not different. They are identical; or else knowledge would be a quality of the spirit. The spirit is pure, i. e. it is incapable of any modification: it is never affected in any way. The determining faculty is the means through which the spirit obtains knowledge. This faculty consists of three qualities, viz.: those of light, darkness, and foulness. The spirit is in every respect the same: it is never conditioned. The heart or subtle body first perceives objects. This is called in the Sanskrit experience (*prat-*

yaya). After the subtle body has perceived objects the spirit beholds them. Hence it is said that the spirit 'perceives experiences afterwards.' It may be here again stated that the nervous force, the intellect, and self-consciousness constitute the *chitta*—the heart—the *Linga-deha*.

21. All this phenomenon is, indeed, for it.

The term *Drishya* is used in the aphorism. It includes all that is objective, and all that is reflected in the heart. What does this objective world accomplish? It is the *to-be-experienced* which the spirit experiences; because this objective world exists, the spirit has its experience. The objective is material: the objective is the noumenon differently conditioned. The spirit is knowledge itself, intelligence itself; because the spirit is always near it, the noumenon manifests a variety of effects. Without the spirit the noumenon is incapable of any activity. The varied activity, which the noumenon puts forth, accomplishes nothing. It simply serves the spirit.

22. Unto him who is saved the noumenon existeth not. It, however, existeth unto others, because it is common to the others.

The term *kritārtha* is used in the original. It literally signifies one whose purpose of life is accomplished. We have translated it by the word *saved*. The latent noumenon (*avyakta-Prakriti*) or the *Pradhana* is a material object; and it is one whole. The suffering spirits are infinite: when one out of this infinite number has accomplished his purpose of life, and is delivered from all birth and death, his connection with the *Prakriti* is broken. He is no longer under its influence. Independent of the *Prakriti*, he is delighted with himself; unto him the *Prakriti* existeth not. He is above all experience. To him there is neither pain nor pleasure. The fact, however, that one individual soul is delivered

from the bondage of the Prakriti does not annihilate the Prakriti itself. The whole world of enjoyments and sufferings is not destroyed, because one individual spirit ceases to have any connection with it. All the infinite number of spirits are still in the bondage of the Prakriti: they are not free from it. Their connection with it is not broken.

23. The powers of the Prakriti and the spirit are known, because they are connected.

The spirits are infinite in their individualities; but they are essentially one in their totality. From the latter point of view there is one Spirit, all pervading, all intelligence, and eternal. In like manner the material noumenon or Prakriti is one, all-pervading and eternal. How can two eternal and all pervading entities—spirit and the noumenon—be connected with one another? The two totalities cannot of course be essentially connected; that they may be connected they assume particular forms: both cease to be universalities, both become individualized. Being individualized, the spirit and the noumenon become, in a certain respect, connected. The nature of this connection is this: it is a connection between the subject and the object, between that which knows and that which is known. The Prakriti conveying the knowledge of the objective, places it before the spirit: then the spirit perceives the knowledge. The Prakriti presents all experiences to the spirit; and the spirit sees them. This is all the connection which exists between the immaterial spirit which is all intelligence, and the material noumenon.

(To be Continued.)

IAMBlichos: ON THE MYSTERIES.

A NEW TRANSLATION BY ALEXANDER WILDER.

(Concluded.)

PART X.

THE PATH TO FELICITY.

I. The last word remaining to be uttered is in respect to Felicity. You have proposed various questions in regard to it: first, observations under certain heads; then difficulties, and after these, interrogations. Placing every thing of yours in its order which you have brought forward, we propose to answer you in reference to every thing in due course. You demand "whether there may be some other path to felicity distinct from the worship of the gods." What other ascent can be probable? If the essence and perfection of every good are comprehended in the gods, and the primary and ancient power is with us alone, and with those who in like manner hold by the superior beings, and come genuinely into union with them, and in short the beginning and end of that which is good is earnestly pursued,—then indeed the spectacle of truth and the initiation of spiritual knowledge are at hand. And through the knowledge of the gods, the return to themselves and the knowing of themselves follow together.

TRUTH THE SAME WITH MEN AND GODS.

II. To no purpose, therefore, do you raise the difficulty, that "it is not necessary to look to human opinions." What time is there for one whose thought is with the gods, to be looking down for advice from human beings? Nevertheless, the point is no more to the purpose which you now express doubt about—that "the soul as by chance constructs magnificent ideal representations." What principle of ideal representations is inherent in those that are in real beings? Is not the faculty of imagination in us the one that forms images?

When the higher intellectual life is perfectly active there is nothing of imagination awakened. Is not truth in its essence one with the gods; nevertheless, is it not established in harmony with rational beings? In vain therefore are such things whispered by you and certain others.

Nevertheless none of these things, for which certain individuals ridicule the worshippers as mountebank priests and fortune-tellers, and you speak somewhat in the same way, have any thing to do with true theology and theurgy. But if such things somehow shoot out as excrescences beside the higher sciences of things beneficial, as evil practices sprout up with other arts, those very things are perhaps more contrary to them than to any thing else. For evil is more in conflict with good, than with the not good.

THE NATURAL FACULTY OF DIVINATION

III. I desire after this, therefore, to run over other remarks, which misrepresent the divine foreknowledge. You compare it to "other methods which are employed in indicating the future." Although a certain aptitude for making known the future comes naturally, just as the foreknowledge of earthquakes, or of winds, or of storms happens to animals, it does not seem to me to be worthy of veneration. Such an inborn divining faculty accompanies acuteness of sensibility, or sympathy, or some other commotion of the natural powers, and has nothing worshipful or supernatural. So if any one by human reasoning or systematic observation, determines from symptoms those things of which the signs are indicative, as the physicians from the systole of the pulse and shivering prognosticate a coming fever, he by no means appears to me to possess any thing honorable and good. For he sets himself to it humanly and infers logically by our reasoning faculty in regard to things which confessedly occur in the order of nature; and he

makes his diagnosis not very far apart from the corporeal order of things. Accordingly if there is in us a natural perception of the future, as in all other things, this faculty is clearly shown in activity; but in having this nothing enviable is possessed. For what can there be of the qualities implanted in us by the agency of nature in the province of objective existence, that is a genuine, perfect, and eternal benefit?

THE DIVINE INSPIRATION OR "HIGH MAGIC."

IV. The divine inspiration, therefore, which is joined with the gods, alone imparts to us truly the divine life. Participating of the divine foreknowledge and intellections, it makes us in very truth divine. It also imparts to us genuinely the principle of Goodness, because the most blessed intellectual perception of the gods is filled with all good. Hence, they who have this inspiration do not, as you surmise, "indeed foresee but are nevertheless not happy;" for divine foreknowledge is all apparently good. Nor do they "have foresight of future events, but are unable to make use of it to good purpose for themselves." On the other hand, they receive with the foreknowledge, beauty itself, and a true and becoming arrangement, and profit also comes with it. For the gods give abundant power of protecting themselves against assailants from the region of nature; and when it is necessary to exercise active virtue and uncertainty of the future contributes to this they conceal what is to be for the sake of making the soul better. When, however, uncertainty does not bring any help to this purpose, and foreknowing is of profit to the souls, for the sake of saving them and leading them up, they introduce the foreknowledge inherent in the inspired communications into their inmost beings.

THE DIVINE GIFT SUPERIOR TO THE HUMAN.

V. Nevertheless, why am I prolonging these discussions? I have shown before by the many explanations

which I have made in this letter the superiority of the divine inspiration over the human art. It is well now to do what you ask of us: "to point out to you the path to felicity, and in what its essence is placed." For from this the truth is found at last, and so all difficulties may be resolved at once.

HOW RE-INCARNATION TAKES PLACE.

I say then, that the man, a *theoros* gifted with intuitive perception, being united with the gods by the former epoptic vision of them, entered afterward into another psychic nature which had been adapted to the human aspect of form, and came thereby into the bond of necessity and fate. It is necessary therefore to learn how release and freedom from the bond can be effected.

THE ONLY WAY.

There is, however, no other way than the knowing of the gods. The conception of the Supreme Good is the ideal (fundamental principle) of felicity; as also the forgetting of the Good and deceit in regard to evil constitute the ideal of evil. The former therefore is with the Divinity; the latter, an inferior fate, is inseparable from mortality. The former measures the superior essences in the sacred paths; the latter, going astray from these principles, gives itself up to the measuring of the corporeal ideas. The former is the knowing of the Father; but the latter is the departing from him and a forgetting of the God, who is the Father subsisting before essence and sufficient for himself. The former preserves the genuine life bringing it up to its Father; but the latter carries down men belonging in the realm of objective existence, clear to the condition which is never permanent, but always changing.*

*The hypothesis of Herakleitos made *change* the only persistent condition of things. He taught that the Supreme Principle was fire, or caloric; not physical heat but an ætherial principle. Acting on matter it produced motion and then creative action. But it was always "*τὸ πρὸν, τὸ γιγνόμενον*"—Unrest and development.

Let, then, this knowing of the gods be recognized by you as the chief path to felicity; and as accomplishing mentally the union of souls to the divinity.

The sacred and divine gift of felicity is called by some, the Door to the Creator of the universe, and by others, the Place or the Abode of the One Supreme Good. It is first of all, the power purifying the soul, a matter far more excellent than the purification of the body; then the restoration of the understanding to the participation, and epoptic vision of the One Supreme Good, and its release from every thing of a contrary nature; and after these, union with the gods, the givers of benefits.

VI. When, therefore, it has joined the understanding to the several parts of the universe, and to all the divine potencies extending through it, then it leads the soul to the Creator of the Universe, and reposes it with him, makes it free of all matter, and unites it in one with the Sole Eternal Thought. What I am saying is that it joins the soul severally to the creative powers of the god—the self-produced, self-moving, all-sustaining, intellective, establishing the order of the universe, leading to the very highest truth, self-completing, efficient, and others; so that the theurgic soul becomes perfectly established in its energies, conceptions and creative powers. Then it introduces the soul into the entire Creator.

This with the Egyptians is the end of the return of the soul, as taught in the Sacred Books.

THE SUPREME ONE.

VII. “The Good” itself, they contemplate on the one side as the divinity, and God to be apprehended by the thought; and on the other as the human nature, unity with him. Bitys has explained this from the Hermaic scrolls. “This part is not passed over” by the Egyptians, as you suspect, but on the other hand is treated in a manner worthy of a divinity. Nor do the Theurgists

"disturb the Divine Intelligence" in respect to little matters, but instead, it is in regard to the purification of the soul, its release and salvation. Nor do "they study things that are difficult but utterly useless to mankind," but on the contrary those which are the most profitable of all to the soul. Nor are they cheated by an "erratic dæmon," but in every instance they have contended successfully with the deceitful and extraordinary nature, and elevated themselves to the superior and divine intelligences.

CONCLUDING ADDRESS TO PORPHYRIOS.

VIII. These things have we answered you, according to our ability, in regard to what you have asked respecting divine inspiration and theurgy. With the end of these discourses, I pray to the gods henceforward to grant me and you the stable safeguard of true perceptions, to inspire the truth in us constantly forever; and provide us a participation of more perfect concepts in regard to the gods; for in these the most blessed consummation of benefits is set before us, and the confirmation of the friendship and unanimity which exists between us.

Finis.

THE TARO.

BY

T. H. BURGOYNE.

Considering the great number of books published within the last twelve years upon the various aspects of Theosophy and Occultism it is somewhat astonishing to find that not a single work bearing upon the TARO has appeared.

This fact is all the more remarkable when we consider that actual *initiates* who have been admitted within the sacred sanctuary of the Occult, and read the mys-

teries concealed behind the veil of the temple, know the priceless value of the arcane system and yet have not spoken. *Why this profound silence?* An impartial consideration of the greater portion of the mystical literature furnished within the period above referred to must convince any unbiased student that it contains but little of those primary elements from which the *Bread of spiritual life* is produced. Probably the only works of real intrinsic value are the old books which have been translated into our native tongue and re-published. That these old works should so far exceed in value those of modern writers is also a matter of astonishment, and the true "reason why" can only be explained upon the hypothesis that our old philosophers *knew* of that concerning which they wrote, while our modern authors know very little, and in all probability give but very distorted images of that little which they do understand.

We however possess one thing which our ancient and medieval brethern did not,—namely the satisfaction of seeing our literary idols appears before the world in their cloth and gold, "specially made paper" and bindings of "unique style." But this affords but little satisfaction to the earnest seeker for truth, and we can only comfort ourselves by reflecting upon the wise words of Starry Solomon who said "*there is nothing new under the sun.*" This we all concede, making an exception only in favor of a mass of word juggling literature, the special product of the latter portion of the nineteenth century, which may be made to mean anything, everything and consequently nothing.

With this brief digression from the subject of our article we resume.

The TARO, which really means ROTA or WHEEL OF DESTINY, and at the same time the circle of necessity, is an elaborate system of divination in one of its aspects, and

a process of mental and spiritual evolution in another. Further, when considered as a means of evolving the latent deific attributes of the human soul in the western race, it is as superior to the metaphysical formulas of Patanjali as the daylight is superior to darkness for the mundane requirements of embodied humanity.*

The honest reader will not estimate the Taro as an ingenious device for divination in the fortune telling sense; such an estimate would debase the Taro as well as the student.

The higher and more useful purpose of the Taro is, to correlate the fragmentary truths which are ever and anon floating before the interior sense like will-of-the-wisps in the evening twilight, and wed them into a true harmonious alliance with the inner self hood, and thus form a consistent whole.

The TARO when broadly considered is a perfected science of correspondences in the most absolute sense, and consequently is equally applicable to the three great planes of manifested being, namely, the Material, the Astral and the Spiritual, the action and inter-action of which comprise the *all* of visible and invisible creation, and in its practical application is either Kabbalistical, Astrological, or Universal, according to the plane of contemplation and inquiry,—therefore, it is impossible for any subject to arise upon which the Taro cannot be consulted with satisfaction and profit to the earnest student of nature's hidden mysteries.

The ancient sages divided the perfect panoramic picture of the Taro,† into a number of tablets solely as a

*We must strongly dissent from the opinion of our able contributor concerning the system of Patanjali. The "metaphysical formulas" of the great Hindu Occultist have been of vast benefit to many of the western race.—*Ed. of the Platonist*.

†This panoramic picture contained the involution of spirit and the evolution of matter: Crystallization in its various processes, and the journey and tragedy of the soul around the Zodiac of God, or the cycle of necessity.
T. H. B.

means of convenience and practical utility in the presentation of truth upon either one of the three great planes above mentioned. They made the symbolical hieroglyphics of each tablet or card correspond in its symbolism to the esoteric significance and meaning of one page or leaf of the sacred book of Enoch, the perfect man, who occupies the point of Equilibrium in the celestial sphere. The first set of tablets contains 56 cards, and the 22 keys, or 78 in all, and applies solely and purely to the first of the three great planes, viz. the material. It must be here noted that many otherwise profound students of the Taro make a very serious error in this respect, and teach that this exoteric set of cards can be used upon any plane,—only upholding the requirement of three separate sets by asserting that “three sets of the same cards should be used” keeping one set for each plane. This is absolutely erroneous, and is liable to lead many thoughtful people astray.

There are three separate sets of tablets, the Exoteric only of which is known to the public. The second is the Astral, and contains but 22 tablets. The third is the Spiritual, and contains exactly 8 symbols of which the eighth is but the octave repetition of the first. At this point we must digress because those readers who are unacquainted with our subject, or who at the best are but imperfectly acquainted therewith, may ask: what is this Taro, after all, of what does it consist, and wherein are the truths, the correspondences and sublime mysteries of which you speak? Have patience, reader, and in our next we will make you better acquainted with this sublime system of the ancients.

[*To be Continued.*]

THE PLATONIST.
LIFE AND MIND.

BY

ALEXANDER WILDER.

John Hughes Burnett says: "Our modern view of life is not that it is independent of matter, but a condition of matter: in other words, that material substances found in the atmosphere, and in plants and animals, influenced by certain forces, have peculiar properties communicated to them. These properties are, the power of growth in certain directions, contractility, sensibility and mental acts; the exercise of any one of which constitutes life."

This explanation is very well defined in respect to particulars, but after the manner of all empirical writers on profound questions, it leaves the real problem unsolved. It relegates the subject beyond the scientific domain. At the same time, nevertheless, it does not leave us without some clew to follow in a philosophic exploration. While indicating that life is a condition of matter, it likewise sets forth that the peculiar properties relating to it, are communicated to material substances by the influence of certain forces. It is plain to the humblest understanding, that the forces which impart life in this way must themselves be living principles, or the avenues of a superior cause.

Then, too, this Matter of which life is represented as a condition, itself requires to be understood. We know nothing of it except through our corporeal senses, and sometimes it is deceptive to them. The word itself confesses a vital dependence upon a higher energy. Indeed, Huxley admits that Matter is properly to be considered as a mode of thought; and the profounder Faraday, in 1844, proclaimed his own conviction of the immateriality of physical objects. "What do we know of an atom, apart from force?" he boldly demands. Bos-

kovich also repudiated the scientific conjecture of the existence of ultimate and indivisible atoms, and declared that what we call *matter* is resolvable, in its last analysis, into *dynamic* force. This conclusion of the eminent savant seems to leave it divested of all positive character, and of every quality which is usually ascribed to it. A point is without magnitude or dimension; and matter, when thus resolved, disappears from the world of time and space, to subsist entirely in the realm of Force. It is dynamic—endowed with power, possibility, capability. But a dynamic principle is not originative, or even capable of existing by itself. It is negative and thus receptive of the positive *kinetic* or energising force, and, by virtue of interblending with it, becomes the *material* or maternal principle that gives eternal existence to things. Thus Nature is the mother of us all.

It does not appear so very certain that each condition has its limitations, which may not be overpassed. We may justly question whether the quantity of matter in the globe or elsewhere is precisely determined; the weight and dimensions certainly are not. It may also be asked whether matter never became or ceased to be matter, and whether the *elements*, as they are usually denominated, do not themselves undergo transmutation. The analogies of nature do not sanction the notion of perpetual sameness in its several departments. We have no absolute warrant for the assertion that gold is and has always been gold, silver always silver, iron always iron. Gold has been said to grow and increase while in the ore, and lead will disappear under the galvanic current. The affinities of chemical atoms, and their variableness, indicate the elements to be compounds of simpler material; and if this is the case, there can be but very few primal substances—enough simply for the evolving of force.

We have no valid excuse, however, for the endeavor by this hypothesis of force in matter, to deny or evade an honest and sincere acknowledgment of the Supreme Being. If there was not LIFE behind the manifestation, there would be neither force nor matter, neither created things nor energy. Every minute particle must have a measure of life peculiar to it; and that life is operative in the polarising principle which we denominate *magnetism*. The universe is alive all the way through; even the stars, earth, stones and corpses. Any thing *really dying* would cease to be, that very instant. We can form no idea of an atom or nucleus apart from its inhering energy. As all plants and animals are constituted corporeally of solidified air, so by analogy of reasoning, all matter is the product of solidified forces, as in the symbol of the *Genesis*, woman was produced from the Adam. If we can conceive of spirit or mind as *positive energy*, and that it can in some arcane way become objective and reactive, we may form the concept of the source and originating of matter. One solitary particle would be nucleus sufficient for the production of a universe.

"In Nature," says Schelling, "the essence strives first after actualisation, or exhibition of itself in the particular." Life is universal in all the world of matter. It operates in the mineral under the form of *polarity*, and disposes every molecule in its relative position to the others, exhibiting the phenomena of chemical affinity, shaping crystals, and even producing assimilations to the guise of trees and other vegetable structures. In the plant, by a similar operation, a double stem is produced, the one growing downward and the other upward. Every now and then we observe somewhat of an instinct impelling the roots to reach out for water and nourishment, and the branches to seek the sunshine; and the stock itself is fashioned somewhat after the

analogy of the spinal cord, with its outgrowing nerves extending in various directions. In the animal kingdom the same energy operates by similar laws. The instinct which in the vegetable induces a growth in the directions where light, warmth and moisture were to be obtained, is further developed as appetite for food, and differentiates into various other forms, as the fear of danger, apprehension of famine and inclement weather, and in affection for offspring.

The organic world also participates in the creative operation. The plants and animals do not, so far as can be ascertained, derive their carbon from the earth or atmosphere, but have the power somehow of forming it from other elements or principles. Aerial plants, when burned, are found to contain compounds of potassium, although that mineral does not exist in the air or rain; and iron exists, in a like unaccountable manner, in the blood of animals. Shell-fish, corallina and other inhabitants of the sea, have a framework chiefly consisting of carbonate of lime, although there is hardly a trace of lime in sea-water, except perhaps at the mouths of rivers. In fact, it may be safely affirmed that there is a greater quantity of carbonate of lime found and deposited by the corallina in a few years, over a single one of our great upgrowing islands, than all the lime that has ever been found or existed in the broadest or deepest seas. Then, too, the snail secretes the lime that composes its shell; and the land-crab is often found casting off its covering upon the ground and then creating a new one, while wrapped in a few leaves which are destitute of this substance. The egg of the bird has no lime in its yolk and albumen, and yet there is developed by incubation a framework of bone containing a larger quantity of that substance than exists in the shell itself, so that the new formation is from elsewhere. The minute beings called Foraminifera produced the

white marble of which Paris is built. The diatoms are makers of flint. Beneath the city of Petersburg in Virginia, is said to be a deposit of such an origin; and Professor Ehrenberg discovered beds of living flint-producing animals, the *Destomaceæ*, sixty feet in depth under the city of Berlin. The notion of transmutation, which superficial readers have so frequently attributed to the Alchemists and other philosophers of the Middle Ages, it may thus be seen, is realised in the physiological operations of nature itself. Nature is a greater magician in its processes than any thaumaturgist on record.

Thus, we perceive that creation, from the simplest molecule to the highest animal, is distinguished by manifold metamorphosis and innumerable gradations of development. Polarity is manifested by attraction and repulsion, producing chemical affinity and even causing the mineral to approximate the conditions of the vegetable. It induces the plant to exhibit the similitude of animal instinct, and expands, in the animate races, into corporeal sensibility. It even forms and gives direction to our likes and dislikes; we are attracted to some as possessing affinity of nature and disposition to ourselves, and repelled from others as antipathic and inimical. Nor is it often prudent or wholesome to disregard these natural safe-guards which are common to human beings and the animals alike.

In this stage of its development life has become more than a mere existing. It is characterized by desire, impulses and emotions. The various combinations of these,—the affections, hope, joy, contentment, and the opposites, hate, fear, anxiety, jealousy, anger, grief, melancholy—make up our moral being. The normal equilibrium of this department of our nature constitutes health and mental soundness, and its disturbance results in bodily disorder and insanities.

So far the mind is to be regarded as an expansion and

exaltation of the vital force; and in this respect is an endowment of animal races as well as of human beings. The psychic nature is correspondent to the corporeal. Its manifestations are in strict analogy to bodily conditions, and the organic forces are correlative with the common forces of what is denominated the inorganic world.

Nevertheless the mental department of the human constitution as considered in its nobler form, extends far beyond the sphere of the organic, psychic and vital forces. There are faculties transcending these, and to them these are subservient. While therefore it is not unusual to speak of the mind as comprising the disposition and inclinations, we nevertheless take also the more exalted sense, and so understand it as being of a broader scope and a higher nature. It also includes the memory, understanding and imagination.* These are qualities which animals do not possess; they are peculiar to human beings alone. Hence the animal, however exquisite its sensibilities and other endowments, is a world apart from man. Curiously enough, the history of its brain is so unlike that of the human being as to show no arrest of development, but perpetual diversity. There is no connecting chain between the two, and the "missing link" is only a fond dream of certain naturalists.

Des Cartes, the French philosopher, taught that the entire soul was comprised in these thinking faculties, but he also included with them the desires and feelings. Sir William Hamilton follows the German psychologists, and assigns a superior range of powers to the in-

*In the Latin and more especially the Greek language this distinction was more definitely made. *Phren* was the psychic mind having a material focus at the ganglia of the diaphragm; and *noos* or *nous* the intellective mind, relating to the summit of the head. The inclination was also denominated *phronema*. In Latin, *animus* and *mens* exhibit a similar distinction. Yet the Sanskrit *manas* (whence man) denotes rather the *phrenic* or *psychic*, and accordingly the higher and spiritual nature.

terior nature, declaring "that the mind exerts energies and is the subject of modifications of neither of which it is conscious." Fichte expressly affirms, that "no organic activity is possible without the cooperation of thought, which thought can unquestionably exist only in the soul; inasmuch, however, as it precedes sensation—the principle by which consciousness is awakened—it must necessarily remain unconcious. The acts of the morphologic and physical impulses are not conceivable without the constant operation of this same instinctive power and unconscious thinking." It is clear therefore that what are called vital-force, nerve-force and mind-force, are correlated and interchangeable, the one into the other. The supersensible intellective part of our being belongs in the fore front. All that there is of us in nature and endowment is for the sake of this. It is the essential part of our being—the older, nobler, eternal life.

The twofold aspect of our mental and psychic being is in perfect analogy to the structure of the body. Plato in his discourse upon the Genesis of Things, in the *Timaios*, sets forth that the immortal principle of the soul was originally with the Deity, and that the body was made for its vehicle; but that there was likewise placed in the body a soul of mortal nature, subject to the affections of desire, suffering, temerity and fear, anger hard to be appeased, and hope. The two psychic natures are kept distinct by being assigned to different parts of the corporeal structure, the inferior soul to the body and the nobler soul or intellect to the head, which he declares to be "man's most divine organism, and the ruler of our entire composition."

The organic conformation of the body strikingly verifies this delineation. There are two distinct nervous structures corresponding to the two-fold psychic quality. The sympathetic or ganglionic system belongs to

the inferior organism of the body, having its principal centre at the epigastrium, at the very point at which according to the great philosopher, the impulsive or passionate nature comes in contact with the sensuous and appetitive, while the cerebro-spinal axis has its chief seat in the head. The ramifications of these two nervous systems are, however, more or less inter-blended, and this enables both to accomplish their distinctive functions in concert, each as auxiliary to the other.

The ganglionic system performs the vital organic functions, which are essentially different from those of the reasoning qualities, and give us simply the notion of *life*. It directs and controls secretion, nutrition, respiration, absorption, calorification, and in short, all glandular action. The solar or semilunar ganglion at the pit of the stomach is the centre of this entire structure, and the throne on which sits the lord and arbiter of the house of life. It is the first organ of the body formed in the embryonal period, and from it as from a germ proceed the other ganglia and nerve-tissues in due series and gradation. It is the foundation laid before the superstructure is built. All the various parts of the body are outgrowths from this beginning. The ganglionic nervous tissue is so universally distributed that it is interwoven with every part of the organism; and its ramifications are so numerous that a needle could be thrust nowhere in the body without wounding or destroying very many of them. Dr. J. C. Davey declares that it constitutes a great part of the volume and weight of the whole body. Mr. Quain adds the following testimony: "As to the sympathetic nerve, so far from being in any way derived from the brain or spinal cord, it is produced independently of either, and exists, notwithstanding the absence of both. It is found perfectly formed in acephalous infants, and therefore does not rise mediately from the brain; neither can it be

said to receive roots from the spinal cord, for it is known to exist as early in the foetal state as the cord itself, and to be fully developed, even although the latter is altogether wanting." Blumenbach also declares: "The nervous system of the chest and abdomen are fully formed while the brain appears still a pulpy mass."

Of this ganglionic system instinct is unequivocally a function. It is manifested by the human infant in common with the lower animals; and it is in no way amenable to the reasoning faculty, or to be cultivated. "The organic nervous centres" says Dr. B. W. Richardson, "are the centres also of those mental acts which are not conditional, but are instinctive, or as they are most commonly called, emotional."

All emotions accordingly make themselves manifest through this part of the corporeal economy. Every new phase of life, every occurrence or experience that we encounter indicates its effects immediately upon this central organism and glandular structures. Every function is influenced by emotional disturbance. We lose our appetite for food, we are depressed and languid, or cheerful and buoyant at the gratification or disappointment of our hopes, or at some other affectional excitement. A careful consideration of the several forms of disease will disclose an analogy, and often a close relation, between each malady and some type of material disorder. The passions, fear, grief, anger, and even sudden joy will involve the vital centres, paralyse the ganglionic nerves, disturb or interrupt the normal action of the glandular system, modify the various functions of life or suspend them, and when sufficiently intense, result even in death. If we were to push our enquiries through the whole catalogue of diseases, we would by exploring in this department very generally find their principal causes.

The brain, or more comprehensively, the cerebro-spinal nervous system, is the organism of sensation, thought, and the intellectual faculties. The *medulla oblongata* is the beginning of the whole structure; and in its development it exhibits the law of polarity as distinctly as the seed of a plant or tree. In one direction the rudimentary cells of the spinal column are extended, and in the other the fibrous projections which in time become the common sensorium—the olfactory ganglia, optic thalami, corpora striata, corpora quadrigemina, pons Varolli and cerebellum; the last in the order of development being the cerebrum or brain proper, of which the coronal part is not complete till long after birth. The medulla is the centre of the cerebro-spinal system, and maintains a perfect accord and correspondence with the solar ganglion and organic nerve-structure. It imparts energy to all parts of the encephalo, enabling the organs of special sense, the brain itself and the lungs to perform their several functions. It is the gnomon signifying accurately and unerringly the normal or morbid conditions of the whole body; and guides the sagacious diagnostician accordingly, in his explorations.

The mental faculties, both of the *phrenic* and *epistemonic* or higher intellectual order, have the brain for their principal organ and medium of external activity. They may be very appropriately enumerated as threefold in their arrangement, and classified accordingly as the *sensuous*, having their seat in the medulla oblongata and common sensorium; the *reasoning*, which belong with the parts immediately above, parallel with and including the forehead; and the *supersensuous* or *intellective*, which are allied with the coronal region of the brain. The sensuous faculties are closely allied with instinct. They are manifested early in life, and their domination in the character is often denominated self-

ishness. The reasoning powers are also early in unfolding themselves. They enable us to bring the observations of the senses into orderly connections, and to exercise due control over action and inclination. They are chiefly cultivated in the discipline of our schools and other seminaries of learning; and excellence in this way constitutes the men of science and business. The supersensuous are the philosophic faculties which Plato enumerates as cognition, superior discernment, power to form correct judgment. The cultivation and development of these constitute intelligence, and the highest spiritual life.

*SUFI POEMS.**

I.

The garden of existence will not bloom forever!
The market-place of life will not be in bustle always.

Like as the river Aba Sind† boundeth along in its course,
With such like exceeding precipitation is the progress of life.

Just as the lightning, that showeth itself and is no more;
So swift, without doubt, is the swift course of life,

It is violent and impetuous to such a degree
That no one is able to command the bridle of life.

Since its swift steed hath neither curb nor rein,
The brave cavalier of life must have a fall at last.

In a single hour it severeth the friendships of years—
In such wise, unfaithful is the friend of life.

I will neither leave my house, nor will I travel;
For, without going a journey, I pass over the road of life.

It will in the end be severed by the shears of fate—
It will not remain for ever connected—this thread of life.

He should view his own self with the bubble's eye,
If in his heart one would compute the length of life.

O RAHMAN!‡ there is no opportunity in this world again
For him, over whom hath passed away the period of life.

*From Raverty's Poetry of the Afghans, London, 1862.

†The Indus.

‡The author.

II.

He who placeth any hope upon the fabric of this world,
Embarketh on a tour of the ocean, in a paper boat.

No one hitherto hath successfully run the steed of the sky—*
How can one practice horsemanship on the back of the wind?

Neither can the wolf be instructed in the art of humanity,
Nor can any reliance be placed on the forbearance of fate.

Fortune revolveth equally with Islam and with idolatry—
When doth the blind make distinction 'twixt white and black?

With mine own eyes have I viewed the portents of destiny:
It createth thousands every moment, and destroyeth them too.

I am unable to place any such trust in fate's revolutions,
As that when its time cometh, it will grant exemption to me.

No one, indeed, will have experienced in his whole lifetime,
Such severity as the beloved-one hourly wreaketh upon me.

Should I venture to place in my turban a bud of the rose,
From it, my evil destiny produceth a thorn therein.

If I stretch forth my hand unto gold, it turneth into dust:
If I manifest desire for dust, it treateth me with scorn.

Separation from God is a great calamity, unbearable to me:
My distressed heart ever yearneth for society with Him.

When hath any lover acquired such an amount of patience,
That he putteth off until to-morrow the promise of to-day?

O heart ravisher! if thou shouldst even clothe me in fire,
In my sight the garment will become me like gold brocade.

If with regard to my love any one should speak evil of me,
To myself I consider that he is uttering my praise.

'Tis right that reproaches be heaped on the lover, the rule is such:
It is ever the custom of the healthy to laugh at the sick.

Honor and love are widely separated from each other—
How can one perpetrate a robbery in the light of day?

RAHMAN, this ode reciteth in reply to that which Dawlat† wrote—
"Should the beloved present me continually the wine of her love."

III.

He who placeth reliance on the lying and deceitful,
Maketh firebrands out of nothing, by such utter folly.

It is the senselessness of fools, in opposition to wisdom,
That in the heat of summer raiseth a tower of snow.

*The steed of the sky—the firmament, revolving heavens, fortune, fate, etc.

†The name of an Afghan poet, a contemporary of Rhaman's. His poems cannot be found at the present time.

His prosperity is trouble—he groweth down-hearted thereby:
And his fresh adversity addeth twofold misery his sorrows unto.

Every man, who seeketh fidelity from the perfidious world,
Taketh it in lease for much bitterness, and many woes.

Success and disaster—good and evil—are with the act coupled;
But fools suppose such things influenced by the stars.

I am amazed beyond measure at such like people,
Who place any reliance upon the bubble's permanency.

The ocean's waves will one day dash against each other;
And will full speedily the garment of the bubble rend.

When the pious and devout view this running stream,
They perceive in its flowing the scene of their own existence.

The wise enter upon the search of the object of their desires:
The beasts of the field about food and sleep themselves concern.

When the adorers awake from the slumber of remissness,
They take due heed of the fleeting of every breath.

That the traveller may, from his sweet repose awaken,
The warning bell of departure tolleth at the dawn of day.*
The delight of the Darvesh is in fervor, and in study;
The pleasure of Chieftains is in their banners and drums.

That country cannot be exempt from confusion and ruin,
Whose army indulgeth in grossest tyranny and rapacity.

If a friend should lend ear unto the secret of the stranger,
Friends will themselves ruin their own affairs thereby.

When the mandate of the All-powerful shall reach him,
From whence shall Mirza's strength a remedy obtain?

IV.

How shall I define what thing I am?
Wholly existent, and non-existent, thro' Him I am.

Whatever becometh naught out of entity,
The signification of that nothingness am I.

Sometimes a mote in the disc of the sun;
At others, a ripple on the water's surface.

Now I fly about on the wind of association:
Now I am a bird of the incorporeal world.

By the name of ice I also style myself:
Congealed in the winter season am I.

I have enveloped myself in the four elements:
I am the clouds on the face of the sky.

*It is usual to ring a bell at the dawn of day, to arouse the people of a caravan to prepare to set out.

From unity I have come into infinity:
 Indeed, nothing exists that I am not.

My vitality is from life's source itself;
 And I am the speech, every mouth within.

I am the hearing-sense within every ear;
 And also the sight of every eye am I.

I am the potentiality in every thing:
 I am the perception every one within.

My will and inclination are with all;
 With mine own acts also satisfied am I.

Unto the sinful and vicious I am evil;
 But unto the good beneficent am I.

In the lot of the devoted, I am the honey;
 In the soul of the impious, the sting.

I am with every one, and in all things.
 Without imperfection—immaculate I am.

'Tis by the mouth of MIRZA that I speak:
 An enlightened heart, without similitude I am.

LIVES OF THE PHILOSOPHERS AND SOPHISTS.

BY

EUNAPIOS.

Translated from the original Greek.

BIOGRAPHICAL SKETCH OF THE AUTHOR.

EUNAPIOS, a noted physician and philosophic historian, was born at Sardias, Lydia, in the year 347 A. D. From an early age he was the pupil of Chrysanthios, a famous Neo-Platonic philosopher and theurgist, and chief priest of Lydia. He was related to Chrysanthios, the latter having married his cousin, Melita. About the age of sixteen he went to Athens, with a view to perfect himself in the divine science of philosophy. On the voyage thither he was attacked by a fever which brought him to the verge of the grave. When he reached Athens he was carried to the house of the celebrated rhetorician, Proairesios, who received him with great kindness. His life was saved by the skill of a certain Aeschines, a native of Chios, and he gradually recovered his accustomed health. Proairesios conceived so strong an affection for Eunapios that he treated him as an adopted son: he on his part always entertained the highest respect and admiration for the virtues and abilities of his master. Having spent five years in Athens, he contemplated taking a trip to Egypt, but was recalled to Lydia by his parents, and therefore returned home, in the year 368. During his stay at Athens Eunapios acquired a profound knowledge of the arcane truths of philosophy and theurgy, and was initiated into the Eleusinian mysteries

which still flourished under the direction of a *genuine* Hierophant, though shorn of much of their pristine splendor and surroundings by bigoted Christian Emperors. Eunapios was a physician and ranked high in his profession. He studied the medical science under some of the most competent teachers of the age. Eunapios ascended into a higher sphere about the year 420 A. D. He wrote, so far as we know, only two books, viz.: a continuation of the History of Dexippos, and the Lives of the Philosophers and Sophists. Of the former work only fragments remain. The latter is an extremely interesting, and very valuable book. It is the only authority for the history of philosophy during the period of which it treats. The great theurgic Neo-Platonists, whose curious lives and remarkable deeds are recorded by Eunapios, were justly entitled to the much abused titles of "Adepts" or "Mahatmas." They were philosophic heroes of unblemished moral characters, and profound spiritual attainments, and greatly benefited mankind by their temporary sojourn in this world of sense and matter. Eunapios is a thoroughly trustworthy writer, and *knew* whereof he wrote.

The best edition of the LIVES, and the one used by the translator, is that by Boissonade, Greek only, Amsterdam, 1822, 2 vols. 8vo. One volume contains the valuable philological and historical annotations of Daniel Wyttenbach. Parts of the text are very corrupt. Some valuable emendations of the Eunapian text by the eminent Dutch Critic, Prof. C. G. Cobet, appear in vol. VI. of the *Mnemosyne*. Cobet's philological authority is great, but he knows little or nothing about philosophy.*

About the time of going to press we received a copy of an exceedingly rare old "black letter" English version of Eunapios, imprinted at London by Richard Johnes the xx day of May 1579. The translator quaintly says that in Eunapios may be seen,

The deep knowledge of Philosophie,
The wonderful works of secret Arts,
The marvelous effects of perfect eloquence,
The singular gifts of natural qualities,
The envie of the ambitious against the learned,
The dangerous days that then befell the faith,
The one of Christians, the other of Infidels.

The book is inscribed to Sir Thomas Bromley, Lord Chancellor of England, and we extract the following from the Epistle Dedicatorie: "The renowned sentence of divine Plato, so oft celebrated in dedication of books to princes and great personages, wherein he affirmeth that those states do flourish when kings be philosophers or philosophers be kings, seemeth not so sound to some that are professors of the doctrine of the same Plato. For they that are occupied in public affairs are wont to leave the studies of learning, because the life full of business taketh away the leisure of the learned. And the nearer we approach to Jupiter, who is lord of government, the further we stray from Mercury who is prince of learning. Moreover, the Sun signifieth magistrates and honors, and Saturn betokeneth phi-

*Cobet *might* have said seriously what he said sarcastically, viz.: that never on this earth lived a race of men more wonderful than these Sophists (numquam in orbe terrarum genus hominum magis mirificum vixit, quam sunt illi Sophistae.)

losophers and letters: whose kingdoms and houses in heaven be contrary one to another. Then what prince can be a philosopher, or what philosopher shall be a prince?

To this an answer is made by Plotinus, who is the first philosopher that is spoken of in this work, viz. that the mind of man is mightier than the nature of the heavens and earth, and so bringeth to pass what the one doth not promise, nor the other permit.

'They have been accounted to be philosophers who studieth to know the causes of divine and human things, to teach and follow the way of good life, of the which they were called masters of virtue, and divines of the earth, who as sacred ministers should speak and do nothing but what should tend to godliness. Of these so rare men Eunapios hath written, the second race of the chief learned, flourishing from the reigns of Galienus and Tacitus, xiii. hundred years past, unto the time of Theodosius or thereabout.

. This book lay hid in Hungary till Hadrianus Junius,* a very learned man, caused it to be printed in Greek, and translated it into Latin; and a eleven years since dedicated it to the Queen's most excellent majesty, our sovereign Lady Elizabeth."

INTRODUCTION (Προοίμιον)

Xenophon alone of all the philosophers adorned wisdom alike by his discourses and actions. His ethical writings show his theoretical knowledge; and, practically, he was noted for his deeds and produced by his example famous leaders in war. The great Alexander would not have been known as *the great*, had not Xenophon taught him how to conquer the barbarians. Xenophon says that even the comparatively unimportant acts of illustrious men should be commemorated. It is not my intention to record all the incidental acts of famous thinkers, but chiefly those which are in some respects of importance. For if even a comedy merits a discourse, it would be impious to omit to chronicle things which are worthy of the most serious consideration. My work will be addressed only to those who really desire to become acquainted with the matters of which it treats, but they must not expect to receive exact and full information about every detail, since all

*Hadrianus Junius, a learned Dutch physician, was born in 1512, and died in 1575. His edition of Ennapios, Gr. et Lat., was published at Antwerp in 1568.

things of this kind cannot be accurately and completely delineated. The best philosophers and orators will be grouped together, but each will be described according to this special vocation. As to whether every one commemorated was of a most excellent character the author leaves to the judgment of the reader, who may base his decision on the facts submitted. The writer derives his information from apparently accurate memoranda and books, so that if he has deviated from the truth others must bear the blame—just as if a good pupil should chance to have a bad teacher, he must not be censured for the mistakes of the latter—or if his work should prove to be faithful and faultless, it will be because he has relied on the statements of trustworthy narrators. Moreover, since but a few, in fact scarcely any one, have treated of my subject, all writings of the past and present age and authentic traditions will be carefully examined and utilized, and proper credit will be assigned to each,—so that nothing recorded concerning this matter may be overlooked, and that traditions may, by being set forth in writing, become constant and permanent, so to speak, and thereby be saved from alteration and injury through the lapse of time.

THE WRITERS OF PHILOSOPHIC LIVES.

Porphyrios and Sotion* wrote the history of Philosophy, and described the lives of the philosophers. The former, however, terminates his work with Plato and those who flourished in his age. The latter brought his history to a later period, though he lived prior to Porphyrios. Of the large and almost indescribable crop of thinkers and sophists which came forth in the middle age [i. e. between Sotion and Porphyrios] Philostratos† the Le-

*Sotion flourished during the second century A. C. He wrote a book entitled *Περί διαδοχῶν τῶν φιλοσόφων*.

†Philostratos of Lemnos, a noted writer, was born 175 A. D. and died about 252. His best work is the Life of the famous Apollonios Tyaneus, a man of wonderful spiritual gifts and psychic powers.

mnian has given an account of the best sophists, judged according to their reputation and versatility of genius,—a hasty and inaccurate work, though the language and style are polished. Among the philosophers referred to were Ammonios the Egyptian*, the teacher of the divine Plutarchos,† who was himself the ornament and harmony of all philosophy. Likewise Euphrates‡ of Egypt, Dion§ of Bythynia surnamed Chrysostom (the golden-mouthed), and Apollonios|| of Tyana who was not merely a philosopher but a certain superior being, intermediate between gods and men. Apollonios embraced the Pythagorean Philosophy, and taught it most divinely and effectively. Philostratos' book entitled the life of Apollonios should rather have been named "the sojourn of a god among men." Karneades flourished in this age, and was a notorious Cynic. The most famous of the Cynics, if it is worth while to say anything about them, were Musonios, Demetrios, and Menippos. So far as I know no one has given a systematic account of Cynics, yet their writings may sufficiently describe their lives since they are full of learning and knowledge, treating alike of ethics and natural sciences, in order that they may expell ignorance, which is as it were a certain darkness, from the minds of their pupils.

About this time the admirable Plutarchos wrote his own life and that of his master (Ammonios),—i. e. various particulars concerning himself and his master are to be found in his works. He states that Ammonios died at Athens, but gives no detailed narrative of his

*Flourished in the first century of the Christian era.

†Born 50, died 120 A. C.

‡An eminent Stoic, lived in the second century.

§A philosophic orator born about the middle of the first century, A. D. About eighty of his orations are extant. Several of them were translated by Gilbert Wakefield.

||Apollonios was born about two years before the beginning of the Christian era, and died about 98 A. D.

life. 'The most excellent of Plutarchos' productions is known as "Parallel Lives," which is an account and comparison of men illustrious for their virtues and deeds. In nearly all his writings will be found references to the lives of himself and his master. Lukianos of Samosata,* a satirical humorist, wrote the life of the philosopher Demonactes, who flourished in his time. In the writing of this book he used great diligence and care, things which characterise but few of his other works.

I aim in this work to record nothing but facts, though aware that some have escaped me. My object, which I have pursued with much zeal, attention and diligence is to give an accurate description of the lives of the most excellent philosophers and orators. And if I do not attain my object I shall have the fortune which befalls ardent lovers. These perceiving the dazzling beauty of the one loved look downward, being unable to bear the sight of what they sought. If, however, they see a sandal, a lock of hair, or earring belonging to the loved one, they contemplate these things with great delight, esteeming and cherishing the ornaments of beauty instead of beauty itself. So I, having earnestly devoted myself to this work, made it a point to omit nothing pertaining to my contemporaries whose lives I have endeavored to delineate, chronicling everything that I could hear or learn concerning them,—honoring to the extent of my power the vestibule and door of the truth, that I may deliver it to succeeding investigators, or those who desire to hear or follow what is best.

It may be noted that there are certain periods or divisions in the history of philosophy, caused by the arising of new sects. The first which was prior to Platon,

*Lukianos was born about 120 A. D. His principal works are dialogues, written in pure and elegant Greek, on history, mythology, philosophy and various other subjects.

and the second which was posterior to him, are well known to all. The third continued from the reign of Claudius* to and inclusive of the reign of Severus.† The latter's reign was specially productive of first-class philosophers. The fourth extends from the reign of Severus to the present time.‡ It is indeed a great part of the felicity of monarchs that illustrious men flourish during their reigns, and that historians chronicle together the excellence of virtue and the fortune of empires.

Let no one censure me for making the divisions above noted, as I desired to begin the writing of my history of philosophy from a convenient and proper time.

Plotinos.

Plotinos the philosopher was born in Egypt [in 204 A. D]. It is proper to designate the place of his birth, which was Lykopolis, as the admirable Porphyrios omits to mention this, though he says that he was the pupil of Plotinos and associated with him the greatest part of his life. The altars of Plotinos are still warm, and his works are in the hands of the learned more than Platon's writings. His ideas are widely diffused among the multitude of mankind, and influence them to a certain extent, even though they do not read his books. Porphyrios wrote the life of Plotinos so completely, that little or nothing can be added to it.‡ He likewise expounded many of the Plotinian writings. The life of Porphyrios himself, however, no one has written so far as I know. The following account is based on trustworthy authorities.

Claudius was proclaimed emperor of Rome in 41 A. D.

†Severus ascended the throne in 222 A. D.

‡The text here is corrupt. I have endeavored to give the sense of what I think Eunapios wrote.

§A complete translation of Porphyrios' extremely interesting and instructive life of his great Master appeared in Nos. 6, 7, and 8, Vol. II of THE PLATONIST.

PORPHYRIOS.

Porphyrios was born [about 232 A. D.] in Tyre, the chief city of ancient Phœnicia, of influential and moderately wealthy parents.. Having received his primary education at home, he became a pupil of Longinos, and made such rapid progress that in a short time he was considered an ornament to his Master. The attainments of Longinos were such that he was called an animated library and a walking museum.* He was by common consent conceded to be the chief and best critic of the ancient writings, though there were many critics prior to him of whom Dionysios of Karia was the best known. He was considered one of the most illustrious men of his time, and his books, which were numerous, had a wide circulation. If a rhetorician criticized any work of the ancients, his judgment was not accepted until it was affirmed by Longinos. Porphyrios was first named Malchos, a Syrian word signifying *Basileus* or king. Longinos changed his name to Porphyrios which means *purple*, the color of royal robes. Porphyrios was thoroughly instructed by Longinos in the grammatical and rhetorical sciences, but he was not satisfied with these, and gave his whole time to the study of Philosophy. Having now completed his education under Longinos, and raised the expectations of learned men concerning him, Porphyrios much desired to visit the great city of Rome, in order that he might there enjoy the advantages afforded the student. Shortly after his arrival in Rome he attached himself to the famous Plotinos, neglected all other teachers, and gave himself wholly to him. His thirst for wisdom being strong and insatiable, as he himself says, he spent his time in hearing the divine instructions which issued from that perennial fount.† Finally, being vanquished

*Longinos was born at Athens about A. D. 213, and murdered at Palmyra in 273.

†i. e. Plotinos.

as it were by the magnitude of the Plotinian teachings, he conceived a hatred of the body and mortality. Desiring to isolate himself he sailed to Sicily, passing Charybdis by which it is said Odysseus went,—neither could he endure the memory of Rome, nor to hear the sound of a human voice. Renouncing alike pleasure and grief he went to Lilybæum—a promontory of Sicily which looks towards Libya (Africa)—and there, ceasing exertion and despairing, he abstained from food, and avoided all intercourse with men. The great Plotinos soon divined the condition of his favorite pupil, and diligently following him who had fled from his society, found him reclining on the earth almost dead. By appropriate discourses he recalled the soul that was on the point of leaving the body, and thereby invigorated the body. Porphyrios revived, and recovered his health and spirits. Plotinos afterwards embodied in one of his treatises the substance of the conversation which took place between them on that occasion.*

Porphyrios commending the medicine of perspicuity, and tasting it by experience, wrote a work *On the Arcane doctrines of the Philosophers*, which they involved in obscurity, as in the fables of the poets, but which he interpreted and brought to light. Returning to Rome he demonstrated his ability and learning by public lectures. He became famous, and his fame increased that of Plotinos, as it was generally known that this philosopher was his master.—Plotinos to many was difficult and obscure on account of the supersensuous, divine elevation of his soul and enigmatical style of his lectures; but Porphyrios, like a Hermaic chain let down for the benefit of mortals, by the assistance of universal erudition explained everything with clearness and precision. He himself says,—being perhaps a young man when he

*Fabricius thinks that the book referred to is the treatise *On Providence* (En. III. lib. 2.); sent to Porphyrios while he was still in Sicily.

wrote this—that he had discovered an oracle which was in no respect common. In the same book he shows how, after he has become properly qualified, one should apply himself to business of this kind. He further relates that he expelled from a bath a certain demonian spirit which the people called Causathan. His condisciples were Origenes, Amelius, and Aquilinus whom he says were well-known. The doctrines set forth in the writings of these thinkers are good, but their style is indifferent, and lacks elegance. Porphyrios, however, praises the power and ability of these men, though he himself abounding in every grace of diction, and skilled in every branch of learning, alone adequately recognized the merits of his master and proclaimed them to all. It is indeed difficult to say in what particular art or science he most excelled,—he was so skilled in Rhetoric, Grammar, Arithmetic, Geometry, Music, etc. His knowledge of every part and species of Philosophy was so profound and extensive that it cannot be described. I shall say nothing of his skill in theurgic science, but leave an appreciation of that to the initiates and mystics. As this great man excelled in every species of virtue it is hard to say whether the strength and elegance of his language, or his ideas and the power and ability exhibited in their expression, deserve the most admiration.

He married one Markella, and wrote a book in the form of a "Letter to Markella," in which he says that she was a widow and the mother of five children, and that he married her in order that he might properly educate these children, and not for the sake of having others.

Porphyrios lived to a very advanced age: in some of his latest works he modified his opinions, expressed in

*This *Letter* is extant, and is one of the finest ethical productions of ancient times. It was discovered and published by Angelo Mai, Milan, 1816. The best and latest edition is that by Augustus Nauck, Lips. 1886.

earlier writings and lectures, on certain subjects. He abandoned his worn-out body at Rome [about 310 A. D.] At this time Paulus and Andromachos the Syrian occupied chairs of Rhetoric at Athens. Porphyrios flourished during the reigns of Galienus, Claudius, Tacitus, Aurelianus, and Probus. Contemporary with him was Dexippos, the author of a chronological history, a man full of every science, and great logical power.

[To be Continued.]

*SYMBOLISM AND ALLEGORY IN SACRED
SCRIPTURE.**

BY

PROF. F. L. O. RÆHRIG.

Symbolism and allegory, as methods of explaining the order of the material world and of interpreting Sacred Scriptures, date back to gray antiquity. Indeed, while the symbolizing and allegorizing tendency has merely tintured the modern European and American mind, it seems to have rooted deep into the very nature of ancient thought. In the regions of art and fancy, we make a more or less abundant use of symbols and allegory; but the primitive mind, half consciously, half unconsciously, thought in symbols, and worked out its whole scheme of religion and its attendant philosophy in a complex framework of symbolical forms, and, as a consequence, it read the Sacred Scriptures, which were evolved from this scheme, as a divine allegory; the world was its crystal through which the divine light shone, breaking itself into a thousand varied colors; with us, matter is a dead weight, and the law of gravitation supplies the place of the ancient all-animating, all-sufficient "Om."

This symbolizing spirit which thus constitutes the very essence of the creative epochs of the Orient, epo-

*SUNDAY SOCIAL WORLD, Los Angeles, Cal.

chs when its religions were evolved, penetrates in divergent, though more or less diluted streams, through the philosophies and literatures which are the offspring of these religions. 'Thus in Kalidasa's *Urvashi*, and in the *Sacuntala* of the same Hindoo poet, in the *Prabodha Chandrodaya* of Krishna Misra, and even in literary productions, which, though antedating the Grecian world and written under an inspiration supposed to be widely removed from the modern standpoint, are nevertheless surprisingly similar in form and style to our Romantic poetry,—a beautiful network of allegory is displayed illustrative of Hindoo religious views. In fact, the whole body of Hindoo poetry may be said to set forth as allegory what the old religion embodied in symbols. It is hardly necessary to mention, in further illustration of the allegorizing spirit of the East, the well-known odes and love-poems of Hafiz and the other Persian poets. The poetry of the Arabs displays a similar fondness for allegory, as even their more modern productions show, such as those of the eminent Arab poet, Philip Basil Benna, whose instructions and friendship we once enjoyed; and the beautiful "*Gul u Bulbul*," a Turkish poem of considerable length,—celebrates by the symbolism of the loves of a nightingale and a rose, the relation of the heart to the mind, of the emotional to the intellectual nature.

But of all the nations of the East, none has more methodically and consciously embodied its deeper beliefs in a system of symbols and allegory than the Egyptians; none has taken greater care to preserve and hand down, while it concealed from the vulgar mind, the meanings which gave life and soul to its,—if literally understood,—grotesque and revolting rites. As indicative, however, of the real Egyptian thought, we shall transcribe a few sentences from *Hermes Trismegistus*. They are from his "*Epistle to the Soul*," which was reproduced in

the Arabic tongue and has thus come down to us as an invaluable memorial of long bygone times. Thus we read:

"There is nothing in the world of Reason, the sensuous image of which is not brought out in the forms and processes of Nature; in like manner, all things in nature are only symbols of ideas."

"The external which is apprehended *immediately*, shall lead thee to the knowledge of that which lies within, even as the picture on the temple-wall shall reveal the aim of the painter, and the indwelling ideas of his thought and soul."

"That kind of mental presentation, or intuition, which is *immediate*, occurs when the soul sees the thing at once, in its entirety, as from the creative standpoint: *mediate* intuition finds place when the mind images that which belongs to the world of reason, the idea of which lies concealed, by means of that which it perceives in the world of sense."

"As with the rays of the sun, so is it with the pure, ennobling radiance which the Reason pours through all things."

"The author of the world is, so to speak, the great divine orator, from whom the indwelling ideas spontaneously stream forth, while all reason-endowed creatures listen, though not all comprehend the word spoken, from the weakness of their understanding; these may be likened to those unskilled in speech who comprehend that which is needful for them to know, only through the interpreters who explain the true meaning of what is said."

"All the forms and images which thou beholdest in nature, in the world of birth and decay that surrounds thee, are sensuous representations and copies of ideas, which subsist unchangeably the same in the world of Reason."

Through the Egyptian channel, symbolism has flowed down to, and influenced the thought of modern times more widely, doubtless, than is popularly supposed.

The whole world of material forms being thus regarded by the Oriental mind as but a gorgeous array and succession of images, shaping forth the divine ideas, as but the divine thought outspoken, the "*logos*," the word, it was a natural and easy step to see in their sacred scriptures a like symbolical significance. Indeed, considering these as emanations of the Deity, in like manner as the world is an emanation, it is not surprising that the faithful of that time or of the present, if they regard the latter as symbolical, should so regard the former also; developed from the same source and by a like process, the same creative conditions belong to both; both shape forth, and thus symbolize the divine ideas; both, therefore, are replete with a meaning which does not lie upon the surface, which is not limited to external lines and inscriptions.

Not to dwell on the *allegorical* interpretations of the Vedas, which have prevailed among the Brahmins, or on the like interpretations of the Koran in which Arabic commentators have indulged, we find that even among the Jews an extensive allegorical system had been formed, adopted more or less fully by the Jews of Palestine as well as those of Alexandria, by the Pharisees as well as the Essenes. The Rabbinical schools ascribe to words various significances, other than those appearing upon the face of them, and to such an extent was this allegorizing spirit carried, that often the literal truth of the histories of the Old Testament was called in question and even denied. In the Kabbalistic writings, such as the Books of Yezirah and Sohar, we meet with many theories based upon an allegorical mode of interpreting the Hebrew Scriptures.

Among the early Christians, also, the allegorizing

spirit was widely prevalent. The Christians, deriving their religion from the East, naturally partook of the symbolizing tendencies of the East. Still these tendencies took their rise, in at least a secondary degree, from the influence of the Neo-Platonists. The ideal philosophy of Plato was a connecting link between the European and Asiatic mind. Transplanted to Alexandria, and thus brought into contact with the Jewish allegorizing School of Plato, with which it readily fraternized, and coming under the spell of Egyptian mysticism, it developed under Plotinus and others into a complete system of symbols and allegory. The more ideal and speculative of the early Christian minds found in the "*logos*" of this philosophy an expression of what lay latent,—felt out by the religious instincts, but not bodied forth to the reason,—in their own aspirations and impulses; hence the alliance, real if not acknowledged, between Christianity and Neo-Platonism was a natural and easy one.

Among the Christian Fathers who drank deepest in these Neo-Platonic and Oriental fountains, Origen stands pre-eminent. Origen attached but little importance to the literal sense of the Scriptures, considering this merely as the husk enveloping that which is alone essential and fructifying; even in the simplest passages he saw a more recondite sense. Like Philo and the other Jewish philosophers of Alexandria, he converted the entire narrative of the creation and the fall of man into an allegory. In the histories of the Old Testament he discerned a prefiguration of the life of the Savior and an emblematic presentation of Christian truth, considering them throughout as typical and prophetic. He even went so far as to deny any true literal sense to various portions of the Old Testament. Origen's teachings and spirit of thought were widely diffused among the Eastern Christians, though the Encratites and the

Hieracites, among the other religious sects of the latter part of the second century, had already in advance of Origen fostered a like allegorical interpretation of the Bible.

The spirit, which seems to be so congenial to the Christian temper, and which has infused itself into some of the deepest and most pure minded of the Christian thinkers, as well those of modern as those of ancient times, soon found a voice in the West, subdued, however, and checked somewhat by the more realizing cast of the Western mind. St. Augustine interpreted, for instance, the six days of creation, if not symbolically, at least in a manner widely differing from the interpretation acceptable to the strict adherents of the letter. St. Augustine also claimed that the Hebrew word *yom* (day), was in no wise applicable to solar day, but denoted a general period of time, an epoch of the creative evolution. Even in the writings of Albertus Magnus, St. Thomas Aquinas, Bonaventura and others of their scholastic contemporaries we find here and there an allusion to a justifiable allegorical interpretation of Sacred Writ.

Passing down in our hasty review to the seventeenth century, Cocceius found in every word of the sacred volume a significance beyond that of the letter, and developed from the Old Testament a complete gospel-history of Christ. The disciples of this thinker elaborated a perfect system of allegorical interpretation, and thus revived the views of Origen, which exercised so wide an influence in the third century.

The new and spiritualistic tendencies, however, which were the outgrowth of the Reformation, developed the allegorizing spirit in various quarters. In Germany, the mystic lucubrations of Jacob Boehme have attracted considerable attention. In France, the pietistic school were especially given to a fondness for symbol-

ism and allegory. In the writings of that divinely-gifted and most spiritual-minded woman, Madame Guion, we see abundant illustrations of the allegorizing impulse, an earnest effort to find in the Holy Scriptures a mystic, concealed sense, reaching far above the limitation of time and space. To her thought, God, the soul, the soul's love of God, and the spiritual life that flowered from this root, were the only realities, and whatever emanated from the divine source, as the Holy Scriptures, gave but voice, form, body to these.

"The Red Book of Appin," even the sonnets of Dante and Shakespeare, have been allegorically interpreted. An allegorical interpretation has also been advocated, not only of the Biblical narratives, but of various literary productions which have not been set forth as professed allegories, and do not appear as such on a superficial examination. Allegorical, or Hermetic writing, may be regarded as a kind of painting, which is to be translated into didactic statements by the reader who has to interpret it, and point out its scope or inner meaning according to the eternal principles of truth. All such writings aim to illustrate life; they have often a profoundly mysterious sense, and cannot be explained or understood from a mere literal point of view. The love of God necessarily includes and presupposes the love of man, and such love is best figured under some special form, the love of man and woman. This must explain why so many truly religious works appear to the eye as mere love-stories, which were intended however to express the divine affection itself.

A belief in the validity of allegorical interpretation tinctures, to a greater or less extent, all the theological speculations of the day. Indeed, many commentators at present agree in assigning some sort of allegorical significance to at least the earlier chapters of Genesis. Among these, Tuch applies a vigorous scientific process

to the elucidation of the Scriptures, developing a complete chain-work of latent meanings from the text of Genesis. But especially worthy of notice is the work of a French writer, Fabre d'Olivet. It is entitled, "La langue hebraique restituee, et le veritable sens des mots hebreux retabli et prouve par leur analyse radicale," and was published at Paris in 1815, in two quarto volumes. The author investigates the original significance of all the vocal elements of the Hebrew, together with the cognate Semitic tongues; especially the Chaldee, Syriac, Samaritan, Ethiopic and Arabic. The investigation does not, however, rest upon any philological basis, but rather goes beyond the legitimate grounds of the latter and moves exclusively in the domain of phonology and glossology, being similar in aim to the attempts of Kraitsir, or those of Dietrich in his "Semitische Wortforschung." From the letters individually considered the author passes on to syllabic combinations and to the Hebrew roots, with a comparative examination of those of the affiliated tongues. In this investigation, by an *a priori* process peculiar to himself, he seeks to reconstruct the original meaning of these primitive vocables, and arrives at deductions the validity of which he endeavors to confirm by tracing out the subsequent ramifications and applications of these vocables in the maturer development of the Hebrew tongue. Among novel results of his investigations "Adam" and "Eve" and other names of persons and localities lose their purely individual significance, and become expressive of general ideas, true for all times and places. Thus Fabre d'Olivet's glossologic analysis of Hebrew roots reduces or elevates, as one may choose to think, the whole account of the creation to a phenomenal exhibition of mental and spiritual states, and converts what is generally regarded as the genesis of matter and the world, into the genesis and development of the soul.

Fabre d'Olivet also maintains that the Hebrew language differs essentially in its laws of organization from all other tongues, in that words denoting abstract thoughts and general ideas are not, as in other languages, derived metaphorically from words expressive of sensible things, but are themselves first in origin and supply the forms from which, by a process of reduction, terms for material and specific objects are obtained, and in these, their original abstract significations, he holds that many of the words of the more ancient books of the Old Testament must be received. Instructed by these investigations, Fabre d'Olivet reads the book of Genesis under a new light. "This book," he enthusiastically exclaims, "contains, too, the germs of future sciences. The fruit of a divine inspiration, it includes within a few pages not only the elements of that which has been, but the elements of that which is to be. All the secrets of nature are confided to it, all. It brings together in its small compass more than all the books entombed in the libraries of Europe. What ever there is in nature that is most profound, whatever is most mysterious, whatever there is that is marvellous in the human soul; whatever there is of sublimity in the reach of human conception, this book possesses."*

In these brief notices of the use of symbolism and allegory in the explanation of divine things, some mention must be made of the Greek Church. This form of ecclesiasticism, which derived so much of its spirit from the Oriental mind, has retained to a much greater degree than the Western Church a love of symbols as such

*"Ce livre porte encore les germes des sciences futures. Fruit d'une inspiration divine, il renferme en quelques pages et les éléments de ce qui fut, et les éléments de ce qui doit être. Tous les secrets de la nature lui sont confiés. Tous. Il rassemble en lui plus de choses que tous les livres entassés dans les bibliothèques européennes. Ce que la nature a de plus mystérieux, ce que l'esprit peut concevoir de merveilles, ce que l'intelligence a de plus sublime, il le possède.

and a passion for allegorical and mystical interpretations. We have been permitted to extract from a Russian manuscript work of General Adler of St. Petersburg—a work which gives a general view of the ceremonies and ritual of the Greco-Russian Church, and which has been compiled from the well-known writings of Muravieff—the following homily which is read after the recitation of the prayers and singing:

“Oh, daughter of Babylon, who art destroyed, happy shall he be that rewardeth thee, as thou hath served us. Happy shall he be that taketh and dasheth thy little ones against the stones.”

“This song,” the homily goes on to explain, “forcible and striking as a memorial, is still more sublime as an allegory. Babylon (or confusion) is an image of the numberless passions and sins which reign in the world, taking captive and enslaving the careless soul. Jerusalem, the city of peace, denotes the state of the soul recovered from the dissipation and returned to God,—the peace of an innocent conscience purified by repentance. Ah, let us not forget this Jerusalem! * * The idea of dashing the Babylonian little ones against the stones,—which in a literal sense would be extremely cruel,—is in the allegory one of the clearest parts. It signifies that he is blessed who has sufficient firmness to shatter on the stones of faith wicked thoughts and desires at their very birth, before they grow up to wicked deeds and habits.”

The sketch which we have thus given of the history of symbolism and allegory in the explanation of sacred things cannot fail, brief as it is, of convincing the reader that, however much certain enthusiasts may have drawn upon arbitrary fancy, this mystical tendency has, nevertheless, a deep and solid ground in the nature of man. The fundamental conception is that of the substantial unity of those antitheses which we call mind and mat-

ter. Both are the evolution of the divine spirit rather by one than by a double creative act, hence the same laws govern the development of both and establish a necessary parallelism between them.

They, however, who go beyond this and ascribe a like symbolical signification to the Sacred Writings as a whole, make these, equally with mind and matter, the absolute and necessary product of the creative impulse,—a flight of speculation to which few, even of those who may be disposed to favor allegorical interpretations, are willing to climb.

AN INTERESTING LETTER.

The increasing interest in Sufism induces us to print the following extract from a letter lately received from a Mohametan gentleman residing in Lucknow, India:

“Now with respect to your inquiries about Sufism: I do not belong to any order of Sufis, neither do I hold any position in their society. You know, I presume, that there are two great sects of Mosalmen, viz. *Sunnis* and *Sheas*. The former advocate the cause of Sufism more zealously than the latter. The Sunnis have among themselves a system of Pirs and Morids or preceptors and disciples. These are the same as the Gurus and Chelas of the Hindus. The preceptor subjects his disciples to severe restraints and religious discipline. They teach them something secretly which is believed to be a certain form of prayer.

As to the origin of Sufism in Islam: it is believed by the Sufis that Mohamed taught two systems of Islamic doctrines, viz. exoteric and esoteric. The former to the public at large, and the latter to those only who were naturally endowed with the higher, intuitive powers. They affirm that there was a *Sofa* near the mosque of the Prophet in Medina, where the persons desiring to learn the esoteric system assembled. Hence they were called the “companions of the Sofa.” The Sufis point out a passage in the holy Koran in favor of these ‘companions.’ So it appears that the term Sufi is derived from Sofa.*

*The Persian word *sofah* (English form, sofa), is derived from the Arabic *soffah*. The meaning is the same in each language—*Editor*.

Sufis have their *shajras* (genealogical tables) of the names of their holy predecessors. At the top of a *shajra* is the name of the Prophet, next are the names of Ali and Abu Bekr, the two great preceptors of their faith according to the Sufis. The former was the cousin and son-in-law of the Prophet. The Sheas believe that by right he should have been the first Khaliph after Mohamed. The latter was the father-in-law of Mohamed, and his first successor in the Khalifate.

One of the Sufi orders, that known as the Nakhsh Bandy school, originates from Abu Bekr: all the others take their origin from Ali. The Sheas favor Sufism less than the Sunnis, yet they have their own term for Sufism, which they call *Irfran*. Thus far it is only a matter of words. But they likewise differ from the Sunnis on questions of fact. None of the Sheas believe in the absorption of the soul in God. They concede the perpetual approximation to Him, but not the absorption of the creature by the Creator. Again, they have no Pirs, at least in the sense of the term as used by the Sunnis. The Sheas have one very peculiar tenet of faith, viz: a belief in the presence of an Imam. They hold that the world cannot be without an Imam, the Spiritual Ruler. The present Imam is according to them Mahdi, son of the eleventh Imam named Hasan Askari. Mahdi was born in 256 A. H. In his childhood to the great surprise of his mother he disappeared: then re-appeared in his youth. Again after a certain time he disappeared. Before his second disappearance he appointed a viceroy and communicated through him with his followers (the Sheas).

After the lapse of a period of nearly fifty years, or when he was about sixty years old, he informed his viceroy that he should totally disappear, and hold no further communication with any of his followers, nor even excepting himself (the viceroy), until it pleased God to command him to reappear and assume alike the spiritual and temporal government of the world.

It is a curious fact that of the Sunnis the Sufis alone believe in the living Imam, Mahdi. All the other Sunnis maintain that a certain man named Mahdi will be *born* in the latter age of the world. However the Sheas are waiting the appearance of the 12th Imam to pay homage to him. Hence the reason why they have no regular Pirs.

I know nothing about the mysteries or arcane doctrines of the Sufis: I have only studied their works with special attention. I cannot name any place in India where Sufis principally reside. In every town and even small village there are Sufis, real or pretended, God only knows.

I know of no journal in this country, published in the interests of Sufism. Pamphlets advocating the Sufi doctrines are printed here and there in Persian, Arabic and Urdu. A work was recently published in the Panjab on the subject, which I have not yet seen. The libraries of hereditary Sufis are crowded with valuable books of Sufi philosophy. Any one desiring to collect MSS. on Sufism could purchase a large number in Lucknow. I should say one could collect as many works of this kind as were found in the library of Tippoo* in Dehli or Lucknow in a year."

*i. e. fifteen hundred.