

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*)

24. The cause of the connection between the spirit and the noumenon is ignorance.

We have already explained the nature of this ignorance. All the different Vedantic schools hold that the cause of all objective existence is ignorance. The highest Brahma is pure spirituality itself. It is independent, it thinks of multiplying and creation. By means of this inclination the Supreme Spirit manifests its power of producing delusion. When this power of delusion becomes manifest, the material and the spiritual become connected with each other. As soon as this connection is formed the spirit is individualized and enslaved. The Advaita school of Vedantism holds that there is nothing but the spirit. The Dvaita and Vishistadvaita schools hold that both the spirit and the material noumenon exist from eternity. Vallabha holds that the material is only a modification of the spiritual. The Jains believe that matter and spirit exist independ-

ently. The infinite number of souls are all spiritual. Though they really posit five elements, yet they include time by way of metonymy and reckon them to be six. Their five elements are: *Dharma*, which produces motion; *Adharma*, the cause of all inactivity; *Æther* affords room to all objects; Spirituality is the nature of individual spirits. This spirituality they (the Jains) call *Upayoga*, which has a form, and is likewise without a form. The spirit is pure and independent. It is, however, enchained by Karma or activity. The specific property of all matter is activity. *Astikaya* is what the Jains call an element. Matter and spirit are both eternal—matter in the form of particles, and the spirit as an intelligence. As soon as a connection between matter and spirit is developed the latter is enthralled. Asceticism, which the Jains characterize as *Nirjarana*, gradually wears off activity or Karma. The Buddhists believe that pure *Nirvanu* alone exists. Nirvana is a transcendental condition: it is infinitude. It is not subject to being acted upon. Nothing excels it. The great Rishis, who are free from all desire, so describe it. Besides Nirvana, Karma or activity is also eternal. Aided by ignorance activity produces five elements, and develops worldliness. These five are: form (*Rupa*), sensation (*Vedana*), perception (*Samjna*), discrimination (*Sanskara*), and consciousness (*Vijnana*). Virtue and contemplation destroy the power of ignorance,—activity thus becomes impotent, and Nirvana is next attained.

25. On the absence of ignorance the connection ceases; and the abandonment of all *Prakriti* is emancipation.

When ignorance is removed the connection of the subtle body and the spirit is destroyed. The spirit then becomes independent, and delights in itself.

26. Obstacles being removed, the knowledge of dis-

inction is produced. This is the means of abandonment.

There are two conditions: the condition of worldliness, and that of contemplation. These have already been explained. In the condition of worldliness, no distinction is made between spirit and matter. In the condition of contemplation, however, such a distinction is made. Worldliness therefore is an obstacle. When this obstacle is removed a power of perceiving a distinction arises. Such a power is the means of emancipation. The objective is to be removed. Whatever is cognized by the spirit is to be abandoned.

27. The knowledge of one who is emancipated has seven stages of ultimate ground-basis.

In one who is emancipated a knowledge is produced,—a knowledge which has seven conditions. The spirit is the subject, all else is objective. The objective, however, is alike mental and material. The seven conditions are divided into four external or material, and three internal or mental. The *Chitta* or heart perceives all that is objective. As the *Chitta* perceives the objective, it is modified or transformed, and because of this the spirit falls into a delusion. How is this? The *Chitta* has, for instance, assumed the form of the object it perceives; and in the *Chitta* or heart the spirit is reflected. Thus the heart and the spirit are incorporated; the spirit fails to perceive that it is distinct from the heart. But when the spirit perceives that it is distinct from the heart, the seven conditions mentioned in the aphorism may be distinguished. These seven conditions are: 1st. I know all the knowable, and nothing more is to be known; 2nd. I have abandoned all that is to be abandoned, and there is nothing now to be abandoned; 3rd. I have obtained all that is obtainable, and nothing remains to be obtained; 4th. I have done all that ought to be done. These four feelings always fill and engross

the heart; they are otherwise characterized as knowledge, desire, aversion, and volition. Again, the modifications or transformations of the heart include three conditions. These are: 1st. the knowledge that I have accomplished the purpose of life; 2nd. the qualities of light, darkness, and foulness, becoming impotent, cannot perform their functions, and therefore have no place in the heart,—thus the Chitta is no longer Chitta—3rd. the connection between the three qualities and the spirit is broken. The spirit delights in itself, and thus experiences a joy which baffles all definition. These last three and the first four are the seven conditions, which may again be characterized thus: 1. no desire of knowledge; 2. no desire of abandonment; 3. no desire of acquisition; 4. no desire of accomplishment; 5. no sorrow; 6. no fear; 7. no doubt. Again, the Chitta first perceives an external object; next it either seeks it or shuns it; then it feels desire or aversion. These are the four conditions of the heart in relation to external objects. The Chitta is likewise affected by conditions of its own in relation to itself. It feels sorrow, fear or doubt. But when the power of discrimination develops in the heart it rises superior to all the seven conditions. Then the spirit delights in itself. This is the condition of emancipation (*Kaivalya*). The knowledge of emancipation is discrimination, which consists of the seven conditions mentioned in the aphorism.

28. By practicing the various parts of Yoga, impurity is destroyed and knowledge is kindled, until at last discrimination springs up.

The practice of Yoga produces the faculty of discrimination in the following way. First, all impurity attached to the heart is destroyed. Knowledge becomes all flame. Worldliness is the impurity spoken of: worldliness is, to be engrossed in the affairs of this world. The knowledge referred to is the *Ritambhara-prajna* already described.

29. Penance, self-control, posture, restraint of breaths, abstraction, close attention, concentration, and contemplation are the eight parts of Yoga.

30. Penance includes not taking life, truthfulness, not stealing, celibacy, not possessing anything.

31. Not limited by caste, country, time, and circumstances, these, being universal, constitute the great penance.

This is the central aphorism of the Yoga system. According to the Vedic polity penances are circumscribed by certain conditions—they cannot be performed at any time, in any place, and by any caste. The Vedic polity makes the following adjustments. *Ahinsa* is not to kill a Brahmana. Truthfulness is not to tell a lie during a sacrifice. There is no stealing in the commercial affairs of the Aryas. There is no objection to the conquest of other countries. Celibacy is to be practiced till one enters the world. No gift from the Shudra, Atishudra, and Anarya, is to be accepted. Thus all these rules are circumscribed by caste, country, time and circumstances. According to the Yoga system these rules or penances are not circumscribed in any way or by any thing. They may be performed by any place, at any time, and by any body. According to the Vedic polity these rules are not universally observed; for they have their time and place. According to the Yoga system these rules are to be universally practiced; because they are not restricted to any place, time or caste. According to the Vedic polity the observance of these rules is restricted to a certain time, place, or caste. Thus there is a close connection between the Yoga, Jain, and Buddhist systems,—systems which wholly condemn the Vedic polity. The Vedantins partly reject and partly accept the Vedic polity. To accept the Vedic polity is not to practice these rules universally. Hence the Vedantins state that their system is superior to the performance of sacrifices. Sacrifice is a means and not

an end. The practice of Samadhi, leading to the knowledge of the spirit, is the end.

32. Self-control consists in purity, contentment, asceticism, study, devotion to God.

Purity includes the purity of body and of mind. Contentment is to be satisfied with what one has, and not to covet more. We have already explained the nature of asceticism, study, and devotion to God. See comment on I. 24.

33. By checking fancy the contrary is to be contemplated.

We have rendered *Vitarka* by fancy. Strictly interpreted it signifies many sided conjecture or thought. What this is, and how the contrary is to be contemplated, is explained in the following aphorism. This aphorism simply points out the connection between penance and self control on the one hand, and contemplation on the other.

34. Taking life and other similar practices are the varied thought consisting in what is done, what is caused to be done, and what is consented to. Covetousness, anger, and delusion have already played a part in these. The *Vitarkas* are of three kinds—soft, middling, and excessive. Their fruit is infinite pain, and infinite ignorance. The contrary is therefore to be thought of.

Vitarka is that which distracts the mind in which varied sentiments abound, and thereby its concentration is prevented. These distractions are: taking life, falsehood, theft, accumulation of wealth, and living a fast life. The extirpation of these distractions is an essential duty. Eighty-one of them are enumerated, but in reality they are innumerable. How is this? In the first place the individual spirits are innumerable. Then how are they eighty-one? Each distraction may be made by one's self, or may be caused by others, or may be consented to. Thus distractions in the first place are of three kinds. Again, each of these may be caused by covetousness, anger, or delusion. Thus the distract-

tions are of nine kinds, each of which is of three kinds,—soft, middling, and excessive. Again, each of these three kinds admits of a three-fold division,—soft-soft, middling-soft, and sharp-soft; again, soft-middling, sharp-middling, and middling-middling; again, soft-sharp, middling-sharp, and excessive-sharp. Thus these nine varieties, multiplied by the nine varieties already mentioned, make eighty-one. The last fruit of all these distractions is pain and distraction. The conviction that these distractions cause sin and produce misery in this life and in other lives, is the contrary thought. This contrary thought removes these distractions, and aids contemplation. A successful practice of penances and self control, and the other parts of Yoga, develop super-human powers in the Yogi.

35. The Yogi being near, all enmity is abandoned.

The Yogi here referred to is not a perfect Yogi. He is called a Yogi, who is learning the Yoga system. It is but proper that no injury should be done to any animal for any purpose whatever. It is necessary, however, to know the fruit of impressing upon the mind the principle of such perfect innocence. A deer and a tiger drink water at the same fountain, when a Yogi is there—a Yogi whose mind is thoroughly impressed by the knowledge of perfect innocence, and who is able to practice such innocence by moving the mind in channels contrary to its propensities. In the presence of such a Yogi all enmity is abolished; and when the Yogi attains to this stage any ferocious animal whatever does not frighten him, does not produce in him the feeling of enmity or hostility. The whole universe is to him full of peace and blessedness. All this is the fruit of perfect harmlessness—perfect innocence.

36. Truthfulness being adhered to the fruits of all acts are obtained.

Truthfulness is the only means of accomplishing any

act. Truthfulness must need be fruitfulness. How can it be otherwise? A truthful Yogi therefore obtains the fruit of sacrifices without performing them; and others experience what he says will happen. The sense of the aphorism is: truth is the abode of all the fruits of all acts.

37. When the principle of not stealing is adhered to all gems are obtained.

The power of restraining, which the principle of not stealing expresses, when properly understood, prevents a Yogi from appropriating the property of others in any way, or encroaching upon the rights of others; and when the principle of not stealing is thoroughly impressed upon his mind, and when he has thoroughly realized it, a Yogi finds that all the gems are as it were at his feet. The reader will easily perceive that he whose mind is full of contentment possesses all the gems, because unto him gems and earth are alike.

38. The principle of celibacy being adhered to, vigor is obtained.

Not to spend the vigor in the human body is to practice celibacy. The vigor of one who knows perfect celibacy is necessarily increased. The powers of such a Yogi are strengthened. His body, his senses, and his mind become strong.

39. The principle of not possessing anything being strongly adhered to, the knowledge of past births is obtained.

When all attachment to the human body and the various mundane objects and enjoyments becomes extinct, the power of 'not possessing anything' is obtained. Then the tendency to externalization is destroyed, and introspection is all powerful. Hence a Yogi is able to know the past—even the incidents of his past births.

40. From purity result contempt for one's own body, and separation from all others.

The more a Yogi thinks of purity, the more he real-

izes that it is boundless. This naturally leads him to view his own body with contempt. What is the human body? It consists of flesh, fat, bones etc., all of which are subject to putrefaction; and when a Yogi is disgusted with his own body, he necessarily shuns any contact with others. The result of this is, that a Yogi lives in a solitary place by himself.

41. [The other fruits of purity are] the purification of the quality of light, the gratefulness of the mind, the power of concentration, conquest of all the senses and organs, and fitness to see the spirit.

The mind is affected in three different ways. When it is affected by knowledge alone its condition is called Satvaguna or the quality of light. When its feelings are excited and it feels pleasure or pain, its condition is called the quality of foulness (Rajoguna). When it is in a state of inactivity its condition is called the quality of darkness (Tamoguna). The quality of light specially preponderates in the case of a Yogi: his mind is specially enlightened. The cause of this is purity. All the qualities of light, darkness and foulness are mixed up and work in the minds of all ordinary persons. In the case of a Yogi the quality of light separates itself from other qualities. The qualities of foulness and darkness move further from the quality of light, which in this manner predominates; and it acquires a purity of its own. When a Yogi is enlightened, and when his mind is free from passions, he feels a peculiar peace, a gratefulness, and a love. When the mind is purified its power of concentration is augmented. Its purity enables it to conquer such propensities as the five senses engender. But when all these means of externalization are stopped, the mind itself ceases to work, and the inner spirit begins to manifest itself. To see the inner spirit, to be in its presence, to contemplate it,—this is the aim and end of the Yoga system.

42. From contentment the acquisition of the highest happiness follows.

The term *Anuttama* is used in the aphorism. It means that which nothing excels. When a Yogi looks in upon himself and is in this manner strongly influenced by contentment, he obtains boundless happiness, before which all mundane happiness sinks into nothing.

43. All impurity is destroyed, and the powers of the body and of the senses are developed by asceticism.

Asceticism destroys all impurity. Then a Yogi attains the powers of being subtly small, and immensely large. These and other powers belong to the body. They are super-human powers. The super human powers of the senses consist in perceiving the minutest objects.

44. By self-study and other means intercourse with a desired deity is secured.

By self-study is meant studying the Veda and the subjects connected with it. Different persons worship different deities. The deity worshipped by a particular person is his desired deity. When self-study is accomplished one is able to see a desired deity, to converse with it, and to secure its grace.

45. By devotion to God contemplation is accomplished.

This *devotion* consists in one's offering to God all his acts, and all his mental activities. It is one's living, moving, and having his being in God.

46. A posture is that which produces continued comfort.

A particular posture is the third part or element of Yoga. It has two properties. First, it is steady and continued. Second, it produces comfort, *i. e.* the human body does not feel any uneasiness, and the mind is not distracted. The term *Asona* is used in the aphorism. It signifies two things: 1st. a seat, such as a deerskin, *Darbha*-grass, or woolen cloth, or all three put together;

2nd. holding the body in a particular way and balancing it. This is a 'posture'. There are two systems of Yoga—the Raja-Yoga, and the Hata-Yoga.

The former is conversant with the enlightenment and restraint of the mind or Chitta, and the latter with the strange contortions of the body. Patanjali explains the first. About the second there are numerous books. Raja-Yoga lays stress upon contemplation, and throws light upon seeing and realizing the spirit. Hata-Yoga really signifies forcing or forcibly acting. The principal posture is the *Padmasana*. Prepare a comfortable seat; sit down upon it with the legs crossed and placed upon one another; pull up the feet upon the lap, which makes the back-bone stand erect, and place your hands upon the legs. *Padmasana* means a lotus-posture.

[*To be Continued*]

PAPERS ON SUFISM.

BY

C. H. A. BJERREGAARD.

III.

JAMI.

NURUDDIN ABDURRAHMAN, with the poetical title of JAMI, was born A. D. 1414 and died 1492. On his mother's side he descended from one of the four great fathers of Islam. He was born in JAM, near Herat, whence his title. Jam means also a cup, hence being born in Jam and "dipt in the Jam" i. e. Holy Love, his title is very proper. He is also very truly called "the Lord of Poets" for he was that indeed. He usually called himself "the ancient of Herat."

After having finished a course of study in the liberal arts and sciences, he began his Sufi noviciate under the Shaikh Mohammad Saaduddin Kashghari of the order

of the Nakshbend, and gave up poetry entirely. He went into solitude so long and profound, that when he returned to man he had almost lost the power of conversation, but he had gained great spiritual power. He finally succeeded his master and became, renowned as a Sufi Doctor. Princes and the learned from all quarters of the globe sought his advice and instruction. He has written a great many works, all full of Sufism, and they are classics in their line. Of his works the **HEFT AURANG** or the Seven Thrones are the best known. One of these is the **Salaman and Absal**, of which we give an extract below.

Jami has indeed been "a cup in which to pass about the spiritual wine" for, though Firdusi, Saadi and Hafiz may as poets have taken a higher position, because they devoted themselves to a special subject, none of them have attained the mystic depths or the universal sphere in the measure of Jami, nor has any of them excelled him in occult knowledge. Already as a boy did the Doctors welcome him as a "new light added to our galaxy."

- SALAMAN AND ABSAL.

This most characteristic Sufi poem represents the joys of **DIVINE LOVE** as compared with the delusive fascinations of a **LIFE OF SENSE**. The story is this. A certain King of Ionia had a son **SALAMAN**, who in his infancy was nursed by a young maiden **ABSAL**, and when he grew up he fell desperately in love with her. They enjoyed themselves for a year in a life of sense. After various trials and temptations and confessions of love they finally determine to destroy themselves. They go to the desert, and kindle a fire and walk into it. **Absal** is consumed, but **Salaman** is preserved. In course of time he is introduced by a sage to a celestial beauty named **ZUHRAH**, and falls in love with her, forgetting **Absal** entirely:

..* * * Celestial beauty seen,
He left the earthly; and, once come to know
Eternal love, he let the mortal go.”*

And

“Then the Shah crown'd him with the Golden Crown,
And set the Golden Throne beneath his feet.”

In the epilogue to the poem, the author explained the mystic meaning of the whole, thus:

Under the leaf of many a Fable lies
The Truth for those who look for it; of this
If thou wouldst look behind and find the Fruit,
(To which the wiser hand hath found his way)
Have thy desire—No Tale of ME and THEE,
Though I and Thou be its Interpreters. †
What signifies THE SHAH? and what THE SAGE?
And what SALAMAN not of woman born?
Who was ABSAL who drew him to Desire?
And what the KINGDOM that awaited him
When he had drawn his Garment from her hand?
What means That Sea? And what that FIERY PILE?
And what that Heavenly ZUHRAH who at last
Clear'd ABSAL from the Mirror of his soul?
Listen to me, and you shall understand
The word that Lover wrote along the sand. ‡

The Incomparable Creator, when this world
He did create, created first of all
The FIRST INTELLIGENCE—First of a Chain
Of ten Intelligences, of which the last
Sole agent is in this our Universe,
ACTIVE INTELLIGENCE so call'd; the One

*There is much in this story that reminds us of *The Gita Govinda* by *Jayadeva*, so beautifully translated by Edwin Arnold as “The Indian Song of Songs.” Read it!

†The story treats of GENERALS, though enacted by PARTICULARS.

‡This is an allusion to the famous story, Majnun and Laila, which will follow later on. The passage is as follows:

One who travel'd in the Desert
Saw Majnun where he was sitting
All alone like a Magician
Tracing letters in the sand. * * * *
LAILA * * * * for ever LAILA * * * *

¶All students of the various gnostic systems and the Kabbalah readily recognize these ten intelligences or Aeons.

The ten intelligences and nine heavenly spheres here referred to are as follows: The ninth is the uppermost heaven, appropriated to the first intelligence; the eighth, that of the Zodiac, to the second; the seventh, Saturn, to the third; the sixth, Jupiter, to the fourth; the fifth, Mars, to the fifth; the fourth, the Sun, to the sixth; the third, Venus, to the seventh; the second, Mercury, to the eighth; the first, the Moon, to the ninth; and the Earth is the peculiar sphere of the tenth, the most Material or Active Intelligence.

THE PLATONIST.

Distributor of Evil and of Good,
 Of Joy and Sorrow. Himself apart from MATTER.
 In Essence and in Energy—He yet
 Hath fashion'd all that is—Material Form,
 And Spiritual, all from HIM—by HIM
 Directed all, and in his Bounty drown'd.
 Therefore is He that Firman—issuing Shah
 To whom the world was subject. But because
 What He distributes to the Universe
 Another and a Higher Power supplies.
 Therefore all those who comprehend aright,
 That Higher in THE SAGE will recognise.

HIS the PRIME SPIRIT that, spontaneously
 Projected by the TENTH INTELLIGENCE,
 Was from no womb of MATTER reproduced
 A special essence called THE SOUL OF MAN;
 A Child of Heaven, in raiment unbeshamed
 Of sensual taint, and so Salaman named.

And who ABSAL?—The Sense-adoring Body,
 Slave to the Blood and Sense—through whom THE SOUL
 Although the Body's very Life it be,
 Doth yet imbibe the knowledge and delight
 Of things of SENSE; and these in such a bond
 United as God only can divide,
 As Lovers in this tale are signified.

And what the Flood on which they sail'd, with those
 Fantastic creatures propled; and that Isle
 In which their Paradise awhile they made,
 And thought, for ever?—That false Paradise
 Amid the fluctuating waters found
 Of sensual passion, in whose bosom lies
 A world of Being from the light of God
 Deep as in unsubiding Deluge drown'd.

And why was it that ABSAL in that Isle
 So soon deceived in her Delight, and He
 Fell short of his Desire?—That was to show
 How soon the Senses of their Passion tire,
 And in a surfeit of themselves expire.
 And what the turning of SALAMAN'S Heart
 Back to THE SHAH, and to the throne of Might
 And Glory yearning?—What but the return
 Of the lost SOUL to his true Parentage,
 And back from Carnal error looking up
 Repentant to his Intellectual Right.

And when the Man between his living Shame
 Distracted, and the love that would not die.

Fled once again—what meant that second Flight
 Into the Desert, and that Pile of Fire
 On which he fain his Passion with Himself
 Would immolate? That was the Discipline
 To which the living Man himself devotes,
 Till all the Sensual dross be scorcht away,
 And, to its pure integrity return'd,
 This soul alone survives. But forasmuch
 As from a darling Passion so divorc'd
 The wound will open and will bleed anew,
 Therefore THE SAGE would ever and anon
 Raise up and set before Salaman's eyes
 That Phantom of the past; but evermore
 Revealing one Diviner, till his soul
 She fill'd, and blotted out the Mortal Love.
 For what is ZUHRAH?—What but that Divine
 Original, of which the Soul of Man
 Darkly possesst, by that fierce Discipline
 At last he disengages from the Dust,
 And flinging off the baser rags of Sense,
 And all in Intellectual Light arrayed,
 As Conqueror and King he mounts the Throne,
 And wears the Crown of Human Glory—whence,
 Throne over Throne surmounting, he shall reign
 One with the LAST AND FIRST INTELLIGENCE.

This is the meaning of this Mystery,
 Which to know wholly ponder in thy Heart,
 Till all its ancient Secret be enlarged.
 Enough—The written Summary I close,
 And set my seal—
 THE TRUTH GOD ONLY KNOWS. ✓

THE TARO.

BY

T. H. BURGOYNE.

INTRODUCTION* (Continued).

“That which is above, is, analogically
 The same as that which is below.”

There is but ONE LAW: this law is four-fold in its application, and when subdivided into its component parts contains

*In continuing our paper upon the Taro, we must ask the indulgent reader to excuse any apparent repetition, or going over the same ground a second time in a different direction. Such a course is necessary at times to a full understanding and clear insight of the subject.

ONE PRINCIPLE,
 ONE AGENT,
 ONE TRUTH,
 ONE WORD.

Therefore all that is, is the result of quantities and equilibriums. Quantities imply forms, and equilibriums imply *polar opposities*, and these in turn imply creative design. Creative design is progressive, and its *executive form a spiral*, evolving from within outward and *involving* from the outward to within.

“The outward from the inward roll,
 And the inward dwells in the inmost soul.”

Thus we are enabled to perceive the fact, that the promise and potencies of future philosophers may be found concealed, alike within the life forces of the Lichen or the Rose. Verily, as the wise Solomon hath said, “There is nothing new under the sun.”

Briefly stated, these are the fundamentals upon which the science of the Taro is built.

Down the spiral course of time there has come to us the traditions of a primitive book. Its symbols in later days furnished to writing its letters, to geometry its lines, and to Occult philosophy its mysterious signs and pentacles. Anciently it was known as the sacred book of Enoch; later, it has been entitled “THE TARO.” Its authorship as well as its date are both lost in the night of time, but vestiges of it are to be found in the lore of all peoples. The mutations wrought by passing centuries have not effaced it, but like the notes of a lullaby song it inheres within the memory of Adam’s race.

Tradition says that the original book consisted of detached plates or leaves of fine gold, whereon were engraven its mysteries,—which remind us of the “*Terraphim*,” or golden *images* of Laban.

Its characters are symbolical, and in their various combinations adapt themselves to all the attitudes of the

creative design, thus forming a complete chain of sequences and unerring keys to Hieroglyphic and Kabbalistic science. Kabbalistic science in its purity is DIVINE, *because it divines* the past, present, and future processes of the creative spirit. Of all the various means of divination the Taro is the most potential: this is so by reason of the analogical procession of its figures and numbers. The 22 key tablets are the symbolical expression—the pictorial correspondence so to say,—of the 22 letters of the Hebrew alphabet, the value of which is too well known to students of Esoteric science to need further comment here. The Oracles of a figure of the Taro are always of value to the student, because, when it does not definitely show the ultimates of the problem sought, it always tenders the most sagacious advice to those who have eyes wherewith to read its significant indications aright. It must be remembered, that true divination comes only as a bequest of the intuition. Intuition is the first born attribute of the soul, which enables it to *internally perceive* the various forms, formations, and *transformations* that are constantly bi-secting its own life lines in the realm of spirit. To read these spiritual hieroglyphics—soul symbols—aright requires a key: therefore, the Taro may well be called the key of the intuition, since it is the universal and magic science of analogies and correspondencies, being for the senses the only proportional *measure* of the invisible which we possess. The laws and principles that we have herein laid down constitute—to use a legal phrase—“*our case.*”

A restatement of one or more of these primary laws from time to time may perhaps be necessary, as we proceed in our judicial investigation, especially so, when secondary laws and forces—correlations of the former,—bring their influences to bear upon the problems under notice. The candid reader will herein note, that we simply declare the whole Philosophy of the Taro, its divin-

atory system included, to be based upon pure scientific principles; the sciences embraced being those of mathematics, geometry and correspondencies, this last requiring for its correct interpretation the same development of the soul, as the former does of the intellect. Therefore, in reviewing our case impartially, we find the following premises: 1st. that the *cause world* is invisible and unknowable to the unaided intellect. 2nd. that analogies and correspondencies are related to this subjective world, and are perfect symbols thereof upon the phenomenal plane of effects. 3rd. that everything animate or *inanimate*, upon this external plane of matter, is but the visible objective expression and symbol of an invisible indwelling soul. And 4th. that to arrive at a true insight of these invisible causes, so as to foresee their external expression as results and effects, requires the evolution of a higher sense than any of the five which pertain to the physical organism. With this tabulation of the "*why*" and the "*wherefore*" of the Taro, our introduction must close, and in the next issue of "*The Platonist*" we shall commence chapter I. of the practical actualities of the system we advocate.

(To be Continued.)

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

BY

ABUBACER IBN TOPHAIL.

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

If it appears, from what I have said respecting this vision, that these separated essences, if they like those of the heavenly bodies are of perpetual duration, shall also remain perpetual—or, if belonging to corruptible

bodies, shall perish with them, then this is because you have thought that the similitude I have offered, must answer the thing represented in every respect. But this will not hold good in common discourse; and how much less in this, where the sun and its light, the image and the representation of it, the glasses and the forms which appear in them, are all things which are inseparable from body, and which cannot subsist but by it and in it,—the very essences of them depending upon body, and therefore they must perish with it. As to the divine essences, and heroic spirits, they are free from body and all its adherents; having neither connection with nor dependence upon them in any respect. Their sole connection and dependence is upon that *One True* and necessarily self-existent Being, who is the first of them—the beginning and the cause of their existence, and who perpetuates them forever. They seek not body, but the reverse; for if *they* should perish, body would perish; because these essences are the principles of bodies. In like manner if a privation of that *one True BEING* could be supposed, all these essences would be removed with Him, all bodies and the sensuous world, for all these have a mutual connection. Though the *sensuous* world follows the *divine* world, as a shadow does the body, and though the divine world is free from and independent of it, yet it is absurd to suppose a possibility of its being annihilated, because it follows the divine world. The corruption of this world consists in its being changed, and that glorious Book* spake of this where there is mention made of *moving the mountains and making them like the world; and making men like fire-flies and darkening the sun and moon, and eruption of the sea, in that day when the earth shall be changed into another earth, and the Heavens likewise.*

This is the substance of what I can hint to you at
Alcoran, Chaps. 85 & 101.

present of what Hai Ebn Yokdhan saw while in that glorious state, and do not expect that I should explain it farther in words—for that is impossible; but I can give you the conclusion of his history.

After his return to the sensuous world he loathed this life, and earnestly longed for the life to come. He endeavored to return to the same state, though the means by which he had first attained it. He succeeded and remained longer than at first. He then returned to the sensuous world—again for the third time sought the beatific state, attained it, and remained in it longer than the first and second times; and thus he continued these transitions of the spirit until he could remain for all time. In this state he kept himself strictly, only leaving it to answer the necessities of his body. While he was thus exercised, he often wished that it would please God to deliver him from the corruptible body, that detained him from the happy state, so that he might have nothing to do but give himself up wholly to delight, and escape the torments which afflicted him in this life. And thus he continued, until he was about fifty years of age; at which period he became acquainted with *Asal*, and of this acquaintance I will proceed to tell you.

It is related that there is an island not far from where Hai Ebn Yokdhan was born, into which one of those good sects, which had one of the ancient prophets (of pious memory) for its author, had retired. It was the custom of this sect to discourse upon all things in nature—by way of parable and similitude—and by this means to represent the images of them to the imagination, and to impress them upon the mind, as is customary in such discourses made to the vulgar. This sect so spread its influence in the island, and grew so eminent and powerful, that eventually the king, himself embraced its doctrines, and compelled his subjects

to follow his example. Two men of extraordinary mental endowments, and lovers of all that is good, were born in this island. The name of one was Asal, and of the other Salaman, and they both readily embraced the doctrines of this sect, and obliged themselves to the punctual observance of all its ordinances as daily practiced, and to this end they entered into a league of friendship.

Among other passages contained in the laws of this sect these wise men made earnest enquiry into that particular part which treats of the most high and glorious God, of His angels, the resurrection, and the rewards and punishments of a future state. Asal was accustomed to make deeper search into the nature of things, than was the habit of Salaman. While Asal was inclined to the study of mystical meanings and interpretations, Salaman confined himself to the literal sense and refrained from the curious speculations which so interested his friend. Although their tastes differed in this respect they were both constant in performing those ceremonies required, in calling themselves to account, and in opposing their affections.

Some parts of these laws exhorted men to the peaceful speculations and pursuits of retirement—intimating that happiness and salvation were the more readily attained in the quietude of a solitary life; while other passages encouraged conversation, and the embracing of human society. Asal gave himself up wholly to retirement, and those expressions which favored it had most weight with him, because he was naturally inclined to contemplation, and to reflection upon the inner nature of things, and his greatest hope was, that he should best attain his end by a solitary life. Salaman, on the contrary, applied himself to conversation and to the cultivation of the usages of society: for he had a natural aversion to contemplation, and nice inquiry in-

to the hidden secrets of nature.

This disagreement in tastes was the occasion of their separation. Asal had heard of the island where Hai Ebn Yokdan was reared. He was aware of its fertility and conveniences, and of the healthfulness of its climate, and concluded that a better retreat could not be found. To this island, therefore, he resolved to go and spend the remainder of his days. He disposed of his property; and distributing the major part of the proceeds among the poor people, with the remainder hired a vessel to convey him to the island. Taking leave of his friend Salaman he departed, and the mariners soon placed him upon the shore of his choice. Here he continued, serving God; magnifying and sanctifying Him, and meditating upon His glorious names, and attributes, without interruption or disturbance. When he desired food, he partook of such fruits as the island afforded. He derived intense pleasure from this silent and solitary communion with his Lord,—every day experiencing His benefits and precious gifts, so necessary to his support, and this goodness of God displayed upon every hand, confirmed him in his belief.

In the mean time, Hai Ebn Yokdan was wholly immersed in his sublime speculations, and never left his abode but once a week, to procure the food he required for the nourishment of his body. For this reason Asal did not meet him, and made a journey around the whole island, without seeing any man, or even the footsteps of any. Asal was pleased with the island, as affording him that retreat most suitable to a life of retirement.

At last it so happened that Hai Ebn Yokdan, going out one day to search for provisions, and wandering near the spot where Asal had established his abode, espied him. Our hero was completely astonished at the sight of Asal; for of all the creatures he had ever beheld, he had never seen any resembling this man. Asal had on

a black coat made of hair and wool, and this Yokdan imagined to be a natural covering.

Upon seeing Yokdhan, Asal thought him some religious recluse like himself and did not disturb his meditations, but hastened away into the wood. Prompted by his innate desire to know the truth of all things, Yokdan ran after him, but when he perceived the haste Asal was making, he retired and hid himself from Asal's sight. After some time, not seeing Yokdan in view, Asal began his prayers, reading supplications and invocations, and was soon utterly absorbed in these devotions. Seeing him thus engaged Yokdan stole upon him by degrees, till he came so near as to hear him reading, and praising God. He observed Asal weeping, his humble behavior, and heard his voice in the utterance of distinct words. This was wonderful to him. He now noticed the shape and lineaments of Asal, and saw with a sense of pleasure he had never before experienced, that Asal's form was like his own, and that the coat which he had thought was natural skin, was an artificial covering.

When Yokdan observed the decency of Asal's behavior—his humble supplication and weeping, he did not question but what he was one of those essences which had the knowledge of the TRUE ONE; and for this reason he desired to be acquainted with him, and to know the cause of his weeping and supplication. Whereupon he drew nearer to Asal who, perceiving him, again betook himself to flight. Yokdahn pursued, and, being a man of wonderful vigor, and fleet of foot, easily overtook Asal, seized him, and held him fast. When Asal looked upon his captor, and beheld him clothed in the skins of wild beasts, with the hair on, and his own hair so long as to cover a great part of his body, and observed his great swiftness and strength, he was alarmed, and began to entreat him; but while Yokdhan did not understand

a word he said he perceived Asal's alarm, and dispelled it by embracing him, and expressing a gladness and joy, and gently stroking his face.

(*To be Continued.*)

LIVES OF THE PHILOSOPHERS AND SOPHISTS.

BY

EUNAPIOS.

Translated from the original Greek.

IAMBlichOS.

After Plotinos and Porphyrios, Iamblichos was the most famous philosopher of the Platonic school. He was "born" at Chalcis in Cœle Syria [about 282 A. D.] of a noble race, and a prosperous family. He first heard the lectures of Anatolios,* whose reputation for eloquence and ability was second only to that of Porphyrios.

However, he soon passed beyond the instructions of Anatolios, and ascended to the summit of Philosophy. He next attached himself to Porphyrios, to whom he was nowise inferior except that he lacked elegance and rhetorical power. For neither were his lectures tinged with elegance and grace, nor were they free from impurity of language. Though they were by no means entirely obscure or inelegant yet, as Platon said of Xenokrates,† he did not sacrifice to the mercurial graces.

Accordingly he does not detain the reader nor invite him to the perusal of his works by the beauty of his style, but rather repels him. On account of his cultivation of justice he was greatly favored by the gods, and in consequence thereof he obtained many associates

*To Anatolios was dedicated Porphyrios' important work entitled *Homeric Questions* (*Ζητήματα Ομηρικά*.)

†Xenokrates of Chalcedon, one of the Platonic successors, was born B. C. 396, and died 314.

and disciples from all parts of the world, who flocked to him for the purpose of receiving instruction in philosophy. Of his numerous followers it is difficult to say who was the most eminent. I may mention Sopater the Syrian, a man of the greatest eloquence in writing and lecturing; Aidesios and Eustathios of Kappadocia, and Theodoros* and Euphrasios of Hellas.

All these excelled in Virtue and eloquence, and there were many others not much inferior to them. It was wonderful how one man could attend to them all with such urbanity and benignity. Our philosopher performed a few things relative to the veneration of the Divine Nature alone, but most of his operations were conducted in the presence of his followers. He imitated in his diet the frugal simplicity of ancient times,† and during the symposium exhilarated those present by his conduct, and filled them with nectar as it were by the sweetness of his discourse.

Some of his disciples, who never wearied in receiving his wisdom, and were incapable of being satiated, were his constant and chosen companions. These on one occasion addressed him thus: "Why is it, O divine master, that you act alone, and do not impart to us your more recondite wisdom? For it has been reported to us

*Theodoros, according to Damaskios, was at first a pupil of Porphyrios. After the exit of Porphyrios he attached himself to Iamblichos. Proklos refers to him in the following noteworthy passage: "These interpreters of the mystic speculations of Platon, who have unfolded to us all-sacred narrations of divine concerns, and who were allotted a nature similar to their leader, I should determine to be the Egyptian Plotinos and those who received the theory from him, *i. e.* Amelios and Porphyrios, together with those in the third place who were produced like virile statues from these, viz. Iamblichos and Theodoros, and any others who after these following this divine choir have energised about the doctrines of Platon with a divinely-inspired mind." (Plat. Theol. lib. I. Cap. I.)

†The diet of the Platonic philosophers consisted of fruits and vegetables. They emphatically believed in plain living and high thinking, and totally abstained from all gross animal food, which builds up the animal nature to the great injury of the spiritual. The eating of the flesh of animals is rapidly brutalizing the present generation.

by your servants that you have been seen, whilst engaged in prayer, elevated more than ten cubits above the ground, your body and garments at the same time receiving a golden color. 'They relate further, that when your prayers were finished your body returned to its pristine condition, and descending to the earth you have associated with and discoursed to us as before.'* On hearing this Iamblichos laughed, though not addicted to laughing, and replied: "the person who invented this story is no fool,—however, in the future nothing shall be done without you."

The writer received the account of this incident from his teacher Chrysanthios of Sardis, who was the pupil of Aidesios. Aidesios was an intimate associate of Iamblichos, and one of those who spoke to him as above reported. He said that these things [and the following] were great proofs of the divinity of the man. During that season of the year when the Sun is carried to the bounds of Leo, and rises in conjunction with the dog-star, Iamblichos, accompanied by his disciples, went to sacrifice in one of the suburbs of the City (Rome.) After making the sacrifice they returned homeward, walking slowly along and conversing about the divinities as a subject proper for the occasion. Suddenly Iamblichos, who was absorbed in thought in the midst of the conversation, whose voice was silent, and whose eyes were immovably directed to the earth, looked up at his companions and exclaimed: "Let us take a different way, since a funeral procession is not far distant." As he

*Damis relates that he saw the Indian Brachmans "walking in the air at two cubits distance from the earth, not for the purpose of exciting admiration of which they are not guilty, but from an idea that what they do in such an approximation to the Sun is done in the way most acceptable to that luminary." (Philostratos' *Life of Apollonios Tyaneus*, Lib. III. ch. 15.). Ammianus Marcellinus, in speaking of Maximin being raised to some high dignity, states that he leaped with joy and danced rather than walked—anxious, as it is said, to imitate the Brachmans, who walk aloft in the air amidst their altars.

spoke he took another path, which seemed to be purer. Some, who appeared ashamed to desert their master, followed him; the majority, however, who were more obstinate, among whom was Aidesios, pursued the same road ascribing the remark to the superstition of the man, and awaiting the result with avidity. In a short time those whose office consists in burying the dead approached, contrary to the expectation of his unbelieving disciples, who asked the men whether they had taken that road from the first. The men replied that they had, and said that no other road led to the place of their destination. This affair did not satisfy his followers, who desired to see a more wonderful proof of his power, and often importuned him to gratify them, saying that what had occurred simply indicated that his olfactory sense was remarkably acute. Iamblichos, replying to them, said: "a matter of this kind does not depend on my will alone, but a suitable opportunity must present itself." Shortly after this he and his companions went to Gadara.*

The hot baths of Syria, in the vicinity of Gadara, are famous for their virtues and second only to those of Baiae in the whole Roman empire. Whilst they were bathing, a dispute arose respecting the virtues of the various baths. Iamblichos, interrupting them and smiling, said: "though what I am about to reveal to you is not pious, yet for your sakes it shall be done." He then directed his disciples to ascertain from the native inhabitants of the place what names had formerly been given to two of the hot fountains, which were indeed less in size than the others, but more attractive in appearance. The people who were questioned on this point replied, that they did not know the reason, but that one was called Eros and the other Anteros. Iam-

*An ancient city of Palestine, the capital of Peraea, and one of the ten cities called the Decapolis. It was about 8 m. S. E. of Lake Tiberias.

blichos, touching the water with his hand, (he probably sat on the margin of the spring), and murmuring a few words, evoked from the depths of the fountain a spirit (Eros) who appeared in the form of a beautiful youth. He was of a moderate size, his hair of a golden color, and his shoulders and breast were luminous. His disciples beheld the spectacle with astonishment. Let us proceed, said Iamblichos, to the other fountain. At this fountain he performed the same ceremony as before, and evoked Anteros, who was in every respect similar to Eros, except that his hair scattered on his neck was blacker and like the Sun in refulgence. Both the youths embraced Iamblichos as if he was their natural parent.*

—“Then I pass'd

The nights of years in sciences untaught,
 Save in the old time; and with time and toil.
 And terrible ordeal, and such penance
 As in itself hath power upon the air,
 And spirits that do compass air and earth.
 Space, and the peopled infinite, I made
 Mine eyes familiar with eternity,
 Such as, before me, did the Magi, and
 He who from out their fountain dwellings raised
 Eros and Anteros† at Gadara,
 As I do thee;”——

His companions having rendered due veneration to the gods he returned them to their respective abodes, and having bathed departed from the place. After this wonderful demonstration of his divine power the multitude of his followers no longer doubted nor asked for other proofs; but, as if impelled by an ineffable influence, believed all that he said. Many other even more miraculous acts are said to have been performed by our philosopher, but I shall not chronicle them as they bear too fabulous a character to be introduced into a trust-

*Themistius (Orat. 24) gives an account of the origin of the spirits or gods, Eros and Anteros.

†The philosopher Iamblichos. The story of the raising of Eros and Anteros may be found in his life by Eunapios. It is well told.—BYRON.

worthy history. Indeed the transactions above noted would not have been recorded, had I not obtained the account of them from men who were eye-witnesses of the incidents set forth. No one of the followers of Iamblichos, so far as I know, wrote an account of these things. My information was derived from the statement of Aidesios, which is sufficient for all purposes. Neither he nor any one else were bold enough to make a circumstantial record of the marvelous acts of Iamblichos.

Contemporaneous with Iamblichos was the noted Alypius, a man famous for his dialectic skill. In appearance he was of such a short stature, and so slender in body, that he resembled a pigmy. In fact he seemed to be composed of soul and spirit, and his corruptible part did not increase in magnitude but was apparently merged in his more divine nature. As the great Platon says,* divine bodies are contained in souls; so, in a contrary manner, souls are contained in bodies.

Of Alypius one may say that he was transformed into a soul, by which he was possessed and ruled as if by some divinity. Alypius had many followers. He wrote nothing, but instructed solely by conference. Many of his pupils gladly applied themselves to Iamblichos, drawing abundantly from his copious mind as from a perennial and overflowing fountain. The fame of each continually increased. On one occasion they accidentally met, like two refulgent stars, and were surrounded by so great a crowd of auditors that the scene resembled a great museum. Instead of propounding a question Iamblichos waited to be interrogated. Alypius, to the surprise of every one, avoided philosophical discussion, and seeing himself surrounded as it were by a theatre

*"On this account, likewise, Platon does not place soul in the body of the universe, but the body of the universe in soul. And he says, that there is something of soul in which body is contained, and also something in which there is nothing of body."—Plotinos. Enn. 4. lib. 3. ch. 22.

of men, turned to Iamblichos and said: "tell me, O philosopher, is the rich man unjust, or the the heir of the unjust? In this case there is no medium." Iamblichos, disliking the acuteness of the question, answered: "this is not our method of disputing, O illustrious man, No one is considered rich by us even if he does possess external riches, unless he likewise has the virtues characteristic of a true philosopher." Having thus spoken he departed, and the multitude immediately dispersed. However, reflecting on the matter when alone, and admiring the subtlety of the question, Iamblichos often privately visited Alypius. He vehemently extolled the acuteness of his judgment, and the power of his dialectic genius. After the death of Alypius he wrote his life. The writer has this work, the language and style of which are very obscure. This obscurity arises from the nature of the dialectical discourses of Alypius, which it sets forth, which were characterized by great subtlety. The book gives us little or no account of the personal life of Alypius. True, the author shows that this illustrious man had many admirers, but that he said or did anything memorable does not appear. Indeed the wonderful Iamblichos seems to have the fault of some artists, who are not content to paint a person exactly as he is but wish to improve on the original by adding extra touches from their own imagination, and thereby really disfigure the picture. Thus Iamblichos, desiring to praise the constancy, fortitude and other virtues of his friend, speaks in general and indefinite terms of the severe punishments unjustly inflicted in those times, but gives no account of the particular troubles or difficulties in which Alypius was involved. In short, he confounds every form and lineament of the life of Alypius, though he expresses great admiration for the dialectic acuteness of his judgment, and his fortitude amidst evils and dangers.

Over two centuries have elapsed since Spinoza passed from the world of the living, and yet to day that high and tranquil spirit walks the earth once more, and his open wide their hearts to receive his memory and his teachings. The great men whom the past has wronged receive at last time's tardy recompense. On the day that Columbus sailed for America, the Jews who refused to become Christians (Catholics) were expelled from Spain. The majority of the Spanish Jews, who with but a few exceptions preferred exile to apostasy, directed their steps to the free state of Holland, where an enlightened policy offered an asylum to the fugitives. Their frugality, enterprise and thrift contributed much to build up the metropolis (Amsterdam) of the Dutch. They cultivated learning, and produced many writers of eminence.

It may be remarked that as long as the United Provinces of the Netherlands were under the dominion of Spain or Austria the condition of the Jews there was dangerous. The refugees were regarded with suspicion, and on several occasions their worship was interrupted by officials, who violated their synagogues in order to

*The Emperor Julian, the wisest and best of imperial rulers, says (Oration to the Sun) that Iamblichos was posterior to Platon in time but not in genius.

RABBI EMMANUEL SCHREIBER.

BY

BARUCH SPINOZA

Alypius was from Alexandria, in which place he abandoned the body at an advanced age. A few years afterwards Iamblichos died [about 365 A. D.], leaving behind him many roots and fountains of Philosophy.* The writer was of his school. His disciples abounded in every part of the Roman empire. Aidesios established himself at Mysian Pergamos.

discover whether they were not plotting against the government. At Amsterdam they gradually increased to a community of great numbers and wealth, and erected three synagogues which were distinguished for their size and splendor. In 1639 they founded a Rabbinical school which became famous. They had likewise a number of printing establishments from which many works on Judaism in the Hebrew, Spanish, Dutch and Portugese languages were issued. The Jews there embarked in almost every branch of business, and hence they attained to greater social consideration and respectability than in other parts of Europe, where they were debarred from honorable vocations.

Among those who conferred lustre on their race Manasseh Ben Israel deserves special mention. He wrote in the Spanish language a work explanatory of the mystical parts of the Pentateuch, a book which is recommended to the attention of Biblical students by the eminent Protestant writer, Hugo Grotius. Manasseh distinguished himself by his efforts in behalf of his oppressed brethren. He visited England and presented a petition to Cromwell, requesting permission for the Jews to reside in that country. It is somewhat curious that in a council summoned by Cromwell for the consideration of the subject, all the lawyers favored the granting of the petition, while all the preachers of the "gospel of love" strenuously opposed the cause of tolerance, in accordance of course with their interpretation of the commandment of Jesus, "love your enemies." It is a fact of special interest in connection with this petition that the Republican writer, James Harrington, in his well known work entitled *Oceana*, proposed to sell Ireland to the Jews, whereby England would be relieved of the difficulty and expense attendant on the government of that island. Cromwell became so disgusted at the wrangling of the intolerant clergy that he lost

patience and dissolved the council, and it was not until the reign of Charles II. that the Jews were permitted to return to England.

Another Jewish scholar of importance in Amsterdam, where a large Jewish congregation flourished, was Uriel Acosta, a Portuguese lawyer. He was excommunicated by the Jews in consequence of his having written against the Mosaic scriptures and the immortality of the soul. The Jewish congregations usurped at that time a power somewhat similar to that of the Spanish Inquisition, and did not scruple to use it to the utmost extent. The most striking proof of the truth of this statement is the career of a man whose name marks a lofty peak in human history, a mile-stone on the way of humanity. I mean Baruch (Benedict) Spinoza, or better Espinosa, the father and founder of modern philosophy. The child of Spanish emigrants he was born on the 24th day of November in the year 1632. He was brought up to the trade of grinding optical lenses at which he afterwards labored as a means of livelihood. At an early age he was taught in the Jewish High School conducted by Rabbi Morteira how to wend his way through the labyrinth of the Talmud. Its subtle discussions and sophistical argumentations proved an admirable discipline in preparing him for the favorite pursuits of his after years. The Jewish philosopher Maimonides engaged his especial attention. With the assistance of the liberal minded Christian physician Dr. Franz Van den Enden, one of the greatest philologists of his age, he soon became accomplished in Latin, Greek, Mathematics, etc. He zealously studied the works of the French philosopher *Rene Des Cartes* (Cartesius) whose motto, *cogito ergo sum* and "*de omnibus dubitandum est*" sufficiently indicates the revolutionary character of his teachings. *Giordano Bruno*, one of the first followers of Copernicus, who paid the penalty of death

for his liberal opinions at Rome in the year 1600, likewise deserves mention among these who determined the bias of Spinoza's mind. It is interesting fact that they are now erecting a monument in Rome to the same Giordano Bruno. *It stands almost in the shadow of the*

By all these influences and from the high plane of thought which he had now reached, it is not surprising at all that he rites and practices of external religion dwindled in importance and the questions of creed appeared little and insignificant. He, the favorite of the Rabbis, always considered as the future shining light of the Synagogue, absented himself more and more from the worship, neglected the prescribed fasts, partook of forbidden food etc. The Rabbis tried at first every gentle means. They finally offered him an annual pension of a thousand florins to win him back to his allegiance, or at least to purchase his silence on matters of religion, but in vain. They tried as long as possible to avoid public scandal, for Uriel Acosta's fate was still in everybody's memory, and a repetition of the same was by no means a very desirable thing. Freedom of thought and expression of his opinions were the very element of his life, and he could just as little do without them as without air. He continued to convey his ideas to his disciples. Reason, which knows no dams and limits, and cares neither for tradition nor for time-honored custom, became his only reliable authority. Whatever could not stand before the unrelenting and uncorruptible tribunal of clear intellect, and human understanding was regarded by him as superstition. Independent thinker as he was he lived up fully to the consequences of his doctrines. His character was so moral that it would have been utterly impossible for him to do or not to do certain things for conventionality or society's sake. He was in this respect far superior to his much admired master *Descartes*,

who could vow to undertake a pilgrimage to the Madonna of Loretto for the success of his philosophical system, the purpose of which was the overthrow of the church.

Spinoza himself was keenly alive to the gravity of his position. He foresaw only too well the inevitable rupture that would cut him off forever from friends and kinsmen. He himself tells us in the introduction to a work recently rescued from oblivion, that he saw riches and honor on the one hand, and a sincere life true to itself on the other, but that the former seemed veritable shams and evils compared with that one great good.

The commotion stirred up against him among the Jews in Amsterdam became of a character as to arouse fanaticism to such a point that one evening he was assaulted on the street, when he came out of the theatre, where an attempt was made to kill him. But fortunately the stroke of the assassin's dagger was successfully parried, and only his coat was damaged. Spinoza then left Amsterdam and settled at the Hague, with a friend who was persecuted by the Presbyterian church, where he remained until his death. Meanwhile the lenient spirit of the Jewish leaders had changed into stern, uncompromising rigor: observe now how persecution breeds persecution. It had always been the pride and glory of Judaism from of old that within its pale the practice of religion was deemed more essential than the theory, deed more important than creed. There is nothing like a creed in Judaism, which would stand in the way of the searcher after truth. Judaism permitted the widest divergence in matters of belief and granted ample tolerance to all. But these Jews of Amsterdam, fresh from the dungeons and the torture chambers of the Inquisition, had themselves imbibed the dark spirit of their oppressors. Uriel Acosta they had driven to the verge of insanity and to a tragic death by their cruel bigotry. And now the

same methods were employed against a wiser and greater and purer man far than he.

On the 7th of July 1656 in the synagogue of Amsterdam, the sacred ark containing the scrolls of the law being kept open during the ceremony, the excommunication major or the edict of excommunication was most solemnly promulgated against him. It reads somewhat as follows:

“By the decree of the angels and the verdict of the saints we separate, curse, and imprecate Baruch de Spinoza with the consent of the blessed God and of this holy congregation, before the holy books of the law, with the commandments that are inscribed therein, with the ban with which Joshua banned Jericho, with the curse with which Elisha cursed the youths.” The reader knows of course the meaning of this. In II Kings, II. 23-25 we read that when Elisha, the great performer of miracles went to Bethel, there came a set of bad boys mocking at him, and saying: Go up bald-head, go up bald-head. “And he turned back, looked on them, and cursed them in the name of the lord, and”—the curse was fulfilled, for immediately after the curse—“there came forth two she-bears out of the forest and devoured forty-two boys.” The excommunication against Spinoza further reads: “and with all the imprecations that are written in the law, cursed be he by day and cursed be he by night; cursed when he lies down, and cursed when he rises; cursed in his going forth, and cursed in his coming in. May the Lord God refuse to pardon him—” (I hope that the Lord God who is merciful did not refuse to pardon those blind finatics their great wrong)—“may his wrath and anger be kindled against this man, and on him rest all the curses that are written in this book of the Law” (cf. Leviticus chap. 26 v. 14-43 and Deuteronomy chap. 28 v 15-68.) May the Lord wipe out his (Spinoza’s) name from under the heavens, and separ-

ate him for evil from all the tribes of Israel, with all the curses of the firmament that are written in the book of the law. And ye that hold fast to the Lord God are all living this day! We warn you that none shall communicate with him, either by word of mouth, or letter, *nor show him any favor*, nor rest under the same roof with him, nor approach his person within four yards, nor *read any writing that he has written.*"

Here is a sample of how orthodoxy acted when in power, and let us thank God that it is a thing of the past. *? only*

When Spinoza heard of this anathema he calmly replied: "They compel me to do nothing which I was not previously resolved upon." He retired from the world and coveted solitude. *only*

Not one single word of this shameful excommunication was fulfilled. Not only the Lord did not wipe out his name from under the heaven,—Spinoza left a name in history that will never fade. Only a few years ago the great philosophers of Europe and of this country assembled in the Hague to erect to him a monument.* A characteristic feature of that occasion was the absence of the Jewish community of the Hague. For the Portuguese Jews are as stubborn and fanatic to day as two centuries ago. Spinoza's books are studied long after the names of his excommunicators are forgotten. He was a character of granite. He refused a Professorship at Heidelberg, fearing to be deprived thus of his intellectual independence. He preferred to make a living by cutting lenses. But the poor crystal-cutter of Amsterdam has not passed through the world, without leaving

*A statue erected in memory of Spinoza at the Hague, Holland, was unveiled Sept. 14th 1880. The Prince of Orange was represented at the ceremony by the Minister of the Interior, and the novelist Berthold Auerbach among other foreign persons was present. M. Van Vloten delivered an address eulogizing the character and writings of Spinoza whom he described as a promotor of civilization and of the progress of humanity. The Cosmophile club of Leipsic sent a wreath to place on the statue, which is the work of the sculptor Hexemer.—Editor.

the traces of his fertilizing creations behind him.

Now did Spinoza deserve such a fate? Men like Rabbi Abraham Geiger and Prof. Lazarus, in Berlin, may be heard on that point.

In his "Judaism and its History" Abraham Geiger said thus: Baruch Spinoza was the originator of a line of new thoughts which thence entered the thinking world and created many reformations. He would not remain a *close adherent* of the Jewish law; though he never forsook it altogether; but he had been educated by his ancient Jewish teachers; he had zealously studied Abn Ezra and Maimonides; he rose, supported by Judah Alfakar and Chisdai Crescas. True, he contended against the Jewish votaries of Aristotle, and yet they had been his teachers; he had been educated by them in philosophy. He likewise contended against the Kabbalah, and yet had received many an impulse from its doctrines. Baruch Spinoza laid the foundation for a new philosophy, which has become the mother of many modern philosophies. He was a character of granite. Others have hewn little stones from that granite rock, and introduced them into other masses, and thus created new systems; but they emanated from his edifice. That he found the whole truth, I can hardly assume; but that he has become a teacher of mankind, that he has freed it from many errors and prejudices, and mightily stirred up the spirits; that he was the father of a new spiritual life, and the creator of free biblical criticism is an uncontrovertible fact. Prof. L. M. Lazarus, of Berlin, the President of the Jewish Synods, at Leipzig and Augsburg, 1869 and 1871, said in a lecture on Spinoza: "To be sure Spinoza is a Jew, belongs in the history of the Jews and of the Jewish literature." But of course "he belongs to no special nation, to no special country, he belongs to mankind at large, the whole world is his dominion. Upon all humanity he turned his aim and goal. He did

not want to teach and to enlighten a particular community only." * * * * * It is of him that the immortal Goethe said: I feel myself very near him, although his spirit is purer and farther. And again: I never had the presumption to think that I am capable of fully understanding a man like Spinoza. And so bowed in reverence to him Lessing, Hegel, Schelling, Fichte, and even his opponent, Herbart, that they agreed with him in the main points. And he continues: "The abominations of the 'thirty years war which did not spare the Netherlands, and which have filled the world, had passed away when Spinoza felt induced to seclude himself from this world, but not like a hermit and monk, who does not care to know something of that world, who takes no more interest in it. Spinoza wanted to know of the world, wanted to influence it, and in his isolation he becomes more and more illuminated by that sublime spirit of devotion, which, as history teaches us, animates all truly great men."

Who can investigate all the sources and rivulets, from which the clear stream of his life flows? *One* of them we can see, and, to be sure, if his opponents and enemies had been less fanatic, they too would have recognized it as the source of the religion of his fathers. For are they not the thoughts of that great song "of the Unity of God." "Thou art in all, all is in thee, all is of thee, there is no existence besides thee, thou wast all before all was?" And is it not Spinoza's spirit, which breathes from the words: "Hear, oh Israel, etc. * * * with all, your soul Love thy God." This great thought of the people of Israel had to struggle hard and to be considerably modified, ere it could make other nations receptive of it. And so has Spinoza's great thought of the "harmony and unity of humanity."

Dr. Joel, Rabbi of Breslau, has demonstrated in several writings that Spinoza's doctrines are by no means

incompatible with Judaism, and that he would not have experienced such a treatment, had he been better understood.

In the following I will try to give the merest outline of Spinoza's philosophy, which in its simplicity and grandeur has become the wonder of men:

"Beneath all diversity there is *unity*. In all of nature's myriad forms and changes there is a *substance unchangeable*. It is uncreated, undivided, uncaused, the absolute, Infinite *God*. It is the One in All, the All in One. God is in the tree, in the stone, in the stars, in man. Man also is of God. The essence of man is in the mind. God alone owns truth. In so far as man thinks truly and clearly, he is a part of the infinite God. Logic is the basis of ethics. Now here is the great drawback of his system it ignores sentiment. Good and evil are, according to Spinoza, but other names for useful and not useful.

Virtue is the sense of being. Whatever brightens the joyous consciousness of our active faculties is therefore good. The wise man delights in the moderate enjoyment of pleasant food and drink, in the color and loveliness of green shrubs, in the adornment of garments, in music's sweetness. But our true being is to be found in *intellect*; hence virtue is the *joy of thought*, and hence that is moral which helps, and that immoral which hinders, thought. Man is a social being; hate is evil, for hate implies the isolation of the powers of reason. We should reward hatred with love, and restore the broken accord of intellect. That all men should so act and live together, that they may form as it were one body and one mind, is the ideal of life. Friendship is therefore the dearest of earth's possessions. Wedlock is holy, because in it is cemented the union of two souls for the common search of truth. We should be serene at all times, and shun fear, which is weakness; we should also

avoid haughtiness, humbleness, remorse, pity and even hope, which is the child of desire. Thus the emotional life is extinguished in Spinoza's philosophy, and man freed from the constraints of passion, dwells in the pure realm of intellect. Against the blows of misfortune also reason steels us. Sorrow is but the lurking suspicion that all might have been otherwise. When we come to know that all things are by necessity, we shall find tranquillity in yielding to the inevitable. God works by necessity. <For all things are in his hands as clay in the hands of the potter, which the potter taketh and fashioneth according to his will. When the body passes away the mind does not wholly perish, but something remaineth that is infinite. These passages show that Spinoza believed in God and immortality. Religion and piety lead us to follow the laws of necessity in the world, where they are manifest.

But I forbear to enter farther into this wonderful system. We see, as it were, a giant wrestling with nature, seeking to wrench from her her secret. On pillars of intellect Spinoza reared his system. Still, solemn, sublime, like high mountains, it towers upward, but it is devoid of color and warmth.

Religion was his favorite theme: that religion, which is free from all passionate longings, and averse to superstition of whatever kind. He is the father of Biblical criticism, although Ibn Ezra hinted at what he boldly stated. <Miracles, he says, are past belief: the beauty of the cosmos is far more deserving of admiration than any so-called miracle could possibly be. He demanded what nowadays is generally done by the scientists, but was a novel claim at that time, that the methods of natural science be applied to the study of Scripture; that the character of the age and local surroundings be considered in determining the meaning of each biblical author. He set forth in clear language the discrepancies

of the Bible, and flatly denied the Mosaic authorship of the Pentateuch. He closed his work, the "Tractatus Theologico-Politicus," with a magnificent plea for liberty of conscience and of speech. Where the right of free utterance is curtailed, hypocrisy and cant will flourish.

This book of his was a bold awakening note, which thus rang out into the century. It was confiscated, and christian curses were added to Jewish anathemas, but all failed to affect Spinoza.

Few men have suffered as he did, and yet preserved always the same equanimity. No man more fully lived his teachings. If he described the pursuit of knowledge as the highest virtue, he was himself a noble example of tireless devotion to that pursuit. Twelve years he dwelt alone. For days he did not leave his student's closet. He was frugal in the extreme, a few pence a day sufficed to sustain him. His sense of honor did not permit him to accept the munificent pensions, which his friends pressed upon him. He wanted to be free, independent, self sustained in all things. He therefore also refused a Professorship in Heidelberg, and preferred to make a scanty living by the grinding and polishing of optical lenses. He was placid, childlike, genial, almost without a temper. He had gained his 44th year. For half a life-time he had been fighting a treacherous disease, that secretly preyed upon his health. But no complaint ever crossed his lips, and his nearest friends hardly knew what he endured. On February the 21st of 1677 Spinoza calmly passed away.

It is not necessary to side with him in all questions, in order to say, that in spite of the curse heaped upon him he was an honor to Judaism, and no doubt there will come a time when distant generations will call him *Baruch*, which means *Benedictus*—Blessed.

INTERPRETATION OF THE TIMAEUS OF PLATO.

Translated from the German of Dr. Gottlieb Latz*

BY

JULIET BURDETT GRAHAM.

INTRODUCTION.

Dr. Latz does not seem inclined to give Plato credit for very much originality in the theories advanced by him in the *Timaeus*. He states that Plato borrows his ideas of the four elements from Empedokles, and bases his arrangement of them on the Jewish history of creation as contained in Genesis.

In support of the theory of Dr. Latz that the account of creation in Genesis is the foundation of Plato's scheme of the elemental composition of things, we can do no better than give his own thoughts in his own words:

"The Jewish history of creation contains the four elements, Earth, Water, (intermixed), Air, Fire, (and God said let there be light.) At the same time, the passage: 'and darkness was upon the face of the deed,' conveys the idea of the separation of Earth and Water on the one side, and Air and Fire on the other. In this way two very simple groups are formed; as the first group, Earth and Water; as the second, Air and Fire. Hence Plato has the scheme:

$$\left. \begin{array}{l} \text{Earth.} \\ \text{Water.} \end{array} \right\} \quad \left. \begin{array}{l} \text{Air.} \\ \text{Fire.} \end{array} \right\}$$

The elements form the basis of the scheme: Cosmologica and Arcana adhere closely to them. The group to the left stands at the head, because in the Jewish history of creation those elements stand at the head. In the group concerned, Earth and Air are above, because they occupied that position in the same history.

*DIE ALCHEMIE, Bonn, 1869.

The two groups finally unite again into a whole on the basis of the Jewish history of creation. This one whole is the point of view from which Earth, Water, Air, Fire, should be contemplated, for the reason that they were all created in the beginning. * * * *

Taking Empedokles as a pattern, Plato makes use of a proposition, in which, however, he is still guided by the Jewish history of creation. We have already pointed out in 'Empedokles,'* that the passage, 'and the earth was without form and void,' conveys the idea of a distinct action, the placing of earth and water together, and the passage, 'and the spirit of God moved upon the face of the waters' conveys the idea of the placing of water and air together. Hence it is proper to place earth and water together on the one side, and water and air together on the other. This leads Plato to the proportion.

Earth: Water=Water: Air.

So in this proportion he represents three elements, Earth, Water, Air. But the fourth element, Fire, is lacking. In order to include this, he forms a new proportion. Fire is placed with air, in the part of the Biblical account of creation, here considered. (Gen. I. 4: compare with passages farther down). That leads him in the new proportion to establish the relation: Air to Fire. This, then, is a part of the new proportion. Now to come to another part of the same;—he takes the ratio with which the first proportion closes, i. e.: Water to air. It then follows that

Water: Air=Air: Fire.

In this way it is at once observed that in both proportions the extremes are different, and the means the same.

Plato now places these two proportions together, saying, if two magnitudes are each equal to a third, they

*See 'Empedokles of Agrigentum' in Dr. Latz's 'Alchemie.

must be equal to each other. The proportion of Earth to Water, is equal to the proportion of Water to Air, and likewise the proportion of Air to Fire is equal to the proportion of Water to Air. Hence the proportion of Earth to Water is equal to the proportion of Air to Fire. *i. e.*

Earth: Water=Air: Fire.

In this Plato has the basis of his scheme. He does not say that the Jewish history of the creation led him to his two original proportions. He says they were absolutely conceived, according to the nature of things and the inner relations of the corresponding elements, and that these are such that we may establish the proportions.

Earth: Water=Water: Air.
Water: Air = Air: Fire.

And as this is conformable to Nature it follows arithmetically that,

Earth: Water=Air: Fire.

By this equation he now has the four elements divided in the middle by the sign of equality. Thus he constitutes two groups. What stands to the left of the sign of equality represents the first group. What stands to the right after the sign of equality, represents the second group. That before the sign of equality signifies Earth: Water and not Water: Earth, conveying the idea that in the group considered, Earth stands at the head. By analogy, in the second group, Air must stand at the head. The association of the groups is expressed through its dependence on the reason of the equality, expressed by the sign. This sign really represents the common point of view and signifies the balance of equal magnitudes to the right and left."

The author goes on to trace Platon's distinctions between the real and ideal element; as water (the real element) and the water principle (the ideal element) which causes the effect of wetness.

Plato also distinguishes the element from the *materia prima*, claiming that the Empedoklean elements were not elements, but the *materia prima*. Furthermore, he separates the real from the ideal *materia prima*.

While Empedokles held that the element is capable of development into the cosmologicum, Plato declares that in the element he has the cosmologicum.

Dr. Latz illustrates this point as follows: "Plato enters the ocean. There he has before him a cosmologicum. Now he dips up a vessel of water from the ocean. In that vessel he has the *real* element, water. But this water is really nothing else but a part of the ocean. It is the ocean diminished as to quantity. It *is* the ocean, —consequently, a cosmologicum: an analogous proof will apply to the other real elements."

Moreover, Plato conceives the elements, not only as four, but as one. The ideal of elements is to him contained in Fire. A passage in the history of the creation in Genesis reads, (we translate from the more literal German version.) "And God said, Let there be light. And there were sun, moon, and stars." Here he has four fires. 1) Light, 2) Sun, 3) Moon, 4) Stars. Viewing it in one way there is one fire, from another standpoint, there is a four-fold fire. Plato concludes that this creative fire was as strong as the sun of the four elements."

Plato considered darkness the necessary complement of light and considered the separation of light from darkness as inherent and not an act of God. Hence, Dr. Latz concludes he had read Gen. I, 4.

I quote again.

"The Jewish history of the creation inspired Plato with the idea of a spherical world. This sphere was to contain the sun of Earth, Water, Air and Fire.

Plato concluded to represent this graphically. He therefore simply drew upon paper the ball as a circle. He had

$$\left. \begin{array}{l} \text{Earth.} \\ \text{Water.} \end{array} \right\} \quad \left. \begin{array}{l} \text{Air.} \\ \text{Fire.} \end{array} \right\}$$

surrounded by a circle. As soon as he had done this he thought. "If I have the scheme of elements before me in a circle, that means that the scheme may be revolved or reversed, for a circle is the emblem of revolving or reversing. 'But stop,' he thought, 'that will not do. My scheme shall remain as it is. I want this scheme just as it is and not reversed.' But he could not relinquish the idea of the circle. What did he do? He wrote the scheme in the reversed form and drew the circle about it. The circle now signifies that the scheme is to be revolved. When this reversed scheme is revolved, the correct scheme is evolved. Without the circle, the Platonic scheme is written as we have seen it. With the circle it is made thus:

$$\left. \begin{array}{l} \text{Fire.} \\ \text{Air.} \end{array} \right\} \quad \left. \begin{array}{l} \text{Water.} \\ \text{Earth.} \end{array} \right\}$$

Having the reversed scheme, with its surrounding circle before him, Plato thought, I will try practically the revolution to which the circle seems to point. In order to follow him in this, let the reader cut out of paper a circle and write upon it, to the left, Fire, Air; to the right, Water, Earth. That is the reversed scheme. Then at the top make an X (North Pole) at the bottom a Y (South Pole.) Now let him take a square piece of paper and make also on it, above an X, below a Y. Then let him lay the circle on the square so that the X of the circle points to the X of the square and the Y of the circle points to the Y of the square. Now rotate the circle 180 degrees so that now the X of the circle points to the Y of the square, and Y of the circle points to X of the square. Then the revolving of the reversed scheme gives the true scheme, which we have already had. We have to the left: Earth, Water, to the right Air, Fire, where we formerly had to the left, Fire, Air, to the

right Water, Earth. But the reader will immediately see, that by this revolution according to the method we have given, he certainly has turned Earth and Water toward the left, and Air and Fire toward the right. This must be remembered in order to know which way to turn.

In as much as it is necessary that this circle must be turned in the right direction, Plato simplifies the matter by devising two circles when it is possible to revolve these circles mentally, by representing a little scheme like either of these.

1st.
$$\begin{array}{ccc} \text{Fire} & \times & \text{Water} \\ \text{Air} & & \text{Earth} \end{array}$$

i. e. In revolving the circle see that, as before the revolution, Fire and Earth, Air and Water are opposite each other in the form of a cross.

2nd.
$$\begin{array}{cc} \text{Fire} & \text{---} & \text{Water.} \\ \text{Air} & \text{---} & \text{Earth.} \end{array}$$

i. e. In revolving, let Fire and Water, Air and Earth be opposite each other.

3rd.
$$\begin{array}{cc} \text{Fire} & \text{Water.} \\ | & | \\ \text{Air} & \text{Earth.} \end{array}$$

i. e. In revolving, see that Fire and Air are together on one side and Water and Earth on the other.

Also, Plato makes use of a horizontal cross, two vertical and two horizontal lines. This he joins to a square having two diagonals. This leads him, in one method of revolution, to two circles in the other, to a square with diagonals. Now by drawing one circle small, the other large, he joined what he has together. -

He now has the Square a b c d with its diagonals in the larger circle B and to this circle B, he joins the smaller circle A (at a) at a tangent. In this figure circle B represents the circle which was used in the reversed scheme, where Fire was at a, Air, at c, Water at b and Earth at d. A would represent the circle which

signifies that the words are to be revolved. As soon as he has this figure he produces the diagonals and vertical sides of the square downward, c e, c f, d g, d h, and draws from b downwards seven small circles. Thus a figure is evolved which resembles a cat, a dog, a mannikan, such as children draw on a slate. The circle A is the head, [it is the sign that the words are to be turned and has also a relation to the head.] Circle B is the abdomen; c e, c f, d g and d h are the legs. The small circles extending downward from b are the tail.

Now this is the Platonic World-creature (*Zωον*=man and animal) about which so many scholars have gone crazy. It is the World-creature neither more or less and nothing more nor less than a figure connected with Plato's Scheme. With Plato's World animal involuntarily. Darwin's "original animal" occurs to one's mind, but both have according to themselves nothing to do with each other.

Plato compares the figure also to a wagon with circles for wheels.

The small circles of the tail will be explained in the "Interpretation."

(To be Continued.)

ORPHEUS: HIS LIFE, WRITINGS AND THEOLOGY.

BY
THOMAS TAYLOR.

PART I.

These extremely valuable papers form the Introduction to the 2nd. edition of Taylor's version of the Orphic Hymns,

In this Introduction the translator professes to have demonstrated that the Orphic Hymns were the Invocations employed in the Eleusinian Mysteries; that they are perfectly conformable to all that is transmitted to us by the ancients concerning the Orphic dogmas; that these dogmas are perfectly conformable to those of Pythagoras and Plato; and that the Hymns were not, as was the opinion of Tyrwhitt, written during the decline and fall of the Roman Empire.

The Grecian theology, which originated from Orpheus, was not only promulgated by him, but also by Pythagoras and Plato; who, for their transcendent genius, will always be ranked by the intelligent among the prodigies of the human race. By the first of these illustrious men, however, it was promulgated mystically and symbolically; by the second, enigmatically, and through images; and scientifically by the third. That this theology, indeed, was derived from Orpheus is clearly testified by those two great philosophic luminaries, Iamblichos* and Proklos.† For by them we are informed, "that what Orpheus delivered mystically through arcane narrations, this Pythagoras learned when he celebrated orgies in the Thracian Libethra, being initiated by Aglaophemus in the mystic wisdom which Orpheus derived from his mother Calliope, in the mountain Pangeus."

This sublime theology, though it was scientifically disseminated by Plato, yet conformably to the custom of the most ancient philosophers was delivered by him synoptically, and in such a way as to be inaccessible to the vulgar; but when, in consequence of the commencement of a degraded and barren period, this theology became corrupted through the negligence and confusion of its votaries, then such of his disciples as happened to live when it was thus degraded and deformed, found it necessary to unfold it more fully, in order to prevent its becoming utterly extinct. The men by whom this arduous task was accomplished were the last of the disciples of Plato; men who, though they lived in a base age, possessed a divine genius, and who having happily fathomed the depth of their great master's works, luminously and copiously developed their recondite meaning, and benevolently communicated it in their writings for the general good.

*Iamblichos de Vit. Pythag. p. 135.

†Proklos in Tim. lib. v. p. 291.

From this golden chain of philosophers, as they have been justly called, my elucidations of the present mystic hymns are principally derived: for I know of no other genuine sources, if it be admitted (and it must by every intelligent reader) that the theology of Orpheus is the same as that of Pythagoras and Plato. Hence I shall not take any notice of the theories of Bryant and Faber, and other modern mythological writers.

That the philosophic reader therefore may be convinced of the truth of this observation, the following epitome of this theology, derived from the above mentioned sources, is subjoined. In the first place, this theology celebrates the immense Principle of things, as something superior even to being itself; as exempt from the whole of things, of which it is nevertheless ineffably the source; and does not therefore think fit to connumerate it with any triad, or order of beings. Indeed, it even apologises for attempting to give an appropriate name to this Principle, which is in reality ineffable, and ascribes the attempt to the imbecility of human nature, which striving intently to behold it, gives the appellation of the most simple of its conceptions to that which is beyond all knowledge and all conception. Hence Plato denominates it *the one* and *the good*; by the former of these names indicating its transcendent simplicity, and by the latter its subsistence as the object of desire to all beings. For all things desire good. But Orpheus, as Proklos well observes,* “availing himself of the license of fables, manifests every thing prior to Heaven (or the intelligible and at the same time intellectual order) by names, as far as to the first cause. He also denominates the ineffable, who transcends the intelligible unities, Time.” And this according to a wonderful analogy, indicating the *generation*, i. e. the ineffable evolution into light of all things, from the immense

*In Plat. Cratyl. p. 23.

Principle of all. For, as Proklos elsewhere observes, "where there is *generation* there also time has a subsistence." And in this way the celebrated *Theogony* of Orpheus and other Grecian theologians is to be understood.

As the first cause then is *the one*, and this is the same with *the good*, the universality of things must form a whole, the best and the most profoundly united in all its parts which can possibly be conceived: for *the first good* must be the cause of the greatest good, that is, the whole of things; and as goodness is union, the best production must be that which is most united. But as there is a difference in things, and some are more excellent than others, and this in proportion to their proximity to the first cause, a profound union can no otherwise take place than by the extremity of a superior order coalescing through intimate alliance with the summit of one proximately inferior. Hence the first of bodies, though they are essentially corporeal, yet *κατα σχεσιν* through *habitude* or *alliance*, are most vital, or lives. The highest of souls are after this manner intellects, and the first of beings are Gods. For as *being* is the highest of things after *the first cause*, its first subsistence must be according to a superessential characteristic.

Now that which is superessential, considered as participated by the highest or *true being*, constitutes that which is called *intelligible*. So that every true being depending on the Gods is a *divine intelligible*. It is *divine* indeed, as that which is deified; but it is *intelligible*, as the object of desire to intellect, as perfective and connective of its nature, and as the plenitude of *being* itself. But in the First Being life and intellect subsist according to cause: for every thing subsists either according to *cause*, or according to *hyperaxis*, or according to *participation*. That is, every thing may be considered either as subsisting occultly in its cause, or openly in

its own order (or according to what it is), or as participated by something else. The first of these is analogous to light, when viewed subsisting in its fountain the sun; the second to the light immediately proceeding from the sun; and the third to the splendor communicated to other natures by this light.

The first procession therefore from the First Cause will be the intelligible triad, consisting of *being*, *life*, and *intellect*, which are the three highest things after the First God, and of which *being* is prior to *life*, and *life* to *intellect*. For whatever partakes of life partakes also of being: but the contrary is not true, and therefore being is above life; since it is the characteristic of higher natures to extend their communications beyond such as are subordinate. But *life* is prior to *intellect*, because all intellectual natures are vital, but all vital natures are not intellectual. But in this intellectual triad, on account of its superessential characteristic, all things may be considered as subsisting according to cause; and consequently number here has not a proper subsistence, but is involved in unproceeding union, and absorbed in superessential light. Hence, when it is called a triad, we must not suppose that any *essential distinction* takes place, but must consider this appellation as expressive of its ineffable perfection. For as it is the nearest of all things to *the one*, its union must be transcendently profound and ineffably occult.

All the Gods indeed, considered according to their unities, are all in all, and are at the same time united with the First God, like rays to light, or the radii of a circle to the centre. And hence they are all established in their Ineffable Principle (as Proklos in Parmenid. beautifully observes), like the roots of trees in the earth; so that they are all as much as possible superessential, just as trees are eminently of an earthly nature, without at the same time being earth itself. For the

nature of the earth, as being a whole, and therefore having a perpetual subsistence, is superior to the partial natures which it produces. The intelligible triad, therefore, from existing wholly according to the superessential, possesses an inconceivable profundity of union both with itself and its cause; and hence it appears to the eye of intellect as one simple indivisible splendor, beaming from an unknown and inaccessible fire.

The Orphic theology, however, concerning the intelligible Gods, or the highest order of divinities, is, as we are informed by Damaskios,* as follows: "*Time* [as we have already observed] is symbolically said to be the one principle of the universe; but *ether* and *chaos*† are celebrated as the two principles immediately posterior to this one. And *being*, simply considered, is represented under the symbol of an egg.‡ And this is the first triad of the intelligible Gods. But for the perfection of the second triad they establish either a conceiving and a conceived egg as a God, or a white garment, or a cloud: because from these Phanes leaps forth into light. For indeed they philosophise variously concerning the middle triad. But Phanes here represents intellect. To conceive him however besides this, as father and power, contributes nothing to Orpheus. But they call the third triad, Metis as *intellect*,§ Erikapaios as *power*, and Phanes as *father*. But sometimes|| the middle triad is considered according to the three shaped God, while conceived in the egg: for the middle always represents each of the extremes; as in this instance, where the egg

*Vid. Wolfii Anecdot. Græc. tom. iii. p. 252.

†These two principles are called by Plato, in the Philebos, *bound* and *infinity*.

‡This Orphic *egg* is the same with the *mixture* from *bound* and *infinity*, mentioned by Plato in the Philebos. See the third book of my translation of Proklos on the Theology of Plato.

§ως νοον is omitted from the original.

||μηποτε is erroneously printed instead of ποτε.

and the three-shaped God subsist together. And here you may perceive that the egg is that which is united; but that the three-shaped and really multiform God is the separating and discriminating cause of that which is intelligible. Likewise the middle triad subsists according to the egg, as yet united; but the third* according to the God who separates and distributes the whole intelligible order. And this is the common and familiar Orphic theology. But that delivered by Hieronymos and Hellanikos is as follows. According to them *water* and *matter* were the first productions, from which earth was secretly drawn forth: so that water and earth are established as the two first principles; the latter of these having a *dispersed* substance; but the former conglutinating and connecting the latter. They are silent however concerning the principle prior to these two, as being ineffable: for as there are no illuminations about him, his arcane and ineffable nature is from hence sufficiently evinced. But the third principle posterior to these two, *water* and *earth*, and which is generated from them, is *a dragon*, naturally endued with the heads of a bull and a lion, but in the middle having the countenance of the God himself. They add likewise that he has wings on his shoulders, and that he is called *undecaying Time*, and *Herkules*; that *Necessity* resides with him, which is the same as *Nature*, and incorporeal *Adrastia*, which is extended throughout the universe, whose limits she binds in amicable conjunction. But, as it appears to me, they denominate this third principle as established according to essence; and assert, besides this, that it subsists as male and female, for the purpose of exhibiting the generative causes of all things.

I likewise find in the Orphic rhapsodies, that neglecting the two first principles, together with the One Prin-

*το τρίτον is I conceive erroneously omitted in the original.

eiple who is delivered in silence, the third principle, posterior to the two, is established by the theology as the original; because this first of all possesses something effable and commensurate to human discourse. For in the former hypothesis, the highly revered and undecaying *Time*, the father of æther and chaos, was the principle; but in this *Time* is neglected, and the principle becomes a *dragon*. It likewise calls triple æther, moist; and chaos, infinite; and Erebus, cloudy and dark; delivering this second triad analogous to the first: this being potential, as that was paternal. Hence the third procession of this triad is dark Erebus: its paternal and summit æther, not according to a simple but intellectual subsistence; but its middle infinite chaos, considered as a progeny or procession, and among these parturient, because from these the third intelligible triad proceeds. What then is the third intelligible triad? I answer, the egg; the duad of the natures of male and female which it contains, and the multitude of all-various seeds, residing in the middle of this triad; and the third among these is an incorporeal God, bearing golden wings on his shoulders; but in his inward parts naturally possessing the heads of bulls, upon which heads a mighty dragon appears, invested with the all-various forms of wild beasts. This last then must be considered as the *intellect* of the triad; but the middle progeny, which are *many* as well as *two*, correspond to *power*, and the egg itself is *the paternal principle* of the third triad: but the third God of this third triad this theology celebrates as *Protogonos*, and calls him *Jupiter*, the disposer of all things and of the whole world; and on this account denominates him *Pan*. And such is the information which this theology affords us, concerning the genealogy of the intelligible principles of things.

[*To be Continued*]