

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.

ETRUSCAN NOTES.

PART IV.

THE SEMELE INSCRIPTION.

I.

The following highly interesting Inscription which, so far as I am aware, no one has ever attempted to translate, is *incisa intorno sopra un piombo*, “inscribed around upon a piece of lead,” a mirror, which represents Jupiter, the analogue of the Etruscan heaven-god Tina (vide R. B. jr., *Etruscan Notes*, Pt. I.) appearing with thunder and lightning to Semele, the Phœnician goddess Semeleth called in Etruscan Semla, so that “her body is already consumed by the lightning.” The fruit of the union of the Heaven and the Moon is the Kosmic Sun-god Dionysos, the Euphratean Dian-nisi (“Judge-of-men”); this is the Natural-Phenomena-aspect of the myth. But on the Etruscan mirror the matter is regarded from a calendar point of view. Cecinia (“Nomen mulieris,” Fabretti, *Corpus Ins. Ital.* i. 833), the owner of the mirror, dedicates the representation to the Waxing-moon or moon at the Ides, which fell on the 13th and 15th of the Roman months. So the lunar Euphratean goddess Istar is called Esa, Et. ETI (Vide R. B. jr.,

Etruscan Note, Pt. I.), lit. 'Fifteen,' *i. e.*, as presiding over the two halves of the month.

The task of interpreting the Inscription was, as the reader will readily believe, no easy one; but the translation will, it is to be hoped, speak for itself, and it is confidently asserted that the Deecke and Bugge school of Etruscologists, who persist in regarding Etruscan as an uncouth and outlandish daughter of the Indo-European Family of speech, cannot *translate* a single word of it, and can only understand one word, *i. e.*, the proper name *Cecinia*.

The reader is particularly requested to compare the present Paper with the previous *Etruscan Notes* in the *Platonist*, as I have strictly endeavoured to avoid repetition as far as possible. I may add that a letter of mine, *The Etruscan Language*, with a translation of a mortuary inscription (Fabretti, *Supplement* i, No. 387) appeared in a London Paper, *Literary Opinion*, for July, 1887.

II.

THE INSCRIPTION (FABRETTI, NO. 1916 BIS.)

<i>χual</i>	<i>tilimia</i>	
The-burning	storm,	
<i>ecuχ</i>	<i>itemi</i>	<i>na</i>
And-the-Moon	on-the-Ides-is-this	(with) the Heaven-god.
<i>cecinia</i>	<i>ituita</i>	<i>φυθχει</i>
Cecinia	to-the-Moon-on-the-Ides	the-lead-en-plate
<i>iiθ</i>		
to-the-divinity	(dedicates.)	

NOTES.

XUAL. Akkadian *Khul*, 'baneful,' 'sultry;' Buriat *kalung*, *χal-un*; Samoied *kuetjel*, 'hot.' cf. N. Asian 'sun-words,' Samoied *kel*, *tjel*, 'sun;' *jele*, 'day.' AK. *zal*, *tsal*, 'sun.'

TILIMIA. AK. *tal*, 'water,' and *imi*, 'tempest,' mean-

ing primarily 'rain-storm;' hence the Lapp *tälma*, "agitatio aquæ." The word *imi* passes in various forms into the Turanian dialects, e. g., Finnic *jymj*, Mordvin *jom* ('sky') Zyrianian *iy*m ('thunder'), Tcheremis *juma*, and ultimately appears in the name of the great N. Asian heaven-god JUMALA (= *Juma*, 'thunder,' τ *la*, 'place,' =the god of the place of thunder.)

ECUX. AK. *aku* ("the high-one,") the 'Moon' (Vide R. B. jr., *Et. Notes*, Pt. II.)

X and c=Lat. *que*, a word borrowed by the Etruscans.

ITE-MI. AK. *esse, esa* ('15,') Et. *e-ti*, whence Et. *itis*, Et.-Lat. *itus* (Varro), Lat. *idus*, the 15th, or dividing-day of the month. "Iduum porro nomen a Tuscis, apud quos is dies *itis* vocatur" (Macrobius, *Sat.* i. 15.)

MI. The pronoun, rendered by Taylor 'I' (am,) by Deecke *hic*, and by Pauli *hoc*. cf. Ak. *mu*, Proto-medic *mi*, Esthonian and Ostiak *ma*, Finnic *ma*, Tcheremis and Yakut *min*, Samoied *man*, Lapp *mon*, Zyrianian *me*, Turkic *ben*, Mongoland Mantchu *bi*, gen. *mi-ni*.

NA. Vide R. B. jr., *Et. Notes*, Pt. I.

ITU-ITA. AK. Idu, the Full-moon. So Hesychios: *Αἰσῶ*, 'Αἰσῆς. ἡ σελήνη παρα Χαλδαίοις. For full notice of this very remarkable moon-name, vide R. B. jr., *The Unicorn*, 35; *The Myth of Kirke* (London: Longmans,) 30, and *Remarks on some Euphratean Astronomical Names in the Lexicon of Hesychios* (*Babylonian and Oriental Record*, July, 1887, London; D. Nutt, 270 Strand.)

φUΘXει. In AK. we find the word *urud*, *hurud*, often rendered bronze, but perhaps better by 'copper.' This word appears in Samoied in the abbreviated form *hubt* with the meaning 'lead,' 'tin,' for archaic words are frequently very wide in signification; and, again, one tribe often applies a term to one thing, and another to something else rather similar. We, in our state of advanced civilization, can hardly imagine the use of the same

word for 'lead' and 'tin.' *Hubt* reappears in Et., which does not use *b* as *puθ* (Vide Letter-change, *Et. Notes*, Pt. II.)

XEI. Ak. *gi*, "written tablet," "memorandum;" hence *puθXEI*—"leaden tablet. *bi* also signifies 'foundation'; cf. the Tcheremis *ky*, Magyar *ko*, Finnic *ki-wi*, and Ostiak *ken*, 'stone.'

IIθ. In Et. *θ* often *-s*; e. g., *naphoθ*—Et.-Lat. *nepos*, *Larθ* ('Lord')—*Lars*, *Arnθ*—*Arunθ*—*Aruns*, etc. (Vide Et. Letter-change, *Et. Notes*. Pt. II.)

IIθ is the wide-spread and already-noticed divinity-name EIS (Vide *Et. Notes*, Pt. I.) Sayce regards *θ* (= *θi*, *ti*) as an abstract fem suffix; cf. the goddess-names *Nurθ* (Lat; *Nortia*), *Leinθ* ('Life'), *Vanθ* ('Death'), and *Lar-θi* ('Lady'). Deecke regards *θ*, *-θi*, as a locative suffix, in which case IIθ, an abbreviation for AIESθI, may mean "in the-shrine-of-the-goddess."

III.

Notes on the Foiano Libation-bowl Inscription (continued from *Etruscan Notes*, Pt. II.)

REXU. Ak. *rakki*, *rak*, lit. 'woman.' "The Ugric languages as a rule studiously avoid an initial *r*" (Taylor, *Etruscan Researches*, 205); hence we find the word in the *N. Asian æke* ('mother'), Ak. *ekhi* ('mother.' cf. Ak. *ukki*, 'people'). The Ak. has thus preserved both forms, as has the Et., for we find on mirrors the Et. goddess REXUA (vide Gerhard, t. clxxxiii; Deecke, *Et. Forschungen und Studien*, 2nd pt. pps. 39, 94: "recua, nomen deae.") who, as here appears, is a moon-goddess. In Lapp we find *akk* ('prægnans,') *akka* ('wife,') and *Sar-akka*, "dea partus a Lapponibus olim culta" (Lindahl, *Lea. Lapon. in voc.*) "Mater ejus fuit *Mudderakka*," *Uts-akka*. *Sar-akka*—"Ancient Lady" (cf. ak. *sar*, 'heaven,' "Lady-of-heaven"—the Moon, the mother of increase, as connected with waxing, night, moisture, time, love, etc.)

This is the origin of the story of the famous Et.-Roman mythic personage ACCA Larentia, said to have been a beautiful courtesan beloved (by the solar) Hercules (Vide Varro, Lang. Lat. V; Plutarch, Quaest. Rom. 35; Romulus, 5; Macrobius, Sat. i. 10); or by some said to have been the wife of the shepherd Faustulus, nurse of Romulus and Remus, and mother of 12 sons. Vide Ovid, Fasti, iii. 55; Pliny, Hist. Nat. xviii. 2; Macer apud Macrobius, Sat. i. 10; Aulus Gellius, vi. 7), probably the Twelve Cities of the Etruscan confederation.

VA. Ak. va, ua, 'and'; Assyrian u. In Ak. va=ma; e. g., Ak. mi, ui; lini, liv, ek. a final disappears in apocopated forms, e. g., Ak. gaz, gaza, etc.; hence we also find in Et. "m,-em, um 'and' (Deccke, *E. F. S.* 93.)

ZEL. Render "of rising." Ak. zal, sal, "to rise, 'sun,' N. Asian siel, Et. mirror-god V-SIL, in Hesychios called AUKEL,=Ak. UD-ZAL ("Rising-sun.")

ESULZI. Three=Ak. is, esse, Assyrian sal-satu, Et. esal, zal, Esthonian and Lapp Kol-m, Finnic Kol-me, Mordvin Kol-mo, Maksha Kolma, Yukagir jal-on, Tungusic gil-an, etc. etc. The personal-concept-basis (Vide Et. Notes, Pt. III.) is the two hands and a foot. 'Foot' ak. is essa, in Buriat kol, etc, etc. 'Thrice'=Et. ESA-LZ, ESLZ (ESULZI). This very peculiar formation of Etruscan numeral adverbs in z, cf. θ un, θ unz; cezp, cezpz, exactly reappears in Magyar, where we find the numeral-adverb szer, e. g., egy-sz-er, 'once'; ket-sz-er, 'twice.' etc., an outcome of some ancient Turanian word, meaning 'row' or 'order.' Vide Schott, *Das Zahlwort in der tschudischen Sprachenclasse*; 26.

Lunar triplicity is very well known;—3 phases, crescent, half, and full-moon; 3 periods of 9 or 10 days; 3 movements according to the Babylonians, in longitude, in latitude, and in orbit; 3 realms to sway as Proserpina. Luna, Diana. Vide Et. Notes, Pt. II; "Tergeminam Hecaten, tria virginis ora Dianæ," Vergil, *Æneid*, iv. 5. So, in

the Euphrates Valley, we meet with "the goddess bula tri-form as personating the moon" Lenormant, Chaldean Magic. 117. cf. Hekate Trioditis, Trivia, etc.

PUL θ . Ak. pur, pul, "to explain." As noticed, l and r occasionally interchange. So, in the lists of Euphratean kings, Pu-u-lu, Pulu, Pul, Phulos, appears in the Ptolemaic canon as Πωρος, which is also the name of an archaic Bab. king in Alexander Polyhistor. } P-u-l- θ
 { P-o-r(o)s.

PURTISURA. A plural form of the Et. Purtsvana, Lat. Porsena, a title of office, 'Protector,' etc. Plu. used on account of the "three times."

The last line of the inscription should rather be rendered;—

PRU	E-UNE	TURAREK	ETI
Water I-pour-out,	O Daughter (of the Sun)	Istar (Moon-	
Ak. Para a-une	turak	Esa. goddess)	

PRU. I had connected this word with the Ak. pur, "low ground;" but para, 'river,' cf. Pur-at, the Euphrates, 'water,' seems a better rendering.

E-UNE. Ak. a, 'water,' and um, "to pour," libation. E-UNE, 1st person sing. præterite indicative. The sense is. "I pour out a libation to the Moon, the Water-queen."

TURAREK. Ak turak. 'daughter,' i. e., tura, 'small;' plus rak, Vide sup. in voc. REXU, 'women.' The Ak. tur tar 'son,' Mordvin tsora, Finnic tytar 'girl,' Et, ETERA, appears in Hesychios, who gives *Αγαλλήτορα. Παῖδα. Τυρρήνοί.* With *agall* Taylor compares the Turkoman ogul, 'son.'

ROBT. BROWN, JUNR.

INTERPRETATION OF THE TIMAEUS OF PLATO.

Translated from the German of Dr. Gottlieb Latz

BY

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INTERPRETATION.

All the cosmological notions of Plato have the World-

creature as a basis, revolving again and again about this point till they run off into detail. He who would understand the *Timæus* must have the World-creature before him and elucidate, step by step, its relation to the matter here plainly discussed. Plato conceived the World-creature from various standpoints. When one is honest in his work, he will continually survey the ground from every point of view he occupies. At this concrete point of view, the perception proves itself to be of the head, the abdomen, the tail, the extremities of the World-creature. If one makes this survey as he investigates he will then comprehend whatever Plato wills, even if it formerly puzzled him, and will find it reasonably easy; while on the contrary, if one has given no account to himself, he straightway finds himself groping about in the darkness. We will here note the principal standpoints, from which, in the first part of the *Timæus*, the head, abdomen and tail of the World-creature were conceived. The headings of the divisions are to serve as starting points. The abstract represents:

The Head:	The Abdomen:	The Tail:
The Ideal element.	The real element.	Number.
The being (Eternity.)	The future.	Time.
Heaven, with fixed stars.	Earth.	Sun, Moon, Planets.
God: Gods of Heaven.	God of earth.	Dæmons.
Head of man.	Body of man.	Genital organ.
1st. and 2nd. Arcana.	4th. Arcanum.	7th. Arcanum

It cannot be denied that the idea of uniting alchemy with a manikin, as children draw themselves on a slate, seems quaint at first. Notwithstanding, Plato knows how to make such a spirited and characteristic drawing of the World-creature, that one is almost reconciled to the idea, and follows with intense interest his exposition. The Platonic alchemy in general would moreover not be the same as it is, without the World-creature scheme. For Plato half draws the World-creature and the World-creature half draws Plato. That is, Plato

is attracted on the one side, by the ideas he formerly held, to the World-creature, but on the other the discovery of the World-creature brings him to new and peculiar ideas.

The part of the *Timæus* which the author undertakes to elucidate especially begins thus (page 27, edition of Stephanus):

ἔστιν οὖν δι' ἡ κατ' ἐμὴν δόξαν κ. τ. λ.

From the beginning, the *ὄν ἀεὶ* and the *γιγνώμενον*, what is and what becomes, are brought on the tapis. The *ὄν ἀεὶ* represents the ideal elements, the *γιγνώμενον* the real elements. The first are represented in the head circle of the World-creature, the latter in the circle of the abdomen. As Plato established his scheme:

}	Earth.	Air.	}
}	Water.	Fire.	}

and, as a covering for this scheme, the circle, which he turned about at will, Earth, Water, Air and Fire should not be the real but the ideal elements. He wishes to have the elements as the basis of his scheme, to which the cosmologica and arcana are then closely united. Since indeed, the real elements are to him already the cosmologica, he would have, if Earth, Water, Air and Fire were the real elements, not an elemental but a cosmological basis, of which he had never even dreamed. In his elemental scheme, he does not look at the circle of the abdomen, but at the circle of the head, which in dependence on the figure-scheme is justified, for the head plays the chief part with animals, just as the ideal element plays the chief part. This is the ground upon which Plato bases his statement, that the Demiurg, (*i. e.* Plato himself, for the Platonic god is principally Plato himself), has seen the *κατὰ ταῦτα ἔχον*. This *κατὰ ταῦτα ἔχον*, that is the ideal elements, the Demiurg uses for a *παραδειγμα*, *i. e.* that which we call a scheme. But the Demiurg does not glance at the *γεγονός*, not at

the real elements, for the establishment of the scheme.

Now the world as it proceeds from the scheme is good, or in other words, alchemy as conceived by Plato is good. Then he, the world-creating God, could spare us anything evil. If now, he surrounds us with good, this scheme, which lies at the bottom of all, must be good. But the scheme, which embraces the ideal elements, is good. But the ideal elements conceived as one are Fire. Of Fire in verse 4. of the history of creation, it is said: "And God saw that the light was good." Inasmuch as the scheme is good, the world which proceeds from it is good, and god (Plato himself), is good.

P. 29:

λέγωμεν δὴ δι' ἣν τινὰ αἰτίαν κ. τ. λ.

The Demiurg is good. A good man has no jealousy. Therefore, Plato the Demiurg, intends the scheme to be like himself. Plato is not jealous that the scheme is that which he is: a person. Now the world *ζῶον* is indeed a person. Here, then, are we introduced into the figure scheme, after learning the elemental scheme. The elements were, Plato concluded, intermixed in a disorderly mass. This refers to the reversed scheme in which the elements existed, according to Empedokles, with no separation of the real from the ideal. These disordered elements are now bound together in a circle, and then set aright and put in order. This circle is the circle of the head, and with it is a larger circle the circle of the abdomen. But the head-circle is the most important circle, because, if one revolves it by means of lines and makes no use of the paper circle and paper square, the second circle is not needed at all. But since the circle drawn around the Empedoklean elements is the circle of the abdomen, the elements within it become real elements. Now the little circle is annexed as the head-circle, and in it are the ideal elements. This circle of the head is the soul, the *ψυχή* of the

whole, since it represents the ideal elements, which form the soul of the scheme of elements and also of the human soul and is hence shown to be the chief abode of the head. So we can easily discern the relation when Plato presents the circle of the head as $\psi\upsilon\chi\eta$. In the $\psi\upsilon\chi\eta$ is the $\nu\omicron\upsilon\varsigma$. This $\nu\omicron\upsilon\varsigma$ is at bottom nothing else but fire, from whose common point of view the ideal element is conceived. To this belongs an especial $\nu\omicron\upsilon\varsigma$, that is the understanding, in order that from the four ideal elements we may think of fire. Now the $\nu\omicron\upsilon\varsigma$, the ideality of ideality, the ideality of the ideal elements, remains peculiar to the circle of the head. The $\psi\upsilon\chi\eta$, on the contrary, dilates to the circle of the abdomen for this latter contains the real elements and in the real elements we have the image of the ideal elements. The real elements are simply that which they are: that is, *elements* because they are joined to the ideal elements, because they participate of the $\psi\upsilon\chi\eta$. And so we conclude, first, that the world, the scheme of Plato, is a $\zeta\omega\omicron\nu$; and, secondly, that the $\zeta\omega\omicron\nu$ is a $\zeta\omega\omicron\nu$ $\epsilon\mu\psi\upsilon\chi\omicron\nu$ $\epsilon\nu\nu\omicron\nu$.

Page 30:

τούτου δ' ὑπάρχοντος κ. τ. λ.

The World-creature is a scheme. In it all animals are concentrated, so one cannot pick out a special animal and say: "This special animal is the World-creature." Thus the stand-point of the scheme is lost. The character of a scheme is unity. The totality of alchemy should unite to form this one scheme. If the World-creature *does* consist of several circles, we cannot say: "There are several 'worlds.'" The question is of one scheme, one "world." Beside the one world, Plato holds to the design of Empedokles, who had four worlds in his four fundamental elements.

Page 31:

σωματοειδές δὲ δὴ καὶ ὄρατόν ἀπτόν τε κ. τ. λ.

Here Plato develops his scheme of the elements in the form of a proportion. We have spoken of this in our "Introduction to the *Timæus*," and refer the reader to that. Moreover, there we have developed the true scheme of Plato:

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

Here Plato develops his reversed scheme, the scheme to be surrounded with a circle, viz:

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

Following this, he adduces his reversed proportion, viz:

Fire: Air=Air: Water.

Air: Water=Water: Earth.

And obtains from these two his final proportion.

Fire: Air=Water: Earth.

Avoiding the Jewish history of the creation, which as we know led him to this proportion, he says: "The corporeal being must be visible and tangible."

The "corporeal being" refers, in general, to the world, which is corporeal: it refers especially to Plato's scheme which is corporeal,—that is, unlike the earlier schemes, has a figure. In this way he has something corporeal. So the corporeal is visible and tangible. "Without Fire (Light,)" he then says, "one can see nothing. The tangible is united to the solid, massive, *στερεόν*; the *στερεόν* is, however, in the abstract, what Earth is in the concrete." And so he makes the elements Fire and Earth the points of issue. Between these two elements Fire and Earth, he then throws in, as a kind of joint, *δεσμός*, Air and Water, and so comes to the final proportion, which gives him his scheme of elements, which is:

Fire: Air=Water: Earth.

P. 32: τῶν δὲ δὴ τεττάρων κ. τ. λ.

As we know, Plato took as a basis for his scheme the ideal elements, which are indeed already cosmologica. Therefore, at the creation of the world, God looked upon the eternal, the existing. That borders upon the idea that one must hold to the ideal elements in the Platonic proportions. But Plato does not wish that. We know that the matter stands thus: Plato has, first of all, the Empedoklean elements. Out of these he makes a reversed scheme, and surrounds it with a circle. As this circle is the circle of the abdomen, and in the circle of the abdomen are the real elements, the Empedoklean elements change into the real elements of Plato. The order in which the elements stand in the circle of the abdomen, leads Plato to the proportion. So the proportion is united to the real elements. That the proportion is united to the real elements is here rendered so conspicuous that Plato says, from the four elements comes a whole to *ξύστασις τοῦ κόσμου*, the establishment of the figure-scheme, that is for the establishment in the beginning, before there is anything outside of the circle of the abdomen. All these elements are the real elements. Thus the real elements consist of the ideal elements plus a something. As the Demiurg devises the figure-world on the basis of the four elements, he makes use of all the elements for this final purpose. Of the true reason for which the Demiurg uses all the elements, Plato is silent, dissembling in true alchemistic style. Instead of this he presents us with three mystical grounds, saying, that all the elements were so used that: first, the World-creature should be as much as possible a constant whole; secondly, that there would be nothing left over out of which a second world could be made; and, lastly, that the one world should not be subject to age or disease. Now these are the usual alchemistic artifices.

P. 33: σχῆμα δὲ ἔδωκεν αὐτῷ κ. τ. λ.

In the beginning, God created the heavens and the earth, heaven representing the frame of the world. The frame of the world had the form of a ball. The ball was not beaten up like the egg of the Jewish history of creation, but remained intact. The world originated within this ball, and we find ourselves within this world-ball; in this world-frame, as God created it in the beginning. So the world is a ball. A ball has no other mission than to roll. So in this connection we do not use the legs formed by the extension of the diagonals and two sides of the square in the Platonic figure-scheme, which represent the world. The world does not need these legs to move; it has simply to roll, and therefore the circles of the figure-scheme are smooth. Now since Plato views the world-creature as a world, and not as a man and animal with legs, on which to walk instead of to roll, he is led to expound the proposition, that the World-creature as a world needs nothing which man and beast find necessary. In this relation, the World-creature has no eyes, for there is positively nothing for it to see. It needs no ears for there is nothing to hear. It needs no respiratory organs (nose and passages connecting it with the lungs), for there is nothing for it to breathe. It needs no mouth and no digestive apparatus, for it does not need to eat. From what does it derive its nourishment? It lives on its own substance. If we produce the two sides of the square, inscribed in the circle of the abdomen, which met at the Fire point, or a side and a diagonal, toward the head, they represent the arms of the World-creature. We have not drawn these arms because they would extend into the circle of the head, and spoil its appearance. Moreover, the World-creature does not need as κόσμος these arms nor the hands which are joined unnoticed to them. And finally, it does not need the legs and feet, which

are formed by the downward extension of the diagonals and two sides of the square. Now the whole exposition depends upon this. Plato begins with the eyes, and finishes with the feet. In the case of the rolling world-ball, the circle of the abdomen plays the chief part. Indeed the circle of the abdomen originated in this; that Plato conceived his scheme in the world-ball. Nevertheless, the circle of the head has a relation to the rolling world-ball. A rolling ball will continue to roll, and as it rolls revolve about itself. We have, then, two motions of the ball, and one of them is represented by the circle of the head.

P. 34:

οὗτος δὴ πᾶς ὄντος ἀεὶ λογισμὸς κ. τ. λ.

Plato adopts three alchemistic ground principles: the ideal element, the real element, number. We have already considered the first two. The ideal element corresponds to the circle of the head in the World-creature, the real element to the circle of the abdomen. Number corresponds to the tail. The tail of the World-creature consists of seven circles. So Number is taken *κατ' ἐξοχήν* as seven, the idea obviously connected with this being, that the seven-Arcanum number is the true Arcanum number. The tail begins at the point of the square where Water stands, and extends downward along the periphery of the circle of the abdomen. It is not in the air, but rests upon the circle of the abdomen. Then it is explicitly *ἐξωθεν* (from without), *περικάλυψε* (sheltered round about, the Demiurg namely), *τὸ σῶμα* (the circle of the abdomen), *αὐτῇ ταύτῃ* (with the *ψυχῇ*, *i. e.* the *ψυχῇ* as number, and number as tail). Really the ideal elements represent the *ψυχῇ*. But the real elements end as *ψυχῇ*, —this has been shown. As soon as the two ground principles, ideal and real elements, extend to the three ground principles, ideal element, real element, and num-

ber, the $\psi\upsilon\chi\eta$ extends over all three. When it depends upon the two ground principles, ideal and real elements, the common standpoint of the *psyche* is the ideal element. But when it depends upon the three ground principles, ideal and real element, number the common point of view of the *psyche* is number. For with all three we have number. With number, as such, we have number *eo ipso*; with the ideal element, we have number 1 (Fire), or 2 (Fire and Air); with the real element, we have the number 4 (the four elements, Earth, Water, Air, Fire.) Therefore, it accords well that Plato calls number directly *psyche*. and that the chief representation of number, *i. e.* the tail, becomes *psyche*. With the World-creature we have the common point of view of the *psyche* as the ideal, real element, and number, in this, that the circles of the head and abdomen cohere in the point of Fire in the square, and the circles of the abdomen and tail cohere in the Water-point of the square. We have likewise the extension of the *psyche* from the head through the square to the tail, and then the extension of the *psyche* from the tail through the square of the circle of the abdomen to the head (in which last the *psyche* becomes $\rho\omicron\upsilon\varsigma$.) Plato has depicted the common standpoint of the ideal element, real element, and number. In the midst of the ideal element ($\acute{\alpha}\mu\epsilon\rho\iota\sigma\tau\omicron\nu$, $\kappa\alpha\tau\grave{\alpha}$ $\tau\alpha\upsilon\tau\acute{\alpha}$ $\epsilon\chi\omicron\nu$) and of the real element ($\mu\epsilon\rho\iota\sigma\tau\omicron\nu$, $\theta\acute{\alpha}\tau\epsilon\rho\omicron\nu$), the Demiurg places the *οὐσία* according to preeminence, *i. e.* number. Out of the three he now makes a whole *ιδέα*, that is a general or common outlet. By this *ιδέα* the nature of the real element is forced into the ideal element. This constraining of the real element is allowed from an arcanological standpoint. The ideal elements correspond to the first and second arcana, and the real to the fourth arcanum. So the first and second arcana are for Plato idealities, opposed to which the Greek fourth ar-

canum is a reality. Before the seat of judgment of reality, only the seventh arcanum can in truth exist. Four arcana are really nothing but idealities. As, despite this, these arcana should be a reality, belonging as they do to the circle of the abdomen, Plato forcibly penetrates the ideality.

[*To be Continued.*]

Contributed.

*ASTRAL PERCEPTION.**

During all the earlier years of life a child born with astral perception in any marked degree of clearness lives midway between two worlds; for the newly incarnated soul, though fallen sufficiently far into the objective state of consciousness to find itself fettered by the illusion of a physical body, yet has not, in its individual cycle of evolution, descended so far into matter as to lose memory and cognizance of that astral world wherein the subjective and objective blend, and upon whose cloudland pageant his backward glances still delight to linger. Therefore, to him physical life has not that conclusive appearance of reality it presents to those limited to the five external senses. Indeed, there are times when the material world appears so unreal to him that he entertains a half expectancy of its vanishing like a dream, and wonders what will succeed it, just as a person half wakened from a dream, vaguely conscious that he is dreaming and yet not having recovered remembrance of the waking state, is for a moment puzzled as to what condition of existence he will return to when fully emerged from slumber; similarly at such times the child feels stirring within his breast strange memories of a prenatal existence, and vainly tries to revive them into distinctness, intuitively hoping that,

*This valuable and interesting paper is the production of a born seer and occultist.

could he do so, with their returning clearness the illusions of this lower life would fade into formlessness and peace. For about him he discerns the astral world, where protean forms appear and disappear, yet appeal to him with a stronger conviction of reality than do the objects of the material world, though lacking their solidity and permanence. These astral forms appear and vanish so quickly, undergo such instantaneous transformations, and have withal such a circling, undulating motion, that he sometimes turns dizzy from gazing at them. He observes that the light which reveals them does not come from the sun or any luminous body, but permeates all things, even the densest solids, has more than the brilliancy but not the glare of sunlight, and that he cannot exclude it by closing his eyes, or by covering them with his hands or otherwise. Moving in this light, much as fishes swim in water or birds fly in air, he sees countless beings and inanimate objects, unsupported, and traversing the light with dazzling speed, yet needing no special means of locomotion; landscapes of loveliness and fairyland sights and sounds entrance his breathless attention; with glaring headlight, and rattle and jar, a railroad train thunders past with frightful speed, filling him with such fear of being run over that he feels real gladness over his escape when it has gone from sight. The child may even form a sort of acquaintanceship with some of the human appearances he perceives in the light; as, for instance, he may see two children playing together, and his interest in them be so seemingly reciprocated that they come to him frequently, and he enjoys an odd sort of mental participation in their games. But, as a rule, he dislikes to look at those human forms exhibiting any instinct of life, for the generality of them appear sadly gone to seed, many of them having a faded, semi-dissolved appearance, like dead, wave-beaten fishes, decaying and water-

washed. Innumerable beautiful human figures and faces present themselves, some of them exquisite beyond the ideals of art; but he notices they are of the nature of pictures and statuary, though often made by plastic living creatures, who assume shapes not their own, and thus work all manner of fantastic transformations. Some of these beings exhibit perfect friendliness, and go through these evolutions and form pictures with the seeming intention of amusing and entertaining the child; but there are other creatures whom he learns to hate and abhor, for they are hideously ugly, and delight to torment and terrify him. Sometimes they assail him with the ferocity of bloodhounds, taking on such terrible shapes that the child is thrown into an agony of fear; they rush upon him from all sides, contorting themselves horribly, yet always withdrawing just as they get near enough to touch him. This performance they repeat with variations, enjoying the evident horror and disgust they excite. The child covers his eyes to escape seeing them, but finds that material things constitute no barriers to the light or the beings resident in it, who pass through the brick walls of the house as freely as if no such obstacles intervened. Appealing to older persons for protection from these, to them, invisible foes, he cannot make them see what he sees or at all understand him, but is ridiculed for his foundationless fears; so, in desolate mental loneliness, with all the sullen courage of despair he faces and defies the disgusting creatures, when, to his exultation, he finds his own will is all the weapon needed to rout them. In open warfare he fears them no longer; but they change their tactics and annoy him in a new way: a face presents itself of such angelic beauty that he gazes upon it with a feeling akin to adoration; it draws nearer, and he thrills with delight that it should so notice and approach him; but it loses its loveliness as it comes near-

er, until finally it assumes a particularly diabolical aspect, and he recognizes it as one of his old foes, who has played this trick of transformation to enjoy his disappointment. The proceeding is repeated until it grows stale. For a time the child hardly dares look at any of the attractive objects appearing in the light, fearful of being again deceived by his enemies; but eventually he learns to repel anything beautiful the instant it shows preliminary symptoms of changing into ugliness, and henceforth his astral enemies are ignored by him.

In proportion as the illusions of the material world gain sway over the child, the astral illusions wane. Most of the many children born with more or less distinct traces of astral perception lose the faculty altogether during the earlier years of childhood.

As the soul, descending into matter, passes through the astral plane, so, ascending to spirit, it must re-pass it. It is an intervening country that must be crossed by all before the realm of spirit can be reached. Those who really seek the way, the truth and the life value physical and astral phenomena only as they subserve this quest. The goal of life is unity. The universe is one; it is the circle, "*cujus centrum est in omnibus, circumferentia extra omnibus*,"—whose centre is within all things, whose circumference is without all things. Out of the maze of life the only path our feet should follow is this—unity. All study of the problem of human life must come to nothing if not constantly recurring to

“This one theme, that whate’er be the fate that has hurt us or joyed
Whatever the face that is turned to us out of the void;
Be it cursing or blessing; or night, or the light of the sun;
Be it ill, be it good; be it life, be it death, it is ONE;—

“One thought, and one law, and one awful and infinite power;
In atom, and world; in the bursting of fruit and of flower;
The laughter of children, and roar of the lion untamed;
And the stars in their courses—one name that can never be named.”

Unless we refer all phenomena to this truth of uni-

versal unity hopeless confusion results, and we are forever being obliged to retrace our steps out of blind alleys that afford no thoroughfare. Notice, for example, the hopeless difficulties into which is plunged that strange misconception of Christianity which in this dark age is considered orthodox. Of late years the more advanced advocates of that faith have grown disposed to discard the devil and his objectionable realm, while yet adhering to the distinction between good and evil. But to thus cleanse orthodox theology of its devil, it becomes necessary to destroy its beneficent deity as well. For, if a good god presides over a universe in which evil exists, then a devil, or bad god, must co-exist with him, upon whom to blame the evil, else god and devil would be identical. If the universe contains evil, with or without the devil, it is clear that god could not be both all-good and all powerful; in permitting evil he betrays either weakness or wickedness. This distinction between good and evil is certainly fatal to clear thinking. The distinction between matter and spirit is no less misleading; for how can spirit, if entirely immaterial, produce effects upon matter? In the ultimate, matter and spirit are the same. Matter, we are told, exists in seven states, of which the astral light is the fourth. The three states of matter ordinarily spoken of are the solid, the liquid, and the gaseous; but from the most dense solid up to the finest gas there is no breach of continuity. All gases can be converted into liquids, all liquids into solids. They differ only in the vibratory ratio of their constituent atoms. The particles in a gaseous body vibrate more freely than those of a liquid; those of a liquid more freely than those of a solid. If the particles of iron are increased in vibration by the application of heat, the iron becomes first a liquid, then a gas. The so-called forces of modern science, light, heat, sound, electricity, etc. are "modes of

motion" or vibration. All forces are correlated; electricity, for example, is convertible into light, heat, magnetism. Life itself is but vibration. The falling of a stone to the earth is as clearly an exhibition of life as is the movement of a man's arm. "Man," say the physical scientists, "is matter in a state of low vibration; thought is matter in a state of high vibration." We may add as a corollary that spirit is matter in its highest possible vibration. Evil is, therefore, discordant vibration and inertia. Yet a discordant vibration, if of sufficient energy, may either be drawn into harmony, or may rise to the pitch of spirit, or good. To summarize, instead of being dual, the universe is one; evil and good, spirit and matter being poles of vibration, and the highest expression of evil being inertia, or inactivity, lukewarmness,—in fact, good undeveloped.

Since the astral light is the fourth state of matter, it is midway between the first state, or matter proper, and the seventh, or pure spirit, and therefore partakes of the nature of both; it is at once matter and spirit, the portal through which all forms, from the mightiest star wheeling through space to the smallest animalcule disporting in a drop of stagnant water, pass from the world above to the world below, from the subjective to the objective; it is also the universal solvent wherein all forms are dissolved, including even the human soul after death. It is the soul of the world; the creator, preserver and destroyer of forms, the will power of the universe, the instrument of the Law. Like raindrops falling into the ocean, human souls at death mingle with this universal soul; like snow-flakes descending to earth, they return again to objective life, shaped by a law as absolute as are those six pointed stars of snow. For the astral light governs alike the axes of crystals, and the karma of men. When the illusion of individual existence produces those successive changes of conscious-

ness called the transmigrations of the soul, each incarnation governed by the preceding one, in endless succession of cause and effect, this is karma. Blended together in the world soul, an equation is formed of the individual souls, as in a clearing house, and each reincarnates through a law as rigid and unvarying as that of chemical affinity. By this all-penetrating ether, this vital breath of the earth, the souls of the living are all so connected that every thought of each affects all others; and the souls of the dead, existing as formless abstractions in the world-soul, exert a direct influence upon the living. To think of a person is to direct a current towards that person, which, in order to complete the circuit, must return to him who sets it in motion; and it will bring back germs from the other's personality. To think with dislike or abhorrence of an evil person is therefore in a measure to identify one's self with that evil person.

All things being material, it follows that thoughts and ideas are material.* A thought assumes visible form in the fourth state of matter. Then, by controlling its vibrations, it may be brought down to the three lower states of matter. The adept, by thus controlling the vibrations of matter, can create or destroy forms at will, resolve them into the *prima materia*, or astral light, or draw them down to the physical plane. The inventor, the mechanic, the artist, even the boy whose jack-knife gives definite outlines to a stick of wood, each does but transfer an idea from a higher to a lower plane; the idea already exists, for all things here below are but shadows of the above, and the astral light, being the medium through which all forms thus come and go, is therefore filled with the forms of all things past, present and to come.

*We must emphatically dissent from this statement.—ED.

Subsidiary

All sensitive vibrations, all ideas, pass through the astral light. A blind force itself, it is swayed by prevailing opinions, and lends itself to the propagation of popular excitements, delusions and crazes, as in religious revivals, the mind-cure craze, Quixotic reforms, etc. Persons yielding to any such influence are bound together by an actual magnetic current, as if they were formed in a circle at a spiritualist seance. All the relations of life, the environment of each individual, are established by such currents. The larger the circle, the stronger the current, and the greater the individuals who voice its dominant thought. A large current of poets, for example, produces such geniuses as Keats, Byron, Shelly and Moore; as the circle contracts, it finds weaker expression in Tennyson and Swinburne. These men express the prevailing ideas of their circle, just as a sensitized table obeys the dominant desire of those who have magnetized it. Thus Shakespeare, upborne by a powerful circle of dramatists, pictured human life with a fidelity and power unknown to mere intellection. With the decay of religion, men in this age lack the stimulus of great currents of popular enthusiasm; even the chain of modern scientists is falling away; and, with the stagnation of the world soul, our western people, notwithstanding their recent intellectual progress, are rapidly sinking into the low vibratory ratio of mere animalism. Complete stagnation of this vital breath of the earth would result in the extinction of humanity. To create a needful current of unselfish enthusiasm and ennobling thought would seem to be one of the primary objects of the Theosophical Society.

As, in the waking state, the physical body is the vehicle of waking consciousness, so in dreaming sleep the astral or fluidic body is the instrument of the soul's activities on the astral plane; and just as the gross body derives its nourishment from matter in the three lower

states, so the fluidic body is sustained by matter in the fourth state, or astral light. During sleep it absorbs the light by immersion, during the waking state it respires it; this breathing produces about each person a magnetic aura, extending about four inches, like a halo, from the physical body, its color betraying the vibratory ratio of each person: corresponding to the color of the solar spectrum, it is violet in persons of high spirituality, and, running down the scale through blue, green, yellow, orange, becomes red in gross and sensual persons; in those who are intensely evil the aura is muddy and black. This is aspiration, or the outgoing breath of the soul, which is not only thus colored by its vibrations, but is filled with reflections of the individual's actions and thoughts. These reflections in the astral light preserve imperishably all the thoughts of humanity. The activities of the soul during sleep are of a much higher order than when in the waking state and impeded by the organic body. Thus if a person at the instant of falling asleep, which is, of course, that of transition to the astral plane, has his attention riveted upon any problem he is laboring to solve, his higher consciousness will resume its consideration upon that plane, working more freely in the fluidic body; and thus he awakens with the solution of the problem in his mind. Deep occult significance lies in the popular notion that one having a difficult question to settle should, in homely phrase, "sleep over it" before making a decision.

All persons live dual lives; upon the physical plane when awake, upon the astral plane when asleep; yet the same barrier lies between these two lives that bars the living from the dead—change of consciousness. Still, there is a constant interflow of influence between these states, as between the dead and the living, and frequently, in both cases, this barrier is overleaped.

Vivid experiences in the astral body, during sleep, are often transferred by memory to the waking state; as, for example, a person dreams of being present at a distant place and observing events occurring there, and investigation discloses that the events actually took place at the time, demonstrating that he was there in the astral vehicle.

The fluidic bodies of sleeping persons may easily be seen by one having astral perception. Though usually having an insubstantial appearance, they sometimes display such seeming solidity as to be mistaken for the organic body. For instance, when afloat in the astral form, during sleep, the physical frame being laid aside to rest, a mischief-making old lady, say, may easily penetrate secrets of another person of which she has no knowledge when in the gross body, and of which she will continue wholly ignorant on returning to it. Yet her mischief-making propensities being transferred to the astral plane, she seeks to annoy him through her knowledge of his secret. If he is awake and without astral perception she can produce no effect upon him; if he is asleep, whatever occurs will probably be a blank to them both on returning to the lower state of consciousness; but if he is awake and in possession of astral sight, she will be visible to him, and her motive be easily read; he may mentally expostulate with her concerning her conduct, and feel shocked to think of the amount of trouble such an evil person would cause if her ill-gotten information could be transferred to the lower plane. Clairvoyance belongs to all persons during natural sleep, and is sometimes induced by opiates and intoxicants. Sometimes intense weariness and loss of sleep will unfetter the higher senses. Dreams are confused recollections of the astral life, more or less mingled with waking experiences, since memory, as a rule, retains only those sights and sounds occurring

while consciousness balances uncertainly between the waking and the sleeping state. No one sees in the astral light unless partially upon the astral plane. In a moment of abstraction, when his attention is not held by external phenomena, a man may lose more or less his consciousness of the physical body, and his intelligence seems to extend beyond it; the future seems to draw back into the present, and events not yet enacted come to him with a sensation akin to memory, so much so that in trying to examine details clearly he feels like one recalling indistinct recollections of the past; the space intervening between him and distant things seems to dissipate like a mist, and he then realizes, as no one can fully on the intellectual plane, that space and time are mere illusions.

The pictures in the astral light being constantly before every one, if a person sees them not it is because of the grossness of the physical body, its low vibration. To remove this grossness, to attain higher vibration, evil food, such as the bodies of dead animals, should be avoided; concentration of thought should be cultivated; the imagination purified; aspiration, the strong out-breathing of the soul, practiced, and the positive will developed. The physical body becoming more porous, as in sleep, the fluidic body is less confined by it, and breathes more freely, so that aspiration becomes deep and serene; low, ringing sounds then greet the ears—a rare resonance of exquisite quality. When the individual vibration becomes synchronous with the world-soul, brilliant colors float before the eyes, having at first a stippled, or dotted appearance, but flowing into a smooth surface of marvellous depth of color; bright points of light appear, expand into luminous clouds, and assume airy figures; or a disc of light forms, upon which pictures appear as in a mirror. There are, of course, different degrees of sight, and appearances there-

fore multiply as one's perception becomes more acute. Disgusting astral shells come around him; feeling, perhaps, a rough grasp upon his arm, he turns and sees the shell of, say, an Indian floating in mid-air; or a tattered remnant drifts toward him and peers with fishy eyes into his face. His senses are assailed by frightful sights and sounds that test his courage to the uttermost; beings appear whose very presence chills his blood with horror. But again other things fill him with a fine exaltation. With awful grandeur a globe as of molten gold sweeps athwart his vision, conveying an impression that it is a greeting from a being too pure and powerful to be fettered by a form. Or he hears a soft singing from above, as of one hovering over him, and though seeing nothing, he feels a formless presence and recognizes the singer as a friend long dead, whose dream of happiness he is for a moment permitted to share, and as he descends from that strange height the kindly influence of the dead is felt like a benediction. Doubtless such an influence inspired those marvellous lines in Shelley's *Adonais*, where he invokes the spirit of the dead Keats:

“That Light whose smile kindles the Universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing Curse
Of birth can quench not, that sustaining Love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst,—now beams on me.
Consuming the last clouds of cold mortality.

“The breath whose might I have invoked in song
Descends on me; my spirit's bark is driven
Far from the shore, far from the trembling throng
Whose sails were never to the tempest given;
The massy earth and sphered skies are riven!
I am borne darkly, fearfully, afar!
While burning through the inmost veil of Heaven,
The soul of *Adonais*, like a star,
Beacons from the abode where the Eternal are.”

Accompanying astral phenomena will be other and kindred experiences; *e. g.*, the thoughts of others, especially when directed to himself, will sometimes be reflected in his breast as clearly as in a mirror, or the grief of a far distant friend, with whom he is in magnetic sympathy, may similarly affect him, though himself having no cause for sorrow. But the information gained from astral phenomena should never be relied upon unless it stands the test of reason.

The term astral light is used as synonymous with Akasa, or ether, though sometimes limited to that condensation of the ether constituting the soul of the earth, or a star. It may be described as the universal substance out of which, when set in motion by the divine resonance of the Logos, at the beginning of a *manvantara*, or evolutionary cycle, all forms spring into existence; or it may be said to be the universal mind, containing all ideas, or souls, which express themselves as forms during the downward arc of the cycle of evolution and fall back to formlessness during the returning arc; or it may be called the midland where matter and spirit meet and blend, and through which the illusions of form make their exits and their entrances. These forms are either total, as immortal souls, or partial, as the elementals. The latter are often mere products of the seer's imagination, his ideas assuming visible shapes; many of the horrible ones are semi-intelligent beings created in the plastic world-soul by the evil thoughts and deeds of humanity. They assail and strive to drive back everyone who rises above the material plane. The animal in man, his lower self, also endeavors to hold him back, jeers at his higher principles when they aspire, tricks him even into taking that humiliating step from the sublime to the ridiculous, allies itself with a congeries of all the evil forces he has called into being in the astral light during his past, and so seeks to ter-

rify or tempt him from the path his higher nature bids him follow.

With curious thoughtlessness, men ordinarily regard things as real in proportion to their tangibility, when observation of common physical phenomena would seem to teach the reverse of this. A thunderbolt is more destructive than the war-club of a savage; a missile is propelled with deadlier force by an expansive gas than by an elastic solid, as a bow. The less solid and tangible matter becomes, the more real and potent it is. Yet the lowest and least real of the three worlds is considered by the rabble of mankind the only reality, and they prate of the stern facts of life. So long as a man is satisfied with its feeling fantasies, he has no incentive to explore loftier regions. The upper realm is altogether unreal to him, and he smiles pityingly upon the mentally aberrant ones who claim to have penetrated it. To such a person material things alone are real. Yet the man who has never doubted the existence of matter has no turn for metaphysical thought. Of the three Western schools of philosophy but one, the realistic, postulates the objective reality of matter. The idealists assert the objective non-reality of time, space and causation; and the conceptionalists arrive at substantially the same result. To say, therefore, that matter and spirit are one, that all things, even ideas, are material, is simply to assert unity. The same thought is expressed by saying that all things are spiritual, matter being but the most remote emanation of spirit. According to Herbert Spencer, time and space are but manifestations of an unknowable force. Strictly in accord with the teaching of modern science is the statement in "Through the Gates of Gold" that "the separation which exists between individuals, between worlds, between the different poles of the universe and of life, the mental and physical phantasy called space, is a nightmare of the

human imagination." To break through these illusions and realize the unity of all things is the task of the mystic. One who is thrall'd by the concerns of this life, hungers for the love of fellow beings and dreads their hatred, still cares for wealth and honor, still lusts for physical life and separate existence, had better not intrude upon that other field of illusion, the astral world. Astral perception is not a thing in itself to be desired; it should come in the normal course of development. Nothing is gained by turning from one set of illusions to pursue another; and so of all pursuits phenomena-seeking is most to be deprecated. The knowledge comes only to those who strive to realize unity. He who, beginning upon the lowest plane of life by self-renunciation and devotion to the interests of others, realizes this truth upon each successive plane, attains Nirvana. He who seeks knowledge with any other motive than the unselfish desire to benefit all living creatures is drifting upon the sea of rebirths unpiloted and starless.

THE TARO.

BY

T. H. BURGOYNE.

CHAPTER I.

As stated in our introduction,* the science of the Taro in its *practical application* is divided by nature into three *distinct* sections, departments, planes and *states*. The most *external* and consequently the most easily comprehended, is that which in its interpretation is purely Kabbalistical.

It is to this section that we shall, for the present, confine our attention, our greatest object being to make the general laws and actual *working principles* perfectly

*The introductory paper to this subject appeared in the June and July Nos. of THE PLATONIST.

clear to our readers. When we wish to learn some foreign language, we all know, that to be able to read it we must first make ourselves perfectly familiar with its alphabet, and *learn the value, sound and symbol* of each particular letter. The indulgent reader will not, therefore, be surprised when he learns that he must follow out *exactly the same process* if he desires to become a successful scholar in his study of the esoteric language of the Taro. For this sublime philosophical system is indeed a language, the alphabet of which consists of mystical hieroglyphics, whose *values* are expressed by *numbers*, whose *sounds* are the *harmonies* of nature, and whose *characters* are the *symbols* of the Kosmos.

With these explanatory remarks we will now briefly tabulate the first elementary facts to be remembered:

I. This division of the Taro contains 78 tablets or cards having their own appropriate characters and symbols.

II. These correspond as far as they go with the 52 contained in a pack of ordinary playing cards.

III. There is, however, this difference, viz: The Taro contains one extra card to each of the four suits, called the Chevalier or Knight, thus making the total number of ordinary cards 56 instead of 52. In addition to these 56 tablets, there are 22 *special cards* or keys as they are termed. These keys constitute, with the four aces, the quintessence of the system; they are the alphabet from which the prophetic language is constructed.

IV. The four suits and their correspondence with the common cards are as follows:* CUPS (*hearts*), DENIERS

*Our common cards are but *imperfect* or *degenerated* sets, derived from the original Taro. Likewise, the *Fortune-telling* by cards, as practiced by many of the *Gypsy tribes*, is a relic of the more sublime system under consideration.

The original names for the cards were as follows: Cups, which symbolized the erotic element; the *arroy* or Javlin, which was an emblem of sorrow, strife, and death; the trefoil, which indicated labor and application—*animal strength*. It is also singular that the symbol for *clubs* on our common cards is a trefoil, and reminds the son of Erin of his beloved *Shamrock*; and, lastly, the Diamonds were symbolized by the *Rose*, a very significant emblem.

T H. B.

(*diamonds*), SWORDS (*spades*), and CLUBS (*clubs*). Further, each suit consists of 14 cards, from the ace to the 10, and the *four* court cards, viz: King, Queen, Chevalier, and Knave. This is also the order of their relation, power, and value.

The alphabet of this Kabbalistic system is exactly the same as the one used by the *Hebrews*, and consists of 22 letters. Each letter claims dominion over and is represented by one of the 22 keys, above mentioned. The value or power, and their symbolic significance, are as follows.

THE FIRST KEY: the letter *Aleph*.

The first Key is represented by the Magician, the figure of the Sage—the perfect man. The letter Aleph is the *To be*, the *I am*, the first matter, the producer of numbers. It comprises the Alpha of all things, and represents the state from which emanates the infinitude of possibilities. It is wisdom, *the first divine emanation* of the *En Soph*, and signifies—in the *intellectual* world—the unity, principle and composition of numbers, the absolute will principle of all actions. *In the physical world*: the man, the most high place of *relative beings*, called upon to *exalt* himself by a perpetual expansion of the faculties in the concentric spheres of the absolute.

THE SECOND KEY: the letter *Beth*.

The second Key is represented by the Virgin, the Isis of the Egyptians, and symbolises the sanctuary, the Binary, the law, the Occult Hierarchy or church. It is the *formative, reproductive* possibilities of the *To be*. It is Love, the second divine emanation of the *En Soph*, and signifies—in the *intellectual world*—the Binary, reflection of the unity of Science, perception of the visible and invisible. *In the physical world*: the woman, matrix of the man, uniting herself with him in order to accomplish equal destiny.

THE THIRD KEY: the letter *Ghimel*.

The third Key is represented by the Empress. It is the emblem of the *Ternary* (trinity) and of Fecundity: it is the symbol of visible and corporeal nature, and of infancy. It is analogous to *the woman clothed with the sun* in the Revelations of St. John, and of Venus, the Aphrodite of the Greeks. It also represents the supreme power balanced by the intuition; it is *love* as manifested in man, and signifies—in *the intellectual world*—the fecundity of universal being, and the *processes* of spontaneous generation. *In the physical world*: Nature in its work, the germination of the *acts* which are formed to develop from the will

THE FOURTH KEY: the letter *Daleth*.

The fourth Key is represented by a Sovereign, *the Emperor*. It is the hieroglyphic of power, and of the quaternary, of symbolism, of the law, of Philosophy, of the practical realization of the word. It is the emblem of initiation and of power; it is the T, *tau* or *scepter of power* among the Egyptians, and the Magic Wand of the Magician, and signifies—in *the intellectual world*—the realization of *the subjective idea*, the quadruple labour of the interior spirit. *In the physical world*: The realization of the acts directed by science and truth, the *love* of justice, the power of the will, and the work of all human organs and functions.

THE FIFTH KEY: the letter *He*.

The fifth Key is represented by a figure of the Hierophant. It is the general initiator of the adept, and is the emblem of *demonstration* in occult ceremonies and religious matters. It is the sign of omnipotence and of autocratic intellectual power: it is the Signata, the sign of the word made flesh. This key is the star of the Magi, the mountain of Light. It is the symbol of justice, goodness, order, and lastly of the Microcosm, and in its interpretation, signifies—in *the intellectual world*—relig-

ion, intercourse with the absolute being and relative being, the Infinite with the Finite, the-at-one-ment. *In the physical world:* Inspirations communicated by the vibrations of the Astral light, the ordeal of man by the liberty of action in the immutable circle of universal law.

THE SIXTH KEY: the letter *Vau*.

The sixth Key is represented by a youth between two females, who represent respectively *Vice* and *Virtue*, and is known to the students of this art as the *lover*. It is the sign alike of toil and liberty, the emblem of the struggle, of combinations and equilibrium, of *unity under two modes of action*, and therefore of *duality*. It is also the symbol of antagonism, the *denial* and the affirmation of two equal forces, and signifies—in *the intellectual world*—the balance of liberty and bondage of Freedom, and the law of inevitable necessity. *In the physical world:* the antagonism of the forces of nature, and consequent chain of effects with their causes. Briefly, it is the emblem of *cause and effect*.

THE SEVENTH KEY: the letter *Dzain*.

The seventh Key is represented by a War Chariot of *square form* surrounded by a starry canopy, containing the conquerer. It is the hieroglyphic of the sacred septenary of Royalty, containing the *secrets* of "*the divine right of kings to govern*." It is the sign of the higher Priesthood, of Triumph, and of true *results* obtained by *struggle*. It is the symbol of the supremacy of mind over matter, and of the subserviency of blind Force to intelligence. It signifies—in *the intellectual world*—the priesthood and scientists of the empire, the intellectual circles of mankind. *In the physical world:* the submission of the elements, the mobile plastic nature of matter yielding to the mechanical skill and intelligence of man.

(*To be Continued.*)

THE MACROCOSM AND MICROCOSM.

BY

HENRY WAGNER, M. D.

The *Macrocosm* comprises *all that is*. Let us contemplate for a moment the sum of all the *force*, actual and potential which is necessarily always *one* and the *same* in the *whole universe*. To grasp in thought this idea, we dissolve the whole of the macrocosm into its ultimate or primal condition, out of which all forms necessarily have their being. This ONE FORCE is God: it cannot be increased, and it cannot be diminished. But while this force is indestructible, it is changeable infinitely. As one force disappears under one manifestation it reappears under another. Light runs into heat, heat into electricity, electricity into magnetism, magnetism into mechanical force; and mechanical force back into light and heat. A close study of nature will prove that a multiplicity of separate forces does not exist, but that all forces are but modifications of ONE FORCE, which is God himself. This Divine Force or Being produces within himself all action and passion, all permanence and change. I believe with Faraday that all force is *will force*, and that the *will* of the Supreme Being is manifest in the infinitely varied perfections of his power, his knowledge, his wisdom, his love. He makes the sun to rise, the seasons to revolve, and food to spring out of the earth, which is but one of his numerous organs: the whole starry heavens, with their hosts of sentient beings, equally proclaim his WILL operating in all. He bids us see that *one force* and intelligence is over *all*, in *all*, blowing in the breeze, sparkling in the stars, animating us as we bound along in the felt enjoyment of health, consciously alive to our relation to this great and mighty ONE FORCE, not as something apart from God or independent of Him, but as the power and *will*

of God himself, operating in and through us. To fully realize the above is to be AT ONE with God. "I and my father are one," for the Microcosm to relate *himself consciously* to the Macrocosm as he can do by reason of the oneness of essence, oneness of *law, wisdom and will* that permeates the Great Being, is all that is necessary to obtain that peace that passeth understanding. All sacred writings, all systems of scientific thought, all philosophy is at once set forth clearly, repeatedly, and in almost every varied form of expression to him who thus clearly comprehends his relation to this ONE FORCE, ONE BEING, although appearing temporarily in a divided form and shape. But if the individual mind is *one* with the Universal Mind, he does not require to go out of himself to ascertain any truth, because everything that exists is a manifestation of the Universal Mind, himself included. Hence the two are only one, and the idea of his mind, as a separate mind, is only an illusion. By mind we mean that faculty which wills, thinks, perceives, judges, and understands. The magnet is the symbol of mind in all so called inorganic elements of nature. Its *positive* and *negative* mind, so to speak, is variously manifested in minerals and metals. How varied are the relations and combinations of inorganic elements to the functions of life; how tremendous are the issues depending upon their right adjustment? The same elements in different combinations produce nutritious food, or deadly poison. Here is the law of good and evil. It manifests itself throughout all the kingdoms of life forms, from the mineral to man, and has its origin in the duality of God as *Positive and Negative* or Male and Female principle; seen in the gases, ethers, minerals, vegetables and animals, as well as in man to PRODUCE OR CREATE SEX with its multiplicity of *life manifestations*. This dual action or *force* is operative in the imperceptibly small, to the immensely large. It per-

vades and embraces and holds together the whole of the universe. Without this dual force there could by no possible means be generation, or what is called creation. Death or change of one substance into another, is only the positive mind acting in opposition to the negative mind. BIRTH or *creation* results from this force in action, manifesting the will, power, intelligence and wisdom of the ONE UNIVERSAL MIND, which governs and controls the separate divisions of life force in all the kingdoms of life, from the highest to the lowest.

With the above explanation of GOOD AND EVIL, of DEATH AND LIFE, HEAVEN AND HELL, we recognize the necessity of this dual force in order to have God manifest Himself to each part of himself; or, in other words, motion and sensation are absolutely essential to each separate part of the DIVINE WHOLE—bound together in *sympathy*: the results of this *dual force in action*, which creates a *sympathetic force*, which corresponds to the offspring or child, who necessarily has the *same nature complete within himself* as the parent (from whom he was evolved), hence he is the Microcosm, with will-power to evolve all his latent faculties of intelligence back into harmony with the WHOLE by reason of the dual force, *motion* and *sensation*, which ultimately evolves *sympathy* as the highest manifestation of wisdom, which is harmony, health, happiness, heaven, love, or God himself. This evolution process is the positive and negative; the father and mother; the acid and alkali; the motor and sensor; the male and female; the hate and love; the attraction and repulsion; the pull and push; the action and reaction, that manifests itself throughout the Macrocosm, which proves beyond all doubt that ONE and only ONE intelligence permeates and governs the whole. Suns, planets, moons and earths, with their countless hosts of animated beings are *all* to be found in *man*: his heart is a Sun, his different or-

gans correspond to the planets of our solar system, his blood globules correspond to remote globes; his leucocytes or white blood globules correspond to moons. The number of white or red globules of blood is about the same as moons to planets. The seasons of the earth are represented by the circulation of man's blood; the arterial circulation symbolizes seed time and harvest, springs and summers. The venous circulation symbolizes fall and winter. *The blood's circulation* corresponds to the ocean, lakes, rivers and creeks of our planet, and fertilizes the soil of our continents, mountains and valleys, as the blood does the bones, flesh and viscera of our bodies. The processes of life and death are carried on in each. The sun is the dispenser of light and heat necessary to the earth's productions of plants and animals. The heart in man may be said to dispense love, or light and heat, as its analogy creates plants and animals in man. The sun sways the whole planetary system by his magnetic influence upon its every member. The heart of man does the same with every organ of his body. We all acknowledge by the blushes of the cheek, the feeling of love and pride, that the heart possesses dominion over the citadel of life, and permanently influences the changes of our blood, by its relation to the nervous, magnetic influences, distributed among the minute blood-vessels, creating the chemical action in the blood. We call life mind, intelligence. Here it is that life, mind and chemistry meet together as positive proof of ONE ETERNAL MIND, as the SUN from which all life, light, heat, electricity, magnetism, air, ether, liquids, and solids are evolved. Diversity, multiplicity and change are manifest within and without, (Esoterically and Exoterically). It seems to me foolish for men of scientific pretensions to quarrel and fight over their differences of opinion on any subject, as they are due to causes inherent in the essence of their being, which

gives one man dark skin, eyes and hair; another red or light skin, blue eyes and brown hair. This diversity of life forms, shapes, species, etc. necessarily and inevitably manifests this ONE MIND as we see it, and feel it, within and without. "What life and beauty, when, in all that breaths, or moves or grows, His Hand is viewed at work! Unfolding every bud, each blossom tinging, shaping every leaf, rolling each billow. Moving every wing, that fans the air, and every warbling throat."

*ORPHEUS: HIS LIFE WRITINGS AND
THEOLOGY.*

BY

THOMAS TAYLOR.

Continued

But in the writings of the Peripatetic Eudemus, containing the theology of Orpheus, the whole intelligible order is passed over in silence, as being every way ineffable and unknown, and incapable of verbal enunciation. Eudemus therefore commences his genealogy from *Night*, from which also Homer begins: though Eudemus is far from making the Homeric genealogy consistent and connected, for he asserts that Homer begins from Ocean and Tethys. It is however apparent that *Night* is according to Homer the greatest divinity, since she is revered even by Jupiter himself. For the poet says of Jupiter, "that he feared lest he should act in a manner displeasing to swift *Night*."* So that Homer begins his genealogy of the Gods from *Night*. But it appears to me that Hesiod, when he asserts that Chaos was first generated, signifies by Chaos the incomprehensible and perfectly united nature of that which is intelligible; but that he produces Earth,† the first from

*αζετο γαρ μη νυκτι ἕση ἀποθυμια ρεζοι. So Damaskios; but instead of ρεζοι, all the printed editions of Homer read ερδοι.

†Την is printed instead of Γην.

thence, as a certain principle of the whole procession of the Gods. Unless perhaps Chaos is the second of the two principles: but Earth,* Tartarus and Love form the triple intelligible. So that *Love* is to be placed for the third monad of the intelligible order, considered according to its convertive nature; for it is thus denominated by Orpheus in his rhapsodies. But *Earth* for the first, as being first established in a certain firm and essential station. But *Tartarus* for the middle, as in a certain respect exciting and moving forms into distribution. But Acusilaus appears to me to establish *Chaos* for the first principle, as entirely unknown; and after this, two principles, *Erebus* as male, and *Night* as female; placing the latter for Infinity, but the former for bound. But from the mixture of these, he says† that *Æther*, *Love*, and *Counsel* are generated, forming three intelligible hypostases. And he places *Æther* as the summit; but *Love* in the middle, according to its naturally middle subsistence; but *Metis* or *Counsel* as the third, and the same as highly revered intellect. And, according to the history of Eudemus, from these he produces a great number of other Gods.

*As the whole of the Grecian theology is the progeny of the mystic traditions of Orpheus, it is evident that the Gods which Hesiod celebrates by the epithets of *Earth*, *Heaven*, &c. cannot be the visible *Heaven* and *Earth*: for Plato in the *Cratylus*, following the Orphic doctrine concerning the Gods, as we have evinced in our notes on that dialogue, plainly shows, in explaining the name of Jupiter, that this divinity is the artificer of the sensuous universe; and consequently *Saturn*, *Heaven*, *Earth*, &c. are much superior to the mundane deities. Indeed if this be not admitted, the *Theogony* of Hesiod must be perfectly absurd and inexplicable. For why does he call Jupiter, agreeably to Homer, (*πατηρ ανδρων τε θεων τε*), "father of gods and men?" Shall we say that he means literally that Jupiter is the father of all the Gods? But this is impossible; for he delivers the generation of Gods who are the parents of Jupiter. He can therefore only mean that Jupiter is the parent of all the mundane Gods: and his *Theogony*, when considered according to this exposition, will be found to be beautifully consistent and sublime; whereas, according to modern interpretations, the whole is a mere chaos, more wild than the delirious visions of Swedenborg, and more unconnected than any of the impious effusions of methodistical rant. I only add, that *την* is again erroneously printed in the *Excerpta* of Wolfius for *την*.

†*φημι* in the original should doubtless be *φησι*.

Thus far Damascius, with whose very interesting narration the doctrine of the Chaldeans concerning the intelligible order accords, as delivered by Joannes Picius in his *Conclusions according to the Opinion of the Chaldean Theologists*.* “The intelligible co-ordination (says he) is not in the intellectual co-ordination, as Amasis the Egyptian asserts, but is above every intellectual hierarchy, imparticipably concealed in the abyss of the first unity, and under the obscurity of the first darkness.” *Coordinatio intelligibilis non est in intellectuali coordinatione, ut dixit Amasis Aegyptius, sed est super omnem intellectualem hierarchium in abisso primæ unitatis, et sub caligine primarum tenebrarum imparticipaliter abscondita.*

But from this triad it may be demonstrated, that all the processions of the Gods may be comprehended in six orders, viz. the *intelligible order*, the *intelligible and at the same time intellectual*, the *intellectual*, the *supermundane*, the *liberated*, and the *mundane*. For the *intelligible*, as we have already observed, must hold the first rank; and must consist of *being, life and intellect*; i. e. must *abide, proceed, and return*; at the same time that it is characterized, or subsists principally according to casually *permanent being*. But in the next place, that which is both *intelligible and intellectual* succeeds, which must likewise be triple, but must principally subsist according to *life, or intelligence*. And in the third place the *intellectual* order must succeed, which is *triply convertive*. But as in consequence of the existence of the sensuous world, it is necessary that there should be some demiurgic cause of its existence, this cause can only be found in *intellect*, and in the last hypostasis of the *intellectual triad*. For all forms in this hypostasis subsist according to all-various and perfect divisions; and forms can only fabricate when they have a perfect intellectual separa-

*Vid. Pici Opera. tom. i. p. 54.

tion from each other. But since *fabrication* is nothing more than *procession*, the Demiurgus will be to the posterior orders of Gods what *the one* is to the orders prior to the *Demiurgus*; and consequently he will be that secondarily which the first cause of all is primarily. Hence his first production will be an order of Gods analogous to the *intelligible* order, and which is denominated *supermundane*. After this he must produce an order of Gods similar to the *intelligible* and *intellectual* order, and which is denominated liberated Gods. And in the last place, a procession correspondent to the intellectual order, and which can be no other than the mundane Gods. For the Demiurgus is chiefly characterized according to diversity, and is allotted the boundary of all universal hypostases.

All these orders are unfolded by Plato in the conclusions which the second hypothesis of his *Parmenides* contains: and this in a manner so perfectly agreeable to the Orphic and Chaldaic theology, that he who can read and understand the incomparable work of Proclus on Plato's theology will discover how ignorantly the latter Platonists have been abused by the moderns, as fanatics and corrupters of the doctrine of Plato.

According to the theology of Orpheus, therefore, all things originate from an immense Principle, to which through the imbecility and poverty of human conception we give a name, though it is perfectly ineffable, and in the reverential language of the Egyptians, is a *thrice unknown darkness*,* in the contemplation of which all knowledge is refunded into ignorance. Hence, as Plato says, in the conclusion of his first hypothesis in the *Parmenides*, "it can neither be named, nor spoken of, nor conceived by opinion, nor be known or perceived

*Of the First Principle, says Damaskios *Περὶ ἰσχυρῶν*, the Egyptians said nothing, but celebrated it as a darkness beyond all intellectual conception, a *thrice unknown darkness*: *Προωτην ἀρχην ἀνυμνησάτων, σκοτος ὑπερπᾶσαν νοηδὴν, σκοτος ἀγνώστου, τρις τοῦτο ἐπιφημιζόντες.*

by any thing." The peculiarity also of this theology, and in which its transcendency consists is this, that it does not consider the highest God to be simply the principle of beings, but the Principle of principles, i. e. of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called superessential ramifications, and superluminous blossoms.

When the ineffable transcendency of the first God, which was considered (as I have elsewhere observed) to be the grand principle in the Heathen theology, by its most ancient promulgators, Orpheus, Pythagoras, and Plato, was forgotten, this oblivion was doubtless the cause of dead men being deified by the Pagans. Had they properly disposed their attention to this transcendency, they would have perceived it to be so immense as to surpass eternity, infinity, self-subsistence, and even essence itself, and that these in reality belong to those venerable natures which are as it were first unfolded into light from the arcane recesses of the truly mystic unknown cause of all. For, as Simplicius beautifully observes, "It is requisite that he who ascends to the Principle of things should investigate whether it is possible there can be any thing better than the supposed principle; and if something more excellent is found, the same inquiry should again be made respecting that, till we arrive at the highest conceptions, than which we have no longer any more venerable. Nor should we stop in our ascent till we find this to be the case. For there is no occasion to fear that our progression will be through an unsubstantial void, by conceiving something about the first principles which is greater than and surpasses their nature. *For it is not possible for our conceptions to take such a mighty leap as to equal, and much less to pass beyond the dignity of the first principles of*

things." He adds: "this therefore is one and the best extension of the soul to the highest God, and is as much as possible irreprehensible, viz. to know firmly, that by ascribing to him the most venerable excellencies we can conceive, and the most holy and primary names and things, we ascribe nothing to him which is suitable to his dignity. It is sufficient, however, to procure our pardon for the attempt that we can attribute to him nothing superior." If it is not possible, therefore, to form any ideas equal to the dignity of the immediate progeny of the ineffable, i. e. of the first principles of things, how much less can our conceptions reach the Principle of these principles, who is concealed in the superluminous darkness of occultly initiating silence? Had the Heathens therefore considered as they ought this transcendency of the supreme God and his immediate offspring, they never would have presumed to equalize the human with the divine nature, and consequently would never have worshipped men as Gods. Their theology, however, is not to be accused as the cause of this impiety, but their forgetfulness of the sublimest of its dogmas, and the confusion with which this oblivion was necessarily attended.

PART II.

The following additional information respecting the Orphic theology, will greatly contribute to an elucidation of these Mystic Hymns: according to this theology, each of the Gods is in all, and all are in each, being ineffably united to each other and the highest God, because each being a superessential unity, their conjunction with each other is a union of unities. And hence it is by no means wonderful that each is celebrated as all. But another and a still more appropriate cause may be assigned for each of the celestial Gods being called by the appellations of so many other deities, which is this: that according to the Orphic theology each of

the planets is fixed in a luminous ethereal sphere called an *ολοτης*, or *wholeness*,* because it is a part with a *total* subsistence, and is analogous to the sphere of the fixed stars. In consequence of this analogy each of these planetary spheres contains a multitude of Gods, who are the satellites of the leading divinity of the sphere, and subsist conformably to his characteristics. This doctrine, which, as I have elsewhere observed, is one of the grand keys to the mythology and theology of the ancients, is not clearly delivered by any other ancient writer than Proclus, and has not, I believe, been noticed by any other modern author than myself. But the following are the passages in which this theory is unfolded by Proclus, in his admirable Commentaries on the *Timæus* of Plato. "In each of the celestial spheres, the whole sphere has the relation of a monad, but the cosmocrators or planets are the leaders of the multitude in each. For in each a number analogous to the choir of the fixed stars, subsists with appropriate circulations." (See vol. ii. book iv. p. 270, of my translation of this work.) And in another part of the same book (p. 280), "There are other divine animals following the circulations of the planets, the leaders of which are the seven planets; all which Plato comprehends in what is here said. For these also revolve and have a wandering of such a kind as that which he a little before mentioned of the seven planets. For they revolve in conjunction with and make their apocatastases together with their principals, just as the fixed stars are governed by the whole circulation of the inerratic sphere." And still more fully in p. 281, "Each of the planets is a whole world, comprehending in itself many divine genera invisible to us. Of all these, however, the visible star has the government. And in this the fixed stars differ from

*Each of these spheres is called a *icholness*. because it contains a multitude of *partial* animals co-ordinate with it.

those in the planetary spheres, that the former have one monad [viz. the inerratic sphere], which is the wholeness of them; but that in each of the latter there are invisible stars, which revolve together with their spheres; so that in each there is both the wholeness and a leader, which is allotted an exempt transcendancy. For the planets being secondary to the fixed stars, require a twofold prefecture, the one more total, but the other more partial. But that in each of these there is a multitude co-ordinate with each, you may infer from the extremes. For if the inerratic sphere has a multitude co-ordinate with itself, and earth is the wholeness of terrestrial in the same manner as the inerratic sphere is of celestial animals, it is necessary that each intermediate wholeness should entirely possess certain partial animals co-ordinate with itself; through which, also, they are said to be wholenesses. The intermediate natures, however, are concealed from our sense, the extremes being manifest; one of them through its transcendently luminous essence, and the other through its alliance to us. If, likewise, partial souls such as ours are disseminated about them, some about the sun, others about the moon, and others about each of the rest, and prior to souls dæmons give completion to the herds of which they are the leaders, it is evidently well said that each of the spheres is a world; theologians also teaching us these things when they say that there are Gods in each prior to dæmons, some of which are under the government of others. Thus, for instance, they assert concerning our mistress the Moon, that the Goddess Hecate is contained in her, and also Diana. Thus, too, in speaking of the sovereign Sun, and the Gods that are there, they celebrate Bacchus as being there,

The Sun's assessor, who with watchful eye surveys
The sacred pole.

'They likewise celebrate the Jupiter who is there,

Osiris, the solar Pan, and *others of which the books of theologists and theurgists* are full; from all which it is evident that each of the planets is truly said to be the leader of many Gods, who give completion to its peculiar circulation."

From this extraordinary passage (as I have observed in a note on it in my Proclus, p. 282) we may perceive at one view why the Sun in the Orphic Hymns is called Jupiter, why Apollo is called Pan, and Bacchus the Sun; why the Moon seems to be the same with Rhea, Ceres, Proserpine, Juno, Venus, &c. and, in short, why any one divinity is celebrated with the names and epithets of so many of the rest. For from this sublime theory it follows that every sphere contains a Jupiter, Neptune, Vulcan, Vesta, Minerva, Mars, Ceres, Juno, Diana, Mercury, Venus, Apollo, and in short every deity, each sphere at the same time conferring on these Gods the peculiar characteristic of its nature; so that, for instance, in the Sun they all possess a solar property, in the Moon a lunar one, and so of the rest.

To be Continued.

ORIGIN OF THEOSOPHY.

BY

RABBI EMMANUEL SCHREIBER.

The small number of persons, who were the only adherents of Jesus, after his death formed themselves into a christian congregation, seconded by the zeal of his principal disciple, the *Apostle Paulus*.

It cannot be urged too often and too emphatically, that virtually not Jesus but Paulus was the founder of christianity—Paul, the apostle of the Heathens: It was he who carried the pure doctrine concerning God into Heathenism, who made the religious and moral ideas of Judaism the common property of mankind. This was a great victory of Judaism, and a mighty step for

mankind. But in order to make christianity more palatable to the Heathens, Paul had to make a compromise.

Pure Monotheism could not satisfy the Greeks, bred under the influences of Hellenic mythology and polytheism. The numerous and various strict national Jewish laws, mainly founded on Jewish history, were not only unknown to the heathens, but would have been an intolerable burden to them. Hence Paul was compelled to take a further decisive step in opposition to Jesus who, if we can trust the N. T., has said: "Think not, that I came to destroy the law, or the Prophets; I am not come to destroy, but fulfill," or "For, verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." And Paul, like a true Radical, abolished, with one stroke of the pen, the whole Jewish law. It was not sufficient to declare the "law" superfluous, but he designated it an obstacle to holiness, because the vicarious death of Jesus had sanctified and redeemed, not only the Gentiles, but also the Jews, who rested under the "yoke" of the law. But this Paulinian doctrine of the law or curse of the "law" had thrown into the bosom of primitive christianity the seed of discord, that split the adherents of Jesus into two great parties, which again branched off into smaller sects.

A violent struggle arose between the so-called *Judaizing* christians, and the *Gentile* christians. The former regarded Jesus as a morally great, holy man, who had been begotten in a natural way by his parents, Joseph and Mary. Like the Essenes, from whose midst christianity sprung, they lived in a close order, had a common treasury, to which each member had to contribute. From this contempt of the world's riches they were called "Ebionites" (a Hebrew word meaning "the needy"), which name, however, was interpreted by their christian opponents into a nickname, as if they were

poor in spirit because they did not believe in Jesus as the only begotten son of God. They founded colonies and, in order not to be outdone by the Gentile christians, also sent missionaries to the congregations abroad, in order to inculcate with the belief in the Messiahship the doctrine of the *continued obligation of the Law*.

The Gentile christians laid naturally more stress on Jesus, the actual son of God, than the "son of David," because the former is more in accord with Greek Mythology. The birth by a virgin through the holy spirit crept in as a matter of course. The Gentile christians attached but little importance to the doctrine of contempt of riches and community of property, the most essential aim of Ebionite christianity. So more and more the distrust between the Gentile or, as they liked to style themselves, "Hellenistic christians," and the Ebionite congregations increased. Thus the Apostle Paul was nicknamed by the Ebionites "Simon Magus," a semi-Jewish Samaritan Magician, who was a fraud; and his dispensation from the Jewish law was designated as a licentiousness, or the doctrine of Bileam, which led to idolatry and lewdness.

But this schism between the Jewish and Gentile christians had also a political background, for the Ebionites were the most inveterate enemies of Rome and the Emperors, while Paulinian christianity not only urged subjection to the Roman power, but even declared it a divine institution. I only mention the famous or rather notorious sentence, upon which the farce of the so-called "divine right of Kings" is based unto this very day, viz: "*the powers that be are ordained of God*," (Romans 13: 1.), a passage which, if obeyed, would have made impossible the existence of the great American Republic. On the other hand the relation between the Jewish christians and the Jews were comparatively pleasant and tolerable, at the beginning. But as time rolled on,

and more particularly after the destruction of the temple in Jerusalem, the discontinuance of the sacrifices awakened the belief in the vicarious atonement of Jesus which gained more and more adherents among the Jewish christians. Thence new sects sprung into existence, and a gradual decline can be observed from the rigid law—the Ebionites abiding by the law, and the Marcionites contemning it. There were further the *Nazarenes*, who though still recognizing the obligation of the law, believed already in the supernatural birth of Jesus through the Virgin and the Holy Spirit. Other Jewish christians disregarded the law in part or as a whole, as the *Meristes* (from the Greek “μέρος” “part,” “portion”), so styled because they observed only single portions of the law, or the “Masboteans” (from the word “Sabbath”) who observed only the Sabbath, or the “Genistes” (from γένος race), who regarded themselves as Jews by race only.

No wonder that the complete rupture between Jews and Jewish christians, became soon an accomplished fact. The “*Epistle to the Hebrews*” may be considered as the letter of divorce, forwarded by Jewish christianity to the mother congregation.

Meanwhile christianity also gave birth to a multitude of sects. During the half century after the destruction of the Temple, in which Judaism and Paganism underwent a transformation and partial amalgamation, there there arose a fermentation of the minds of men, which gave birth to the strangest and most fanciful productions. It seems as if, with the advent of christianity into the world, a nervous anxiety came over the spirit of the people to solve the eternal problems which the human mind everlastingly propounds anew. The old questions, whence the evil in the world had its origin, and how it could be reconciled with the idea of an all-kind and just providence, occupied the minds of the

thinking classes. Only by a new conception of God it was believed that this problem could be solved, and such conception was constructed from the most heterogeneous elements of religion, and particularly from the Jewish—Alexandrian system of Plato. The higher knowledge of God, and of his relation to the world and the religious, moral life of man, was called *gnosis*, and those who thought that they were in possession of this knowledge styled themselves *Gnostics*, (literally “the knowing ones,” from the Greek “*γνωμι*” “I know”), and understood by this name highly endowed natures which, standing nearer to the Deity, were initiated into the secrets of the government of the Universe. The *Gnostics*, or more correctly, Theosophists, hovering between Judaism, Christianity and Paganism, adopting ideas from all three, naturally sprung from the adherents of these religions. Of their systems disjointed fragments only have become known to us, and these have been exclusively preserved in the writings of the Jewish christians.

So powerful, however, were the charms of the gnostic doctrines, that the authorities of the Synagogue and of the church though ceaselessly publishing denunciatory laws and decrees against them, yet were unable to prevent the intrusion of gnostic doctrines and formulas into the theology of the Jews and christians. The Gnosis was spread in Judea, Egypt, Syria, Asia Minor, and more in the world's capital, Rome, where all religious shades could count upon adherents. The language of the Gnostics was a mystico-allegorical style, frequently borrowed from Jewish and Christian religious writings, but expounded in a totally different sense by the authors of the Gnostic system. But few names, and very meagre biographical data are known, so as to allow a deeper insight into this ideal system. The most celebrated names of the Gnostics were: Saturninus, Basi-

lides, and Valentinus, probably Jews by descent; further, the pupils of the latter, Markos and Bardesanes, the former a Jew, the latter a Christian; then Kerdon with his sophistical pupil, Marcion, and lastly, Carpocrates, the carnal communist, and Tatian, the author of rigid abstinence, the precursor of the monks.

Nearly every one of the Gnostics named had a peculiar, original feature or system, which was called after the name of its author. Thence the almost innumerable sects. I only mention: The Basilians, the Nicolaites and Enkratites. One sect, for instance, styled itself *Cainites*, because they esteemed Cain higher than Abel: they also held in honor the Sodomites. Another sect were the *Ophites* or *Mahasites*, from the Greek "Ophis" and the Hebrew "Mahas" (serpent). They held the Biblical serpent in high esteem, because it was the author of the first sin, the prototype of evil and the guise of Satan. The serpent plays an important part in Gnosticism.

But however great the variety that divided the Gnostic sects, they professed some common tenets, in which they all coincided. The Gnostic considered the deity as being divided into two principles subordinate to each other, of which one was the Supreme God, and the other the Creator of the world. The Supreme God they styled *Silence or Repose*, and enthroned him in the highest altitude, without any relation to the world. His essential attributes consisted in goodness, mercy, love. From him proceeded emanations, which they called *Eons* (ages), also *Heaven* and *Angels*. Following is the number of *Eons*: Mind, Understanding, Wisdom, Love, Truth, Peace and Power. The question is still unsettled, whether the Gnostics conceived the Eons as substantial powers, or merely as attributes of the Supreme God. Next in degree to the Supreme Being they put the Creator of the world (Demiurge), whom they also

called *Ruler*. Some regarded him as a mere Eon, to whom they ascribed the task of Creation, who superintends the administration of the Universe, the redemption of Israel, and the giving of the law. Love and Mercy are peculiar to the Supreme God, while justice and severity were considered the substantial essence of the Creator. They represent the Creator as having created the world out of elements existing from eternity by means of Wisdom; that *Wisdom* as expressed in their allegorical style had permeated the elements, produced a variety of forms, but had itself thereby become dim and obscure. Hence the Gnostics assumed three primordial beings, the *Supreme God*, the *creator of the world* and the *primitive matter*. Everything good, they said, was the emanation of the Supreme God, law and justice originated with the Creator, whilst every thing evil and defective was caused by the restraining Primordial Matter. In conformity with this gnostic classification three categories were assumed among men: *first* the *Pneumatics* (spiritual men) inspired by the Supreme God and free from the yoke of the law and the chains of the earthly nature. They are law to themselves, and do not stand in need of guidance. To this category belong the prophets and the possessors of the true Gnosis. There are secondly the *Psychics* (carnal men) in the service of the law-giving demiurge. These stand under the yoke of the law, and do not rise to the altitude of spiritual manhood. Lastly the *Choics* (earthly men), who like the brutes are chained in the bondage of the earth, incapable of being ruled by the precepts of the law. The three sons of Adam were regarded by the Gnostics as types of these three classes: *Seth* of the Pneumatics, *Abel* of the Psychics *Cain* of the Choics. Some Gnostics went a step further, and classified the three religions after this model, viz: Christianity as the product of the Supreme God, *Juda-*

ism as that of the Demiurge, and Paganism as that of the Primitive Matter. Although deriving from Judaism their origin the Gnostics directed with fanatical fury their hostile attacks against it, in which the school of *Kerdon* and *Marcion* went farthest. A certain Sect called *Antitactæ* made it a point to do precisely that which the law of Moses prohibited. Another branch of the Gnostics regarded every other human activity, aside from the gnosis, an evil, a sinking into the power of Satan. To this class the conjugal relation was particularly obnoxious, and they reproached the Creator for having divided mankind into two series and thus rendered marriage a necessary evil. In order to maintain themselves at the acme of the spirit, the Ascetics, a branch of the Gnostics, abstained from meat and all other animal food. The monastic life and the celibacy of the christian priests were the later result of this doctrine.

Another school represented by Carpocrates and his son Epiphanes advocated the opposite theory, unlimited sexual immorality. The literature of Gnosticism was written in the Hebrew, Syrian and Greek languages, and the authors generally fathered their thoughts upon old authorities of Jewish history, as Adam, Enoch, Moses, Isaiah, and others.

THE YOGA APHORISMS
OF
PATANJALI.

Translated from the original Sanskrit.

(Reprinted from the *Saddarshana—Chintanika.*)

47. A posture is accomplished by relaxing all volition, and by fixing the mind upon the lord of the snakes in the heavens.

The term *Prayatna* is used. It means the activity of the will from which all bodily activity springs. The human body is always active: to make it quiet, to make it steady, is what is sought. When the body is moving

or uncomfortable a posture cannot be accomplished. But it is impossible to render the body totally motionless, or make its activity wholly cease, and hence the aphorism says that the activity of the human body should be relaxed as much as possible. This is one means of accomplishing the posture. But this is not all. So far only an external arrangement of the material human body has been accomplished. The body is moved by the mind, and the mind must be restrained when a posture is to be accomplished. As soon as a Yogi assumes the *Padmasana* or lotus-posture he should turn his face towards the heavens, and concentrate his attention on a big serpent (called *Ananta*) which he should suppose to be there. Then he forgets his body, and all the anxieties of this world. What is the meaning of all this? A posture cannot be accomplished in one's own house, because the heavens must be clearly seen. *Ananta* means infinite, and the heavens are infinite. How can the mind be fixed on what is infinite? The two forms of contemplation known as *Samprajnata* and *Asamprajnata* have already been explained. The condition of the mind produced by the two-fold contemplation is called *Samapatti*, the nature of which has likewise been explained. Perfect *Samapatti* is that in which the mind, rising superior to all worldliness and to all attachment to the body, becomes infinity and blessedness itself. This is what the use of the word *Ananta-Samapatti* suggests. These are the means of accomplishing a posture. It may be remarked that these means are known only to the *Rajagoga*. The Jains lay a great stress upon the restraint of the breaths. The Buddhists have different methods of practicing Yoga. One of them is a method of contemplation called *Asphanaka*. The mouth, the nose and the ears are stopped. Then there is no breathing in or breathing out: all these breaths mount up into the head and strike against the forehead. When this is done the *Asphanaka* is accomplished.

48. Duality is overcome by a posture.

Duality means such natural phenomena as are opposed to each other. For instance, heat is opposed to cold. A Yogi disregards both heat and cold. He overcomes their power. This is a fruit of practicing the posture.

49. This being done, the stopping of the motion in breathing in and out is called the restraint of breaths.

All the Hindoos, who are invested with the sacred thread, practice the restraining of breaths (Pranayama) both in the morning and evening. Air is constantly passing out of the mouth and the nose, and air likewise goes into the lungs through the mouth and nose. The constant motion of these airs being restrained and regulated, the restraint and regulation of breaths necessarily follows. This is called *Kumbhaka*. When the mouth is stopped and breath is let out and taken in through the nose, the two processes are called *Rechaka* and *Puraka*. These processes, however, do not constitute the Pranayama. The breathing is to be attenuated as far as possible, and when this is completely accomplished Pranayama is accomplished, and this cannot be done till a posture is attained; and when subjective and objective contemplations are known, sitting in a particular posture answers a purpose, and then the restraint and regulation of breaths is easy.

(To be Continued.)

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We have only space to acknowledge the receipt of this interesting book. We hope to give a review of it in our next issue.

PROCLI COMMENTARIORUM IN REMPUBLICAM PLATONIS PARTES INEDITÆ EDIDIT RUDOLFUS SCHOELL: BER. APUD WESTERMANNOS, 1886.

A review of this valuable work, which has a special interest for the Platonic student, will appear in our October number.