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—THE—

PLATONIST,

An Exponent of Philosophic Truth.

EDITED BY

THOMAS M. JOHNSON.

CONTENTS.

THE HALL OF SEB: A STUDY OF THE ORIGIN OF THE IDEA OF TIME.	1
THE LETTERS OF PAUL, A New Translation by Myles Coverdale, Jr.,	17
AUXILIARIES TO THE PERCEPTION OF INTELLIGIBLE NATURES, by Porphyrios,	24
THE TARO, by T. H. Burgoyne,	41
THE ATOM AND THE UNIVERSE, by Louise A. Off,	47
THE CELESTIAL DESATIR: TO THE GREAT PROPHET ABAD, by Mirza Mohamed Hadi,	48
BOOK REVIEWS,	56

I should say that the Platonic Philosophy came to mankind for the benefit of terrestrial souls, in place of statues, temples and the whole of sacred institutions; and that it is the leader of salvation alike to the men that now are and to those who shall come hereafter.—Proklos.

OSCEOLA, MISSOURI.

THE PLATONIST.

In this degenerated age, when the senses are apotheosised, when materialism is absurdly denominated Philosophy, folly and ignorance popularised, and the dictum: "Get money, eat, drink, and be merry, for to-morrow we die," exemplifies the actions of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold, and fearless exponent of the Platonic Philosophy—a philosophy totally subversive of sensualism, materialism, folly and ignorance. This philosophy recognizes the essential immortality and divinity of the Human Soul, and posits its highest happiness as an approximation to and union with the Absolute One. Its mission is: to release the soul from the bonds of matter, to lead it to the vision of true being,—from images to realities,—and, concisely, to elevate it from a sensuous to an intellectual life.

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The Platonist.

“Platonism is immortal because its principles are immortal in the Human Intellect and Heart.” Truth is the leader of every good both to Gods and men.—PLATO.

THE HALL OF SEB:

A STUDY OF THE ORIGIN OF THE IDEA OF TIME.

Amongst other blessings and splendours to which, according to the religion of Ancient Egypt, a land called Kemi or “the Black country,” the justified and perfected Soul attained after death was that of being made a partaker of the divine nature in “the Hall of Seb;” and I propose in the following paper to consider the meaning of the expression, and to follow out to some extent the line of thought which it involves. The importance of the scientific study of religious-mythology is fortunately now universally acknowledged, but the interest is not greater than the difficulty; the subject continually offers at once an almost fatal facility for theorizing combined with intricacy frequently even yet impenetrable. To ascertain a true principle of interpretation is often a matter requiring very considerable acumen, and, when discovered, the investigator is almost certain to stretch his theory upon the rack in a vain effort to make it cover all cases. Thus, to give an instance of the disagreement of the learned doctors of

*“Thy soul is divinized in the Hall of Seb” (Mr. de Horrack, *The Book of Respirations*, in *Records of the Past*, iv. 122.)

mythology, it will probably be long ere we have a scientific *translation* of the entire *Rig-Veda*, but at what distant period may we expect a consensus of opinion respecting the belief and meaning of the poet-seers who uttered it? Were they monotheists, henotheists, polytheists, pantheists? Great names have given most opposite replies.

In the general scheme of pantheonization of the Egyptian divinities Seb appears as the husband of Nut or Nutpe, and the sire of those gods who, according to some arrangements, constitute the third order, the chief of whom are Heshar, Hesiri, or Uasar (Osiris), Hesi or Vasi (Isis), Set (Typhon), and Nebta (Nephtys). Seb and Nut are styled the father and mother, and also, somewhat paradoxically, the youngest of the gods. Seb is, moreover, according to the monuments, "the Opener," "the Heir of the gods," and "the Great Cackler;" and is also generally regarded as representing Time and the Earth. To the Greeks who, by an error pardonable enough in them but inexcusable at the present day, saw their own Aryan divinities in every country into which they penetrated, Seb and Nut were Chronos and Rhea. There was, of course, a resemblance *of a kind*. "There is a river in Macedon, and there is also a river at Monmouth; the situations, look you, is both alike." But with the exception of this vague analogy, there is absolutely no link between them. Chronos, or rather Kronos, has given considerable trouble to those writers who are unwilling to admit any admixture of Semitic colouring in Hellenik mythology; but whatever may have been his origin,* and whether Rhea be a purely Aryan concept, or connected, as Professor Rawlinson once suggested,† with the name of a symbol of the Assyrian god-

*Vide *The Great Dionysiak Myth*, Longmans. By the writer. Vol. 11. 1878. P. 125. *et seq.*

†*Ancient Monarchies*, i. 120.

dess Beltu (Beltis), certain it is that they are utterly distinct alike in origin and in concept from Seb and Nu. We may hope that, except in references to the statements and opinions of classical authors, or when speaking of mythological analogies and equations, the names of Greek divinities may be permanently banished from the pages of works upon ancient Egypt, and that the gods of the country may be graciously allowed the use of their own names and that in their own forms.*

The beliefs and cogitations of archaic men, whether enshrined in *Veda*, *Avesta*, *Edda*, *Funereal Ritual*, cuneiform legend, or, again, in tradition, custom or relic, are frequently extremely difficult for his successors to understand in consequence of the almost infinite variety of nature, of the special incidents of individual, tribal, and national existence, and of the diversified capacities of the human mind. Truly says Emerson, that "Nature is an endless combination and repetition of a very few laws. She hums the old well-known air through innumerable variations." And many of these variations, however simple and comprehensible their basis, are in themselves so intricate and involved as to baffle comprehension even at the present time, so notable for its unparelled achievements in the region of archaic investigation. In this obscurity Egypt delights; the sphinx and labyrinth† are apt symbols of her mind. It was supposed at one time that the earlier generations of mankind, remembering how necessary it was that posterity should fully understand their doings and mental standpoint, had advanced in a graduated and

*It is wholly unnecessary to use Greek or Latin forms of the original names of Egyptian divinities; of course we are comparatively familiar with the forms Osiris, Isis, Horus, Typhon, etc. but whilst being truly grateful to the Greek writers for their assistance (such as it is), we can afford to throw away these crutches. If an Englishman were to write a history of Germany, he would think it preposterous to use French forms of German names.

†Lape-ro-hunt, *i. e.* "the temple at the flood-gate of the canal."

son says to his father: thou art not my father, and con-
i. e. I presume, decline to support them. "A decision. A
 firms it by his nail mark on the deed; he gives him a
 pledge, and silver he gives him. A decision. A son
 says to his mother: thou art not my mother; his hair is
 cut off, in the city they exclude him from earth and
 water and in the house imprison him."*

Here the offence against the mother is regarded as
 being far more serious than that against the father,
 which might be commuted by a money payment; and
 Prof. Sayce remarks, in connection with the regulation,
 that "this importance of the mother in family-life is still
 a distinguishing feature of the Finnic-Tatar race," and
 that even "the slave was already placed to some extent
 under the protection of the state." The modern Ameri-
 can negro slave had, at all events practically, no such
 protection. Of course Mill could reply that he referred
 to pre-Akkadian times, but the rejoinder is obvious, that
 if he knew nothing of the state of women in Akkad, he
 would know no more about her earlier career. It is
 singular that philosophers should record their crude
 conjectures as absolute facts. Human progress and
 movement generally, far from resembling a straight line
 of continuous advance, are either cyclic like the heav-
 enly bodies; composed, like the movements of a pendulum,
 of alternate advance and reaction; or else apparently
 purely erratic in manifestation, like the course of the
 lightning; which last wondrous phenomenon, and one
 that made so deep an impression upon the mind of ar-
 chaic man, is a fit symbol of those sudden, dazzling,
 transient, vanishing, bursts of power with which poet,
 painter, sculptor, and musician have ever and anon, at
 most irregular intervals, startled the ages.

Another source of difficulty in the interpretation of
 the religious ideas of archaic man, arises from the fact

*Ibid. in *Records of the Past*, III. 23-4

that the personages who figure in his belief are constantly no mere crude physical impersonations of prominent material phenomena; but beings who are, in reality, combinations of *groups* of physical and spiritual characteristics. A cross adoration of flame would have been simple; the Vedic concept of agni, "the agile," is most complicated. A worship of water, of sea, river, rain, dew, merely as such, would have been easy to understand; the Vedic Soma is an intricate, elaborate, decidedly occult idea. And the same remark applies equally to many Akkadian, Babylonian and Egyptian divinities, including Seb whose Hall I have to explore. The explanation of this circumstance is simply that archaic man, so far as we know ought of him, was never wholly a crude physiolatrist, or he would have betaken himself to the most prominent visibilities around and have adored them simply and alone; he always recognizes the spiritual element, the psychical element and the invisible element in existence, and serves these through the visible, and thus we find him reverencing Zi-ana, "the spirit of the heavens," Silikmulukhi, "He who ordains good for men," Baal, "the Lord," Ilu or El, "the strong," Shaddai, "the powerful," Ra, "the maker," Amen, "the Invisible," Ahuramazda, "the wise living spirit," Mitra, "the Friend," Asura, "the living-god," Aryaman, "the Favourer," Bhaga, "the Distributer," Brihaspati, "the Lord of Prayer," Daksha, "the Intelligent," Nohumano, "the good mind," and similar divinities, and even in his sun-worship he almost always really reverences that spirit of the sun which, as Plato says, is better than the sun.

Seb is, as mentioned, the husband of Nut, a leading figure in the group of celestial goddesses. On the walls of the temple of Amen "the Hidden" god, at Hab (the Oasis) in an inscription of Darius I. the four elements, each considered as a duality male and female, are pour-

trayed as snake-headed and frog-headed, holding up their hands in adoration "to their father Amen" or Amen-Ra, the Invisible god revealed in the Sun-god. The first of these is water, nu (male), nut (female), the feminine form in Egyptian generally ending in *t*. Nut is the personification of the heavens regarded chiefly as the abode of the celestial waters; these form the Upper Ocean over which the bark of the sun sails,* and are beloved by the Nile, who as the holy river below naturally sympathises with the pure waters above. When the Uasarian or votary of Osiris in his journey after death through the Underworld, is striving to gain the presence of his divine master Uasar, he at length reaches a sacred sycamore tree in which the kindly goddess Nut is seated, and she strengthens his exhausted frame with heavenly bread and "the water of life," the Egyptian Soma, so that he exclaims with fresh energy, "I grow, I live, I breathe again!" A funeral slab in the British Museum represents this scene, and shows the soul of the Uasarian, depicted somewhat like a bird and attached to his body, eagerly drinking the refreshing draught. The prototype of this "water of life" was, of course, the rain, and the rain-goddess is necessarily a kindly goddess. Another representation shows Nut in her sycamore, showering the water of life from a vase; and bears the inscription, "Nut, the greatly splendid, in her name of the sycamore *neha*, I present to thee the fresh water. Refresh thy heart with it; it is the water which proceeds from Nu."† Nut, who is thus originally a personification of the Oversea or waters above the firmament, whence she obtains her water of life, must in turn be distinguished from Pe the nocturnal heaven sometimes

*The peaceful sailing of the solar bark, and the consequent joy of its imaginary sailors, are a customary Egyptian symbol and guarantee of Kosmic order.

†Translated by Dr. Birch in Wilkinson's *Ancient Egyptians*, edit. 1878. Vol. III. 64.

dark sometimes starry, and who is represented as an elongated female figure bending over the earth, which sometimes appears as Seb, and as others as a woman reclining and covered with leaves, and upon whom kneels Egypt, a smaller female figure with hands upraised in adoration. Quite distinct from Nut is Nat or Nit (Neith), celestial space, "the generating Cow," and "the mother of the Sun." But she, too, as a heaven goddess, is occasionally connected with the gift of rain, just as Nut is sometimes spoked of in connection with the stars. Thus of the Nile it is said,—

"He produces food without the aid of Nat."*

i. e. without rain. We are so accustomed to find in numerous kosmogonies and theogonies Heaven, as the first male, united in marriage with Earth, as the first female, that the foregoing line of idea may perhaps seem somewhat singular, but its rationale is explained and apparently fairly enough, by the late writer known as Horapollo, who observes that the Egyptians "consider it as absurd (*ἀροπον*) to regard the heaven as of the male sex, but regard it as of the female sex; because the birth of sun and moon and of the other stars has been brought to pass in it, which (act) is the function of a female."†

Such, then, in brief, is Nut, "mother of the gods, the nurse," and "mistress of heaven;" sky-ocean, not sky-vault. She bestows the needed moisture gently and tenderly, not with the thundering and contest of the Vedic Indra or Parjanya. Thus local circumstance everywhere colours the myth with different tints and shades.

Seb is represented on the monuments in human form; his symbol is the goose, a concrete representation of the producer of the great kosmic egg, whence Seb as an

**Hymn to the Nile.* Translated by Canon Cook in *Records of the Past*, iv. 110.

†Horapollo, i. ii.

earth-power sprang, and which egg reappears in the sun, the solar egg that comes forth from the earth. A passage in the obscure and difficult *Harris Papyrus*, which consists of magical incantations and invocations, is rendered by M. Lenormant,—

“May my voice be heard

As the voice of the great goose Nadak was heard during the night”*

M. Chabas reads,—

“Come, and allow my voice to be heard,

As was heard the voice of the great goose Kaka in the evening.†

The ‘night’ or ‘evening’ here referred to is apparently the period of Primæval Darkness which Damaskios, the last of the Neo-Platonists, informs us was regarded by the Egyptian sages of his day as the first principle of the universe. So the late Orphic Hymn writer exclaims,—

Νύκτα θεῶν γενέτειραν αἰέσομαι ἠδέ και ἀνδρῶν.

Νύξ γένεσις πάντων,

whilst Aristotle observes that “the Theologers consider all things to be produced from night.”‡ Aristophanes, evidently repeating a familiar idea, makes Night form the kosmic egg, whence with ‘revolving seasons’ springs Eros, who, commingling all things, produces the present kosmos.¶ Nearly all kosmogonists, including Hesiod and the writer of the Book of Genesis, agree that darkness preceded light, which latter, as I shall more fully notice, occasions Time; but the mystical Egyptian account is superior to the other statements quoted because more intelligible. How night alone could produce anything is inexplicable, but that all things were produced by some mysterious potency subsequently to a period of primaeval darkness, which was thus regarded as their mother, whether true or not, is perfectly

* *Chaldean Magic*, 104.

† *Records of the Past*, x, 149.

‡ *Metaph.* xii. 6.

¶ *Ornithes*, 698. *et seq.*

simple to understand. The solar egg, a double of the kosmic egg, is at times referred to in the *Funereal Ritual*.* Thus we read,—

“Oh Sun in his egg, gleaming in orb,
He [the Sun-god] is in the [solar] Eye and the Egg.”

This solar circle, eye or egg, represented as upheld by wings which sometimes appear as serpents, has passed through various Greek and Roman phases to appear at last in the so-called Cherub (the Assyrian Kirubi were winged human-headed bulls) of our modern tombstones; for, as the sun-soul, customary prototype of all souls, descends to rise again, so, it is believed by man, shall the individual deceased, whether Uasarian or Christian. The sun in his onward course crosses the Oversea, the watery firmament or goddess Nut, and thus we read,—

“Thou shinest at dawn, thou followest thy mother Nu,
Directing thy face to the west.”†

There are several allusions in the *Ritual* to Seb as “the Great Cackler” or producer of the solar egg. Thus the Uasarian, who is striving to be made like in all respects to the kosmico-solar Uasar, the personal Sun-god considered in relation to the individual human soul, exclaims,—

“I am the egg of the Great Cackler [Seb].

i. e. I am mystically identified with solar potency and splendour.

“I have watched this great egg which Seb prepared for the earth.”‡

That is to say, the solar egg comes forth from the earth, returns to the earth, and is of infinite service to the earth generally.

“I have watched the egg of the Great Cackler.
I grow, it grows; I live, it lives;
I breathe air, it breathes air, in Kerneter.”||

*I quote from the translation by Dr. Birch in Bunsen's *Egypt's Place*, Vol. v.

†*Funereal Ritual*, xv.

‡*Ibid.* liv.

||*Ibid.* lv

Kernerer, literally "the Land of the Gods," is the Under-world, the Hades—Scheol. *The Book of Hades* on the sarcophagus of Seti I. of the sixth Dynasty, gives a full account of the progress of the sun-god with his attendant ministers such as Sau, Intellect, and Hakau, the Magical Power of Speech, through the underworld during the nocturnal hours, each of which has a corresponding gate, serpent-guarded, so that the whole lower space is divided into twelve equal portions. Through this dread region the Sun and his attendants speed onward to the East, after having been swallowed by the Earth at the West. "The earth is described in certain passages as a two-headed bull, or a two-headed serpent; and sometimes the Egyptians, to symbolize the resurrection, represented coming forth from the serpent the heads which he had swallowed, and introduced [turned?] his face to the sun to appoint the dawn. The nocturnal sun was a soul, and had consequently the head of a male sheep."* The word *ba* signifying both 'soul' and 'ram,' and the name of the animal being apparently an instance of the onomatopoeic principle. Seb is thus "the Opener," as making a passage for the sun through the earth, the solar power being earth-cleaving like Dionysos Recichthon; and Seb and Nut, as Earth and Heaven, are the father and the mother of the gods. Thus the Uasarian, rising as the sun, exclaims,—

"I open the doors of the heaven. I have passed Seb the Lord of the gods. I fly. He has opened my eyes wide, he raises my arms wide."†

This is sufficiently simple; the difficulty is, how is Seb, the Earth or an Earth-power, connected with the idea of time? That this is a real *crux*, will at once appear by a quotation from one of the latest authorities on Egyptian matters. Brugsch-Bey, after noticing that Seb is the fourth personage in the mythic dynasties of the

*M Lefebure in *Records of the Past*, x. 88.

†*Funereal Ritual*, xxvi.

gods both according to the Theban and Memphitic schemes, remarks,—

“The divine Seb, who, in the great calender-inscription of the temple of Esneh, is called ‘son of Shu’ [wind or air], appears in the documents and monuments of priestly origin as the personified image of the earth, and in this character as the natural representative of the third element, the Earth. Yet it is a *striking fact* that the etymological sense of the word Seb, which in old Egyptian denotes both ‘star’ and ‘time,’ is in manifest opposition (?) to the character attributed to him as the earth-god. That there is no error or self-deception here, is made clear to us from the comparison which passed over into classical antiquity between the Egyptian Seb and the Greek Kronos.”* I shall endeavour to show that Seb, although an earth-god, could yet be also the time-god without any violation of Kosmic or mythological harmony. As the Earth-god Seb at times is represented in human form, sitting or lying on the ground, whilst vegetation proceeds from him or covers him;† and he also appears lying on the surface of the earth in various kosmical representations, whilst a heaven-goddess, Nut or Pe, bends over him, encircling sun and stars. This connection of Seb with the surface of the earth is to be carefully remarked; he is a terrestrial, not a telluric or chthonian, divinity.

The general concept of Seb as the time-marking Earth-god appears to be as follows:—he is a personification of the surface of the earth over which the heaven bends, and which extends from the Gate of the East to the Gate of the West, these gates being connected with earth or ocean according to the local position of different nations as situate on a seabord or the contrary. The passing of the heavenly bodies through

**History of Egypt under the Pharaohs*, i. 29-30.

†Vide Cooper, *Archaic Dictionary*. In. voc. *Seb*.

the terrestrial gateways constitutes time, which is either solar, lunar, or sidereal. Seb, lying on the earth and gazing upwards into the infinite expanse of "the immeasurable heavens," which from his 'hall' watches sun or moon or stars passing through his gateways, and thus becomes the time-watcher and Time itself. This view will be observed to be in harmony with the passages already quoted, and I will further illustrate it from other passages of the *Funereal Ritual*. Time is, of course, "the heir of the gods," as all things fall into his power; and "the youngest of the gods," as constantly coming into existence. In this aspect it may be compared with Light, for Dies is merely Lux, and Light is Fire, Agni, "the Agile," who appears as Yavishtha, Hephaistos, Juvenis, the Youth. In the period of Primaeval Darkness Seb was not.

The ordinary hieroglyphic method of writing is to denote the word intended by signs, used either alphabetically or syllabically and terminated by an ideograph of the object expressed. Thus *aaani*, 'ape,' is written A_a^{an}-||- the figure of an ape. *Ab*, 'thirst,' is written A-||-B-||-Ab-||- the generic determinative of water-||-the figure of a man putting his hand to his mouth. Now *Seb*, 'star,' is written S-||-B-||- a five rayed star: *seb*, 'gate-way,' S-||-B-||-Star (Sb) -||- ideograph of a gate-way; or S-||-Star-||-B, or S-||-Star-||-B-||-ideograph of a door, so that a gateway is primarily that which the stars, including the great solar-star,* pass through, and time is the passing of the heavenly bodies through the gateways formed by the earth. Several obscure passages in the *Ritual* show Seb, a kindly and benevolent god, assisting the Uasarian in his progress through gateways, a course which by a natural analogy he must follow to attain the same perfection of splendour as the Sun-god. Thus we read,—

*"The sacred eye of Ra is the sun considered as a star, (M. Chabas in *Records of the Past*, x. 138).

“The Uasarian is like the Universal Lord on his throne:
He has terrified those who are in the Gate,
They fight and struggle against him.
Their mouths water to make his annihilation.”

These opposers of the Uasarian are numerous daimonic guarders of mystical pylons who endeavour to stop the triumphant progress of the soul; and are variously represented as serpents, vipers, crocodiles, tortoises and of divers monstrous forms. If such ideas seem strange to us, we have but to recollect the career of Christian in Bunyan's *Pilgrim's Progress*, a work many parts of which would certainly have been very intelligible to an ancient Egyptian. So like is the human mind under all circumstances, and in all ages.

“The Uasarian is defended by Seb;
I [the Uasarian] am one of the illuminated spirits who belong to light.
I have made my shape like his shape [that of the Sun-god].
It is I who know the roads of Nu [the firmament].*”

Seb speeds the Uasarian on his way, and opens the gates for him;

“The gates of heaven open. The gates of earth open to me.
Seb has opened the bolts, he has opened the lower abode wide.
The Uasarian comes forth wherever he wishes.
He lives, then it is off the bread of Seb.”†

The bread of earth corresponds with the water of heaven, and Seb aids the Uasarian either to pass upward on the roads of Nu or downward into the lower abode, the Underworld. The Uasarian continues,—

“I am the Sun who proceeds from Nu.
Hateful is idleness, I do not look at it.‡
I made myself with the Nu over the Gate;”

i. e. I appear in the firmament over the horizon, eastern or western.

“I am the orb, what I hate is repose. ||

The Great Soul [the Sun] has come along the noble road,§

**Funereal Ritual*, lxxviii.

†*Ibid.* lxxviii.

‡The Sun, as “the unwearied companion,” is a constant type of noble activity as well as of Kosmic order.

§Vide *The Archaic-Solar Cult of Egypt*. By the Writer. (*The Theological Review*, Oct. 1878, Jan. 1879.

§The solar track or path, which, according to the Vedic poet, has been prepared for the Sun by the highest gods, Mitra (‘Friend’) and Varuna (Ouranos, *Rig-Veda*, I. xxiv. 8), and is “free from dust” (*Ibid.* I. xxxv. ii).

Making his path above as I have wished.

I am Lord of the Earth, I have been young in the earth."

i. e. the Uasarian, identified with the Sun, descends into the earth and renews his life there.

"Never has my [solar] egg been touched.

I make my nest in the upper regions.

I stand at the earth as Seb.

I probe my sins as Lord of the Evening."*

The Uasarian in his descending western course reaches the horizon and then stands at the earth as Seb does; and, according to an interesting simile, searches his soul to discover his sins as the sun of evening probes the recesses of the earth.

We are now in a position to understand a passage in the *Ritual* which taken alone is almost incomprehensible. Cap. xii. entitled *The Chapter of the Going in and coming out by the Osiris*, that is to say, the Uasarian or Soul who is seeking Uasar, reads as follows,—

"Thou hast turned [Hail to thee], oh Sun!

The holder of the secrets of the gate in the abode of Seb at the balance of the Sun,

Who places the feather in it daily.

May I have trampled the earth, may I go as a powerful one."

And Cap. cxx, "*The Chapter of Going in and coming out*, is similar,—

"Hail to thee, oh Sun! Make the bolts hold at the doorway:

The sceptre at the front of Seb in that balance of the Sun.

He places truth in it daily.

In these occult passages the line of thought is apparently as follow:—the Sun has turned back to the earth on his downward evening course, and has reached the horizon-gateway. Here, at the abode of Seb, lord of the horizon-gate, he holds the secrets of the Underworld into which he sees and is about to descend. "The balance of the Sun" is the sun himself, "the Lord of the Two Worlds,"† poised at the horizon between the Upper and the Underworlds; the 'feather' which he

**Funereal Ritual*, lxxxv.

†*Ibid*, xc.

places in it daily, and which in the later extract is styled 'truth,' is his own revealing solar eye, also described as "the Golden ape of the gods without hands or feet."* That the 'feather' is the solar eye appears from a passage in Cap. xvii. where the manifestation of Har (Horus), the youthful sun-god, is explained as his birth; and of his two plumes it is said,—“His eyes are the plumes on his head.” The two eyes of the Sun-god are the diurnal and the nocturnal sun. This placing the eye-feather in the gate daily, is done in “front of Seb,” the earth at the horizon. Such is the concept of Seb as connected with the earth, sun, star, light, gateway and time.

(To be Concluded in Feb. No.)

THE LETTERS OF PAUL.

A NEW TRANSLATION

BY

MYLES COVERDALE, JR.

PRELIMINARY.

In the letters of the Apostle Paul, of which the genuineness is most generally conceded, there is afforded a more reasonable conception of the early Christian doctrine and propaganda. They are undoubtedly the earliest record that has been preserved; and set forth many particulars that the common reader is too apt to overlook. They were written on the spur of the occasion, and therefore afford a more accurate view both of the sentiments of the writer, and the diversities of feeling and belief that characterised the Christians of that period.

The Apostle, according to his own representation as given in the

**Ibid.* xlii. Cf. the Vedic Martanda or “Egg of Death” (From *mrityu*, ‘death,’ and *anda*, ‘egg’) the eighth son of Aditi, “the infinite.” In the *Satapatha Brahmana* we read,—“Aditi had eight sons. But there are only seven whom men call the Aditya deities. For she produced the eighth destitute of any modifications of shape [*i. e.* without hands and feet, etc.] He was a smooth lump,” *i. e.* the Sun, whose egg dies daily in the west, and who constantly appears as the first of men who died, and in dying found out the way to the unseen world.

Roman letter, was an Israelite of the tribe of Benjamin, a Pharisee or Liberal in belief, and, as is apparent, a Hellenist who sought to break down the arbitrary distinctions of caste and race which existed among many ancient nations. His real name is not given in the New Testament, except we accept the doubtful statement of the Acts of the Apostles, that it was Saul, and that he was a native of Tarsos, the metropolis of Kilikia. Rabbinic literature, however, seems to identify him with Elisha Ben-Aburiah, of whom it was recorded that he deserted Judaism, and took another name which became "known all over the earth." The name PAULUS is Latin and signifies a little man—which appears in this case to have been correctly applied. At this time the Romans had divested the Jewish Sanhedrim of its former judicial authority, and the measure created great excitement among the people. Enthusiasts predicted the end of the period. The preaching of Paul and his correspondence indicate the presence of such a belief, as well as familiarity with the Gnostic and current philosophic opinions.

The endeavor is made to give an accurate rendering of the sense of the genuine letters. It was a common practice in former times to alter and interpolate texts; and these compositions have not escaped. This is apparent from the injecting of phrases and sentences which interrupt the line of statement; and many such have been accordingly included in brackets. The order as given is that of the probable dates; the one usually followed having disregarded this fact entirely. The later history of the Apostle is unknown, and there is no trustworthy account of his death.

I.

LETTER TO THE THESSALONIKANS, WRITTEN FROM ATHENS.

Paul, Silvanus and Timotheos to the Society of Thessalonikans, greeting and peace:

We thank God always in respect to you [making mention of you in our places of prayer; keeping continually in memory your work of Faith, your labor of Charity, and your patience of hope before God, and knowing beloved Brothers* your election by God;] that our gospel was not with you in speech only but in power also, and

*This designation of 'Brothers' was peculiar to the members of the Essenean Fraternity; and when we consider the similarities of organization, doctrine and usages, it is very significant.

in a holy spirit (or energy) and in great assurance, as you knew what our disposition was toward you for your own sake. Indeed, you became our imitators and the Lord's, when you received the word in great stress, so that you became models (types) to all the believers in Makedonia and in Achaia (Greece). For not only did the word of the Lord sound forth from you in Makedonia and in Achaia, but your faith toward God came forth in every place,—so that there was no occasion for us to say any thing; for they themselves proclaim in respect to us what kind of entrance we had to you, and how you turned from senseless images (*eidola*) to serve a God loving and true, [and to wait for his son^s from the heavens, whom he raised from among the dead—Jesus who rescues us from the coming Wrath]; for you yourselves, Brothers, know of our entrance to you that it did not become of no purpose. But we had suffered before and been ill-treated in Philippi, as you were aware; and we spoke freely, telling you of the gospel [of God] in great conflict.

For our pleading was not from irregularity of life, nor from impurity nor in deception: but, on the other hand, as we have proved by God worthy to be entrusted with the gospel, so we speak, not as endeavoring to please human beings but God who tries our hearts. For we were not proficient in any manner of speech of flattery as you are aware, nor in pretext of covetousness, [God be witness,] nor did we seek good opinion from men—neither from you, nor from others; although we might be in superior dignity as apostles of Christos* (Christ). But we became gentle among you; as though a nurse was fostering her children, so we were yearning after you, and were delighted in imparting to you not only the gos-

*It is probable that *Chrestos*, the excellⁿt, was the original designation. The disciples were called Christians, as Justin declares and; Chrestos was a title of mystic and worthy personages.

pel of God, but likewise our own souls, because you had become endeared to us.

For you remember, Brothers, our labor and hardship. Night and day we worked, in order not to become a burden to any one of you, and proclaimed to you the gospel of God. You are our witnesses [and God] that we behaved orderly, justly and unblamably to you believers, as you are aware that in regard to every one of you we have encouraged and pacified you as a father his own children, to the end that you shall walk worthy of the God who calls you into his reign and glory.

On this account, also, we thank God continually that when you heard the word by us you received not a word of men but a word of God who is operating in you who believe. For, Brothers, you have become analogous to the Societies which are in Judæa; because you are suffering the same things from your own fellow-countrymen, as they from the Jewish authorities, [who put to death Jesus the Lord, and the prophets, who drove us into exile, who are not pleasing to God, and are in opposition to every body, who forbid us to speak to the various peoples that they might be saved so that they may be always filling the measure of their errors.] But Wrath* overtook them in the end.

But we, Brothers, when we had been bereft of you for a brief space of time,—in person not in heart—were anxious with an intense longing to behold you; and accordingly we desired—I Paul especially,—once and again to come to you, and Satan thwarted us. [For what is our hope, our joy, or our crown of exultation? Are not you, before our Lord Jesus, in his Advent?† For you are our glory and our joy.] We accordingly held out no longer, but were content to be left behind,

*Rev. L. N. Sawyer is of opinion that this wrath *σι ὀργη* is the same as Nemesis, and should therefore be personified.

†This term, *παρουσία*, was used in the Mystic Rites to signify the manifesting or epiphany of the divinity in the initiation-chamber.

alone in Athens; and we sent Timotheos our Brother, and minister in the gospel of Chrest, for your confirmation and encouragement in faith; that nobody may be disturbed by these distresses, for you yourselves knew that we are destined to this. For even when we were with you we foretold to you that we should be in distress, and it takes place as you knew. On this account also I held back no longer, but sent to know your confidence, apprehensive that the Tempter had in some manner put you to the test, and that our labor might become in vain. And now Timotheos has come to us from you, and has given us cheering information of your faith and charity, and that you have always a good remembrance of us, passionately desiring to see us as we also desire to see you. We were therefore encouraged, Brothers, in respect to you, in all our distress and necessity on account of your fidelity, [because now we live if you stand fast in the Lord.]

For what thanksgiving can we render to God in relation to you for all the joy which we experience before God on your account? Night and day do we vehemently feel the necessity to see you, and to set in order your deficiencies of faith. But may God himself, [our Father and our Lord Jesus Christ,] make straight our way to you; and may he cause you to increase and abound in charity to one another and to every one, [as we to you] so that your hearts may be established blameless in holiness before our God and Father, in the presence of Jesus our Lord with all his holy ones.

Brothers, we ask you further, therefore, and pray you [in the Lord Jesus] that as you did receive from us instruction as to how it is proper for you to walk and to please God, you may the more abound; for you know what directions we gave you [through Jesus Chrest.] For this is the will of God; your consecration, keeping yourselves from lewdness, seeing to it every one of you

to keep his own body in sanctity and honor, not in the passion of sensual desire, like the various peoples that know not God, not trespassing upon and defrauding his brother in the matter; because the Lord is the dispenser of justice in respect to all these things, as we told you before and testified to you. For God did not call us for impurity but to holiness. Consequently whoever disregards the obligation, disregards not a human being but God who gave his holy spirit to us.

But in regard to brotherly love you have no need for me to write to you; for you are yourselves taught of God to love one another and you do the same to all the brothers in all Makedonia. But we call upon you, Brothers, to excel more abundantly in these matters, to endeavor to live quietly, to employ yourselves with your own affairs, and to work with your hands as we directed you; in order that you may walk becomingly toward those outside of your circle, and that you may have need of nothing.*

But, Brothers, we are not willing to leave you ignorant in respect to those who sleep, that you should grieve as the others that have not hope. For if we believe that Jesus died and arose, so also God will, through Jesus, bring those with him who are asleep. For we say this to you through the word of the Lord, that we who remain alive at the advent of the Lord will not be ahead of those who sleep; that the Lord himself at a signal, at an archangel's cry and a loud trumpet will descend from heaven, and the dead in Christ will rise up first; afterward, we who remain alive will be caught up together with them in clouds to a meeting with the Lord in the air; and so we shall always be with the Lord. Encourage one another, therefore, with these statements.

*Here the letter seems naturally to end. What follows is very different in style and quality and is probably a later addition. Perhaps though v 28 is genuine.

But in regard to the specific periods of time, Brothers, you do not need that I should write to you; for you yourselves know perfectly well that a day of the Lord comes as a thief at night. When people shall say: "peace and security," then a sudden destruction is impending over them, as the sharp pain over the pregnant woman; and they will not escape. But you, Brothers, are not in the dark so that the day may catch you as a thief: for you are all sons of Light and sons of Day, you are not sons of Night nor of Darkness. So, then, we may not sleep as the rest do, but be watchful and abstinent; for they who sleep, sleep by night, and they who drink freely, do it at night. But let us, who are sons of the Day, be abstinent and put on a breastplate of fidelity and charity, and a helmet, a hope of safety. Because God did not assign us to Wrath but to the possession of safety through our Lord Jesus Chrestos, who died in our behalf in order that we may live with him whether we are watching or sleeping. Encourage one another, therefore, and embolden one another as you are doing.

We also ask you, Brothers, to regard those who are laboring among you, who are set over you in the Lord, and who are your monitors, and to esteem them very highly in charity on account of their work. Be at peace with them. We also appeal to you, Brothers, to admonish the disorderly, to speak kindly to the faint-hearted, to sustain the weak, to be patient with every one. See that no one makes a return of evil to any one for evil; but do you always pursue goodness to one another and to all. Always give a kind greeting; be unceasingly worshipful; be thankful at all times, [for this is the will of God]; quell not the spirit; set not prophetic utterances at naught; but prove everything, and hold fast the excellent. Hold back from every species of evil.

And may he himself, the God of peace, sanctify you entire, and may your entire being, the spirit, the soul,

and the body, be kept blameless at the Advent of Jesus Christ our Lord. Faithful is the one who called you, and he will also do this.

Brothers, pray for us. Welcome all the brothers with a holy kiss. I conjure you in the Lord to cause this letter to be read to all the Brothers.

*AUXILIARIES TO THE PERCEPTION OF
INTELLIGIBLE NATURES*

BY

PORPHYRIOS.

Translated from the original Greek.

INTRODUCTORY.

This Porphyrian treatise, as Taylor remarks, may be considered as an excellent introduction to the works of Plotinos in general, from which a great part of it is extracted, and in particular to the following books of that most sublime genius, viz: On the Virtues, On the Impassivity of Incorporeal Natures, and On Truly Existing Being, in which it is demonstrated that such being is everywhere one and the same whole. It is likewise admirably calculated to afford assistance to the student of the Theological Elements of Proklos, a work never to be sufficiently praised for the scientific accuracy, profundity of conception, and luminous development of the most important dogmas which it displays.

These Auxiliaries or Sentences (*Διορθωματα πρὸς τὰ νοητά*) were first published in a Latin version by the celebrated Platonist, Marsilius Ficinus, with his translation of Iamblichos on the Mysteries, and other Platonic treatises, Ven. 1483; reprinted in 1491, 1497, 1532, 1586; Lugd., 1549, 1571.

The Greek text of twenty-eight of these Sentences was first printed by Petrus Victorius, in his edition of Porphyrios' *Περὶ ἀποχρῆσεως ἐμψύχων*, Flor. 1548; Gr. et Lat., ed. Franc. de Fogerolles, Lugd. 1640. The noted scholar, Lukas Holstenius, discovered in Stobaios and two Vatican MSS. sixteen additional Sentences, and printed the whole forty-four with other works of Porphyrios, Gr. et Lat., Rom. 1630, Cantab. 1655. Holstenius added to his edition a most excellent Dissertation on the Life and Writings of Porphyrios. The last

edition is that by Creuzer, Gr. et Lat., Paris, 1855. Bouillet prefixed a French version of these Sentences to his translation of Plotinos, (Paris, 1857).

The first and best English version of these admirable Sentences was made and printed (Lond. 1823) by Thomas Taylor the Platonist, a scholar to whom the philosophic public is under innumerable obligations. This translation, carefully and critically revised, is here reprinted.

A version by Prof. Thomas Davidson, which in the main agrees with Taylor's, appeared in the *Journal of Speculative Philosophy* for April, 1869.

I. Every body is in place: but nothing essentially incorporeal, or anything of this kind, has any locality.

II. Things essentially incorporeal, because they are more excellent than all body and place, are everywhere, not with interval but impartibly.

III. Things essentially incorporeal are not locally present to and with bodies, but are present with them when they please, verging towards them so far as they are by nature inclined to verge. They are not, however, present to them locally but through habitude, proximity and alliance.

IV. Things essentially incorporeal are not present to bodies with their substance (hypostasis) and essence, for they are not mingled with bodies; but through and by verging towards bodies they impart a certain power which is proximate to them. For the verging or tendency constitutes a certain secondary power which is proximate to bodies.

V. The soul is a certain medium between an impartible essence, and an essence which is divisible about bodies. But intuitive intellect is an impartible essence alone. Bodies are divisible alone: qualities and material forms are divided about bodies.

VI. Not everything which acts on another effects that which it does effect by approximation and contact;

but those natures which affect anything by approximation and contact, use approximation accidentally.

VII. The soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

VIII. That which Nature binds Nature also dissolves: and that which the soul binds the soul likewise dissolves. Nature indeed bound the body in and to the soul; but the soul bound herself in and to the body. Nature therefore liberates the body from the soul; but the soul liberates herself from the body.

IX. Hence there is a twofold death: the one, universally known, by which the body is liberated from the soul; the other, peculiar to philosophers, by which the soul is liberated from the body. Nor does the one at all follow the other.

X. We do not think alike in all things, but in a manner adapted to the essence of each. For intellectual objects we understand intellectually; and psychical objects, rationally. We apprehend plants seminally, and bodies idolically [*i. e.* as images]; and that which is above these, superintellectually and superessentialy.*

XI. The incorporeal substances (hypostases) in descending are divided and multiplied about individuals with a diminution of power; but when they ascend by

*Knowledge subsists conformably to the nature by which it is possessed, and not conformably to the thing known. Hence it is either better than, coordinate with, or inferior to, the object of knowledge. Thus the rational soul has a knowledge of sensuous things which is superior to the sensuous; but it knows itself with a coordinate knowledge; and its knowledge of divinity is inferior to the object of knowledge. Porphyrios therefore is not correct in what he here says. This dogma respecting the conformity of knowledge to that which *knows* rather than to the *thing known* originated from the divine Iamblichos, as we are informed by Ammonios in his Commentary on Aristotle's treatise *De Interpretatione*, and is adopted by Proklos (in *Parmenid*). Boetius likewise employs it in his reasoning in lib. V. about the prescience of divinity. None of his commentators, however, have noticed the source from whence it was derived.

their energies beyond bodies they become united, and exist as a whole by and through exuberance of power.

XII. The homonymous alone is not in bodies, but life also is among the number of things which have a multifarious subsistence. For the life of a plant is different from that of an animated being; the life of an intellectual essence differs from that of the nature which is beyond intellect, and the psychical differs from the intellectual life. For these natures likewise *live*, though nothing which proceeds from them possesses a similar life.

XIII. Every thing which generates by its very essence generates that which is inferior to itself;* and every thing generated, is naturally converted to its generator. Of generating natures, however, some are not at all converted to the things which they generate; others are partly converted to them, and partly not; and others are only converted to their progeny, but are not converted to themselves.

XIV. Every thing generated from another has from that the cause of its generation, since nothing is produced without a cause. Of generated natures, those that have their existence through composition are on this account corruptible; but such as, being simple and incomposite, possess their existence by virtue of a simplicity of hypostasis or essence, being indissoluble are likewise incorruptible, and are said to be generated not as if they were composites but because they are suspended from a certain cause. Bodies therefore are in a twofold respect generated: they either depend upon a certain producing cause, or they are composites. But soul and intellect are said to be generated only because they depend upon a cause, since they are not composites. Hence bodies are generated, dissoluble and corruptible; but

*Because here the generator is that *primarily* which the thing generated is *secondarily*. See my translation of Proklos' Theological Elements.

soul and intellect are unbegotten, being without composition, and therefore indissoluble and incorruptible, but generated so far as they depend upon a cause.

XV. Intellect is not the principle of all things; for intellect is many. But prior to *the many* it is necessary that there should be *the one*. It is evident, however, that intellect is many; for it always apprehends its conceptions which are not one but many, and which are not other than itself. If therefore it is the same with its conceptions, and they are many, intellect likewise will be many. But that it is the same with its intelligibles [objects of intellection], may be demonstrated thus. For if there is any thing which intellect surveys or contemplates, it will survey this thing either as contained in itself, or placed in something else. And what contemplates is evident: for with intellection (intellectual perception) there must necessarily be intellect; and if you take away from intellect the power of perception you will destroy its essence. It is necessary therefore that, directing our attention to the properties of knowledge, we should investigate the perception of intellect. And the gnostic powers which we contain are, generally speaking, sensuous perception, imagination, and intellect.*

That power which uses sensuous perception contemplates by projecting itself to externals, not being united to the objects which it surveys, but receiving an impression or representation alone from its projection† to them.

*Porphyrios here summarily comprehends the rational gnostic powers of the soul in intellect. because, being rational, they are expansions of intellect properly so called. But these powers, beginning from the lowest, are *opinion*, *dianoia*, and the *summit of dianoia*, which summit is the intellect of the human soul, and is that power by the light of which we perceive the truth of axioms, it being intuitive perception. *Dianoia* is the discursive energy of reason; or, in other words, it is that power which reasons scientifically, deriving the principles of its reasoning from intellect. And *opinion* is that power which knows *that* a thing is, but is ignorant of the cause of it, or *why* it is.

†i. e. Extension of its energies.

When therefore the eye sees a visible object, it is impossible that it should become the same with that which it perceives: for it would not see if there was not an interval between it and the object of its perception. And, similarly, that which is touched, if it became the same with that by which it is touched, would perish. From which it is evident that sensuous perception, and that which uses sensuous perception, must always tend to an external object in order to apprehend the perceptible. In like manner also, the phantasy or imagination always tends to something external, and by this extension of itself brings into existence an image; or, by its extension to what is exterior, showing that the object of its perception is an image of something external. And such indeed is the apprehension of these two powers: neither of which, verging to and being concentrated into itself, perceives either a perceptible or imperceptible form. In intellect, however, the apprehension of its objects is not of this kind, but is effected by converging to and contemplating itself. For by departing from the contemplation of its own energies, and from being the eye of them, and the sight of essences, it would be unable to apprehend anything. Hence as sense is to that which is perceptible, so is intellect to that which is intelligible. Sense apprehends by extending itself to externals, finding that which is perceptible by it situated in matter; but intellect contemplates the intelligible by a concentration into itself being in no manner or degree extended outward.* But some have thought that the hypothesis of intellect differs from that of the imagination only in name; for the imagination in the rational animal appeared to them to be of an intellectual character. But since these men hold that all things are dependant

*In the original, *ει δε μη εξω εκτεινομενος*; but for *ει δε μη* it appears to me to be obviously necessary to read *ουδε μη*.—Taylor's emendation was adopted by Creuzer, and likewise by Prof. Davidson.

that on these intellect likewise depends. But pure intellect is a contemplator alike of bodies and other es- upon matter and a corporeal nature, it logically follows sences. Hence it apprehends them situated somewhere. But since the objects of intellect exist out of matter they will not be anywhere, locally.* It is evident there- fore that intellectual things must be connected with in- telligence. But if intellectual things are in intellect, it logically follows that intellect, when it apprehends intelligibles, contemplates both the intelligible and it- self; and that entering into itself it apprehends intelli- gibly because it enters into intelligibles. And if intel- ligibles are many—for intellect apprehends many and not one—intellect itself will necessarily be many. •But prior to the many is *the one*; so that it is necessary that *the one* should be prior to intellect.

XVI. The memory is not the conservation of imagina- tions, but the power of calling forth anew those concep- tions which had previously occupied the attention of the mind.†

XVII. The soul contains the reasons (or forms) of all things, and energizes according to them, either when called forth to external work by something else, or when converting itself to them inwardly. And when called forth by something else it sends out its perceptions as it were to external things, but when it enters into itself it becomes occupied with intellectual conceptions. Hence some one may say, that neither the sensuous percep-

*In the original, *εξω δε οντων υλης, ουδαμου αν ειη ταυτα*; which Holst- enius, wholly mistaking the meaning, most erroneously translates, "At si extra materiam sint, neutiquam id fieri poterit." Farther on, Porphyrios asserts that God, intellect, and soul are nowhere according to corporeal locality. —It is singular that Creuzer adopts Holstenius' erroneous version.

†In the original, *η μνημη ουκ εστι φαντασιων δωτηρια, αλλα των μελετηθεντων προβαλλεσθαι εκ νεας προβληματα*. But for *προβληματα* I read *προλημματα*. This power, by which Porphyrios characterizes mem- ory, is of a stable nature. And hence memory is *stability of knowledge*, in the same manner as immortality is *stability of life*, and eternity *stability of being*

tions nor intellections are outside of the imagination or phantasy, nor are they anything else: that, as in the animal, the sensuous perceptions do not take place without the passive affection of the perceptive organs, so intellections do not originate without the phantasy. Perhaps however it may be said, in answer to this, that, as an impression on the perceptive organ is the concomitant of the perceptive animal, so, analogously, a phantasm (image) is the concomitant of the intellection of the soul in man, considered as an animal.*

XVIII. The soul is an essence without magnitude, immaterial, incorruptible, having life in and by virtue of its own nature, possessing being.

XIX. The passivity (affection) of bodies is different from that of incorporeal natures. For the passivity of bodies is attended with mutation, whereas the adaptations and passions of the soul are energies, which are in no respect similar to the calefactions and frigeactions of bodies. Hence if the passivity of bodies is always accompanied by mutation, it must be said that all incorporeal natures are impassive. For the essences which are separated from matter and bodies are what they are in energy; but those things which approximate to matter and bodies are themselves impassive, and the natures in which they are contemplated are passive. For whenever the animal perceives sensuously, the rational soul appears to resemble a separate harmony,† of itself

*See the notes on the 3d. book of my translation of Aristotle's treatise on the Soul, and also my translation of Plotinos on Felicity. "The phantasy," says Olympiodoros (*in Platonis Phæd.*), "is an impediment to our intellectual conceptions, and hence when we are agitated by the inspiring influence of Divinity, if the phantasy intervenes the enthusiastic energy ceases: for enthusiasm and the phantasy are contrary to each other. Should it be asked, whether the soul is able to energize without the phantasy, we reply that its perception of universals proves that it is able. It has perceptions, therefore, independent of the phantasy; at the same time, however, the phantasy attends it in its energies, just as a storm pursues him who sails on the sea."

†The analogy of the soul to harmony is more accurately unfolded as follows, by Olympiodoros in his Commentary on the Phædo of Plato, than it

moving the chords in tune; but the body is similar to the harmony which is inseparable from the chords. The animal is the cause of the motion because it has life. It is indeed analogous to the musician because it is harmonic; but the bodies which are influenced by and through a sensuous passion (affection) are analogous to the tuned chords of a musical instrument. For there the separate harmony is not passively affected but only the chords. And the musician indeed moves the chords according to the harmony which is in him; yet the chords would not be musically moved, even though the musician wished, unless harmony so ordered it.

XX. Incorporeal natures are not named, like bodies, according to a participation in common of one and the same genus, but from a mere privation with respect to bodies. Hence by virtue of their nature some of them exist as beings, and others as non-beings; some are prior to bodies, and others with bodies; some are separate, and others inseparable, from bodies; some exist by and through themselves, and others require the aid of other things in order to exist; some are the same through energies and self-motive lives, and others exist in conjunction with lives and energies of a certain quality. For they are named according to a negation of the things which they are not, and not according to the affirmation of the things which they are.

XXI. The properties of matter, according to the ancients, are these: It is incorporeal [in a certain respect]

is in this place by Porphyrios: Harmony has a triple subsistence. For it is either harmony itself, or it is that which is first harmonized, and which is such according to the whole of itself; or it is that which is secondarily harmonized, and which partially participates of harmony. The first of these must be assigned to intellect, the second to soul, and the third to body. This last is likewise corruptible, because it subsists in a subject; but the other two are incorruptible since they are neither composites, nor dependent on a subject. Hence the rational soul is analogous to a musician, and the animated body to harmonized chords; for the former has a subsistence separate, but the latter inseparable, from the musical instrument.

because it is different from bodies. It is without life, because it is neither intellect, nor soul, nor essentially vital: it is likewise formless, variable, infinite, and powerless. Hence it is not being, but may be termed non-being. It is not a non-being like motion, but it is true non-being,—the image and phantasm of bulk or mass, because it is that which bulk primarily contains. It is likewise the powerless, a desire for [actual] existence, a non-permanent state, a something always appearing contrary in itself; alike small and great, more and less, deficient and exceeding; always becoming to be, non-abiding, and yet unable to fly away; the defect of all being. Hence, in whatever it announces itself to be, it deceives. Even though it should appear to be great it is nevertheless small; for it resembles a flying mockery, eluding all pursuit, and vanishing into non-entity. For its flight is not in place, but is constituted by a desertion of real being. Hence the images which are in it are in an image more unreal than themselves; as in a mirror, where the thing represented is in one place, and the representation of it in another. It likewise appears to be full, though it contains nothing, and seems to possess all things.*

XXII. All the passions (affections) and corruption subsist about the same thing. For the reception of passion is the path to corruption, and that which is the subject of passivity is likewise the subject of corruption. Nothing incorporeal, however, is corrupted or perishes. But some of them either exist, or do not exist; so that they are not at all passive (affected). For that which is passive must not be a thing of this kind, but such as may be changed in quality, and corrupted by the properties of the things which enter into it, and cause it to

*What Porphyrios here says about matter, is derived from the treatise of Plotinos *On the Impassivity of Incorporeal Natures*, to my translation of which I refer the reader.

be passive. For that which is in a thing cannot be changed or affected accidentally. Hence matter does not suffer; for it is of itself without quality; nor do the forms which enter into and depart from it suffer. But the passion subsists about the composite from matter and form, and its very being consists in the union of the two; for it is this which is seen to be affected amid the contrary powers and qualities of the things which enter it and produce passion. Hence likewise those things the life of which is externally derived, and does not subsist from themselves, are capable of experiencing both the participation and privation of life. But those things whose existence consists in an impassive life, must necessarily possess a permanent life; just as impassivity is in a privation of life, so far as it is a privation. As, therefore, to be changed and to suffer attend the composite from matter and form, which is body, but do not pertain to matter; so, likewise, living and dying, and suffering through the participation of life and death, are seen in the composite from soul and body. This does not indeed happen to the soul, for it is not a thing which consists of life and lifelessness, but of life alone. And it is this because its essence is simple, and the reason or form of the soul is self-motive.

XXIII. The intellectual essence is homogeneous, so that the same* things exist both in a partial and a universal intellect. But in a universal intellect partial natures subsist universally; whereas in a partial intellect universals and particulars alike subsist partially.

XXIV. Of that essence whose being is in life, and whose passions are lives, the death also must lie in a certain species of life and not in a total privation of life; for the deprivation of life in this essence is neither a passion, nor a path to that which is entirely non-vital.

XXV. In incorporeal lives progressions occur while

*For *τα οντα* here, I read *τα αυτα*.

the lives themselves remain firm and immutable, nothing of them being corrupted, or changed into the hypostasis of things subordinate to them. Hence neither are the things to which they give existence produced with any corruption or mutation. Nor do these incorporeal lives subsist like generation, which participates of corruption and mutation. Therefore they are unbegotten and incorruptible, and on this account are unfolded into light indestructibly, and without generation.

XXVI. Of that nature which is beyond intellect many things are asserted according to intellection, but it is contemplated by a cessation of intellectual energy better than with it;* just as in respect to sleeping, many things are asserted when one is awake, but a proper knowledge and apprehension of the dormant condition can only be obtained through sleep. For the similar is known by the similar, since *all knowledge is an assimilation to the object of knowledge*.

XXVII. Non-entity we produce, either by being separated from real being, or we have a preconception of it by adhering to being. Hence if we are separated from being we have no perception of the non-being which is above being, but we produce a certain false passion or feeling, such as that which happens to one who departs from himself. For as one may by and through himself be truly elevated to the non-being which is above being,—so, by departing from being and himself, he passes to the [false] non-being which is a defect and falling off from being.

XXVIII. The existence of the body is no impediment to that which is essentially incorporeal, and therefore

*Hence it is beautifully said in the Clavis of Hermes Trismegistus, "that the knowledge of *the good* [or the Supreme Principle of things] is a divine silence, and the quiescence of all the senses." See also on this subject a most admirable extract from Damaskios *Περί Αρχών* at the end of the 3d. vol. of my Plato.

does not prevent it from being where, and in such a way, as it wishes to be. For as that which is without bulk or mass is inapprehensible by body, and has no relation to it, so likewise that which has bulk cannot impede an incorporeal nature, and is related to it as non-being. Neither does that which is incorporeal move locally when it wishes to pass from one thing to another; for place is an attribute of bulk. Nor is it confined by bodies; whereas that which in any way whatever is connected with bulk may be confined, and effects a transition locally. But that which is wholly without bulk and without magnitude cannot be restrained by that which has bulk, and does not participate of local motion. Hence by a certain disposition it is found to be there where it is inclined to be, being with respect to place everywhere and yet nowhere.* By a certain disposition, therefore, it is either above the heavens, or is contained in a certain part of the world. But when it is contained in any part of the world it is not visible to the eyes, but its presence is made manifest by its acts.

XXIX. If an incorporeal nature is contained in body it is necessary that it should not be enclosed in it like a wild beast in a den—for nothing corporeal is able thus to enclose or comprehend it—nor is it enclosed in body in the same way as a bladder contains liquid or air; but it is requisite that it should bring into existence certain powers which verge from unity to what is external, and by which powers it descends and becomes complicated with body. Its conjunction, therefore, with body is effected through an ineffable extension. Hence nothing else binds it, but it binds itself to the body. Neither therefore is it liberated from the body, when the body is [mortally] wounded and corrupted, but it liberates it-

*For that which is truly incorporeal is *everywhere* virtually, *i. e.* in power and efficiency, but is *nowhere* locally.

self by detaching itself from an adhering affection to the body.

XXX. None of the hypostases (essences) which rank as wholes, and are perfect, is converted to its own progeny: but all perfect hypostases are elevated to their generators, as far as to the mundane body. For this body, being perfect, is elevated to its soul which is intellectual, and on this account moves in a circle. But the soul of this body is elevated to intellect, and intellect to the First Principle of all things. All beings therefore proceed to this Principle, each according to its powers, beginning from the last of things. But the elevation to that which is First is either proximate or remote. Hence these natures may be said not only to aspire after the highest God, but likewise to participate of him to the extent of their power. But in partial* hypostases or essences, which are able to verge to many things, there is also an innate desire to be converted to their progeny. Hence likewise in these there must have been error; in these reprehensible incredulity. These therefore matter injures, because they are capable of being converted to it, having at the same time the power to be converted to the Divine. Hence perfection makes the separation between secondary and primary natures, preserving those which are converted to the first of things; whereas imperfection converts primary† to posterior natures, and causes them to love the beings which departed (lapsed) from Divinity prior to themselves.

XXXI. God is everywhere because he is nowhere; and the same is likewise true of intellect and soul: for

*For *μερίσταις* here, I read *μερικαίς*. For Porphyrios is here speaking of essences which are opposed to *such as rank as wholes*, as is evident from the whole of this paragraph.

†The primary natures of which Porphyrios here speaks are rational partial souls, such as ours; for the natures superior to these are never converted to beings posterior to themselves.

each of these is everywhere because nowhere. But God is everywhere and nowhere in respect to all things that are posterior to him; and he* alone is such as he is; and where he is, as he wills himself to be. Intellect is in God, and everywhere and nowhere in respect to the natures posterior to it. And soul is in God and intellect, and is everywhere and nowhere in [or with respect to] body.† And body is in soul, and in intellect, and in God. And as all beings and non-beings are from and in God, he is neither beings nor non-beings, nor subsists in them. For if indeed he was only everywhere, he would be all things and in all; but since he is likewise nowhere, all things are produced through him and are in him because he is everywhere, and are different from him because he is nowhere. Thus likewise intellect, being everywhere and nowhere, is the cause of souls, and of the natures posterior to souls; and yet intellect is not soul, nor the natures posterior to souls, nor does it subsist in them, because it is not only everywhere, but likewise nowhere, in the natures which are posterior to it. And soul is neither body, nor in body, but is the cause of body; because being everywhere it is likewise nowhere in respect to body. And this progression of things in the universe extends to that which is neither able to be at once everywhere nor at once nowhere, but partially participates of each of these modes.‡

XXXII. As it is a property of the soul to be upon the earth in a manner different from bodies, and to preside over terrene bodies, so likewise it is a property of

*For *αυτου*, *isthic*, I read *αυτος*.

†In the original, *και ψυχη εν νω τε και θεω πανταχου, και ουδαμου εν σωματι*, but it appears to me to be necessary to read, *και ψυχη εν νω τε και θεω, και πανταχου και ουδαμου εν σωματι*.

‡The irrational life is a thing of this kind, as it is partly separable and partly inseparable from body. Hence so far as it is inseparable from body it partakes of the *everywhere*; but so far as it is separable, of the *nowhere*.

the soul to be in Hades, when it presides over its image* which is naturally adapted to be in place, but possesses its hypostasis or essence in darkness. So that if Hades is a dark subterranean place, the soul, though not divulsed from being, will go into Hades by attracting to itself its image. For when the soul departs from the solid body the spirit, which it had collected from the starry spheres, accompanies it. But as, from its adhering affection to the body, it exerts a partial reason, according to which it possessed a habitude or connection with such a body while living,—hence, from this adhering affection a form of the phantasy is impressed on the spirit, and thus the image is drawn to the soul. The soul, however, is said to be in Hades because the spirit obtains a formless and obscure nature. And as a heavy and moist spirit pervades even to subterranean places, the soul itself is said to proceed under the earth; not because the same [psychical] essence passes from place to place, and exists in place, but because it receives the habitudes or relations of bodies which naturally move from place to place, and are allotted a subsistence in place; such bodies receiving this [nature] according to their aptitudes, from being disposed in a certain manner toward it. For the soul, according to the manner in which it is disposed, finds an appropriate body. Hence, when a soul is disposed in a purer manner it has a consensant body, viz. the ætherial, which approximates to an immaterial nature. But when it proceeds from reason to the energies of the phantasy or imagination, then its conversant body is of a solar-form nature. And when it becomes effeminate, and vehemently excited by corporeal form, then it is connected with a lunar-form body. When, however, the soul falls into bodies which consist of humid vapors in accordance with its unform-

*i. e. the animal spirit or pneumatic soul, in which the rational soul suffers her punishments in Hades.

ed [manifold or dispersed] condition, then follow a total ignorance of real being, and darkness and childishness.

Moreover, in its egress from the body, if its spirit is still defiled through humid exhalations, it attracts to itself a shadow and is weighed down; a spirit of this kind naturally striving to penetrate into the recesses of the earth, unless a certain other cause draws it in a contrary direction. As therefore the soul, when surrounded with this testaceous and terrene vestment, necessarily lives on the earth; so, likewise, when it attracts a moist spirit it is necessarily surrounded by the image or shadow. But it attracts a moist spirit when it continually endeavors to associate with nature, whose operations are effected in the moist, and are chiefly subterranean. When, however, the soul earnestly endeavors to depart from nature, it becomes a dry splendor, without a shadow and without a cloud. For moisture forms a cloud or mist, but dryness produces a dry splendor from exhalation.

XXXIII. The things which may be truly predicated of a perceptible and material nature are these: that it is wholly diffused and dispersed; that it is mutable; that it has its essence in difference; that it is a composite; that it does not subsist *per se*; that it is beheld in place and in bulk; and that it has other similar properties. But the following may be predicated of truly existing being: that it exists in and by itself; that it is always established in itself; that its existence is perpetually similar and the same; that its essence is in identity; that it is immutable in its essence; that it is uncompounded, indissoluble, not in place, nor dispersed into bulk; that it is neither generated nor capable of being destroyed, and that it has other similar properties. Adhering to these respective predications we should

not, in speaking or writing, confuse the [essentially] different natures of sensuous (perceptible) and truly-existing beings, nor agree with those who do.

[To be concluded in Feb. No.]

THE TARO.*

BY

T. H. BURGOYNE.

CHAPTER III.

[Concluded].

THE METHOD OF USING THE TARO.

The first manipulation of *The Taro*, which the student ought to master, is that of "Casting the Horoscope," because until this method of working is rightly understood the hidden, interior sense of the whole system will always remain concealed. In fact it is as well to state at once, that unless the student is prepared to devote both time and earnest thought to the subject he will never be able to perceive the wonderful truths of nature which lie concealed in this sublime philosophical system of the Jewish Kabbalah. Neither can any one, *no matter who he is*, understand the hidden meaning—the spiritual truths of the Kabbalah, until he has mastered the great fundamental laws of the sacred Taro, which, like the laws of the Medes and Persians, *alter not*.

The intellectual world may be literally flooded with "Kabbalah Denudatas," but all to no purpose; the human mind will still remain ignorant and blind to the interior teachings of the Bible and the Kabbalah, until they

*Having given in brief form a complete explanation of the 22 keys and the four Aces, it is considered unnecessary to consume valuable space in going over the same ground again, explaining the remaining cards of the pack.

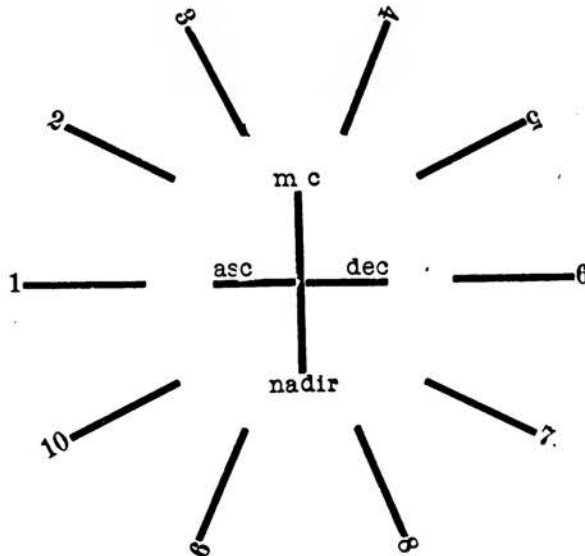
Each suit bears a strict relationship to, and is active only on the same plane as, the Ace to which it belongs. Their numeral value commencing at the lowest point with the *Deuce*, increases up to the ten, then comes the Knave or *Valet*, the Chevalier, the Queen, and lastly the King, all of which culminate in the royal Ace.

have mastered the Esoteric principles laid down for their guidance in the sacred Book of Enoch.

A knowledge of the Taro implies a knowledge of the Kabbalah: in fact they form the two halves of the same system and cannot be separated.

“Casting the Horoscope,” means erecting a Kabbalistical scheme or figure of the ten emanations in the form of the geometrical “Decagon.” This figure may be erected for the solution of any important subject or question, for the revelation of the ultimate results of any weighty undertaking, the future *physical* destiny of the querent,—or, ascending still higher, such a figure may be erected for the solution of Occult problems, if confined to the plane occupied by the querent.

To cast the horoscopic figure, the student requires a good set of Taro cards.* Having obtained these he must next draw out upon a piece of good thick “*double elephant*” drawing paper a *ten pointed star*, 18 inches in diameter; two points, No. 1 and 6 should form an horizontal line, with four points above and four below thus:—



*The Italian cards are the most perfect ones that can be obtained at present, and if any reader of THE PLATONIST knows where these cards can be obtained in the U. S. A. a note containing such information addressed in care of the Editor will be esteemed as a personal favor. T. H. B.

In the center of the chart is the sacred cross, giving the four cardinal points of the scheme. The chart must be fastened upon the top of a suitable table, or upon a board.

The first process is to separate the pack into three lots, the first containing only the 22 keys, which the student will find numbered respectively from I to XXII. Each of these keys should be neatly marked with its corresponding Hebrew character. The second lot will consist of the four aces; the last lot contains the remainder of the cards. The first and second only (that is the keys and aces) will be used in the present illustration.

The second process is to carefully shuffle* the keys alone, leaving the four aces by themselves. When shuffled, cut them into three lots at random, paying no attention whatever to the equality of the lots into which they are cut. This process of shuffling and cutting is to be repeated three times, *with the will firmly fixed upon the subject.*

The third process is to deal them slowly, one at a time, upon the points of the figure, commencing at No. 1 and going round to No. 10: then repeat this process by commencing at No. 10 and finishing at No. 1. so that the first three cards dealt will be *covered* by the *last* three. There will be two cards left which must be dealt outside the figure, face downwards, side by side.

The fourth process is to shuffle the four aces, and deal them upon the points of the astral cross in the center of the figure. Thus: first deal the ace upon the angle marked *asc.*, which is the ascendant of the Horoscope; second upon the angle marked *m. c.*, "medium cœli," or Zenith; third deal one upon the angle marked *dec.* or western horizon, and lastly place the remaining ace up-

*It is well to remark, that *in every case*, either of shuffling or of dealing the cards, they must always be *face downwards*. T. H. B.

on the angle marked *nadir*, or lower meridian, which is the place of the sun at midnight.

The figure or Kabbalistic Horoscope representing the ten mansions of the divine sephiroth is now completed, so far as the mechanical operation is concerned. But, before the figure can be understood, it requires a little explanation. Therefore note well the following:

The first point of the figure constitutes the center of a *trinity*, and governs the numbers at either side, viz: Nos. 2 and 10. This is termed the first quadrant, which rules the principles of life and vitality connected with the subject under consideration, and the astral key or ace corresponding thereto is situated upon the angle *asc*. The second quadrant is a *duad* and embraces those points numbered 3 and 4. This is the quadrant of Honour, Power, and also of *Motive*, position and reputation of the subject, and the astral key is the ace located upon the angle marked *m. c*. The sixth point (6) is also the center of a trinity controlling Nos. 5 and 7, which constitute the third quadrant, and the polar opposite of the first. It is the negation of life. It is opposition, discord, death and failure of all kinds, and under all circumstances. In a feminine question this quadrant becomes masculine, and *vice versa* if the query be masculine.

The fourth and last quadrant is also a *duad*, and embraces Nos. 8 and 9. It represents the polar opposite of the second. It shows to us the grave, and reveals the ultimates of all things and actions; showing the insignificance of all human greatness upon the physical plane. Symbolically it represents *Oblivion*.

And lastly, the two cards dealt outside the figures are called the staff, which is only consulted when the figure is contradictory and fails to elucidate the point sought. In such a case "*the staff*" *points out the cause of such fail*

ure, and consequently supports the devoted student ever in his disappointment.

Viewed generally, the horizontal line across the figure from 1 to 6 represents the magic wand of power, No. 1 being the head and No. 6 the feet; the center of the Astral Key being that point of equilibrium where the two are one. This point of equilibrium is the state of true adeptship, from whence we can view the head and the feet of the Macrocosm. Truth is only relative, not absolute. The spiritual world does not contain any more real truth than the material, when viewed solely from its own plane. To obtain truth we must be able to perceive the internal as well as the external; the one is equally as important as the other. The unincarnated seraph is quite as ignorant as the benighted mortal when considered from their respective states. To say that the whole of the physical world is maya or delusion is just as great a mistake as to say that the *Devachanic Life* is absolute truth. *All things are true and real upon their own special planes, and all things are equally illusive when viewed from still higher states.*

The four points above the horizon symbolize the four-fold nature of the higher mysteries, and the same may also be said of the four points below the line; *they represent the external*,—wherein is concealed the hidden treasure.

If the student of this system be deeply in earnest, with a lofty desire to ascertain only *the truth*, and *nothing* but the truth, and is not in any way anxious to receive confirmation of any personal or preconceived opinions, then the answer from the Horoscope will be *clear* and to the point. Its interpretation at the moment when the mind and soul become *en rapport* with the mystical hieroglyphics will be *unmistakable*, for this reason: that when the figure is erected with sufficient earnestness of purpose, it not only represents but reveals the subject

that is uppermost in the querent's mind during its preparation.*

A few general indications are all that can be given in this number of THE PLATONIST regarding the rules for *judging* a figure, when it has been erected. To be of any real service the various laws, principles, and combinations should be dealt with in detail and illustrated with various examples, but such a work would doubtless weary most of the readers, who have probably already heard quite sufficient upon the subject. We will therefore make our conclusion brief.

In questions of living and vitality, if diamonds occupy the astral throne, it is a most potent answer in the affirmative. The various incidents connected with this vitality, etc., may be found as follows: turn the two cards upon No. 1 face upwards, and meditate upon their signification. Especially must the querent beware of loss and trouble, if adverse keys hold this mansion. Then, in turn, proceed the same with No. 2 and No. 10, bearing in mind that No. 1 shows the primary or central cause, while Nos. 2 and 10 reveal all secondary agencies. When this has been duly meditated upon, turn up the ace upon the astral throne of the western angle and the powers it reveals will show all the enemies and oppositions to the question. Likewise the ace upon the angle of the *m. c.* shows what honor the querent will have in life, or otherwise; and, lastly, the astral key upon the *nadar* will, with its accompanying duad, reveal the end of the whole subject.

If, in the same query, the ace of swords falls upon the throne ruling the ascendant it indicates sickness, dis-

*It is a well known fact in Occult science that *Thoughts* assume form: this subjective form will correspond to the symbolic reading of a figure of the Taro, if properly executed. To be truly successful then, it is evident that the operator must allow one thought alone to occupy the mind during the operation. Otherwise, conflicting thoughts will blend and produce a conflicting Horoscope.

T. H. B.

ease and death. When this happens, the trinity of mansions change and show the *why* and the *wherefore* of this misfortune. And, again, the round of the figure would bear the same mystical relationship.

If the ace of cups be found upon the astral throne of the first quadrant in a query of life, its destiny, etc. it indicates that love, wine and sensuality are latent within and must be guarded against, if its trinity agrees therewith. But, on the contrary, if the trinity contains those keys which are of a scientific or philosophical nature then this *love* will be upon a higher plane, and represent love of mankind, love of country, wisdom, and progressive reforms.

And, lastly, should the ace of clubs occupy the first astral throne, it indicates a solitary, dull, laborious life, the plane of which will be found revealed in the corresponding keys: it may be that of a penniless tramp, or it may be that of the philosophical hermit, or any state between.

There are many other forms and methods of which much might be said, but which we leave until the demand for such knowledge shall be made.

THE ATOM AND THE UNIVERSE.

What mortal has not waked into the midnight's holy hour
 In abstract vision of the cycles swiftly whirling by;
 What soul in contemplation has not gained a finer power,
 And heard a sacred voice that whispered, "thou wilt never die."
 What inspiration greater than this one by Nature given,
 When I in my devotion her boundlessness may see,
 And touch with human hands the subtle stars fixed in her heaven,
 And breathe the sweet, exalting breath of her divinity!
 Weird windings and eternal growing and decay of ages,
 What nations, races, planets through your unfathomed bosom roll.
 Mysterious thought recorded in the heav'ns immortal pages—
 The universe were incomplete if lacking in one soul.

Then truly in this hushed and holy hour of communion,
 A wondrous third leaps from a holy star upon this plane
 And leads the fearful, doubting and world-wearied ego,
 Through misty, loveless labyrinths back to its source again.

Let courting friends amass in buzzing thousands near me;
 Exalt me to the stars; they give me naught that I can keep.
 Or should the world inconstant ever turn upon me,
 It could not wound my soul, safe-nestled on the living Deep.

But there within the dim recesses of my chamber,
 Or stretched alone upon a field where foot of man has never trod,
 I learn that buoyant life within me hath no limit;
 That heaven is in my inmost centre, and I—essential to my God.

What need of odes to isolated birth-days bringing,—
 Each day, each hour, a new divinity breathes through an earthly
 mould.

Textures decay, environments will always wither,
 But essences and souls of things will live and precious bloom unfold.

—LOUISE A. OFF.

THE CELESTIAL DESATIR: TO THE GREAT PROPHET ABAD.

Translated from the original Persisn

BY

MIRZA MOHAMED HADI.

(Continued.)

(140) For a sect will consider it proper to kill men.

Commentary:—This refers to the people who to please their rulers (and also) the angels, slaughter mankind by their sword. And they even kill themselves, fancying that God will be pleased by this.

(141) A few founders of religion will assert that their religion will never be abolished.

Commentary:—Signifies those who pretend that their religion will never be cancelled, and therefore their followers must adhere to their religion for ever and never abandon it.

(142) Controversies will occur for the cause of religion.

Commentary:—Informs us that among the followers of those false prophets there will issue much dispute about religion: the one assaulting the other. There shall branch out many sects from one principal creed,—each considering the other to be false.

(143) There shall appear one sect possessing a little knowledge but no practice; the other possessing a little practice but no knowledge.

Commentary:—Predicts that there will be a sect pretending to follow the philosophers, but never acting according to their precepts. And (vice versa) there will be a sect possessed of fair character, but having no knowledge.

(144) There will appear so many sects that innumerable books will appear about their controversies.

(145) O Abad, the selected one of the Great God! there is no religion showing the way to God, but that of *Abadiyan*.¹

Any one from among the classes of Horastaram and Nourastaram and Soristaram and Rozistaram who adhere to his path shall approach to the *Minu*² and find a mansion according to his (former) character.

Commentary:—*Farsandaj* is the name of the religion of the Great Abad. *Horastaram* is rendered in the Pahlavi dialect Rathurnan. They are *Mobids* and *Hirbuds*.³ Their office is to protect the religion and observe the law; to secure the path to God, to reform the character (of people); and to administer justice.⁴

1 Abadiyan—plural of Abad—belonging to Abad the prophet.

2 Name of Paradise.

3 *Hirbud*—an adorer of God; a Sufi; a priest or officer of Atish-Khanah (temple of fire).

4 Observe that these four classes are identical with the four castes of the Hindus, in the very names. The first in old Persian is called *barman*—*barahman*. The second is called *chatri*—*chattri*. The third is called *bais*—*vais*. The fourth is called *sud*—*shudra*.

And *Nouastaram* is rendered in the Pahlavi *Ratishtaran*, and they are kings and heroes. Their office is to govern mankind and to regulate secular affairs.

And *Soristaram*, is in Pahlavi *Vastaryoshan*. Their office is to hold menial places.

And *Rozistaram* in Pahlavi *hotakhshan*. They are tradesmen and agriculturists.

And no more classes of men are found than these.

(146) In the name of Yazdan! whoever shall endeavor to make public the religion of Abad will gain a place in the *Minu*.

(147) Ye ought to believe without any doubt that *Farsandaj* is the only true religion.

Commentary:—Admonishes mankind that they ought to know and have a faith that the religion of Abad of the happy soul (May prayers of wise men be upon him) is true without a doubt.

Whoever has even an ordinary intelligence and meditates for himself, will easily see that this religion is superior to all others. There is no religion of such excellence and beauty. If he wishes to realize and to test the truth of what they (the Persian prophets) have said, he should adhere to the religion and become either a *Hartasp* which is attained to by austerity, and behold the realities with the eye of his mind; or become a *Sardasp*, which is to find the truth by speculation.

(148) In the name of Yazdan!

(149) Ye are to fear and dread corrupt doing. Ye must consider that the small become great and that venial (sins) become mortal (sins). For a slight indisposition becomes (if neglected) a fatal disease.

Commentary:—For the beginning of a disease is very trivial. If one takes the advice of a physician he is cured very early; but if one, thinking it a little thing, does not listen to the advice of the physician it will increase

gradually and finally become incurable. The admonition of the prophets and ministers and *Mobids* is like the advice of a physician. If a man repents of his sins and incline to piety, he is cured easily; but if he does not flee from them he will remain infirm forever.

(150) Do not despair of His (God's) kindness and mercy.

Commentary:—That in the beginning ye ought to repent of your sins, passing over what you have done unconsciously, and not despair of the mercy of God, for He is Merciful and Forgiving. He does not punish His slaves revengefully. He is like a preceptor. If a pupil does not listen to the advice of his preceptor the preceptor punishes him though with a benevolent motive.

(151) When any one of the seven planets, called sharistans, completes a revolution, or comes to its own station⁵ ye ought to celebrate a festival.

(152) Take the advice of and love the adorers and devotees of God, wise men and mobids, and act according to their admonition.

(153) Repeat the book of God, the name of which is Desatir, at the birth of a child, and give alms⁶ for the sake of God.

(154) Dispose the dead body in a jar of acid or in fire or in earth.

Commentary:—What the *Farsandajiyan* used to do with their dead bodies is this. After the separation of the soul they washed the body with clean water, wrapt it in rich and scented cloth, and put it in a jar of acid; when dissolved they took the solution at a proper distance from the city and threw it out; or, after the usual washing and wrapping in cloth, burnt it in fire; or, they constructed a dome and made a suitable place therein

⁵ See appendix A, about the strolological properties of the seven planets.

⁶ Please see appendix C: Funeral rites of the modern Parsis.

and paved it with bricks and stones and white-washed it, and there placed couches and sofas, and laid down the dead there; or, buried the jar of acid in the ground, or interred the coffin in the ground. But in former times the *Farsandajiyān* used a jar of acid for that purpose.

(155) Repeat the book of God after a death occurs, and give alms to the worshippers of God, that the soul of the deceased (person) may receive benefit therefrom.

(156) Before God nothing is better and happier than giving alms, and charity.

(157) Repent of the sin you committed in order that it may be pardoned (by God).

(158) Help your coreligionists in their good deeds.

(159) Exact twice the property stolen from the thief and keep him in prison for a time; having flogged him first, that he may take warning therefrom.

(160) If he does not take warning yet, expose him to public ignominy by parading him through the streets, and put him in servitude.

Commentary:—The law in force in the reign of the sovereigns of the Farsandaj religion was this. They used to expose to public ignominy a person who was convicted of theft a second time, and afterward flogged him and kept him in rigorous imprisonment.

(161) If a man commits adultery with a woman having a living husband, and does not take warning by being flogged and exposed to public ignominy, cause him to become impotent (by castrating him).

If a woman, who has a living husband, commits adultery, and after being flogged and exposed to public ignominy does not yet take warning, and is again convicted of adultery she should be imprisoned for life.⁷

(162) After you have praised God, worship the seven plants and burn incense⁸ (in their honor).

⁷ For she cannot be punished like man.

⁸ See appendix A: The astrological properties of the seven Planets.

(163) Erect statues in honor of the seven stars, and turn to them for prayer.⁹

(164) Some of the inhabitants of the lower world pretend to be superior and happier than the inhabitants of the upper world. Do not believe in them.

(165) The lower and earthly cannot be equal to the upper and heavenly.

(166) The soul of man however belongs to the upper region, when separated from the body, and when it has attained to the state of a *mobid* or *parastish-bud*, equals the celestials.

Commentary:—The soul, though it is a celestial being after her separation from the body, by virtue of her being possessed of wisdom and goodness, can only equal the celestial beings but cannot excel them. Hence it is evident that so long as the soul is in the lower world it cannot be equal to the celestials. Those pretending to be better than celestials are liars and impious.

(167) O Abad! the saying of God is that which the angel suggests to your mind.¹⁰

(168) Or when separating (yourself) from body you hear from God through Saroshbud the Bahman.

The word of God is not gradually uttered, and has no articulation and sound. It is but a meaning revealed to the mind through the angel. Or when you (O Abad!) separate your soul from the body you may receive it from God directly, and on returning thence explain the signification by means of sounds and language.

(169) You have beheld me and heard my words: convey them to my lower and earthly creatures.

Commentary;—For the upper and celestial beings are obedient to the will of God, and have no need of a prophet of the lower world.

⁹ See appendix B about the star-worship of the Persians.

¹⁰ Observe that God is not said to have functions of speech of His own. He only creates articulate sounds in order to communicate with His prophets.

(170) After you have left the lower world *Ji Afram*¹¹ will renovate your religion, and he will be a great prophet.

Commentary:—Informs Abad of the happy soul that after the decline and fall of his religion *Ji Afram*, who will be one of his descendants, will renovate and disseminate his religion. And that he will be a great prophet.

[*End of the Book of Abad.*]

APPENDIX A: ASTROLOGICAL PROPERTIES OF HOUSES.

The Zodiac completes its circle in 24 hours. Each sign, therefore, has its influence, for more or less than two hours. Those predominating for two or more than two hours are called straight in rising, and those for less than two hours are termed oblique in rising.

The sign rising in the East at the time of a child's birth or occurrence of an event is called the *Talia* of the child or of the time,—and the first house of the horoscope.

The influences of the twelve houses of the horoscope are as follows:

First house of the horoscope is the house of body and life, and prosperity.

Second is the house of wealth and other secular matters.

Third is the house of brothers and sisters and friends, and of short journeys.

Fourth is the house of property and consequence of all undertakings, and of future life in the next world.

Fifth is the house of children and income and messengers, and property of father.

Sixth is the house of disease and love and male and female slaves and servants.

Seventh is the house of women and partners and all undertakings.

¹¹ *Ji Afram* is the name of the second prophet of the *Desatir*.

Eighth is the house of death, and cause of death, and fear, and legacy.

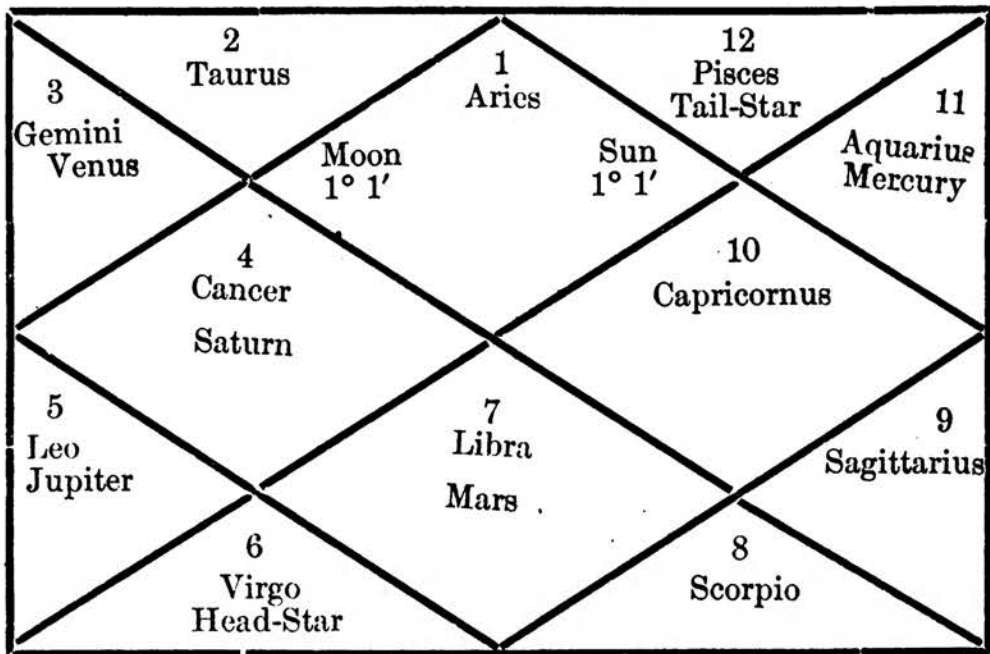
Ninth is the house of long journeys, religious matters and signification of dreams.

Tenth is the house of mother and sovereign, and cause of all undertakings, and honor.

Eleventh is the house of hope, and wealth of friends and relatives.

Twelfth is the house of enemies.

HOROSCOPE OF A NEW YEAR.



Year of the Parsis begins from the Vernal equinoxes.

APPENDIX B: STAR WORSHIP OF THE ANCIENT PERSIANS.

The idol of *Shat** Kaiwan (Saturn) was constructed of black marble. The idol had the head of a monkey, a trunk like that of a man, and the tail of a hog. On the head was a crown. In the right hand a sieve, in the left a snake. The temple of Saturn was constructed of black stone.

The officers and servants of the temple were negroes and persons having a dark complexion. They wore

*Shat—his holiness. This word is prefixed to the names of holy persons as a mark of respect.

black costumes and rings of iron.

The incense used there was storax. They chiefly eat meats of a biting taste. The medicine used was *halelah* and *balelah* (myrabolan fruits).

The agriculturers and land owners used to visit the temple. The people living in the neighborhood were elders, sufis, astronomers, magicians and foretellers. They studied their respective sciences there.

Persons intending to pay a visit to the king used to go first to pay their respects to *Shat Kaiwan*. The officers of the temple were from among the nobility and gentry of Iran.

Persons desirous of having an audience of the king applied to the officers of this temple.

(To be Continued.)

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