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# PLATONIST,

An Exponent of Philosophic Truth.

EDITED BY

THOMAS M. JOHNSON.

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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.

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## *THE HALL OF SEB:*

*A STUDY OF THE ORIGIN OF THE IDEA OF TIME.*

*(Concluded.)*

Seb's vast Hall or space lighted up, a process which makes possible the measurement of period, is also naturally and necessarily the Hall of Ra, the mighty Sun-god; and so the wicked are “the criminals in Ra's great hall;”<sup>\*</sup> and one of the distinguishing features and chief points of the blessedness of the elect in the future glorified state, is that of an unlimited power of transit throughout the splendours of space. Hence the prayer,—

“May your soul enjoy the right to go freely in and out like the eternal Lords who are established before the gods.”<sup>†</sup> Of this Hall, certain of our own poets have told us that,—

“ 'Tis a cathedral boundless as our wonder,  
Whose quenchless lamps the sun and moon supply;  
Its quire the winds and waves, its organ thunder.  
Its dome the sky.”

I will next consider the meaning and original signification of some words connected with the measurement of period, in order to show that the great kosmic hall, as

<sup>\*</sup>*Records of the Past*, X. 92.

<sup>†</sup>*The State of Beka*, 14. Translated in *Records of the Past*, x. 7. et seq.

we know it, is properly styled that of *Seb* or Time; that time is inseparably connected in idea with the movements of the heavenly bodies; and that 'eternity' and cognate terms, whatever signification may have been attached to them in later times, are in reality all sprung from this idea of time and are thus originally strictly temporal in concept. As Plato observes,—“to attach eternity to the creature was impossible. Therefore he [the Creator] resolved to have an image of eternity, which he made when he set in order the heaven moving according to number; and this image we call time. For there were no days and nights and months and years before the heaven was created, but when he created the heaven he created them also. They are all parts of time and the past and the future are created species of time... These are the forms of time when imitating eternity and *moving in a circle* measured by number... Time, then, was created with the heaven, in order that being produced together they might be dissolved together, if ever there was to be any dissolution of them.”\* The existence of time is thus dependent on that of the heaven or space, lighted up in the present manner. With respect to individual objects, Time as “*edax rerum*,” may be regarded as the action of period on that which is liable to change. When speaking of the *Metaphysics* of Aristotle, Sir Alexander Grant observes that “the name ‘Metaphysics’ or ‘the things which follow after Physics,’ was given to these books when they were put together, after Aristotle’s death, to indicate chronological sequence in the order of composition,” as well as “that the subject treated of lay beyond and above all physical inquiry.”† So in the “chronological sequence” of the ideas of archaic man, the physical and the semi-physical long precede the meta-physical. Time is a truly ancient phys-

\* *Timæus*, apud Jowett, *The Dialogues of Plato*, iii. 620.

† Aristotle, 43. In the Series of “Ancient Classics for English Readers.”



ical or semi-physical concept; Eternity, if it be a concept at all and not merely a *nomen*, arises in the mind at a far subsequent period. Human terminology on being examined reveals this fact which we may equally arrive at by *a priori* psychological considerations. Thus, to begin with Egypt, a region whose language is rich in time-words, we find, amongst other terms,—

*Heh*, 'aion,' 'age.' Written H —||— circle —||— H. Time is thus represented, as Plato says, as "moving in a circle;" and an age is a period consisting of some cycle or circle.

*Ha*, 'time,' 'day.' Written Ha —||— circle. The solar circle forms a day, the first and most natural division of Time.

*Teta*. This word is rendered 'eternal' (a term the meaning of which I shall subsequently examine), but such cannot have been its original meaning. It reads: T (a serpent, moving from east to west) —||— T (a half circle) —||— ta (the earth); that is to say, the combined design represents the solar tracts symbolised as a serpent crossing the semicircle of the heavens over the earth. The three characters are one above the other and the combination would originally stand for a single day, and be subsequently employed for many days or a long time, but a long time is widely different from eternity. Thus the line,—

"I reach the city of those who are in eternity," reads literally, "the city which is in millions of years,"\* and it must be very doubtful whether the writer meant anything stronger than this: So the Sun is "the bark of millions of years,"† which sails along

\**Records of the Past*, x. 7. So, again, the rendering "For centuries and eternity" is literally only "From generation to generation." (*Ibid.* 138).

†*Hymn to Ra-Har-em-akhu*, the Sun on the horizon. Ra is the Sun-god generally and midday sun; Har, the youthful sun of morning, the Assyrian Tamzi (Tammaz); and Tum, the evening sun, "the sun who reclines himself." The Sun-god is the greatest manifestation of Amen, "the Hidden" god, and is indeed one with him. So we read;—"Adoration of Amen—Ra-Har-akhu, self-existing." (*Magic Papyrus*. Translated by M. Chabas in *Records of the Past*. x).

"In the river of millions and billions of moments."\*

But this period is nothing to eternity, as we think we understand that expression, and the meaning merely is that the sun has existed for an immense time in the past and in all probability will continue to exist for an immense time in the future, beyond which man is not in a position to affirm anything. The circular solar track is personified as "the serpent of eternal years," and so the Uasarian exclaims,—

"Oh chief Arau [Uraeus], serpent of the Sun with a head of smoke, Gleaming and guiding millions of years."†

The 'eternal years' are merely, as life, 'millions' of years, and the course is 'endless' because a ring; a circle or ring has constantly been used as a symbol of eternity, but is in reality merely a natural and suitable symbol of solar time, for in following the course of a circle we return to our starting point, a line of thought wholly inapplicable to eternity. Similarly in Hellenik mythology we find that the drakontic monster Kampe or 'caterpillar,' *i. e.* the turning, twisting creature, is slain by the solar Dionysos;‡ that is to say, the Sun in his progress destroys the time and the time-serpent which are his path personified.

There are several similar variants of the combination *teta*; and *tet*, 'tomb,' is portrayed by a serpent (*t*) over a semi-circle (*t*), which latter is over a house. The house is below the horizon, that is to say, a tomb is a hidden house or dwelling. *Tet* is also said to mean 'eternal abode,' and the combination with the solar serpent shows that the state of the dead is regarded as one of sun-marked permanence. The perfected soul passes into the more immediate presence of the Sun-god, a tran-

\**Funereal Ritual*, xv.

†*Ibid.* xxxiv. So in a representation in the *Book of Hades* two uraei "emit balls of fire, which form a single united track," and of each it is said, "Its flame is for Ra." *Records of the Past*, x. 95.

‡Apollodoros, I. ii. 2; Diodoros Sikelos, iii. 72.

sit which accords with the views of Chaldea and Vedic India.

*Tar.* 'Time.' This combination is terminated by two circles, one above the other, which apparently represent the diurnal and nocturnal sun; in other words Time = day -||- night, repeated. In the pantheistic Inscription of Darius at the temple of El-Ktarget in the Oasis, the two solar eyes are thus alluded to,—

"The left eye is in the disk at night,  
Thou shinest in the morning out of the east of the heaven,  
Thou hast been woven in thy disk  
Thy right eye is in the essence."\*

These two solar eyes appear on Hellenik Dionysiak Vases.

*Han.* 'Cycle.' This combination similarly concludes with two circles.

*Het.* 'Light.' This reads H -||- T (serpent) -||- 'T -||- circle. A slightly variant form of *het* also signifies silver, *i. e.* the metal like light.

*Htar.* 'Time.' H -||- T -||- R -||- circle. A circle also occurs at the end of *hut*, 'hour,' *huni*, 'hour,' and *hai*, 'time.'

*Heu.* 'Day.' H -||- R -||- solar circle -||- V.

*Hau.* 'Day.' H -||- U -||- ideograph of path -||- sun; the day is the sun going on his usual path.

*Hut.* 'White.' Ht -||- T (serpent) -||- circle. White is that which is like day.

Similarly *mani*, 'light,' *men*, 'daily,' *nun*, 'time,' 'continually,' *set*, 'sunbeam,' *neter tian*, 'time,' *rek*, 'time,' rule, as well as *ra*, 'sun,' *su*, 'day,' *seb*, 'morning,' *tebu*, 'illumine,' *ubu*, 'light,' *un*, 'hour,' and *matr*, 'time, season, mid-day,' all end with a circle. Thus, on analysis, every term related to period is seen to have originated in connection with the solar revolution, and consequently could have had originally no stronger meaning than

\*Translated by Dr. Birch in *Records of the Past*, viii, 137 *et seq.*

"many days," whether millions or billions of days matters not.

Turning to Akkad and Assyria, I do not know any word in either of these languages which is supposed to mean 'eternal' in the modern sense.

The ideograph of sun, originally a circle, in Akkadian *ud* and in Assyrian *samsu*, Heb. *shemesh*, also signifies *yurnu*, 'day,' Heb. *yom*, 'to see, eye, dawning of day, light, white,' and 'to rise.'\* The Akkadian *pal*, whence Assyrian *palu*, signifies 'time' or 'year,' showing that 'time,' which was originally doubtless identical with 'day,' came after a while to signify the more extended circle of the sun through the Zodiacal signs.† The ideograph of *palu*, which is very similar to that of *sumuk-same*, 'vault of heaven,' also stands for *ebiru*, 'to cross,' and *etiku*, 'to pass through,' showing that time is something (*i. e.* the sun), crossing through or passing over the vault of heaven. Another word for year is *santu*, the ideograph of which is also employed to denote *samu*, 'sky,' and is very similar to that of *nuru* or *uru*, light, Heb. *aor*. The explanation of the *pictorial aspect* of the cuneiform ideographs is the next important problem in Assyriology.

We next naturally refer to the Hebrew of the Old Testament. The term 'eternity' is once used in the Authorised Version, namely, in the splendid passage in which Isaiah, now frequently styled the Babylonian, exclaims;—

"Thus saith the high and lofty One that inhabiteth eternity (*ad*), whose name is Holy: I dwell in the high and holy (place)."<sup>‡</sup>

The LXX read,—

"Thus says the Highest, dwelling in the heights for the aeon (*τοῦ αἰῶνα*), Holy in the holies is his name, a Highest remaining—stationary (*ἀναπαυόμενος*) in holy (places)."

\*Vide Rev. Prof. Sayce, *Assyrian Grammar*, 2nd edit. Syllabary No. 402.

†Our familiar Zodiacal Signs are those of the Aramaic-Akkadian Calendar.

‡Isaiah, LVII. 15.

Now with the exact meaning of *the prophet* I am not here concerned; what is to be remarked is, that the idea or combination of ideas relate primarily to space, and not merely so, but to lighted space, and hence, secondarily, to time, or period capable of being marked by division. "The Highest," the Elion or "Most-high-God" of the Book of Genesis, the Akkadian Ana and Assyrian Anu, "the High" called Zi-Ana, "the spirit of the heavens," is originally so styled from the physical idea that he is supposed to reside far above us. The heights and holy places in which he dwells are the aerial, and above these, the ethereal stretch of non-substantial extension, holy because physically free from stain or dust (as the Vedic Rishi observes); and he inhabits them during the *ad*, i. e., during the coming and going, during the progress or passing over, the word being derived from the root *adah*, 'to pass over, to go on.' The passing over of what? Of the sun and the other heavenly bodies; and hence it is lighted space that is referred to. How long this coming and going may have continued or may continue is unstated. To come and to go, apparent opposites, are intimately connected in archaic idea, because the result of one and the same action; to come to one place is to go from another. We shall see subsequently that the *aeon* exactly corresponds in meaning with the *ad*; and passages in which *adai*, 'ever,' or *adai-ad*, 'for ever and ever' occur, require no further notice in this connection. The Highest inhabits the lighted splendours of the Hall of Seb.

In another beautiful and familiar passage we read,—

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."\* (*leoulam*).

The LXX read: "The understanding-ones shall shine as the brilliancy of the solid vault (of heaven), and (some)

\*Daniel. XII. 3.



from amongst the multitude of just ones as the stars for the aeons, *and beyond*," (*εἰς τοὺς αἰῶνας, καὶ ἔτι*).

The nocturnal sky is in the mind of the writer, such a sky as is described by the divine Homer in the passage so nobly rendered by the Laureate,—

"As when in heaven the stars about the moon  
Look beautiful, when all the winds are laid,  
And every height comes out, and jutting peak  
And valley, and the immeasurable heavens  
Break open to their highest."

All the just, assimilated to the kosmic purity of *nu*, the Firmament, without spot or wrinkle or any such thing, shall shine like the star-lighted splendour of space; but the protagonists of this great multitude, that no man can number, as the stars themselves. This kosmic purity, this *rectitude* or going straight on in the accustomed path, the Vedic *Rita*, ("the sun knoweth his going down," says the Psalmist; "Surya does not injure the appointed places," says the Vedic poet), is the righteousness of Heaven and Earth praised by the Rishis of the land of the Fire Streams, and the true "eternal not-ourselves, that makes for righteousness." The translator evidently is not certain that the aeons are necessarily of an eternal nature, and so adds "and beyond," in order to cover subsequent period (if any). But language can be no stronger than thought from whence it springs, and thought cannot grasp the Infinite *in its infinity*;<sup>\*</sup> and so, like the flood-bird, returns in circling flight to the ark of the time-present, carrying something but not much. The signification of the term *oulam* or *holam* is simply "that which is hidden," and it is applied to Time regarded as a period, the beginning and end of which are alike unknown to us. Time is essentially hidden; each moment of it speeds into sight from beneath the veil of the future, to be soon again concealed

<sup>\*</sup>I do not here dispute or impinge upon Prof. Max Muller's view of "the Perception of the Infinite, as set forth in the first of the recent Hibbert Lectures.

in the obscurity of the past. Holam appears in Phœnician mythological kosmogonies, as we have them in the account of Damaskios written during the reign of Justinian. The Neo-Platonist states;—

“We find a mythology of the Phœnicians, according to Mochos:\* Ether was at first and Air, these were the two Primeval Principles, from which Oulomos was produced, the intelligent god;” and he in turn produced from himself “Chousoros, the Opener, and then the Egg.” The Neo-Platonic explanations of Damaskios are, of course, beside the mark; physical circumstances, not obscure mental concepts, are in the mind of the kosmogonist. As M. Bergaigne would say: “Ce myth n’est d’ailleurs comme tous les mythes primitifs qu’une induction fondée sur une observation réelle.† Hidden Time, himself Chousoros “the Strong,” and, like Seb, “the Opener,”‡ produces the Egg, first kosmic, *i. e.* heaven and earth, then solar.

Another word occasionally rendered in the Old Testament ‘eternal’ or ‘forever,’ is Qedem; and here again we see clearly how a physical idea is at the basis of the concept. Qedem is primarily “that which is before,” and hence the East; the four quarters being distinguished in western Semitic idea by names dependent on the position of a man looking towards the rising sun. Thus the East is ‘Before,’ the West ‘Behind,’ the South “the Right hand,” and the North “the Left hand.”§

\*Moch, mud or watery matter, personified as a Phœnician sage. ‘cf. “Rabbinus Talmud.”

†*Religion Vedique d’après les Hymnes du Rig-Veda*, i. 17.

‡The Primaeval Opener, according to the Kamic (Egyptian) scheme, and especially in the Memphitic version of it, is Ptah, Pthah, or Patah, Gk. Pataikos, whose name signifies ‘architect, former, constructor’ (Brugsch, *Egypt under the Pharaohs*, i. 28). He, as “the Architect of the Universe,” opened and revealed the all to his children. Like Seb he is “the Father of the gods” and also “the Father of Beginnings” and “the Creator of the Eggs of the Sun and Moon.” In fact Seb appears to be a sort of ‘dedoublement’ of him.

§Vide Job, xxiii. 8. 9.

And similarly *akharai*, 'behind,' the Assyrian *akhamru*, is used in the latter language to denote the west, represented ideographically by the (solar) light going into darkness.\* The name Qedem reappears in the familiar mythical personage Kadmos, the-man-from-the-East, whose Semitic antecedents are now almost universally admitted.† That which is before us in space yields after a while to the idea of that which is before us in time, and so Qedem obtains the meaning of 'ancient, archaic;' but there is no real connection between the word and the modern metaphysical concept of eternity.

We next come to the familiar Aryan words *age*, *ever*, *eternal*. Prof. Miiller traces *age*, as follows:—*Age*=French *age*, or *eage*,=Old French *edage*,=a late Latin form *aetaticum*. *Aetas*, which dwindled away to the Old French form *ae*, is a contraction of *aevitas*, as *aeternus* is a contraction of *aeviternns*. *Aevitas* is a variant form of *aevum*, which latter is thus the only word we have left to consider. *Aevum* is the Gothic *aiv-s*, and corresponds in its radical elements with the Greek *aiFon*. Lastly in Sanskrit we find the form *ayus*, and that there was once a corresponding Greek form *aïos*, appears by the adverbs *aies*, and *aiei*. In Gothic, we have from *aivs*, time, the adverbs *aiv*, ever, the modern German *je*; and *niaiv*, never, the Modern German *nie*.‡ The Sanskrit *ayus*, then, means 'time,' although it "has given rise to a number of words expressing [or attempting to express] eternity, the very opposite of time." But *ayus* is from *ay*, to go; that is to say, time is that which flies. But how goes or flies it in original idea? Simply in the physical circumstance of the going or flying of the sun, the winged orb, the racing steed. Eternal is but everlasting, everlasting

\*Vide Rev. Prof. Sayce, *Assyrian Grammar*, 2nd edit. Syllabary No. 354; cf. No. 26. Vide also remarks of Mr. St. Chad Boscawen on the latter ideograph in *Transactions Soc. Biblical Archæology*, vi. 277.

†Vide *The Great Dionysiak Myth*, ii. 235. *et seq.* and Authorities cited.

‡*Lectures on the Science of Language*, ii. 274.

is but age-lasting, and allæons are dependent on light, that is on solar, lunar and sidereal time. Kosmic space is thus properly and truly styled the Hall of Seb, the time-measurer. Continued existence, however, whether eternal or not, has been expressed by the simple negation of the human state. Archaic Aryan man well styled himself *marta*, "the dying," Greek *brotos*, and hence such words as *a-mrita am-brotos*, *immortal*. But these terms when applied by archaic man to the phenomena of nature or to his divinities probably only indicated that the latter did not die and perish *as men did*. *Immortal* is simply 'not a mortal' or 'not like a mortal;' the dogma of the eternal existence of Divinity, alike in past and future, is something very different from the ideas originally contained in such words as these.

In the *Atharva-Veda* XIX. 54. Kala or Time is celebrated in strains in which simple and primitive physical concepts are being fast submerged in a sea of mysticism, a quality which once introduced is certain to rapidly intensify in obscurity and nebulousness.

"Time carries [us] forward, a steed, with seven-rays, a thousand eyes, undecaying, full of fecundity.

This Time moves on seven wheels; immortality (*amritam*) is his axle.

Time hastens onward, the first god.

They call him Time in the highest heaven.

Set in motion by Time, the past and the future subsist."

Here it will at once be apparent that Kala is *originally* merely a name of the sun, regarded either as the lord of time or as time personified. And, accordingly, we find Kala identified with Rohita, "the Brilliant," another divinity much celebrated in the *Atharva-Veda*, and thus described,—

"Rohita established heaven and earth.

To Rohita the gods resort with gladness.

Rohita ascended the sky from the great ocean; he ascended all ascents.\*

\*As Hyperion, "the Climber," the Sisyphos of the heavens. "Up the high hill he heaves the huge round [solar] stone." cf. Shakspeare, *King Henry V*, iv. 1.—Next day after dawn Doth rise, and help Hyperion to his horse."



From him sprang all this, whatever there is which shines, developed by Rohita.

Rohita became Time; Rohita shone beyond the sky.

Rohita traversed the earth and ocean with his rays.

Rohita traversed all the regions. Rohita is the ruler of the sky.

He preserves heaven, ocean, and earth—whatever exists.”\*

Here not simply the solar photosphere is referred to, but the Sun as Time lighting up the all, and in so doing producing kosmic order. The ‘preservation’ referred to is preservation from the rout and ruin of chaos and blackness. The Rohitas originally appear in the Veda as the horses of Agni “the Agile,” the igneous principle.

Dr. Muir also quotes an excellent dictum of the *Maitri Upanishad* that the sun is the source of time (*surys yonih kalasya*). The writer further remarks;—

“By Time creatures waste, by Time they increase;

In Time they set; Time is a formless form.

These are the two forms of Brahma, Time and No-time.

*That which is before the sun is No-time*, devoid of parts.

And that which is subsevient to the sun is Time, with parts.”

Here the principle which is disclosed by the previous verbal analysis is accurately laid down. No-time, however, is not a happy epithet for ante-solar period.

The subject of Heraldry considered in connection with Archaic Mythology still awaits an expert, but will undoubtedly prove to be of very considerable interest. An instance, however, may here be given in connection with the Hall of Seb. An occult epithet of the solar Dionysos, the sun in his character of Dian-nisi† or “Judge of Men,” is Dithyreites, “Lord of the two entrances,” originally the Gates of Hades, namely,—

\*Apud Muir, *Sanskrit Texts*, v. 396.

†From the Assyrian *denu* ‘to judge’ (cf. the play upon words—*Dan* shall judge his people, Gen. XLIX. 16), and *nisu*, ‘man, Gen. *nisi*. I read the cuneiform ideograph for ‘judge’ pictorially as “the eye of Heaven,” i. e. the Sun called by savage man ‘Sky-eye.’ The Sun-god, whether Ra in Egypt, Mithra in Iran, Yama in India, Samas in Assyria, Ud in Akkad, or elsewhere, is almost invariably the Judge of Man.



"The eastern gate

Where the great sun begins his state,"

and "the Gate of the West, the region of Bliss,"\* and also of darkness, Erebos.† These are the two solar portals through which Dionysos passes in his ceaseless revolution. In connection with this great physical fact we find the following heraldic account of the Lion and the Leopard, which latter is a beast of "unkindly procreation and double nature, being ingendred between the Lioness and the Pardus, and thereupon called a Leopard. This misbegotten Beast is naturally an enemy to the Lyon, and finding his own defect of courage to encounter the Lyon in fair fight, he observeth when the Lyon makes his walk near to his [the Leopard's] den, which (in policy) he hath purposely wrought spacious and wide *in the double entrance thereof*, and narrow in the midst, so as himself being much more slender than the Lyon, may easily pass. When he seeth the Lyon, he maketh toward him hastily, as if he would bid him battle in the open field; and when he seeth the Lyon prepared to encounter him, he betaketh him to his heels, and maketh towards his den with all celerity, whom the Lyon eagerly pursueth with full course, dreaming of no danger by reason of the large entrance into the den. At length, through the vehemency of his swift course, he becometh so straitned in the narrow passage in the midst of the den that he can go neither forwards nor backwards. The Lyon being thus distressed, his enemy passeth through his den, and cometh behind him and gnaweth him to death."‡ This ancient and

\*Dr. Birch in *Egypt's Place* v. 147.

†Erebos, from the Assyrian *eribu*, "to descend, enter or set, as the sun," is originally the gloom after sunset. The name reappears in Erebo (Europe), the 'Western' region. So the nymph Europe is depicted on Kretan coins carried away westwards by the Zeus-bull, and holding over her head the scarf of night and darkness. A supposed connection between *erebos* and the Vedic *ragas*, is rejected by the best authorities.

‡Guillun, *A Display of Heraldrie*, 4th edit, 1660. p. 255.

very singular account is evidently founded on some actual fact, but certainly on no fact connected with the habits of the animals. Now both the leopard and the lion are sacred to Dionysos, and in Egypt we find the high-priest clad in the sacred robe of leopard skin, which was connected with the cult of kosmogonical divinities. Moreover, as Diodoros informs us, the fawn-skin of Osiris, a similar garment, was considered to be a symbol of the starry heaven.\* The Lion, on the other hand, is constantly an emblem of the heat, force and fury of the sun, especially of the fierce midday sun, Orion, the hunter of the heavens, hero and racer. So in the Inscription of Darius at El-Kharget, before referred to, the writer, addressing the pantheistic Sun-god exclaims,—

“Thou art the lion of the double lions.”

These double lions, “the two lion-gods,”† originally represented the diurnal and the nocturnal sun, who are of course identical, and thus the one sun, “the one alone,” is “*the* (single) lion of the double lions.” This simple interpretation makes the obscure old heraldic legend luminous. The Lion, type of the majestic on-rushing, diurnal sun, speeds across heaven to his fate and death in the Den of the Double Entrances, the nocturnal cave tenanted by the starry, spotted, kosmic, Dionysiak and Uasarian leopard of night, and then the noble beast is caught while going down the “dark passages,”‡ and perishes, only, however, to be reborn in triumph at the eastern gate. The two animals, as symbolical protagonists of day and night, are necessarily hostile; the leopard of darkness flies from the light. Thus, the Vedic poet, celebrating Surya-Helios, exclaims,—

\*Diodoros, i. 11.

†*Funereal Ritual*, xvii.

‡“*Ευρωεντα κέλευθα* (Od. XXIV. 10).

"(Eclipsed) by thy rays, the stars slink away, like thieves."\*

The Sun pursues in all "the vehemency of his swift course." His enemy "passeth through his Den," and mounts into heaven behind the hidden luminary, whom he thus overcomes, and, according to a brute-simile, gnaws to death. Such is the great contest of Lion and Leopard in the Hall of Seb.

Another instance of kosmic mythological incident in the same great sphere of action is excellently supplied by the story of Hera, To and Argos, where the Hermes-cloud puts out the hundred starry eyes of Argos the personage appointed by Hera as the guardian of To, the crescent-moon, who is beloved by Zeus, the blue ethereal heaven. As Prof. Ruskin observes on the myth,—

"Hermes is especially the shepherd of the flocks of the sky, in driving, or guiding, or stealing them; and yet his great name *Argeiphontes*, not only—as in different passages of the older poets—means 'Shining White,' which is said of him as being himself the silver cloud lighted by the sun; but 'Argus-killer,' the killer of brightness, which is said of him as he veils the sky, and especially the stars, which are the eyes of Argus; or literally, eyes of brightness, which Juno [Hera], who is, with Jupiter [Zeus-Dyaus], part of the type of highest heaven, keeps in her peacock's brain. We know that this interpretation is right, from a passage in which Euripides describes the Shield of Hippomedon, which bore for its sign, 'Argus, the all-seeing,' covered with eyes; open towards the rising of the stars, and closed towards their setting.'"† On a gem representing the death of Argos, Hermes stands having just decapitated him, and his body covered with spots lies on the ground; behind

\**Riq-Veda*, I. L. 11.

†Queen of the Air, i. 28.

is the peacock, the bird of Hera, with its spotted, starry-eyed tail. The lengths to which a few of the less cautious votaries of the Natural Phenomena theory have rashly endeavored to stretch it, are as a matter of course to some extent producing a reaction, and the critic is beginning to refer with a sneer to "that mythical stage of man's existence *when he was eternally prosing about the weather.*" Alas, this stage is not so much mythical as only too horribly real and actual. Like the unfortunates who have been permanently unable to free themselves from the clutches of the Stone Age, a large portion of mankind, when in a gregarious state, still find that this ancient topic exercises a most potent influence on their conversation; whilst, on the other hand, the vast flood of light and the amount of real knowledge, which have been obtained from a due apprehension of the physical aspect of mythology can hardly be over-rated. But owing to an intrinsic infirmity of human nature, no sooner do men commence to appreciate the place and importance of the physical element, than, unfortunately, they almost instantly also begin to depreciate the sphere of the spiritual.

According to Horapollo, when the Egyptians would represent the Aeon (aeonial Time) they pourtray the sun and moon, because these are the aeonial beginnings, and when they wish to represent it otherwise, they pourtray the Basilisk—Uraeus serpent, with its tail concealed by the rest of its body.\* This is the Oulomos or Hidden Time of the Phoenicians, and such, according to the teaching alike of philology and mythology, is Seb, the Lord of Time, and his kosmic Hall, the scene of its operation.

ROB'T BROWN, JUN'R.

Barton-on-Humber, England.

\*Horapollo, i. 1.

*AUXILIARIES TO THE PERCEPTION OF  
INTELLIGIBLE NATURES*

BY

PORPHYRIOS.

Translated from the Original Greek.

[ *Concluded* ]

SECTION II.

XXXIV. One kind of virtues pertains to the citizen, and another to the man who tends to contemplation, and on this account is called contemplative, and even a contemplator [of intellectual and intelligible natures]. And there are also other virtues which belong to the intellect, so far as it is intellect, separate (purified) from soul. The virtues of the citizen, which consist in the moderation of the passions, are to ascertain and be obedient to the conclusions of reason about what is becoming or right in actions. Hence, because they look to an innoxious association with neighbors, these virtues are denominated, from the aggregation of fellowship, political. And here Prudence subsists about the reasoning part; Fortitude about the irascible; Temperance in the consent and symphony of the epithymetic\* with the rational part; and Justice in each of these performing its proper employment with respect to governing and being governed. But the virtues of the man who proceeds to the contemplative life consist in a departure or withdrawal from terrestrial concerns. Hence they are likewise called purifications, being surveyed as consisting in abstinence from corporeal actions, and avoiding sympathies with the body. For these are the virtues of the soul elevating itself to *true being*. But the political virtues adorn the mortal man, and are the forerunners of the purifications. For it is necessary that he who is adorned by the *cathartic* (purifying) virtues should

\*i. e. That part of the soul which is the source of all-various desires.



abstain from doing any thing by predilection in conjunction with the body. Hence, in these purifications, not to opine with the body, but to energize alone, produces *prudence*, which is perfected through energizing intellectually with purity. But freedom from sympathies or co-operations with the body, constitutes temperance. Not to fear a withdrawal from body, as if it were a departure into something void, and non-entity, constitutes *fortitude*. And when reason and intellect govern, and there is no opposition [from the irrational part] *Justice* is produced. The disposition therefore which is based on the political virtues consists in the moderation of the passions; having for its end to enable a man to live as a man conformable to nature. But the disposition based on the contemplative or theoretic virtues consists in apathy,\* the end of which is a similitude to God.

Since, however, of purification, one kind consists in purifying, but another pertains to those that are purified, the cathartic virtues are surveyed according to both these significations of purification: for they purify the soul, and are with it when it is purified. For the end of purification is to become pure. But since purification, and the being purified, are an ablation of every thing foreign, the good resulting from them will be different from that which purifies; so that, if that which is purified was good prior to the infusion of impurity, purification is sufficient. And that which remains after purification is good, and not purification. But the nature of the soul was not good [prior to purification], but is able to partake of the good, and is boniform,—otherwise, it would not have fallen into an evil condition. The good therefore of the soul is to be united to its generator, and its evil is an association with things

\*This philosophic apathy is not, as is stupidly supposed by most of the present day, insensibility, but a perfect subjugation of the passions to reason.

subordinate or inferior to itself. Its evil is likewise twofold: one arising from an association with terrestrial natures, and the other from doing this with an excess of the passions. Hence all the political virtues which liberate the soul from one evil may be denominated virtues and are honorable. But the cathartic or purifying are more honorable, and liberate the soul from the evil which belongs to it as soul. It is necessary therefore that the soul, when purified, should associate with its generator. Hence the virtue of it, after its conversion or ascent, consists in a scientific knowledge of true being. Not that it really lacks this knowledge, but because without this conversion or ascent it will be unable to see the things which are in its own nature.

There is therefore another genus of virtues besides the cathartic and political, viz. the virtues of the soul *energizing intellectually*. In this genus wisdom and *prudence* consist in the contemplation of those things which intellect possesses. *Justice* is the performing of what is appropriate in conformity to intellect, and the energizing according to intellect. *Temperance* is the inward conversion of the soul to intellect. And *fortitude* is apathy, in an assimilation to that to which the soul looks, and which is naturally devoid of passion. These virtues, like the others, alternately follow each other.

There is a fourth genus of virtues, viz. that of the paradigms or patterns, which subsists in intellect. These are more excellent than the psychical virtues, and are their paradigms,—the virtues of the soul being the similitudes of them. And intellect indeed is that in which all things subsist at once as paradigms. Here, therefore, prudence is science; and wisdom is the intellect knowing [all things]. Temperance is that which is converted to itself. The proper work of intellect is the performance of its appropriate duty, and this is Justice. And fortitude is sameness, and the abiding with

purity in itself, through an abundance of power. There are therefore four species of virtues: (1) those which pertain to intellect, the paradigmatic, and are concurrents of its essence; (2) those of the soul which looks inward to intellect, and is filled from it; (3) those which belong to the human soul, purifying itself, and becoming purified from the body and the irrational passions; (4) those which pertain to the soul of man, and which adorn the man by giving measure and bound to the irrational nature, and producing moderation in the passions. *And he indeed who has the greater virtues has also necessarily the less; but the contrary is not true.* Nor will he who possesses the greater energize by predilection according to the less, but only so far as the necessities of the mortal nature require. For the scope of the various virtues is, as we have said, generically different. The scope of the *political* virtues is to give measure to the passions in their practical energies according to nature; that of the *cathartic*, is to entirely eradicate the passions; that of the intellectual, is to energize,—neither are those who use them conscious of the destruction of the passions. The scope of the others subsists in a manner analogous to those already mentioned. Hence he who energizes according to the practical virtues is a *worthy* man; he who energizes according to the cathartic virtues is an *angelic* man, or even a *good dæmon*. He who energizes according to the intellectual virtues alone is a *god*; and he who energizes according to the paradigmatic or archetypal virtues is *the father of the gods*. We ought therefore to specially cultivate the cathartic virtues, since we may obtain these in the present life. And through these the ascent is to the more honorable virtues. Hence it is requisite to consider to what degree or extent purification may be carried: for it is a separation from the body, and from the irrational motions of

the passions. And how this may be effected, and to what extent, must now be unfolded.

In the first place, then, the principle and basis of purification is self-knowledge—a clear consciousness that one's soul is bound to an alien substance, which is totally different from the psychical essence.

In the second place, building from this foundation, one should concentrate or collect himself from the body, and from different places as it were, so that he may become wholly free from corporeal or sensuous affections. For he who energizes continually according to sensation, though he may not do this with an adhering affection and enjoyment of pleasure, yet is distracted by the body in consequence of coming into contact with it through sensation. And we are addicted to the pleasures or pains of sensuous things with and through an intellection and converging sympathy,—from which disposition one should purify himself. This may be done by admitting necessary pleasures, and sensations, only as remedies,\* or as a liberation from toil, in order that the rational part may not be impeded in its energies. Pains must also be removed; but if this is not possible, they must be patiently endured, and gradually diminished by becoming impassive or unsympathetic in respect to them. Anger or passion must likewise be removed, as far as possible; and by no means must be premeditated. If it cannot be entirely removed, deliberate choice must not be allowed to mingle with it at least, but the unpremeditated motion must be the impulse of the irrational part. However, that which is unpremeditated is imbecile and small. All fear likewise must be expelled: for he who is qualified to receive this purification will fear nothing. Here likewise the un-

\*Conformably to this, Aristotle says in the 7th Book of his *Nicomachean Ethics*, "that corporeal pleasures are remedies against pain, and that they fill up the indigence of nature, but perfect no energy of the rational soul."



premeditated is of small consequence. Nevertheless anger and fear must be used in admonition. Again, the desire of every thing base or evil must be exterminated. And so far as he is a cathartic philosopher one will not desire food or drink [except as they may be necessary]. There must be nothing of the unpremeditated in the exercise of the natural sexual passions, except to the extent of the precipitate imagination which energizes in sleep. In short, the intellectual soul itself of the man who is becoming purified must be liberated from all these corporeal propensities. He must likewise endeavor, that motions toward the irrational nature of corporeal passions may take place without sympathy or attention; so that the motions may be immediately dissolved by the presence of the reasoning power. Thus there will be no contest during the progress of purification; but henceforth the presence of reason will suffice [to prevent any uprising of the irrational nature]. The inferior part will so venerate reason that it will itself be indignant if it is at all moved, because it did not remain quiet when its master was present, and will reprove itself for its imbecility. These, however, are as yet only moderations of the passions, but they finally terminate in apathy. For when sympathy is entirely exterminated then apathy becomes present to him who is free from this sympathy,—because passion becomes moved when reason imparts excitation by and through verging to the irrational nature.

XXXV. Every thing is situated somewhere, according to its own nature, and not otherwise. For body, therefore, which exists in matter and bulk, to be somewhere is to be in place. Hence for the body of the world, which is material and has bulk, to be everywhere is to be extended with interval and to exist in the place of interval. But there is no subsistence in place for the intelligible world, nor in short for that



which is immaterial, and essentially incorporeal, because it is without bulk, and without interval; so that the ubiquity of an incorporeal nature is not local. Neither is one part of it here, and another there,—for in that case it would not be out of place or unextended; but wherever it is the whole of it is there. Nor is it in one place, and not in another; for thus it would be comprehended by one place, but separated from another. Nor is it remote from this thing but near to that,—in the same manner as remoteness and nearness are predicated of things which are adapted to be in place, according to the measures of distances. Hence the sensuous world is present to the intelligible according to interval or extension, but a truly incorporeal nature is present to the world impartibly and without extension or interval. The impartible, likewise, when it is in the extended, is wholly in every part of it, being one and the same in number. To that therefore which is by its nature multiplied and extended the impartible and unmultiplied becomes extended and multiplied, and thus the former participates of it according to its own nature, and not according to that of the latter. But that which is partible and multitudinous is received by that which is naturally impartible and without multitude impartibly and non-multitudinously, and in this manner is present to it,—*i. e.* the impartible is present conformably to its own nature, impartibly, without plurality, and without a subsistence in place, to that which is partible, which is naturally multitudinous, and exists in place. But that which is partible, multiplied, and in place is present to the other of these [*i. e.* the impartible essence] which is external, partly, multitudinously, and locally. Hence it is necessary, in the consideration of these natures, to preserve and not confound the peculiarities or properties of each; especially we should not imagine or opine of that which is incorporeal such properties

as belong to bodies, or any thing of the kind. For no one must ascribe to bodies the peculiarities of a purely incorporeal essence. For all are familiar with bodies, but the knowledge of incorporeal essences is attained with great difficulty, because our notions about their nature are indefinite, and we are not able to behold them by and through *intuition* as long as we are under the dominion of the imagination. Thus, therefore, you may say: If that which is in place is likewise out of itself because it has proceeded into bulk or mass, that which is intelligible is not in place, and is in itself, because it has not proceeded into bulk. Hence if the one is an image, the other is an archetype. And the one possesses being through the intelligible; but the other subsists in and through itself. For every [physical] image is an image of intellect. Thus, remembering the peculiarities of both, we should not wonder at the interchange which takes place in their conjunction; if, in fact, it is right to use the word 'conjunction.' For we are not now considering the conjunction of bodies but of things which are entirely distinct from each other according to the peculiarities or properties of their respective hypostases. Hence also this association is different from every thing of the kind which is usually ascribed to things essentially the same. Neither therefore is it temperament, or mixture, or conjunction, or apposition, but subsists in a way different from all these; appearing indeed in all the mutual participations of con-substantial natures, in whatever way these may take place, but transcending every thing which falls under the apprehension of sense. Hence an intelligible essence is wholly present to all the parts, even though they should be infinite in number, of that which is extended. Nor is it present distributed into parts, giving a part to a part; nor, being multiplied, does it multitudinously impart itself to multitude; but it is

wholly present to the parts of that which is extended into bulk, and to each individual of the multitude, and all the bulk impartibly, and without plurality, as one in number. But the participation of it partibly and discretely is the attribute of those natures whose power is distributed into various parts. And to these it frequently happens that they cover their defect with the nature of another;\* and doubt respecting that essence which appears to pass from its own nature into that of another.

XXXVI. True being is neither great nor small; for magnitude and parvitude are properly the peculiarities or attributes of bulk. But true being transcends alike magnitude and parvitude, and is above the greatest and above the least, being numerically one and the same; though it is found to be simultaneously participated by everything which is greatest, and everything which is least. You must not therefore conceive of it as a maximum, or you will be dubious how, being a maximum, it is present to the smallest masses without being diminished or contracted. Nor must you conceive of it as a minimum, or you will again be dubious how, being a minimum, it is present to the greatest masses without being multiplied, or increased, or extended. But at one and the same time receiving into the greatest magnitude that which transcends the greatest bulk, and into the least magnitude that which transcends the least,† you may be able to conceive how the same thing abiding

\*i. e. an intelligible essence.

†In the original, *ἀλλὰ τὸ ἐκβεβηκὸς τὸν μεγίστον ὄγκον, εἰς τὸ μέγιστον, καὶ τὸν ελαχίστον εἰς τὸ ελαχίστον, ἀμὰ λαβὼν, κ. τ. λ.* This Holstenius most erroneously translates, "Verum id quod maximam molem intervallo maximo, et minimam minimo excedit simul sumens, etc." For a truly incorporeal nature, such as that of which Porphyrios is now speaking, has nothing to do with interval, and therefore does not by interval surpass either the greatest or the least corporeal mass; but is received transcendently by the greatest and the least magnitude.—Creuzer retains Holstenius erroneous version. Prof. Davidson substantially follows Mr. Taylor's rendering of this passage.

in itself may be simultaneously viewed in any casual magnitude and in infinite multitudes and corporeal masses. For according to its own peculiarity it is present to the magnitude of the world impartibly and without magnitude. It likewise antecedes the bulk of the world, and comprehends every part of it by its own impartibility: so, *vice versa*, the world by its multitude of parts is multifariously present, as far as it is able, to true being, yet cannot comprehend it, either by the whole of its bulk, or by the whole of its power; but meets with it in all things as that which is infinite and impenetrable; and this both in other respects, and because true being is entirely free from all corporeal extension.

XXXVII. That which is greater in bulk is less in power, as compared not with things of a similar kind but with those that differ in species, or through otherness (diversity) of essence. For bulk is as it were the departure of a thing from itself, and a division of power into the smallest parts. Hence that which transcends in power is alien to all bulk. For the power going into itself, is filled with itself, and by corroborating itself obtains its proper strength,—wherefore, body proceeding into bulk, through a diminution of power recedes from the power of truly incorporeal being to the same extent that true being is not exhausted (consumed) in bulk; for it abides in the magnitude of the same power through the absence of bulk. As therefore true being is, in relation to a corporeal mass, without magnitude and without bulk; so, likewise, that which is corporeal is, in relation to true being, imbecile and powerless. For that which is greatest by magnitude of power, is destitute of all bulk; so that the world, existing everywhere, and meeting with real being which is as it is said truly everywhere, is not able to comprehend the magnitude of its power. But it meets with true being



which is not partly present to it, but is present without magnitude or any definite limitation. The presence therefore [of true being to the world] is not local but assimilative, so far as it is possible for body to be assimilated to that which is incorporeal, and for that which is incorporeal to be surveyed in a body assimilated to it. Hence an incorporeal nature is not present to body so far as it is not possible for that which is material to be assimilated to a perfectly immaterial nature; and it is present so far as a corporeal can be assimilated to an incorporeal essence. Nevertheless, this is not effected by and through reception; since, in that case, each would be corrupted. For the material indeed would be corrupted by receiving the immaterial nature through being changed into it; and the immaterial essence would become material. Assimilations, therefore, and participations of powers, and the deficiencies of power, pass alternately to and between things which are thus different in essence. The world therefore is very far from possessing the power of real being; and there is a great distance between real being and the imbecility of a material nature. But that which subsists between these, assimilating and being assimilated, and uniting the extremes, becomes the cause of error in relation to the extremes by adding through assimilation the one to the other.

XXXVIII. True being is said to be many things, not by a subsistence in different places, nor in the measures of bulk, nor by accumulation, nor by the circumscriptions or comprehensions of divisible parts, but by a difference or otherness which is immaterial, without bulk, and unmultiplied as regards divided multiplicity. Hence it is likewise one, not as one body, nor as in one place, nor as one bulk, nor as one which is many; because it is different so far as it is one, and its difference is alike divided and united. For its difference or other-



ness is not externally acquired, nor adscititious, nor through the participation of something else, but it is many things from and in itself. For, remaining one, it energizes with all its energies, because it constitutes its whole difference or otherness through sameness, not having the difference of one thing with respect to another, as in the case of bodies. For in these (bodies), on the contrary, unity subsists in difference, because in them diversity is the principal characteristic, and unity is externally and adscititiously derived. But in true being unity and sameness are first; and difference is generated from this unity being energetic. Hence true being is multiplied in impartibility; but body is united (unified) in multitude and bulk. The former also is established in itself, subsisting in itself at one or according to unity; but the latter is never in itself, because it receives its hypostasis in extension. The former therefore is an all-energetic one, but the latter is an united multitude. Hence we should investigate how the former is one and different; and, again, how the latter is multitude and one. Nor must we transfer the peculiarities or properties of one to the other.

XXXIX. It is not right to think that the multitude of souls was generated on account of the multitude of bodies; for prior to bodies there were many souls, and one soul [the cause of the many]. Neither does the one and whole soul prevent the subsistence in it of many souls; nor do the multitude of souls distribute by division the one soul into themselves. For though distant they are not absconded from the universal soul; nor do they distribute the universal into themselves. And they are likewise present to each other without confusion; nor do they make the universal soul an agglomeration: for they are neither separated from each other by boundaries, nor again are they confused; just as the sciences though many are not confused in one soul. For the

sciences do not subsist in the soul like bodies, as things of a different essence; but they are certain energies of the soul. For the nature of soul has an infinite power, and throughout every part it is soul; and all souls are in a certain respect one, and again the universal soul is other than all. For as bodies, though divided infinitessimally, do not end in or become that which is incorporeal but only receive a difference of segments (parts) according to bulk, so likewise the soul, being a vital form, assumes form *ad infinitum*. For the soul contains specific differences, and the universal subsists with or without these. For if there is in the soul division as it were there would be otherness, while sameness (identity) remains. But if in bodies, in which otherness or difference predominates over sameness, nothing incorporeal when it accedes breaks the union, but all the parts remain essentially united, and yet are divided by qualities and other forms,—what should we assert and conceive of a specific incorporeal life, in which sameness dominates difference, to which nothing alien to form is subjected, and from which the unity in bodies is derived. Nor does even body, when it becomes connected with soul, break its essential union, though it is an impediment to its energies in many respects. But the sameness (identity) of soul produces and discovers all things through itself, by means of its specific energy which proceeds *ad infinitum*; since every individual part of it is capable of effecting all things when it is purified from bodies, just as every individual part of seed possesses the power of the whole seed. And as seed, when it is contained in matter, dominates it according to each of the productive principles which the seeds contain, and all the seed, its power being collected into one, possesses the whole of its power in each of the parts,—so, likewise, in the immaterial soul, that which may be conceived as a part has the power of the whole

soul. But that part of it which verges to matter, though it is dominated indeed by the form to which it verges, yet will be able to associate with an immaterial form, though it is connected with body, when, withdrawing itself from a material nature, it is converted to itself. And since, through verging to matter it becomes in want of all things, and experiences an emptiness or lack of its own proper power, and when elevated to intellect it experiences a plenitude of all its powers,—hence those who first cognized this plenitude of the soul very properly indicated its emptiness by calling it Poverty, and its fullness by denominating it Satiety.

### SECTION III.

XL. The Ancients wishing to exhibit the special property of incorporeal being, so far as this can be effected by words, when they assert that it is one, immediately add, that it is likewise all things, thereby signifying that it is not some one\* of the things which are known by the senses. But when we apprehended this incorporeal one as different from sensuous things, because we did not perceive this total one, which is all things according to one, in a sensuous nature, and which is so because this one is all things,—hence the ancients added, that *it is one so far as one*; in order that we might understand that what is all things in true being is something uncompounded, and might avoid the conception of it as an agglomeration. And when they say that it is everywhere, they add that it is likewise nowhere. And when they assert that it is in all things, they add that it is nowhere in every thing. Thus, like-

In the original, *καθὸ ἐν τι τῶν κατ' αἰσθηδὶν συνεγνωσμένων*; but it appears to me to be necessary to insert the words *οὐκ ἔστιν*, after *καθὸ*. For incorporeal being is not like some one of the things which are known by the senses, because no one of these is one and at the same time all things. Holstenius did not perceive the necessity of this emendation, as is evident from his version of the passage.—Creuzer and Prof. Davidson follow Holstenius, though Mr. Taylor's emendation is unquestionably right.

wise, when they say that it is in all things, and in every divisible nature which is adapted to receive it, they add that it is a whole in a whole. And, in short, they render its nature manifest through contrary terms, at one and the same time assuming these in order that we may eliminate from the apprehension of it the fictitious conceptions which are derived from bodies, and which obscure the cognoscible properties of real being.

XLI. When you apprehend an eternal essence, infinite in itself according to power, and begin to intellectually perceive an hypostasis unwearied, unconquered, nowhere deficient, endowed with the most pure and genuine life, full from itself, established in itself, satisfied with itself, and seeking nothing but itself,—to this essence if you add a subsistence in place or a relation to anything, at the same time that you appear to diminish it by ascribing to it an indigence of place, or a relative condition of being, you do not in reality diminish this essence, but you separate yourself from the perception of it by receiving as a veil the phantasy which runs under your conjectural apprehension of it. For a thing of this kind you cannot pass beyond, or give it position, or render it more perfect, or effect the least change in it, because it is impossible for it to be in the slightest degree deficient. For it is much more inexhaustible than any fountain, being the ever-flowing, cogitating, and perpetual. If you cannot follow it and become assimilated to the universal, you should seek nothing which pertains to real being: if you *do* seek [while thus unqualified] you will deviate from the path which leads to it, and will contemplate something else. But if you seek nothing else, being established in yourself and your own essence, you will be assimilated to the universal (intelligible universe), and will not adhere to anything inferior to it. Neither therefore should you say, I am great. For putting away this greatness (limita-



tion) you will become universal; though, as a matter of fact, you were universal [in essence] prior to this. But [at this time] something else besides the universal was present to you, and you became less by the addition; because the addition was not from true being. For to that you cannot add anything. When therefore anything is added from non-being a place is afforded for Poverty as an associate, accompanied by an indigence of all things. Hence, putting away non-being you will become sufficient to and for yourself. So that \* \* \* [one who is immersed in and distracted by a material nature]\* will return to himself by dismissing things of a more vile and abject kind, and by knowing himself to be such as he truly is, and not something naturally small. For he revolts from himself and true being at one and the same time. And when any one is present to that which is present in himself, then he is present to true being which is everywhere. But when you depart from yourself then likewise you recede from true being,—so important is it for one to be present to that which is present to himself [*i. e.* to his rational part], and to be absent from that which is external to him.

If true being is present to us, non-being is absent; but while we are with other things [of a nature alien to it] it is not present to us. It does not accede in order that it may be present, but we depart from it when it is not present. And what is wonderful about this? For you when present are not absent from yourself; and yet you are not present with yourself, though present,—as you are alike present to and absent from yourself when you survey other things, and neglect to behold yourself. If thus while present to yourself, you are not in reality present, and therefore are ignorant of yourself,

\*Here is a *lacuna* in the original text, which neither Mr. Taylor nor Prof. Davidson attempt to fill. I have put in brackets the words which I conceive to be necessary to complete the sentence.



and discover all things which are remote in a greater degree than your real self to which you are naturally present,—why should you wonder if the non-present is remote from you who have become remote from it by becoming remote from yourself? For the more you are truly present to yourself, though present and inseparably united to yourself, the more will you be present to real being, which is so essentially united to you, that it is as impossible for it to be divulsed from you as for you to be separated from yourself. So that it is possible to know exhaustively what is present to real being, and what is absent from it, though it is present everywhere, and again nowhere. For those who are able to proceed intellectually into their own essence, and to know their own essence, by this knowledge, and the science of this knowledge, will be able to recover or regain themselves through the union of that which knows with that which is known. And to those who are present to themselves true being will likewise be present. But from those who abandon the proper being of themselves for other things,—from these, since they are absent from themselves, true being will likewise be absent. And though we are naturally adapted to be established in the same essence, to be rich from ourselves, and not to descend to that which we are not,—by acting contrary to our genuine nature we become in want of ourselves and thus associate with Poverty though Plenty is essentially present: and while we are not [naturally] separated from true being by either place or essence, or anything else, we separate ourselves from it by and through a conversion to non-being, and experience as a just punishment for this conversion a departure from and ignorance of our true selves. And, again, by a proper knowledge and love of ourselves we regain our former condition, and become united to Divinity. It is therefore rightly said, that the soul is confined in body as in a

prison, and is there bound in chains like a fugitive slave.\* \* \* \* We should however earnestly endeavor to liberate ourselves from these bonds. For through and by a conversion to the sensuous world we have deserted our natural and divine abode, and are, as Empedokles says,

Heaven's exiles, straying from the orb of light.

So that every evil life is full of slavery, and therefore unjust and without God, since the spirit in it is full of impiety and hence likewise of injustice. And thus again it is rightly said, that by self-culture and knowledge the soul finds the just, and that in the distribution of his due to each of those with whom we live lies an image and shadow of true justice.

XLII. That which possesses its existence in another, and has no essence in and of itself, separate from another, if it is converted to itself in order to know itself apart from that in which it is essentialized, withdrawing itself from that,—it is itself corrupted or destroyed by this knowledge because it separates itself from its being or essence. But that which is able to know itself apart from the subject in which it exists, withdrawing or separating itself from this subject without the destruction of itself, cannot possibly have its essence in that from which it is able to convert itself to itself without being destroyed, and to know itself apart through and by its own energies. Now if sight, and every sensitive (perceptive) power, neither perceives itself, nor apprehends or preserves itself when separating itself from the body, while intellect when separating itself from the body then specially perceives intellectually, is converted to itself, and is not destroyed,—it is evident that the sensitive or perceptive powers possess their en-

\*See the *Phædon* of Plato. But something is here wanting in the original as is evident not only from the asterisks, but from the want of connexion in the words themselves.

ergy through the body, whereas the intellect possesses its essence and energies not in body but in itself.

**XLIII.** Incorporeal natures are denominated and accurately conceived by a privation (negation) of body; just as, according to the Ancients, matter and the form which is in matter, and likewise natures and [physical] powers, are apprehended by an abstraction from matter. And in the same manner place, time, and the boundaries of things are apprehended. For all such things are denominated according to a privation (negation) of body. There are likewise other things which are improperly said to be incorporeal, not by a privation of body but because they are wholly by nature unadapted to generate body.\* Hence those of the first signification subsist in and about bodies; but those of the second are perfectly separated from bodies, and from those incorporeal natures which exist about and in relation to bodies. For bodies are in place, and boundaries are in body. But intellect and intellectual reason subsist neither in place nor in body; nor proximately give existence to bodies, nor subsist with bodies, or with those incorporeal natures which are denominated according to a negation of body. And though an incorporeal vacuum should be conceived to exist, it is not possible for intellect to be in a vacuum. For a vacuum is receptive of body; but it is impossible for it to be the recipient of intellect, and afford a place for its energy. As the genus of an incorporeal nature appears to be two-fold, one

\* *i. e.* They are not adapted to be the immediate causes of body, because they are perfectly separated from it. The original is, *ἡδὴ δὲ ἦν ἀλλὰ καταχρηστικῶς λεγόμενα ἀσώματα οὐ κατὰ στέρησιν σώματος, κατὰ δὲ ὁλῶς μὴ πεφυκεναι γεννᾶν σῶμα*. Holstenius, not understanding this, translates the words *κατὰ δὲ ὁλῶς μὴ πεφυκεναι γεννᾶν σῶμα*, by "*sed quod nullum omnino corpus generare possunt*." For Porphyrios, as is evident from what immediately follows, is here speaking of natures which are perfectly separated from bodies, and which are therefore not naturally adapted to be the immediate generators of them, not through any deficiency but through transcendency of power.

phase of it the followers of Zeno do not at all admit, but they accept the other; and perceiving that the first is not similar to the second they entirely subvert it, though they should conceive it as a different genus, and not fancy that, because it is not the second, it has no existence.

**XLIV.** Intellect and the intelligible are one thing, sense and the sensible\* another. And with intellect is conjoined the intelligible, and with sense the sensible. But neither does sense apprehend itself by and through itself, nor does the sensible. And the intelligible, since it is conjoined with intellect, and apprehended by intellect, does not fall within the domain of sense. And intellect is intelligible to intellect. But if intellect is apprehended by intellect, intellect will be its own intelligible. If, therefore, intellect is an intelligible and not a sensible (sensuous) object, it must be an intelligible. And if it is intelligible by intellect and not by sense it will likewise necessarily be intelligent. The same thing therefore intellectually perceives (is intelligent), and is intellectually perceived (is intelligible), and is the whole of a whole, and is not related as one who rubs, and one who is rubbed. Intellect therefore does not intellectually perceive by one part, and is intellectually perceived by another,—for it is impartible, and the whole is intelligible to the whole. It is likewise wholly intellect, having nothing in itself which can be conceived to be deprived of intelligence. Hence one part of it does not intellectually perceive, and not another. For, so far as it does not intellectually perceive, it will lack intelligence. Nor does it depart from one thing, and pass to another. For of that from which it departs it has no intellectual perception. But if there is no transition in its intellections, it intellectually per-

\**αἰσθησις* and *αἰσθητόν*: These words are usually translated "perception" and "perceptible" by modern students of Greek philosophy.—EDITOR.



ceives all things at once. If therefore it understands all things at once, and not one thing now and another then, it understands all things instantaneously and always. Hence if all things are instantaneously perceived by it, its perceptions have nothing to do with the past and the future but subsist in an indivisible non-temporal *now*,—so that the simultaneous, alike according to multitude and temporal interval, is present to it. Wherefore all things subsist in it as one, and in one, without interval, and without time. But if this be the case, there is nothing discursive or transitive in its intellections, and consequently they are without motion. Hence they are energies according to one, subsisting in one, and without any increase, mutation, or transition. But if multitude (multiplicity) subsists in one, and the energy [of intellect] acts simultaneously and is likewise timeless, an essence of this kind must always subsist in one. But this is eternity. Hence eternity is an attribute of intellect. But there belongs the attribute of time to that nature which does not perceive intellectually according to one, and in one, but transitively, and with motion, so that in understanding it leaves one thing and apprehends another, divides and proceeds discursively. For to a motion of this kind belong the future and the past. But soul, changing its conceptions, passes from one thing to another; not that the first conceptions depart and the second accede, but there is a transition as it were of the first, though they remain in the soul, and the second accede as if from some other place. They do not, however, in reality accede from without, but from the self-movement of the soul into itself, and through its eye surveying the different forms which it contains, and which have the relation of parts to the whole essence. For the soul resembles a fountain which does not flow outwardly, but circularly scatters its streams into itself. With psy-



chical motion therefore time is consubsistent; and with the permanency of intellect in itself eternity is consubsistent,\* but it is not divided from it in the same manner as time is from soul. For in intellect the consubsistent essences are united. But that which perpetually moves generates a fictitious eternity through the immeasurable extent of its motion producing a conception of eternity. And likewise that which abides in one, in relation to that which moves, generates a fictitious time, evolving the time of itself in the same manner as the *now* of itself, and multiplying it according to a temporal progression. Hence some have apprehended that time could be surveyed in permanency no less than in motion; and that eternity, as we have said, is infinite time. As if each of these imparted its own properties to the other,—time, which is always moving, shadowing forth eternity by its perpetuity, and the sameness of its motion; and eternity, through the sameness of its energy, becoming similar to time by the permanency of itself arising from energy. In sensible (sensuous) things, however, the time of one thing is distinct from that of another. Thus, for instance, there is one time of the Sun, another of the Moon, another of Lucifer, and another of each of the planets. Hence likewise there is a different year to the different planets. And the year which comprehends these times terminates and is perfected in the motion of the soul [of the universe], according to the imitation of which the celestial orbs move. The motion of this soul however, being of a different nature from that of the planets, the time of the former is likewise different from that of the latter.

\*See the fourth book of my translation of Proklos on the Timaios, in which the nature of time and eternity is most admirably unfolded. See also my translation of Plotinos on Eternity and Time. In these works, what both of these divine men have said of eternity, and what the former has said of time, contains as it appears to me the *ne plus ultra* of philosophical investigation on these most abstruse subjects.

For the latter subsists with interval (extension), and is distinguished from the former by local motions and transitions.

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*ON THE PRE-EXISTENCE OF THE SOUL.*

BY

HOWARD CARTER.

It is a strange anomaly that an age so barren of originality in religious ideas, and so completely dependent upon the thought of Sages and Seers of other races and of remote antiquity for the principles of its current theology, should have completely ignored so cardinal a principle as that of the pre-existence of the Soul. Its absence is the more striking and remarkable as there prevails a general belief in the soul's existence after the dissolution of the body, and this cannot be logically proved without a recognition of its pre-existence. That a truth so vital should to the average thinker (?) rest upon a foundation so insecure as external evidence indicates a radical deficiency in the logical and spiritual makeup of this self-vaunting but unsubstantial age of materialism and shoddy.

Such spiritual ignorance must necessarily exist wherever the pure light of reason and intuition is set aside and an authority external to the soul exalted to the sovereignty of the will and understanding: such a servitude can culminate only in the stagnation, decay, and general demoralization of the spiritual nature, for, as will be shown, the essential characteristic of the soul consists of self-motion—*i. e.* inherent thought.

An inquiry into, and examination of, the grounds for a belief in the pre-existence and immortality of the soul, and their essential interdependence and unity, will form the subject of this paper. So fully has the subject been treated by ancient philosophers, that to ad-

vance any argument as original would be to leave one's self open to the charge of plagiarism, but truth is not an individual but a general property, and though we owe an eternal debt to them, still those who can may partake of the sacred nectar from the same fount as did they; or if at first we cannot reach the original source, we can accept a libation from their hands that will so strengthen and nourish the wings of the soul that they will recover their self-motion and independence, which condition has truly been termed "a crown of life."

Holding that nothing but soul can discover soul, that no phenomenon can prove spiritual truth, we proceed to our demonstration and shall endeavor to show that what is considered by many to be only an hypothesis, is a self-sustaining, self-evident truth.

Experience is no criterion of true being, except in a negative sense. The argument so much urged against pre-existence, that none of the particulars of former experience can be recalled to consciousness, carries no weight whatever; we embody the sum of our experience in the same manner that we do of our early education, assimilating only the results of our various tasks. Who could sustain the burden of remembering all the causes and details that contributed to a given result, whenever an occasion presented itself for the exercise of knowledge so acquired? So also with the soul: not that occasional glimpses may not at times be gathered of its past career. But who among us can recall with clearness, all the details of yesterday, or of a year ago? How otherwise explain the diversity of ability and talent among the different members of the same family, say nothing of the world at large? Why otherwise should one from the lowest and through the most adverse circumstances rise to the highest station, while another, with every advantage of birth, wealth, education and environment, should persistently retrograde, unless the soul has

gained its particular momentum prior to its present incarceration?

How otherwise explain the delight or aversion caused on first (?) meeting kindred or antagonistic souls who know and are known more thoroughly in an hour than members of our own household in years, and with whom association is more the continuance of former friendship or enmity than the formation of a new? Let this suffice for the merely phenomenal aspect of our demonstration.

If the soul is not pre-existent it must be contingent upon time and generation: if upon time, it cannot transcend its natural condition or ground, and so must be merely phenomenal, like the body; if upon generation, its immortality is equally impossible, as true being can not be generated from the phenomenal, or generated at all, for it is self-subsisting.

The supposition of an immediate divine creation of each human soul is monstrous and repugnant to every element of justice, to every attribute by the possession of which Divinity is Divine. Who will dare advance the notion, alike ridiculous and blasphemous, that the Deity is made daily subservient to the bestial passions of wanton mortals,—that brutish lust can call into being an immortal soul? Or who will contend that such passions have been knowingly implanted by the Deity in his creatures with a perfect consciousness of their resulting in a continued and incessant creation of subjects of misery and vice; for if the soul is of immediate and daily creation, these passions have been planted in it by its creator with a full consciousness of their result. To attribute ignorance to the Deity is absurd, while to judge the artist by his work and attribute such wanton malignity to the Divine Artificer is to degrade him immeasurably and irredeemably below the lowest depth ever reached by his weakest creature. These facts



must be met face to face,—there must be no flinching. To free his soul from all error is the sacred duty incumbent upon every man, and what grosser error can there be than error regarding the Divine Nature? In the search for Truth there must be “no such word as fail,” and if the non-philosophic reason does not as yet apprehend the idea of pre-existence, it is from any standpoint more rational to consider generation as one of the occasions of the soul’s descent into matter, than its first creation. The awakened soul demands Truth, and let all idols perish that she may attain it, but woe to him who, having recognized it, still clings to error and falsehood. As the soul carries with it only the results of its experiences, their sum is the measure of its ignorance or wisdom, and this determines the condition of its next incarceration; the soul gravitating to the sphere of environments most suitable for the evolution and development of its ruling impulse. Herein is substantiated the Oriental doctrine of Karma, the meting out of mathematical justice for all acts and thoughts. Acts are the externalization of thought, thought is being and a force, and as force, action and reaction are equal, so all thought and all acts return to us inversely to their intensity. The Arabian proverb, which compares curses to young chickens which return home to roost, has a substantial foundation in truth.

It would be unreasonable to attribute intelligence to the result of mere organization which is itself only an effect, since an effect cannot transcend its cause. Souls differ either in essence or by reason of differentiation. If in essence, no common element will exist whereby they would be intelligible to each other. Such is not the case, for there is a common element that binds all humanity, and should bind all Nature, into one universal brotherhood. Difference is due then to differentiation; for in its pristine estate the soul is undifferentiated by

desire, but by desire it assimilates subtle elements, foreign to its nature but analogous to the physical. These cause the soul to deflect from its true course, and draw it within the influence of terrestrial magnetism, where, having lost its wings, and being no longer able to energize according to its proper essence, it assumes through generation an instrument adapted to its necessities. And as meteoric matter when drawn within the earth's atmosphere becomes luminous so have souls been described as coming into generation like falling stars.\*

We will now consider our subject from the standpoint of innate ideas.

As in every cognition it is necessary that there exist an element common to both factors, so in the soul there must reside an image or counterpart of the thing perceived (this subjective image is all that is or ever can be perceived), else no perception would be possible. Such perceptions would be analogous to words spoken in a foreign and unknown language, and which convey no intelligence to the hearer as there is nothing within him thereto corresponding, his cognition being entirely sensuous; and so of all phenomena. No object or action can be declared beautiful unless there resides in the soul a conception, a conscious form of beauty itself unqualified and absolute. This form is immutable and incapable of degrees, for there are no mutable abstract principles: that is to say, there does not reside in the soul a form corresponding to the more beautiful or the less beautiful, but only of the beautiful itself. And phenomena are judged as more or less beautiful as they arouse to consciousness in different degrees of intensity its inherent knowledge of the beautiful itself; for it is by these internal forms and by them alone that all cognitions are judged. Now of these forms we predicate absolute being; they never were not, nor shall they ever cease to

\*Repub. Book X.

be; immutable and changeless they are not subject to corruption but are self-subsisting and eternal,—as such only can they be contemplated, for to them as to patterns we refer all experience and arrive at a certainty of their eternal nature through the fluctuating quality of all things, judged by them and found wanting in a common element of being.

True being then must subsist in the soul: otherwise it could not be predicated of anything whatever, for we have seen that no knowledge is possible when there is not present an element common to both subject and object. Now, as the soul partakes of true being it is alike indestructible, eternal and unconditioned, and therefore pre-existent to its present environments, for that which is eternal cannot be contingent on the transitory. The soul is the ground of time and space—not time and space of the soul. As Emerson has expressed it: "Time and Space are but inverse measures of the force of the soul." The soul being the ground of time and space cannot be conditioned thereby—cannot have had its inception in time because it transcends it: it must therefore be eternally subsisting, pre-existent and immortal. Being eternal, and made in the image of the universe, it contains all things. "Who knows himself knows all things in himself," declared the Oracle. And though long ago silenced, the clue to wisdom—*Know thyself*—still echoes through the ages, "from Delphi's sacred hill." Self knowledge is the foundation stone of all true knowledge. "Know thyself, and thou shalt know thy Lord," declares Alghazzali in his *Alchemy of Happiness*. The soul being an epitome of the Universe contains within itself all forms and all knowledge, but being bound and imprisoned by the body it cannot recognize things as they are. Most eloquently and graphically has Plato pictured our present condition in the seventh Book of his *Republic* as men sitting in a cavern and bound in

such a manner as to be unable to turn round towards the light, which is behind them. Bound thus have they been from infancy, and have never seen the light itself, nor in fact any real thing whatever; all that they do see is but a shadow, and every sound they hear is an echo. Such knowledge as we do possess is but reminiscence, for the soul being possessed of all things possesses knowledge potentially, but being tightly bound in her prison and her eyes bandaged by the desires of the body, she cannot distinguish the things that really are, but dimly perceives their reflected image. To free the soul from her bondage, and enable her to turn towards true being and recover her pristine purity and her abode in the intelligible world, is the mission of Philosophy. But this cannot be accomplished so long as the soul continues to be enchanted with her prison: only through philosophical contemplation can she be aroused and recalled to a knowledge of her true estate, for so long as she is conquered by the desires of the body she will gravitate towards matter,—her inherent motion being overcome by terrestrial attractions, she revolves around this sphere of darkness, and unless through purification and philosophy she arrives at self-knowledge and ultimate liberation, she will sink the deeper in sense. For there is no inertia in the soul and no means of escaping the dreadful maelstrom of terrestrial attraction but by purification and expelling from the soul every element foreign to its essence: for if no element of corporeal desire remains in the soul it cannot be drawn within this influence, but while any remain to such an extent will the soul be retained and drawn into matter, for the like seeks always the like. "Flesh and blood cannot inherit the kingdom of God," and only "the pure in heart" can "see God," and only through the knowledge of the soul can the knowledge of God be attained.



*THE CELESTIAL DESATIR: TO THE GREAT  
PROPHET ABAD.*

Translated from the original Persian

BY

MIRZA MOHAMED HADI.

APPENDIX B: STAR WORSHIP OF THE ANCIENT PERSIANS.

(Concluded.)

The temple and idol of *Shat Hyrmuzd* (Jupiter) was of an earthen (brown) color. The head of the idol was like that of an eagle, wearing a crown. On the top of the crown was made the head of a cock and a snake. The idol had a turban in the right hand, and a waterpot made of glass in the left.

The officers of the temple were of brown complexion. Their costume was white and yellow, and they wore rings of silver with a bezel of agate. The incense used there was *hubbal Ghar* (laurel), and similar things. They ate sweet meats. In the neighbourhood there lived the scholars and judges, and priests, and ministers (secular), and executive officers, and gentlemen. They were busy in their respective offices in the vicinity of that temple. Theology was chiefly taught there.

The temple and idol of *Shat Bahram* (Mars) was constructed of red stone. It was like a person having red complexion wearing a crown. The right hand, which was blood red, was kept down, and the left hand, which was yellow, was uplifted. A blood-shedding sword in the right hand, and a whip made of iron in the left hand. The officers were of the *Turk* race. Their costume was of a red color, and they wore copper rings. The incense used there was sandaracha, and the meats of a saline taste. The heroes and warlike men and soldiers and turks lived in the neighbourhood. A person could have an audience with the king through the officers of this temple. Persons sentenced to capital pun-

ishment were executed near this temple. The prison was in the same street.

The temple of *Shat Aftah* (Sun) was the grandest of the temples. It was a dome constructed of gold bricks and inside paved with diamonds and rubies and agates, and similar precious stones. The idol of the great Luminary was made of red gold. It was like a man having two heads. On each head was a crown set with rubies. Each crown had seven corners. The idol was mounted on a horse. The face of the idol was like that of a man, and the trunk like that of a serpent. In the right hand was a sceptre made of gold. On the neck a collar of jewels. The officers of the temple had a yellow costume interlaced with golden wires. They wore golden crowns and a belt set with rubies and diamonds and other precious stones peculiar to the Sun. Their rings were made of gold. The incense was wood of aloes. Meats of a sharp taste were used. The lords and nobles and princes and owners of estates and eminently learned men, lived in the neighbourhood of the temple. Persons desirous of obtaining an audience with the king could apply through the officers of this temple.

The temple of *Shat Nahid* (Venus) was constructed outwards of white marble, and inside of crystal. The idol was in the likeness of a woman of a rosy complexion, wearing a crown of seven corners. In the right a flask (made of glass) of oil, and in the left a comb (as if she was going to comb and oil her locks). The officers had white costume of rich stuff, wearing crowns set with pearls and rings set with jewels. The incense was saffron and other such things. Men were not allowed to go in the temple after sunset. Wives and daughters of the officers attended in the night time except the night when the king visited the temple. Their (officers of Nahid) meats were highly oiled. Ladies and gentlewomen devoted to the cause of religion lived in the

neighbourhood of the temple. Goldsmiths, painters and musicians lived in the same street. Through the male officers of this temple men could have an audience of the king, and through the female women could see the queen and ladies of state.

The temple and idol of *Shat Tir* (Mercury) was made of blue stone. The idol had the face and head of a hog, and the trunk of a fish. One hand was black, and the other white. On the head was a crown; in the right hand was a pen, in the left an ink pot. The incense was chiefly mastic. The officers had blue costumes and yellow rings. The meats were of sour taste. The ministers, philosophers, astrologers, physicians, farriers, accountants, superintendents, officials, clerks, merchants, engineers, elegant writers, tailors, &c., lived in the neighbourhood and their respective sciences and arts were studied and taught there. Persons could have an interview with the king through the officers of this temple.

The temple of *Shat Mah* (Moon) was of a green color. And the idol of the Moon was in the likeness of a man mounted on a white bull, wearing a crown of three corners and rings on the fingers and a collar on the neck. In the right hand of the idol was a scepter made of ruby, and in the left hand a branch of myrtle. The officers of the temple had green and white costumes and rings of silver. The gum arabic was the incense, and the meats saline. The spies, messengers, and the strangers and common people lived near this temple. Persons could approach the king through the officers of this temple.

At every temple there were many generals, besides the officers of the temple. They were always busy in the public duties relating to the temples. The table was kept spread for the whole day in the *khoristar* (dining room), and meats ready for the visitors. There was

a hospital belonging to each temple, and the patients were treated by the physicians of the temple.

It should be known that the planets are but spherical bodies. The forms above described are those seen by the prophets and philosophers in their state of ecstasy in the *Alami Misa* (the world of ideas). The planets had been seen by other prophets and philosophers in different forms from those here described, and the idols were made according to their direction and kept in the temples.

There were also kept spheres which are the natural forms of the planets.

When the king and nobles visited the temple of *Kaiwan* they wore a black costume, and talked in a courteous manner.

In the temple of Harmuzd they used to go in the costume of philosophers and judges, and conversed on philosophic topics.

In the temple of Bahram they went in the costume of warlike men, and talked in gallant style.

In the temple of Aftah in the costume of kings and austere men.

In the temple of Nahid in a costume peculiar to that planet, jesting and laughing and rejoicing.

In the temple of *Tir* they talked with grace and eloquence.

In the temple of *Mah* they made chit-chat like children.

In a city called *Serai Padshahi*, metropolitan (lit.: the house of a king, a capital), there were situated three temples. The reigning king, on each day of the week peculiar to a planet, used to show himself from a *tabsar* (window), having a costume peculiar to that day, to his subjects. The people having looked upon the face of their king prayed, and performed certain rites peculiar to the planet and the day.



On occasion of the festivals the king visited the temple to which the festival related, and stayed there in the Rozistan (a place of sitting for the king in daytime), or in the *dadistan* (court house) and administered justice.

It is mentioned in the *Desatir* that God was pleased to bestow on the planets the command and influence over the lower world. Undoubtedly the events of the lower world are subject to the revolutions and aspects of the heavenly bodies. Every star has some relation to an event of the lower world. And every house (sign of the Zodiac) has its properties and peculiarities, nay every degree of a sign has its peculiar influence. As an effect can not take place until the agent and the recipient are ready respectively to effect and to receive, hence the ancient philosophers who had observed these facts watched carefully the movements of the heavenly bodies. And when a certain star reached a certain position in the heavens they performed certain operations in order to have certain phenomena effected.

They knew perfectly the mysteries of Astrology, such as the meats and incense and perfumes and colors and forms peculiar to each star. They collected together these things and with a firm belief and resolute mind applied their attention (will-power) to the effect they intended to produce. The soul herself has a great influence on these things. And when the heavenly and earthly and material and psychical causes all came in conjunction the effect was produced.

Anyone who wishes to become a master of this science of wonder-working must study the philosophy and mystery of the stars, and make himself conversant with their properties and functions theoretically as well as experimentally.

(To be Continued.)

[Contributed.]

*DRUIDISM AND POPULAR WELSH OCCULTISM.*

No other country abounds in such weird stories as Wales; and so far back into the dim past can be traced the belief of the Welsh people in spectral phenomena and elemental beings that many scholars (albeit mere men of letters) have been led into the misconception that such beliefs originated in Old Iran and passed thence with the *Zerdvshites* to India. Yet in the Bardic order of the Druids, which still survives and holds in trust much of the mysteries of the Priestly order, the tradition is that they came originally from Asia, through Troja, and that they are of the same race with the Galatians to whom the great apostle wrote one of his epistles.

Common history records that among the Celts existed a hierarchy of men who were clearly marked out and separated from the rest of the community, exercising the functions of the priesthood, and extending their authority over every department of civil life. Druidism was peculiar to the Celts, and the fact that the Germans had no Druids is mentioned by Cæsar as a circumstance completely discriminative of the Celtic and Gothic nations. It is well known that the Druids held the doctrine of the transmigration of souls; and that while they countenanced the worship of many gods, corresponding with the divinities of Greece and Rome, the Druids were yet monotheists. Even from this popular historical account an occultist may easily recognize the real nature of the order of Initiates in the secret circles of Druidism; and the wide diffusion of occult knowledge among the ancient Celts may be inferred from the strange survivals of clairvoyance and kindred psychic faculties and powers among the Welsh even of to-day, as also among the highland Scotch. A

still more suggestive sketch is the following from a member of the modern Druids:

The Welsh name for Druidism, *Derwyddon*, (the *dd* has the soft sound of *th*), is derived from the oak, in Welsh *derw*,—"oakites"—because they performed their rites of worship, instruction and mutual association in oak groves. A circle of mistletoes (oak trees with mistletoes) was their only temple; the altar, composed of huge stones, like the *cromlechs* (Welsh for round stones) on Salisbury Plains, was placed in the center of the grove.

Druidism was the structure of ancient Briton society, answering to caste in India. It was divided into three classes: Ovites, Bards, and Priests. Green was the color of the dress of the Ovites; blue, the Bards' clothes; while the Priests wore vestments of white. The Ovites comprised all the artists and artisans, mechanics and skilled workmen of all kinds, masons, carpenters, jewelers, etc., as well as physicians and warriors. The Bardic orders had charge of the literature and education of the country, of the historic annals and chronicles, the laws, and the tuition of the young, as well as the poetry. The Priests had charge of religion and the morals of the people. They had their headquarters at the Isle of Mona (Anglesea). The daughter of the high priest—if he had one, and if not, his nearest female relative,—was the presiding functionary over their most solemn public ceremonies. They believed in one supreme being whom they called *Naf, Ner* or *Ior—Duw Ior*, i. e.: *I or God*. They inculcated a system of morality, forbidding all crime and vice, and enjoining truth, honesty, rectitude, purity, kindness to neighbors, and humanity to strangers. They believed in having all their deeds and worship "in the light of the sun and the eye of the day,"—"yngolen haul allygad y dydd." They employed images, but never worshiped or adored

them. On ordinary occasions they offered fruits and flowers on their altars in worship; on rare, solemn public occasions they sacrificed animals, but human victims, never! It was Cæsar who, catching a glimpse of youths bound to the altars—candidates for the priesthood—and mistaking them for intended victims, gave out that slander, and on his return to Rome, fairly whipped from their coasts by the brave old Britons under Caewallon, their *pendragon*—king—urged that false and foul charge against them as an argument for sending out another expedition to conquer the “barbarians,” as he called them,—whose sword-wheeled iron chariots had cut his legions to pieces, and whose bards interchanged visits with the philosophers and poets of Athens!

The Druids believed in a future world, and that the departed have the power to return at times to this world, and appear to their kindred and friends. They believed also in other viewless beings, capable, however, of making themselves visible and tangible,—beings above men and below men, fairies good and bad, as well as giants; but they never deified or worshiped them. They have been charged with pantheism—with confounding Deity with the phenomenal universe; yet, while they were free from anthropomorphism, they did not confound Deity with external nature: they saw him in and through all, the sun, moon, stars, sea, heavens, etc., but they ascribed intelligence and volition to him, as their poetry obviously shows. They regarded light as his palace and his symbol, and a *peculiar light*—brighter, more dazzling,—as the emblem of his presence a flame of which they kept burning perpetually in their open temples, tended day and night by fair young priestesses, celibates, for whom unchastity was death.

(To be Continued.)



*PURITY.\**

BY

CHARLES JULIUS PRETER.

Purity is the divinest thought that can enter the finite mind concerning the Infinite. It is the fountain-head of life's immortal stream, the source of every attribute and spring of every blessing. In purity are love and goodness perfect. It is the very essence of Divinity that permeates and infuses the highest spheres, the unclouded light of eternity's perpetual day. "God is light, in Him is no darkness at all." The purer we become the nearer we approach Deity; for "blessed are the pure in heart, they shall see God." This is the greatest and most precious of the promises given by the Christ inspired Jesus, whose life-example, as well as precept, was virgin purity.

Impurity broodeth in secret places, under the shadow of darkness; God is not there; and the mind that harbors unchaste thoughts, or the mind that cherishes unhallowed desires, shrinks from the light with a just sense of shame and disgaace. "Know ye not that ye are the temple of God? If any man defile this temple, him will God destroy"—by a withdrawal of His pure spirit. It is law inevitable. "The soul that sinneth it shall die." The written and unwritten revelation of God's eternal truth declares the certainty of this.

What is it that stultifies the sensibilities, beclouds the intellect, drains the vital forces, sears the conscience, turns love to hatred and disgust, and creates on earth a hell? The carnal mind unreached by moral law. Lasciviousness is the cancer that is eating out the very heart of society; its dens of infamy are the plague-spots of every civilized community, "the bottomless pit," where virtue is swallowed up and demons of vice are generated. The slimy serpent crawls over every threshold, victimizing the young, the beautiful, and would-be lovely, by the secret charms of its magnetic power. It stealthily holds its sway in our schools, colleges, and halls of science, robbing our youth of the potency and vitality of noble manhood. What bearth-stone boasts of purity's unsullied altar? Whoso still worships there may "sing of Love, of Home, and Heaven"—three words holy

\*World's Advance-Thought.

and sacred in their significance, and the outcome of a truly virtuous life.

What means the cry we hear all over the land against "the social evil? It means domestic unhappiness, ungoverned households, family brawls, infanticide, foeticide, matrimonial dissolution, and an army of neglected, vagrant children. God and his divine laws in nature are both ignorantly and willfully disobeyed. The earth reels drunk with crime of every name and nature, all springing from the hydra-headed monster, *Lust!* It is the ghoul that is gnawing out the vitals of humanity.

"Whence come wars and fightings among you? Come they not hence even of your lust that was in your members? A man is tempted when he is drawn away or enticed by his own lust." The evil lies within each human heart; and there must the battle begin for the subjugation and crucifixion of the carnal mind and generative life, which has brought sorrow and woe to mankind.

The greatest of all wrongs is the sin of transmission, through which depraved influences are stamped upon the embryotic brain, so that thousands walk the earth and mingle in society in whom the inclinations and impulses are stronger for evil than for good. True love is the offspring of purity, and only under its benign control can properly developed beings be generated.

The praises of virtue were sung by bards of olden time. Seers declared the glory of the ransomed! Prophets, sages, and philosophers, inspired by the Christ-Spirit, conquered the impulses of passion, and took upon themselves a perpetual vow of celibacy. In ancient temples vestal virgins were sheltered and secluded from the eyes of a carnal world—kept for holy purposes, they were vessels of honor, through which the Word of God could flow to man.

The baptised Jesus inculcated purity foremost in his system of ethics. The teachings of the Apostles, whether to Jew or Gentile, held up this heavenly principle, or attribute, as the highest point of human attainment, recognizing the fact that because of low conditions few would be able in this life to bear the cross and practice the self-denial necessary to reach the perfect state of angelic purity.

In every heart—no matter what the education or the ignorance—there lingers a hope of probation; and, though long and dark be the night of error and sin, there will some time be kindled a desire for something superior and more soul-satisfying than the fruits of a sensual life. Then will come an awakening. God's pure spirit brooding over the chaotic elements of the soul shall find access to its most secret chambers, its deepest recesses. His searching light will shine; the dawning of a New Day will break upon the vision; the first thought that shall fill the mind will be, PURITY! The first step of spiritual progress will be "to cleanse the heart from all filthiness of flesh and spirit." Then will the ascent upwards be comparatively easy.

Purity is Light; it gilds the mountain-top of God's everlasting

goodness, and in its fullness alone will the soul ever find peace and rest, or realizes the blessings—vouchsafed to every human soul—of immortality and eternal progression.

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In a critical knowledge of the Greek language, and in particular of the Platonic idiom, Dr. Schanz is equaled by few and surpassed by none. Accordingly the announcement that he would edit a new critical edition of the complete writings of the mighty, magnificent and immortal philosopher of Athens, was received with great pleasure by classical scholars, who confidently expected an edition that could reasonably be considered final, for many years at any rate. It is only just to say that the high expectations based on Dr. Schanz's superior qualifications for the work undertaken by him have been fulfilled. This edition approximates nearer to a scholar's ideal of a critical edition than any of its numerous predecessors. It is printed from good, clear type on excellent paper, in a convenient form. Many of the books issued by German publishers are badly printed on poor paper. But M. Tauchnitz does not offend in this way. The typographical work on this edition of Plato will compare favorably with the best productions of the English, French or American presses.

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