

THE
ZOROASTRIAN AND SOME OTHER
ANCIENT SYSTEMS.

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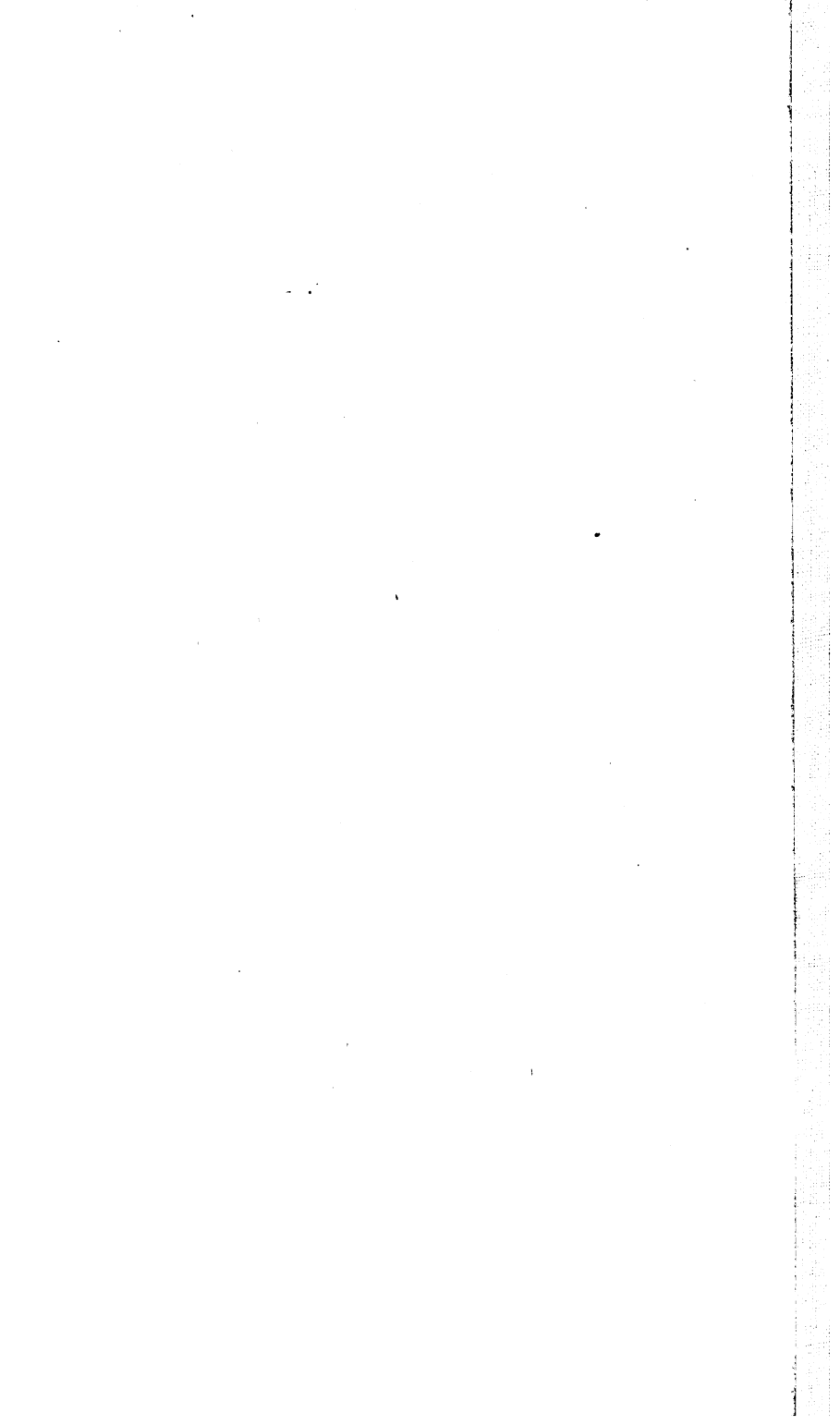
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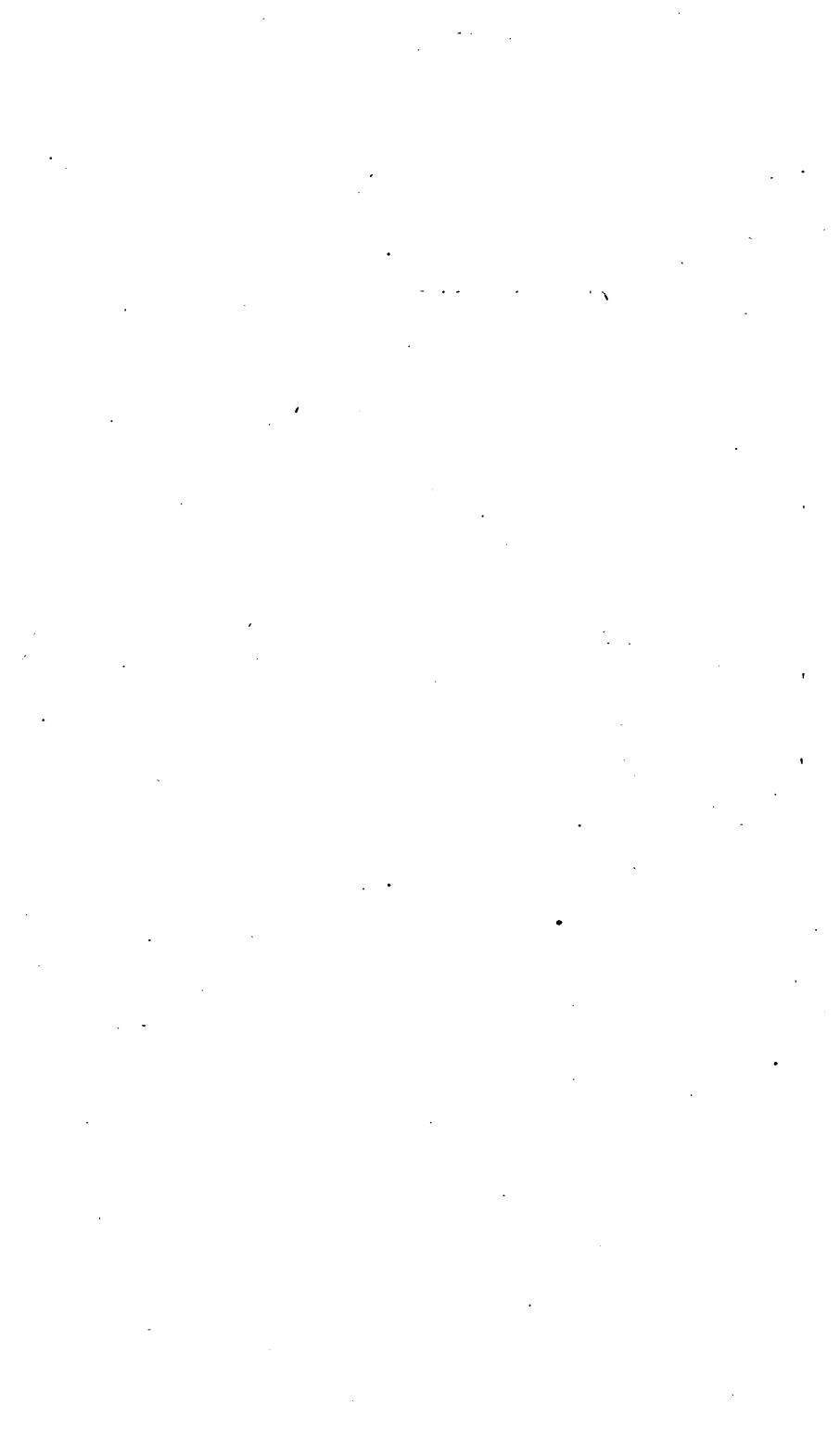
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AN OUTLINE
OF
ZOROASTRIANISM.*

(INTERPRETED ESOTERICALLY.)

BY DHUNJIBHOY JAMSETJEE MEDHORA.

INTRODUCTION.

 HE only book of the Zoroastrians from which can be inferred the principles of their doctrine, is what is generally called the Zend Avesta. This book is a small volume in itself and appears to have been subjected to fearful interpolations and amputations ; and is to say the least, a very disappointing specimen of Zoroastrian literature. There are some other books of the Zoroastrians, written in the Pehelvec and the Pazand dialects ; but, they, a few passages excepted, contain nothing to elucidate the obscurities of the Avesta and, moreover, betray deplorably, the ignorance of their authors in regard to the philosophy of the Zoroastrian doctrine. The Avesta is evidently a fragment literature, containing nothing but prayers, recitations, and instructions for purifications ; and when we take into consideration, the imperfect state in which even these exist, no one could, for a moment, entertain the idea that the Avesta as it is, could ever be made capable of yielding any sort of systematic philosophy or religious system. It is a greater absurdity, indeed, to expect that any system could be traced out by outsiders however learned they may be in Zend as well as in other oriental languages. Mere knowledge of languages does not necessarily make one competent to understand a religious system or philosophy in its true light. An Aryan religious system can be comprehended by those alone who have mastered the Aryan religions and Aryan philo-

* Reprinted from the Theosophist Magazine, with some alterations and corrections.

sophies. The Oriental scholars of the west have neither the sympathy for the Aryan philosophies nor are they conversant with them ; nor can they be expected to enter into the spirit and the esoteric teachings of these philosophies, which must be quite foreign to their nature. It must, therefore, be always beyond the legitimate scope and abilities of such scholars, to do anything more than give actual literal translations of original texts. Their presumptions to pronouncing, now and then, opinions upon subjects of Aryan religions and philosophies must be received with much caution and reserve. The Oriental scholars of Europe do not, all of them, belong to one school of thought or to one mode of education ; and they are, therefore, variously biassed. Some of them are deists ; some, theists ; some, rationalists ; some, materialists and atheists ; and others, Christians. Instances are not wanting which may go to prove that the translations by the oriental scholars are often influenced by the various inclinations of the translators and these circumstances have rendered their works quite unfit to be accepted even as faithful literal translations. There are, again, instances numerous, to show that when they attempting beyond their legitimate work of translations, have taken upon themselves to explain or comment upon, a subject of Aryan religions or philosophies, they have simply perverted though unconsciously, the real nature of it. To expect, that the Oriental scholars will ever be able to furnish the Zoroastrians with a complete and true system from the Avesta, is, to say the least, a delusion. The Orientalists and the philologers may dissect the words and the passages of the Avesta, or may bring upon them the influence of the comparative philology, for centuries to come, yet, one may rest assured that they will not be able to give a true Zoroastrian philosophy. It will be enough, if the Oriental scholars should confine themselves to making faithful literal translations of the Avesta. To find out what religious system or philosophy underlies these writings is the business of those who have studied the various Aryan religious systems and philosophies and may safely be left to them. The key to the Avesta lies in the study of ancient Aryan philosophies and in grasping the esoteric teachings they contain. All those who belong to this class of study are able to see, without difficulty, what sort of philosophy underlies the incomplete and fragmentary writings of the Avesta. For a religious system to be true and perfect, it must be founded upon sound principles of the philosophy or science of Being. This philosophy of Being,

explaining the problems of the universe, as verified by the experiences of their various occultists, was known to almost all the ancient mystic schools of Aryan philosophies. The founders of the various religious systems were persons proficient in this occult philosophy ; and, though varied in forms and expressions according to the intellectual capabilities and modes of thought of the inhabitants of different countries, the fundamental principles of the various systems were originally identical. The moral standard inculcated by the various religious systems, was not the invention of the imaginations of some highly gifted persons, as supposed by the scholars and the scientists of the west, but was, and is based up on the laws of nature, as known to the occultists. To move in harmony with these laws is morality : to revolt against these, is immorality. A moral man, satisfying the requirements of natural laws progresses onward and ultimately reaches God : an immoral man, working against these laws, is retarded in his progress and is necessarily left behind. Religious systems based upon imaginary foundations would not have stood unshaken for ages and guided the moral tendencies of the various nations of the world ; nor would they have exercised that influence which they still exercise upon the majority of mankind.

That the Avesta is, to some extent, an exoteric literature, is unmistakably plain to the devotees of Aryan philosophies, yet, a similar view is to be found in the Dabistan, as will be seen from the following :—

“The substance of the venerable Zaradusht’s precepts is contained in enigmas and parables, because with the mass of society, fabulous narrations, though revolting to reason, excite stronger impressions. In the next place, if it were proposed to communicate to an ignorant person the idea of the existence of the necessarily existing God, independent of cause, he could not understand the proposition ; and if we speak to him concerning the uncompoundedness of intelligences, the immateriality of souls, the excellence of the sphere and the stars, he becomes overwhelmed in perplexity and amazement ; being utterly unable to comprehend spiritual delights or tortures, or discover the exact truth ; whilst the precepts enforced by the figurative expressions of the law come within the understanding of high and low, so that they are profited thereby, and the explanation of the law is attended with a good reputation both in this world and the next. The select few undoubtedly comprehend the nature of certainty, religious abstraction,

and philosophy, although the vulgar, in general, hold these in abhorrence : it therefore becomes necessary to clothe the maxims of philosophy in the vestments of law, in order that all classes of society may derive their appropriate advantages from that source : these observations being premised, it is to be remarked, that some Yazdanian professors express themselves after this manner :—The book of the Zend is of two kinds ; the one perspicuous and without enigmatical forms of speech, which they call the *Mah Zand* or “Great Zand” ; the second, abounding in inigmatical and figurative forms of speech is called the *Kah Zand*, or “Little Zand.” The *Mah Zand* contained the precepts of the law promulgated by the venerable Mahabad, such as the volume of *Azar Sassan*, and the *Mah Zand* was lost during the domination of strangers, particularly the Turks and Greeks : the *Kah Zand* still remained, but much of it was also lost in other subsequent invasions.”

According to the above, originally there were two Zend books, one of which was perspicuous and the other enigmatical ; the former was called the *Maha* (Great) *Zend* and the latter, *Kah* (Little) *Zend*. The *Maha Zend* was lost during the domination of strangers and that which remains is *Kah Zend*, much of which was also lost in subsequent invasions. From this, we may conclude that the *Zend Avesta* is *Kah Zend* and therefore enigmatical and that it is incomplete. Here the same conclusion is forced upon us that it is not possible to trace out a religious system from the *Avesta*, without the aid of other kindred doctrines and philosophies. Though Hindoo philosophies have now been generally admitted, by esoteric thinkers, to be the source of all other advanced philosophies, the Chaldean and the Egyptian schools appear to have been the channels through which the western philosophies (*i. e.* the Platonic, the Kabalistic, the Hermetic) have drawn their knowledge. If one should read the Chaldean doctrine by Thomas Stanley, the Zoroastrian Oracles and the commentaries thereupon, and the works of the (Neo) Platonists, he will find the name of Zoroaster frequently recurring in them. He will also find it stated more than once that Pythagoras and Plato derived their knowledge from Zoroaster. Whether this Zoroaster was or was not the original founder of Zoroastrianism, it is not our present purpose to discuss, but, the above circumstances will suffice to show the direction in which the aid for elucidation of the Zoroastrian doctrine should be sought. Further more, the *Desatir* and the doctrine of the Yazdians and Abadians as described in the *Dabistan*

are more or less pervaded by the spirit of the Platonic* philosophy ; and more still the esoteric interpretations of Zoroastrian parables as stated in the Dabistan, must lead a philosophical student irresistably to the conclusion that the philosophy of the Zoroastrians cannot be materially different from the other philosophies above named. It is, therefore, from this standpoint *i. e.* by the light of the Hindoo, the Platonic, the Kabalistic and the Hermetic philosophies that the following brief outline of Zoroastrianism has been written. It is not pretended that the outline is perfectly correct and complete : it is given out to serve two objects ; one is to serve as a stepping-stone to those who are devoted to the study of Zoroastrianism in its esoteric aspect ; another is to supply a guide to those Zoroastrians who, being desirous of understanding their doctrine scientifically, or properly speaking, from the standpoint of esoteric philosophy, have become members of the Theosophical Society. Those who have neither sympathy for, nor, knowledge of, the esoteric teachings of Aryan philosophies are not expected to appreciate this outline nor is it supposed that such persons will be able to realize the spirit which pervades it. Much more competent persons are engaged in the study of Zoroastrianism and we may, therefore, hope, that it will not be long, before we shall get a greatly enlarged treatise on Zoroastrianism, based upon the same main principles as are here set forth.

AHURA MAZD AND THE AMESHA SPENTAS.

The original Being, the indefinable, incomprehensible, infinite, unconditioned, uncreate First Principle, the Cause of all Causes, in its inconceivable state before its manifestation into the state of existence, is variously denominated by various philosophies and doctrines, though recognized by them all as *the God*. Some call it the invisible light ; while, according to the Vedantists, it is the everlasting intelligence and bliss, or Parabrahm. The latent properties of the Being are two, consisting of the spirit and the substance, which are co-existent and co-eternal. In the process of manifestation is produced the idea of manifestation, which is the same thing as the intelligence or wisdom. The expression of this idea is called the divine spirit or divine mind or

* No other English translator but Taylor has rightly understood Plato. Taylor's translations, and more especially, his introductions to the Parmenides and the Timæus ought to be read by one desirous of having some idea of the Platonic philosophy. The Platonist Magazine published in America is also worth reading in this connection.

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consciousness. It is sevenfold (or its constituent powers are seven), and its existence is pervaded by sevenfold systems.

The order of manifestation, according to the Vedantists, is this : (1) Parabrahm, (consisting of Spirit or Atma and of ignorance or Maya) or according to the Sankhya philosophy, of Purush (spirit) and of Prakriti (substance) ; (2) Mahatatwa (Buddhi or intellect) ; (3) Ahamtatwa (collective aggregate of egoism, the Ishwar, the manifestor, the creator.

According to the Platonists, there are three hypostases in the divine nature. The first is *the One*, who is above everything, a pure will, an absolute love (or intellect). The second is the intelligence. The third is the Demiurgus, the universal spirit, soul or life, the manifestor or the creator.

The idea of Being always carries with it the idea of non-Being. The two ideas are co-existent and co-eternal. No philosophy or doctrine, therefore, is perfect that exclusively regards the Being without the non-Being. There can be conceived no idea of Being without non-Being, of light without darkness, of knowledge without ignorance, of good without evil, of truth without falsehood.

“ If it seem to you that the hypothesis must be defective, which represents the principles of good and evil as co-eternal and co-equal, and neither proceeding from the other ; and nevertheless makes the latter to some extent inferior and subordinate to the former,—remember that, although in one sense they must be on an equality, inasmuch as both have an identical source in the human faculty of idealization, yet that it lies with man to determine to which side the balance of power shall incline, and that it pleases him, theoretically at least, to give the preference to his ideal of good, and making that the Supreme, to commit all creative power into his hands, even the power that produces the Devil ; a fact recognized in the Hebrew saying, ‘ I the Lord create evil.’

“ But though we thus attain our conception of the existence of the personified evil by a process identical with that which brings us to God, namely, by imagining one side of our nature as divested of limitations, it does not follow that the natures of these two beings correspond in detail. In the devil there is no distinction of persons or distribution of functions ; no trinity of Father, Son and Spirit, of God, Woman and Offspring. These are the essential attributes of creative intelligence

only and of loving impulse. Hate creates nought, save a hell for itself and its victims. The function of the 'sole Being sole,'—the personified selfishness—is destruction." (The Key of the Creeds.)

In the Zend Avesta of the Zoroastrians, the words, Ahura, Mazd, and Ahura Mazd, are promiscuously used; but it appears that Ahura is equivalent to the Being: Mazd, to the wisdom or intelligence; and Ahura Mazd, to the Demiurgus, the creator, the universal spirit; yet, as we have said, all the three terms are used for one another,—a fault not uncommon with many doctrines. The Anra-Mainyus is equivalent to the principle of non-Being, though the word has another signification as opposed to the Spenta Mainyus. This subject will, however, be fully dwelt upon in my next paper.

That Ahura Mazd is eminently the divine spirit will be gathered from the following rather lengthy but very valuable quotation from the work of the German Doctor Wilhelm Geiger, entitled "Civilization of the Eastern Iranians in Ancient times:—"

"Ahura Mazd is the Ruler and King of the invisible, as well as of the visible world. It is He Himself who has revealed His holy religion to Zarathustra. In His being Ahura Mazd is a Spirit. His most conspicuous attributes are *Asha*, 'Holiness', and *Chisti*, 'Wisdom.' Even His name describes Him as the 'Wise' (Mazd), and as the 'Lord' (Ahura). Extremely characteristic is the very address which constantly recurs in the Vendidad: 'Ahura Mazd the most blissful spirit, creator of the corporeal world, Thou Holy!' or more briefly only: "Creator of the Corporeal World, Thou Holy!"

"With this we may also further compare the first words of the first Yasna:

'I declare it and I venerate the Creator, Ahura Mazd, the Brilliant, Radiant, the Greatest, Best, Most Beautiful, Mightiest, Wisest, Best-formed, most exalted through Holiness, Giving Profusely, Granting Much Bliss, Who created us, Who prepares us, Who maintains us, the Most Blissful Spirit.'

"In the above are given the principal attributes that constitute the nature of Ahura Mazda.

"*He is a Spirit.* He is not anthropomorphous. Though He is represented as speaking, thinking and acting, no passage of the Avesta authorizes us to assume that Ahura Mazd was thought to exist in any definite visible form. The expression 'Best formed,' must not be pres-

sed too far, and if, on the other hand, mention is made of 'the most beautiful body of Mazd,' we must regard such language as symbolical. For the sun is expressly spoken of 'as the body of Mazd,' and no one could well affirm that this designation should be understood literally. Light is indeed the essence of Ahura; and hence the sun as the source of perceptible light renders Mazd, so to say, visible himself.

"*Ahura Mazd is a Spirit.* He is a superhuman and transcendent being. His attributes are therefore chiefly spiritual ones. He is the Wise, the Omniscient, the Holy or Pure, the Benign.

"Ahura Mazd is also identified with the Best Holiness, with *Ashavahista*. 'Holy' and 'Pure' are his constant epithets. All is good in Him, as also only goodness issues from Him. And as the believers in Mazd shall imitate Him, so also they, as the 'pure' or 'holy' are styled the *Ashavano*.

"Ahura Mazd does not stand alone. He is also the highest amongst all the spirits. Thus He is surrounded by a body of genii or angels, who assist Him in His work, or to whom certain spheres of activity are assigned. The mightiest and most venerable amongst them are "the Amesha-Spenta. Their name signifies the blissful immortal."

Plato compares the First Principle to the sun. "For as the sun by his light not only confers the power of being seen on visible objects, but is likewise the cause of their generation, nutriment and increase; so *the good*, through superessential light, imparts being, and the power of being known, to everything which is the object of knowledge." "Hence," says Damascius, "this highest God is seen afar off as it were obscurely; and if you approach nearer, he is beheld still more obscurely; and lastly, he takes away the ability of perceiving other objects. He is, therefore, truly an incomprehensible and inaccessible light, and is profoundly compared to the sun: upon which the more attentively you look, the more you will be darkened and blinded; and will only bring back with you eyes stupefied with excess of light."*

The Divine Spirit is sevenfold or has seven Divine powers which are called the Amesha-Spentas or the Immortal Benefactors. They are called, (1) Ahura-Mazd; (2) Vohumano; (3) Asha-Vahista; (4) Khshthra-Vairya; (5) Spenta-Armaiti; (6) Haurvetat; (7) Amertat.

* The Introduction to the Parmenides of Plato by Thomas Taylor.

According to the Kabbalists, these Divine powers are called God's spirits, the spirits of the invisible light, and are respectively denominated thus : (1) the Spirit of wisdom ; (2) the Spirit of understanding ; (3) the Spirit of counsel ; (4) the Spirit of power ; (5) the Spirit of knowledge ; (6) the Spirit of righteousness ; (7) the Spirit of Divine awfulness. "They are the Powers or the Elohim of God, and are co-equal and co-eternal. Each has in itself the nature of the whole. Each is a perfect entity. Of them all is the whole of God's substance pervaded. And in their individual manifestations, they are the Gods."*

According to Zoroastrianism, each of the seven powers which collectively constitute the Divine Spirit, respectively impart, (1) wisdom, divine knowledge and perfection, (2) good mind, (3) truthfulness, (4) fruitfulness, (5) devotion and piety, (6) healthfulness, (7) immortality.

The Zamyad Yasht has the following description of the Amesha-Spentas :

"The strong kingly majesty created by Mazd praise we, which belongs to the Amesha-Spentas, the shining, having efficacious eyes, great, helpful, strong, Ahurian—who are imperishable and pure.

"Which are all seven of like mind, like speech, all seven doing alike, like is their mind, like their word, like is their action, like their Father and Ruler, namely, the Creator Ahura-Mazd.

"Of whom one sees the soul of the other, how it thinks on good thoughts, how it thinks on good words, how it thinks on good deeds, thinking on Garo-nemana. Their ways are shining when they come hither to the offering gifts.

"Which are there the creators and the destroyers of the creatures of Ahura-Mazd, their creators and overseers, their protectors and rulers.

"They it is who further the world at will so that it does not grow old and die, does not become corrupt and stinking, but ever living, ever-profitting, a kingdom as one wishes it, that the dead may arise, and Immortality for the living may come, which goes according to wish, furtherance for the world.

"The worlds which teach purity will be immortal, the Drukhs will disappear at the time. So soon as it comes to the pure to slay him,

* "The Perfect Way."

and his hundred-fold seed then it is (ripe) for dying and fleeing away."

On the physical plane, the Amesha-Spentas represent the various stages of the evolution of the substance in their due order. Ashava-hista represents the ethereal elements ; Khshthra-Vairya, the minerals ; Spenta-Armaiti, the earthly elements ; Haurvetat, the watery elements ; Amertat, the vegetable kingdom ; Vohumano, the animal kingdom ; and Ahura Mazd, man (not rudimentary man but man regenerate). These are the various stages through which the Divine Spirit passes or has to pass before arriving again at the point or the state from which it originally started. The Gahambars or the season festivals, which the Zoroastrians celebrate, and which are six in a year, appear more in accordance with the six passion days of the Christians. The Gahambars in their consecutive orders refer to the evolutions thus : (1) the heaven (or the ethereal elements) ; (2) the watery elements ; (3) the earthly elements ; (4) the vegetable kingdom ; (5) the animal kingdom (6) the human kingdom. These are the six stages of the evolutions of the substance, after passing through which, the Divine Spirit ultimately enters the seventh state, the state of Itself, and arriving there, rests from the activity of evolution, before another turn of manifestation is ripe and this rest is the end of the Kalpa of the Hindus.

The Amesha Spenta, Spenta-Armaiti is often mentioned in the Zend Avesta, as the daughter of Ahura Mazd ; while Fire (the ethereal element) represented by the Amesha Spenta, Ashavahesta, is the son of Ahura Mazd. The peculiar characteristic of Spenta-Armaiti is that of purifying. Now it is well known that many doctrines take water to be the symbol of matter and possessed of the property of purification, and call it either the spouse or the daughter of the Spirit. Matter is, again, the symbol of the divine substance, in that matter is the densified state of the substance, and is that something which is essential to the purifying of the Spirit. In the Zoroastrian ceremonies matter is symbolized by water (or what is called the Zaotbra) and the Spirit, by the Haoma juice. In the Christian symbology, the equivalents are water and wine respectively. Thus when Spenta Armaiti is spoken of as the daughter of Ahura Mazd, the interpretation is that she is the symbol of the divine substance. Fire is the symbol of the Spirit or soul regenerated by means of the Substance or of water, or otherwise expressed, it is the result of the spirit purified, by its conjunction with or its crucifixion through matter.

“When the coming Asha shall smite the Drukas, when there comes what was announced as delusive; immortality for men, and Daevas, then shall thy profitable laud increase, O Ahura!” (Yasna 47). The word *Asha* here as elsewhere stands for Ashavahista. The arrival of the Asha indicates that ultimate Mahapralaya, when the totality of the spirit shall have completely passed through the ordeal of purification and when the substance too shall have resolved itself into the original state of Being. It will be then that the truth will be realized that the immortality of men and of Daevas (the evil spirits of the astral sphere) was delusive and not real. Applied individually, the attaining to Asha or Ashavahista means the accomplishment of that spiritual perfection, which is and which ought to be the ultimate and the only object of mankind.

Ardivisur is another name for water or for the symbol of substance and is of feminine sex. She is often spoken of and praised in connection with the Mazdiasnian law. The Mazdiasnian law is the Zoroastrian doctrine, the essential precept of which is purity in thought, word, and deed, and which leads one to God.

THE SPENTA-MAINYUS AND THE ANRA-MAINYUS.

It is generally recognized that there is a two-fold operation in the forces through which the Divine Spirit is manifested. According to some philosophies, they are the centripetal and the centrifugal, one working from without inwards, and the other from within outwards. The Platonists call them the Bound and the Infinite.

“Philolaus asserts that the deity established *bound* and *infinite*: by bound, indeed exhibiting every co-ordination, which is more allied to *the one*; but by infinity, a nature subjected to bound. And prior to these two principles, he places one, and a singular cause, separated from the universality of things, which Archainetias denominates a cause prior to cause; but which, according to Philolaus, is the principle of all things.”*

In the Zoroastrian doctrine these two principles are denominated the Spenta-Mainyus and the Anra-Mainyus, the respective literal meanings of which are, the good mind and the bad mind.

* Introduction to the Parmenides of Plato, by Thomas Taylor.

Spenta-Mainyus, in one aspect, is a force or power or principle that draws and receives back the soul into the Divine Spirit or Being, while Anra-Mainyus is that power which sends forth or brings down the soul into material existence. This power, therefore, which has brought down the soul into matter, and whose characteristic is not only to lead the soul tied down to matter and to ignorance of the Real Being, but to lead her to annihilation, is the devil, to destroy whom is the constant aim of Zoroastrianism. Proceeding from the Divine Spirit, the soul, through thus being connected with matter, is imprisoned or fixed in the body, and cannot return to her original source until she becomes sufficiently regenerated to be able to dispense with the need of the body; and this connection with matter, therefore, is to the soul an evil. This evil is, in the universal sense, applicable to the spirit, as it is in the individual sense applicable to the soul. It may be explained here that matter is not in itself evil, or that it is but a mode of spirit and is essential to the *crucifixion* of the spirit as well as of the soul. The evil lies in not apprehending the truth that matter is not the Real Substance but is transitory and impermanent, and that, therefore, the tendency towards matter should be vanquished and the tendency spiritward made predominant, in order to be at one with the Divine Spirit. The love of matter leads to extinction, and the love of God leads to permanence of being. This love of God means purifying and spiritualizing one's own soul so as to be able to receive God and be at one with God. It is the business of religions to teach how this can best be done. Purity of thought, word and deed is the essential precept of Zoroastrianism. Purity of thought involves intense concentration of mind and constant love towards and meditation on God, and prayers are intended to serve in this direction.

Spenta-Mainyus in another aspect is knowledge, while Anra-Mainyus is ignorance. To kill out ignorance and to attain to knowledge is the road to acquiring immortal individuality. The evil in man is ignorance—ignorance of the true knowledge of Being—which, until removed, misleads and tempts man to the course that involves the gradual extinction of his individuality. True knowledge having been acquired, ignorance ceases, and the road to evil is closed.

Anra-Mainyus speaks to Zoroaster:—"Curse the good Mazdasyanian law, obtain happiness, as Vadhagna, the lord of the regions, has obtained it."

XIII

The holy Zarathustra answered :—"I will not curse the good Mazdyasian law ; not if bones, soul, and vital power were to separate themselves asunder."

Him answered Anra-Mainyus, who has created the evil creatures : "By whose word wilt thou annihilate, by what well-made arms (smite) my creatures, O ! holy Zarathustra ?"

The holy Zarathustra said : "Mortar, cup, Haoma, and the words which Ahura Mazd has spoken ; these are my best weapons ; by this word will I smite, by this word will I annihilate, by these well-formed weapons (smite), O evil Anra-Mainyus. Which Spenta-Mainyus (*i. e.*, Ahura Mazd) created ; he created in the infinite time. Which the Amesha-Spentas created, the good rulers, the wise." Zarathustra pronounced the Ahuna-Vairya. (Vendidad ; Fargard 19.)

The whole of the above dialogue is metaphorical. Anra-Mainyus is but a personification of the principle of ignorance. The creatures of Anra-Mainyus are the evil passions, the Devas, the Drugas, and the Drukhs. These are hostile elementals of the astral region and are of various kinds, recognised by almost all ancient doctrines. Their constant vocation is to mislead men and tempt them to evil. For detailed description of these elementals and of their characteristics, the reader is referred to "the Perfect Way" and to Mr. Sinnett's "Esoteric Buddhism." These spirits are, therefore, almost always mentioned in the Avesta as the creatures of Anra-Mainyus. Mortar, cup and Haoma are the articles used in mystic ceremonies. The import of the mystic ceremony, when rightly understood, is knowledge—knowledge of the true philosophy of Being—and this obtained, neither the evil tendency nor the evil spirits have any hold upon man. Ahuna-Vairya is one of the mantras of the Zoroastrians. Rightly interpreted, it imparts the true knowledge. Thus it is ignorance that has to be rooted out and replaced by knowledge. Knowledge does not imply merely the intellectual comprehension of the philosophy of Being, but carries with it the necessity of the strict observance of religious precepts which enjoin purity in thought, word and deed. This again means the overcoming of the passions of worldly desires and the elevating of one's spiritual entity to the Divine Spirit. Knowledge has a still higher and deeper import. To progress towards knowledge is to develop one's self—one's spiritual essence—to develop it or to make it pure, which is the same thing as to divest it of material tendency,

to such an extent as to enable it to penetrate nature and comprehend the same through its own self independently of any other means. The progress towards development of this kind is not feasible for those who are enveloped in worldly desires and worldly atmospheres. It is not feasible for those who revolt from the laws essential to Being or Existence. It is feasible indeed only for those who are above desires and act in conformity with the laws essential to Being, ever striving strenuously to gain the ultimate end. The knowledge thus obtained is equivalent to man's transformation into a god or a being of a very high order, and such a being acquires such powers over nature as the ignorant would call supernatural. One elevated to this extent beyond the reach of ignorance and of evil spirits: this spiritual entity is sufficiently purified to be able to associate with divine beings.

"Hermes affirms that those who know God are preserved from assaults of the evil one, and are not even subject to destiny. The knowledge of God is religion." (The Fragments of Hermes Trismegistus).

Anra-Mainyus, as opposed to Ahura Mazda, is the principle of non-Being, which is the devil. God is the principle of Being as well as of Existence. Wherever there is being, there is God. God is Being, Love, Wisdom, Knowledge, Perfection, Truth, Order. Everything good is God. God is Spirit, Light, Life, Mind. Reverse the picture and you will find the opposites of all these. These opposites are no realities, though not the less powerful on that account, and are, therefore, the creatures of Anra-Mainyus the principle of non-Being. God's opposite, that is the opposite of Being is non-Being, as of Light the opposite is Darkness. The contest in the universe is thus between Being and Not-Being, Light and Darkness, Truth and Falsehood, Good and Evil, Knowledge and Ignorance, and so forth. Hence is it that the Zoroastrians are enjoined to strive constantly to kill out the Anra-Mainyus, to praise and exalt the whole (pure) creation, to cultivate in themselves, and to adore and be united to the Principle of Being which is the Good Itself. By cultivating this principle, which is the divine principle in man, and is a ray or emanation of the Divine Spirit, one is enabled to preserve his individuality and to attain to beatitude. This is accomplished by acting up to the precepts of the religion. To revolt from the tendency towards Being, and to harbour and cultivate a tendency toward non-Being, which is Anra-Mainyus, is to prepare the way for the extinction of one's individuality.

From the above, it will be evident why the Zoroastrians are enjoined to constantly recite the Manthras, such as the following :—

“I praise the well-thought, well-conceived, well-performed thoughts, words and works. I lay hold on all good thoughts, words and works. I abandon all evil thoughts, words and works. I bring to you, O Amesha Spentas, praise and adoration, with thoughts, words and works, with heavenly mind, the vital strength of my own body.” (Yasna 12).

“All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts words and works, lead to hell. To all good thoughts, words and works (belongs) Paradise—so (is it) manifest to the pure.” (Visp. Humta).

“Let Ahura Mazd be King, and let Ahriman (Anra-Mainyus), the wicked, be smitten and broken. Contentment and praise for Ahura Mazd ; contempt for Anra-Mainyus.” (Nirung Kustee).

It need hardly be said here that it is not to be understood that the mere recitation is supposed to have any effect. Constant repetition involves strong determination in action and constant meditation on purity, and so helps one to cultivate all higher and nobler faculties, and to throw into oblivion all but the aspiration and love towards the Real Being in order to be able ultimately so to elevate one's divine principle as to enable it to be at one with the Divine Spirit, Ahura Mazd.

In another aspect, Ahura Mazd is spirit, and Anra-Mainyus is matter. The Divine Spirit is dual in that it is the product of the Divine Spirit and the Divine Substance, which are the two latent properties of the unmanifest Original Being. This original unmanifest condition of Being considered as the First Principle, Ahura Mazd, is the Adonai, the Logos, the Demiurgos, the Manifest Spirit, which is Sevenfold. Matter is the condensed condition of the Divine Substance in which, and through which, the spirit manifests itself. Matter, though but a mode of spirit, is in its nature opposed to spirit, and is dependent upon spirit. Thus there is supposed to be a constant conflict between spirit and matter. Spirit is Eternal Essence, but matter is transitory. The object of mankind should be to do away with the necessity of having anything to do with matter, to be freed from it,

and to become pure spirit. That which is good is of God, and proceeds from spirit. That which is the reverse of good is of the devil, and proceeds from matter. Matter in this aspect, therefore, is the devil.

The dissolution of the phenomenal universe and the annihilation of the Anra-Mainyus (or Ahriman), so often spoken of in Zoroastrian writings, have reference to the Kalpas and the Mahapralaya of the Hindoos. The Kalpas mean the periodical return of the phenomenal or the material into the substance, when the creative principle comes to a stand-still before a fresh manifestation occurs. The Mahapralaya is that ultimate universal Pralaya when even the substance will be resolved into the original state of Being, and this is probably what the Parsees mean by the arrival of the Soshios, when all souls are supposed to be relieved from the sufferings occasioned by their sins, and to return to the endless blissful state.

The true knowledge and love of God can alone enable one to vanquish the devil—the principle of non-Being and his deceptive creatures, and to elevate one's essential self to the perception and attainment of the eternal Good. Patanjali says :—

“ But the consummation said to be attained by the exercise of *yoga* may be far more easily achieved by devout communion with God.”

“ How may the soul be delivered from the illusions of sense, the distempering influence of the body, and the disturbances of passion, which becloud the vision of the real, the good, and the true? Plato believed and hoped that this could be accomplished by philosophy. This he regarded as a grand intellectual discipline for the purification of the soul. By this it was to be disenthralled from the bondage of sense, and raised into the empyrean of thought, ‘where truth and reality shine forth.’ All souls have the faculty of knowing, but it is only by reflection, self-knowledge and intellectual discipline, that the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the vision of God.” (Cocker : “ Christianity and Greek Philosophy.”)

THE FRAVASHIS.

In the foregoing articles, we have seen that Ahura Mazda is the Divine Spirit or Spirit manifest. Conceive the First Principle to be Being unmanifest, Spirit unmanifest, Light invisible, Intelligence or

Consciousness quiescent, and Ahura Mazd is respectively, Being manifest, Spirit manifest, Light visible, Intelligence or Consciousness active. He is the source and principle of all existence and He is, consequently, the Cause of all, the Creator, the Manifestor.

Ahura Mazd is the Universal Mind, the Absolute Consciousness. The principles evolving out of the Universal Mind are ideas. These are the Fravashis of the Zoroastrians and the Ideas of the Platonists. Call Ahura Mazd the Divine Being or the Divine Spirit (manifest), and the Fravashis and the Ideas are beings and souls* respectively. In like manner, they are the rays of the Divine Light, the individual Intelligences, the individual Consciousness. But there are Fravashis and Fravashis, Ideas and Ideas, Souls and Souls, and so forth.

“But first in order the better to comprehend the procession of Spirit, it should be explained that life may be represented by a triangle, at the apex of which is God. Of this triangle, the two sides are formed by two streams, the one flowing outwards, the other upwards. The base may be taken to represent the material plane. Thus from God proceed the gods, the Elohim, divine powers, who are the active agents of creation. From the gods proceed all the hierarchy of heaven, with the various orders from the highest to the lowest. And the lowest are the orders of the genii, or guardian angels. These rest on the astral plane, but do not enter it. The other side of the triangle is the continuation of the base. And herein is the significance alike of the pyramid and of the obelisk. The pyramid represents the triangle of life, fourfold and resting on the earth. The obelisk, the summit only of which is pyramidal, represents a continuation of the base, and is covered with sculptured forms of animal life. For, of this base of the triangle of life, the continuation contains the lowest expressions of life, the first expressions of incarnation, and the stream which, unlike the first, flows inwards and upwards. The side of the triangle represented by this stream, culminates in the Christ, and empties itself into pure spirit, which is God. There are, consequently, spirits which by their natures never have been and never can be incarnate ; and there are others which reach their perfection through incarnation. And the genii, dæmons, or guardian angels, have nothing in common

* These should not be confounded with the term souls as generally used by us. The word here means the Divine principles immediately and directly emanating from the Divine source.

with the astrals, but are altogether different and superior in kind. Standing as they do, within the celestial sphere, their function is to lift man from below to their own high region, which properly is also his.”—*(The Perfect Way.)*

In other words, nature works, as if it were, in spiral circles, and according to the laws of evolution. The individual emanations from the universal source, after passing through the various modes of substance, return to their original source but enriched with experience. There are individual emanations, however, which do not enter the material plane (or rather which are not in need of material bodies), but remain in the celestial plane, and these individualities are celestial Fravashis, comprising various orders of higher beings, known generally as gods, principalities, powers, archangels, angels, dæmons, genii, or guardian angels, &c. But the rest, which we may, in one sense, regard as being the farthest from the divine source (or rather which cannot do without material bodies) enter the material plane, and before returning to the source, pass through various stages of substance, which stages, as we have already said, are, according to Zoroastrianism, six (*viz.*, ethereal elements, watery elements, earthly elements, vegetable kingdom, animal kingdom and human kingdom). The descent of these Fravashis, into the material plane or the taking of material bodies by Fravashis, is, considered collectively and universally, the descent of spirit into matter, or the spirit manifesting itself in the material or phænomenal form or appearance. The following quotation from the Bundais, well illustrates the object, for the accomplishment of which, Ahura Mazda exhorts the Fravashis to descend into the material world.

“Ahura-Mazda deliberated with the consciousness (bod) and guardian spirits (fravashis) of men and the omniscient wisdom brought forward among men spoke thus : ‘Which seems to you the more advantageous, when I shall present you to the world? *that* you shall contend in a bodily form with the fiend (drug), and the fiend shall perish, and in the end I *shall* have you prepared again perfect and immortal, and in the end give you back to the world, and you *will* be wholly immortal, undecaying and undisturbed; or *that* it be always necessary to provide you protection from the destroyer?’

“Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world on account of the evil *that* comes upon them, in the world, from the fiend (drug),

Ahriman and *their* becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the further existence for ever and everlasting."

It will have been seen from what we have stated, that Fravashis are divine principles or beings, emanating from the Divine Spirit, which is God, and can, therefore, be nothing but god-like or gods. All the individualities on the celestial plane are Fravashis or Ideas. Nothing material or phenomenal can there exist. Those Fravashis or Ideas or Souls, that pass through the evolutionary stages of substance, though originally Fravashis, are not recognized as such, until they have arrived in the stage of Humanity,* and hence, Fravashis are, in one sense, the divine principles in human beings (as they are in reality the spiritual counterparts of everything phenomenal), though these are not, again, the same as the Fravashis of the celestial plane. To be one of the individualities of this high and divine order, a still higher stage must be arrived at by human beings. To be a Fravashi of the celestial plane, is equivalent to becoming transformed into an angel or a higher being, and this state is capable of attainment by all human beings, who act in conformity with the precepts of the Zoroastrian religion.

The celestial Fravashis are great benevolent powers, working always for ultimate good and those men who attain perfection, or who have rendered themselves capable of subsisting above the phenomenal plane, become possessed of similar capacities. The Fravashis are said to frequent places that are pure, and to love to associate with, and to live in the minds of, the pure and the god-loving. They come to one's assistance when invoked, to guard one against evil passions and evil spirits, and to further other pure objects and purposes. This view is to be found in the following quotation from the Farvardin Yast of the Zend Avesta.

" 'If, O holy Zarathustra, there come before thee on the ways in the corporeal world, fearful terrors, fearful events, if they come for the frightening of bodies, then shalt thou recite these words, utter these prayers, the victorious, O Zarathustra :

" 'The good strong holy Fravashis of the pure, I praise, I invoke, I make my own, I offer to them ; the Fravashis of the dwellings, of the clans, of the confederacies, of the regions, the Zarathustrian ; those

* Otherwise expressed, the divine principles are not developed as such, or sufficiently divested of material envelope, to deserve their original name until their arrival at the human stage.

which are amongst those now living, which are amongst the former living, which are among those about to live hereafter, of the pure, all (Fravashis) of all regions, the friendly, the kindred regions.

“ ‘ Which support the heaven, which support the water, which support the earth, which support the cow, which support the children in the mothers, so that they do not die, till Vidhotus is brought hither, there collect themselves richly in them, bones, colors, sinews, increase of feet, and organs of generation.

“ ‘ Which endure much, which are above all strong, high of themselves, high on chariots, above all mighty, above all powerful, which are strong in blessings, strong in victory, in fight.

“ ‘ The givers of victory to the implorers, the givers of favor to the marksmen, the givers of health to the working, the givers of much brightness to those offering to them, who pray to them, contenting them, bringing gifts, the pure.

“ ‘ Who go most thither where pure men are, who most keep purity in mind where they are most honored, where the pure is contented, where the pure is not plagued.

“ ‘ Through whose brightness and majesty goes the sun his path, through whose brightness and majesty goes the moon her path, through whose brightness and majesty go the stars their path.’ ”

A similar view is contained in the following quotation from the writings of Plotinus :—

“ Individual souls, therefore, that use an intellectual organon in a conversion to their original, and have a power to benefit inferior natures—just as light emanates from the sun and unenvyingly imparts its illuminations—will be free from care and sorrow while they abide with the Universal Soul in the Intelligible World. Moreover, in the celestial region they aid the Universal Soul in governing (the World), as if they were other kings associating with the Ruler of all things and becoming his colleagues—neither he nor they descending from their regal abodes. However, when souls pass from the Universal Soul to a partial condition, and become as individuals, as if weary of dwelling with another, then each one concerns itself with its own particular affairs. When, therefore, any individual soul acts separately and for itself for any length of time, flying from the whole and revolting from it by a certain factitious difference, incapable of beholding an intelligible nature through having become a part, *then* it becomes solitary, impotent,

and distracted with cares—since now it looks to a part, and being divulged from the universal, attaches itself to one particular nature, avoiding everything else. Hence coming hither and converting itself to that which is partial, and being spurred by total and universal natures, it necessarily departs from the whole, and regulates its partial affairs amidst its unhappy surroundings—grasping and serving externals and being present to, and profoundly immersed within, them. Wherefore, there happens a defluxion of the soul's wings, and she becomes fettered with corporeal bonds—having abandoned the innoxious work of governing a superior nature, which it performed while with the universal soul.”
—(*The Platonist Magazine for October 1885*).

The following quotation is from the same source :—

“ To speak plainly and boldly my opinion, though it differs from the notions of others, I must say that the whole of our soul does not enter the body but that something of it perpetually abides in the Intelligible world, and a part in the world of sense. Moreover, that if the part in the sensible world conquers, or rather if it is conquered and disturbed, it does not permit us to perceive what the supreme part of the soul contemplates—since that which is understood comes to us when it descends within the apprehension of sense. We do not know anything that happens to either part of the soul until it reaches the whole of the soul.”

The statement in the above, that a part of our souls abides in the Intelligible world is to be found in the Chaldean doctrine also. But it refers only to the potentiality of the divine principle in man, as part of the universal spirit, and which, when realized, cannot well be said to belong to the material plane.

It would be interesting, indeed, to read in connection with this, the reasonings of the Platonists on the subject of Ideas, and so I commend to the attention of my readers, the Introduction to the Parmenides of Plato, by Thomas Taylor, though, I should say I am not prepared to endorse in its entirety the view expressed therein.

MAN'S DESTINY AFTER DEATH.

According to the Platonic, the Kabalistic, the Hermetic, and the Hindoo philosophies and doctrines, the destiny of the human soul after death, is guided by the character or tendency she has evolved during

her preceding life on earth. This character or tendency is what is known by the well known epithet of Karma, and for a lucid and philosophical exposition of it, the reader is referred to the exhaustive and able annotations (to "Light on the Path,") by P. Sreenevas Row. It is not held by the said doctrines that, as erroneously propounded by some Western religionists, a human soul is consigned to any good or bad state or region for eternity, for the sake of actions committed within a life time of at the most a hundred years. Such absurd views, revolting to the human mind as well as to the laws of nature, are not entertained by the said doctrines. They mostly hold that, after death, every human soul passes into a spiritual region, where, for a length of time, many times longer than the time passed upon earth, she enjoys the fruits of her spiritual tendencies, and when these are exhausted, her death in that region takes place. This is equivalent to saying that her material tendencies then assert themselves and draw her down to the material plane. Controlled by the influences of her Karma, she is attracted, by the law of gravitation, as it were, to that conjunction which is likely to prove agreeable to the proclivities of her nature. The soul, generating good Karma, takes birth on higher and higher planes until after a series of rebirths, she arrives at that stage when her material tendency perishes and she generates no Karma, and thus becomes freed from being drawn down to the material body and material plane, and then she is pure spirit, a being of a very transcendent order. The souls that do not generate Karma appropriate for higher planes, must necessarily undergo rebirths on either their preceding material planes or lower ones until they generate such Karma. But some souls degenerate to such a depth that they lose the divine principle in them ; in other words, they so utterly neglect their spiritual tendency and become so far immersed in the mire of matter that, after a series of rebirths on lower and lower planes, they lose the power of generating spiritual affinities, the spark of divine life is quenched in them, or rather the divine principles leave them and return to their original source. The entities of this nature are said to be drawn to a sphere whence they never return, implying probably that there they disintegrate and resolve themselves into their component material elements.* This sphere or

* There are exceptional cases, however, in which, the souls inhabit the astral region and become the incubi and the succubi of Necromancers. For a detailed information, the reader is referred to "the Perfect Way" and to "the Esoteric Buddhism."

region is generally known as hell, and is called the eighth sphere, by the esoteric doctrine and Tartarus, by the Platonists. Opinions more or less similar to those we have here described, are held by almost all the ancient Aryan doctrines ; but for our present purpose, the following one testimony of a Platonist will be sufficient.

“ After this our divine philosophers inform us, that the pure soul will after death return to pure and eternal natures ; but that the impure soul, in consequence of being imbued with terene affections, will be drawn down to a kindred nature, and be invested with gross vehicle capable of being seen by the corporeal eye. For while a propensity to body remains in the soul, it causes her to attract a certain vehicle to herself, either of an aerial nature or composed from the spirit and vapours of her terrestrial body, or which is recently collected from surrounding air : for according to the areana of the Platonic philosophy, between an ethereal body which is simple and immaterial, and is the eternal comcate vehicle of the soul, and terene body, which is material and composite and of short duration, there is an aerial body which is material indeed, but simple and of more extended duration : and in this body the unpurified soul dwells for a long time after its exit from hence, till this pneumatic body being dissolved, it is again invested with a composite body ; while on the contrary the purified soul immediately ascends into the celestial regions with its ethereal vehicle alone.

* * * * *

“ Observe too, that the soul carries with her into a future state the affections and habits both of her intellect and will, whether good or bad.

* * * * *

“ Let the reader remember too, that crimes which admit of an easy cure are such as are not yet changed into habit ; that those are difficult to be cured which are become habitual but yet are committed with a certain repugnance of the rational faculty and produce repentance in the offending soul ; but those are perfectly incurable, the habits of which are neither attended with repugnance or repentance. The first of these are purified in Acheron ; the second, if they verge to the first, in Phlegethon ; but if to the third, in Styx and Cocytus ; and those of the third description are punished in Tartarus, from whence, says Plato, they are never dismissed. But let not the reader imagine, that by the word *never* an eternal duration is implied ; for divinity does not punish the soul as if influenced by anger, but, like a good physician, for the

sake of healing the maladies which she has contracted through guilt. We must say therefore, as Olimpiodorus well observes that the incurable soul is punished *eternally*, calling eternity her life and the partial period of her existence. "For, in reality (says he), souls which have offended in the highest degree cannot be sufficiently purified in one period, but are *continually* in life as it were, in Tartarus; and this period is called by Plato eternity."* (Introduction by Thomas Taylor to the Phædo of Plato.)

Opinions, more or less similar to those we have above described, underlie almost all the doctrines prevalent in the world. Even amongst barbarians, in places most widely apart, such as the aborigines of Australia and the aborigines of America, similar views have prevailed from time immemorial. The same is true of the populations of the vast countries of India, Japan, China and many others. Surely no one would go to the extent of saying that human kind could be imposed upon to all this extent; why should the philosophers of all countries as well as the most ignorant barbarians instinctively entertain similar views; Says Professor Draper, "That the spirits† of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief not confined to rustics but participated in by the intelligent..... If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest age to the present time, as extensive and unimpeachable as is to be found in support of anything whatever."

Philosophers of all capacities, from the highest to the lowest, of all countries and all ages, of characters most pure and unimpeachable, of intellects the brightest imaginable, as well as prophets of all ages and countries, have more or less testified to the above views, and who can doubt their veracity? These were the personages who have solved the mightiest problems; what God is, what the universe is, how it came into existence, and where is its end, what man is, whence he came, and whither he is bound, and what guides his destiny; these mighty problems were solved by them and they intuitively knew the truth of what they said. These are the personages who have, by their

* It is necessary to observe that the subject treated of in the quotation is likely to be misunderstood by many unless in connection with it, be read "the Perfect Way" and "the Esoteric Buddhism."

† The spirits here mean souls, of dead persons, with their astral bodies.

influences, guided the moral and spiritual tendencies of all the nations of the world, of the most wise as well as the most ignorant. Their influences have guided the destiny of nations from time immemorial and will so guide for ages to come, despite what the wiseacres may say. Can we doubt the testimony of such personages? Yet, even in this degenerate age, there still exist persons who intuitively know *the Truth*. They know it because they see it with their highly developed intuitive powers, and for an ordinary man, to see it, he must be what they are.

To return to Zoroastrianism. We have said already that, no religious system can be true and perfect, which is not founded upon sound principles of the philosophy of Existence. Hindooism, Budhism, Platonism, Hermetism, and Christianity (as interpreted in "the Perfect Way"), although varying in outward forms, have one and the same philosophy underlying them. This philosophy of Existence or Being, was known to almost all the mystic schools of Aryan philosophies, but it was kept secret and sacred, mostly under the garb of mystic ceremonies. The founders of religious doctrines were persons thus initiated and perfected and were not the so-called wise men of the world, who, merely by exercising their imaginations, framed such doctrines as best suited their fancies. Budhism, Hindooism, Platonism, and Hermetism are not based upon such absurd imaginations, and while Plato and a host of his followers are stated to have derived their knowledge from Zoroastrianism, it would be the very height of absurdity to say that Zoroastrianism has no sound philosophy as its base. The absurdity becomes more evident when one understands the esoteric meaning of the Avesta and of the Zoroastrian ceremonies. The doctrines of the Abadeans, Yazdians, &c. (some sects of the Zoroastrians), as related by Moshan Fani are generally in agreement with the other philosophies. The doctrines contained in the Chaldean system and in the Zoroastrian oracles and the doctrine of the Platonists (who make constant reference to Zoroastrianism) are similar; while the esoteric interpretations of Zoroastrian parables described in the Dabistan, as proceeding from the distinguished Zoroastrian thinkers, *i. e.* Jamasp, Bohman (the son of Isfandiar), Isfandiar (the son of king Gushtasp), king Gushtasp, and others, are evidently permeated by the views of the Platenic philosophy. And yet, in the face of all these circumstances, what reason is there to suppose that the Zoroastrianism of the Avesta, alone, had no philosophical basis or had

one of a different kind? Why should the Zoroastrianism alone differ in fundamental principles, from the other philosophies of the Aryan source? In minor points, difference will always exist, but so far as the main principles are concerned, the esoteric thinkers are able to see plainly that Zoroastrian philosophy is not dissimilar.

That portion of the writings of the Avesta which can give one some idea of the destiny of man after death is the following fragment :

1. Zarathustra asked Ahura-Mazda : Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure ! When a pure man dies, where does his soul dwell during this night ?

2. Then answered Ahura-Mazda : near his head it sits itself down, reciting the Gatha Ustavaiti, praying happiness for itself : Happiness be to the man who conduces to the happiness of each. May Ahura-Mazda create, ruling after his wish. On this night the soul sees as much joyfulness as the whole living world possesses.

3. Where does the soul dwell throughout the second night ?

4. Then answered Ahura-Mazda : near its head it sits itself, &c. (as in verse 2.)

5. Where does his soul stay throughout the third night ?

6. Then answered Ahura-Mazda : near its head it sits itself, &c. (as in verse 2). Also in this night this soul sees as much joyfulness as the whole living world (possesses).

7. When the lapse of the third night turns itself to light, then the soul of the pure man goes forward, recollecting itself at the perfume of plants. A wind blows to meet it from the midday region, from the midday regions, a sweet scented one, more sweet-scented than the other winds.

8. Then it goes forward, the soul of the pure man, receiving the wind in the nose (saying) : Whence blows this wind, the sweetest-scented which I ever have smelt with the nose ?

9. In that wind (?) there comes to meet him his own law in the figure of a maiden, one beautiful, shining, with shining arms ; one powerful, well grown, slender, with large breasts, praise-worthy body ; one noble, with brilliant face, one of fifteen years, as fair in her growth as the fairest creatures.

10. Then to her (the maiden) speaks the soul of the pure man, asking : What maiden art thou whom I have seen here as the fairest of maidens in body ?

11. Then replies to him his own law : I am, O youth, thy good thoughts, words, and works, thy good law, thy own law of thy own body. Which would be in reference to thee (like) in greatness, goodness, and beauty, sweet-smelling, victorious, harmless, as thou appearest to me.

12. Thou art like me, O well-speaking, well-thinking, well-acting youth, devoted to the good law, so in greatness, goodness, and beauty as I appear to thee.

13. If thou hast seen one there practise witchcraft, practise unlawfulness and bribery, fell trees, then thou didst set thyself down whilst thou recitedst the Gathas, offeredst to the good waters and to the fire of Ahura-Mazda, whilst thou didst seek to satisfy the pure man who came near and from far.

14. Thou hast (made) the pleasant yet more pleasant to me, the fair yet fairer, the desirable yet more desirable, that sitting in a high place, sitting in a yet higher place, in these (Paradises) Humata, Hukhta, Hvarst.* Afterwards men praise me, and ask Ahura-Mazda, praised long ago.

15. The soul of the pure man goes the first step and arrives in (the Paradise) Humata ; the soul of the pure man takes the second step and arrives at (the Paradise) Hukhta ; it goes the third step and arrives at (the Paradise) Hvarst ; the soul of the pure man takes the fourth step and arrives at the Eternal Lights.

16. To it speaks a pure one deceased before, asking it : How art thou, O pure deceased, come away from the fleshly dwellings, from the earthly possessions (?), from the corporeal world, hither to the invisible, from the perishable world hitherto the imperishable, as it happened to thee—to whom (be) Hail !

17. Then speaks Ahura-Mazda : Ask not him whom thou askest, (for) he is come on the fearful, terrible, trembling way, the separation of body and soul.

18. Bring him hither of the food, of the full fatness, that is the food for a youth who thinks, speaks, and does good, who is devoted to the good law after death, that is the food for the woman who especially thinks good, speaks good, does good, the following, obedient, pure, after death.

* The respective literal meanings of the three terms are purity in thought, purity in word, and purity in deed.

19. Zarathustra asked Ahura-Mazda : Ahura-Mazda, Heavenly, Holiest, Creator of the corporeal world, Pure ! when a wicked one dies where does the soul dwell throughout this night ?

20. Then answered Ahura-Mazda : There, O pure Zarathustra, near the head it runs about whilst it utters the prayer Ke-manm,* &c. Which land shall I praise, whither shall I go praying, O Ahura-Mazda ? In this night the soul sees as much displeasing as the whole living world.

21. Where does this soul then keep itself the second night through ?

22. Throughout the second night it runs about near the head, &c. (as in verse 20).

23. Where does this soul keep itself the third night ?

24. Throughout the third night it runs, &c. (as in verse 20).

25. When the lapse of the third night approaches towards light, O pure Zarathustra, then goes the soul of the wicked man to the impure place, recollecting itself continually by the stench. To it comes a wind blowing from the region, an evil smelling one-more evil smelling than other winds.

When the soul of the wicked man receives this wind into the nose, it goes (saying) whence comes this wind which I smell with the nose as the most evil-smelling wind ?

33.† The fourth step takes the soul of the wicked man and arrives at the darknesses without beginning.

34. To it speaks a formerly deceased wicked one, asking it : How, O deceased wicked one, art thou come away from the Drukhs from the fleshly abode, from the earthly possessions, from the corporeal world to the spiritual, from the perishable to the imperishable, how long—woe to thee !—was it ?

35. Then speaks Aura-mainyu : Ask it nothing, it whom thou askest, which has wandered on the fearful, terrible, trembling way, the separation of body and soul.

* Yasna 45.

† The M. S. S. omit verses, 27—32 which must, however, of course, have contained a description exactly the converse of verses 9—15. In the Minokhired the verses corresponding to this passage say that the soul of the wicked meets the ugliest and most hateful maiden that can be conceived, and on asking her who she is he is told that she is his own wicked deeds, &c.

36. Bring hither food, poison and mixed with poison, for that is the food for a youth who thinks, speaks, and does evil, belongs to the wicked law, after his death. This is the food for a harlot who most thinks, speaks and does evil, is indocile and disobedient, the wicked after her death.

In the above fragment, much is allegorical and metaphorical, but the fact is plain as daylight that, like many other ancient philosophies and doctrines, Zoroastrianism declares that the destiny of man after death, is guided solely by the karma he has generated during his existence in the material world. To a superficial reader, the fragment might seem to imply that the actions of a single life-time would carry one, according to his deserts, to either of the two extreme ends, the Eternal Lights or the Eternal Darkness. That the actions of a single life-time would consign one either to eternal bliss or to eternal condemnation, is an absurdity, not entertained by the above named doctrines, nor by the laws of nature, and no one would suppose that Zoroastrianism could have ever entertained it. What the fragment indicates, is the *ultimate destiny* of any one soul, that is, a soul *ultimately* attains to the Eternal Lights, or, to the reverse of it, the Eternal Darkness. In the former case, the soul, as we have explained already, becomes a transcendent being, and unites herself with the Deity; while in the latter case, becomes an inhabitant of that plane, where she is condemned to disintegrate ultimately.*

* In connection with the whole outline and more especially, in connection with the subject of man's after-death destiny, the reader is requested, to read carefully the doctrine of the Yazdanians and also the interpretations of Zoroaster's parables contained in the Dabistan. For our present purpose, the following extracts from the interpretations of the parables will be sufficient :—

“The soul is a precious substance, formed from light; its darkness, the bodily passions; its confinement and imprisonment, the dominion of the passions over that luminous essence, which drag down the souls of the wicked to the desolation of the lower world; the assistance of angels is the obtaining of grace and power through elevation of mind, proceeding from illumination from on high, and the ascent of the spirit to the world of intellect; delay or respite implies the continuance of the passions until the period of natural death; and the corrupt thought, the bias of the soul to material objects.”

“They who are without provisions or conveyance are those destitute of knowledge and good works, who, being unable to reach the angelic world,

Probably the following views described by Moshan Fani in his Dabistan, as held by some sects of the Parsees, called the Yazdians, the Abadians, &c., will be a fit complement to this article :

“They also say, when this immortal spirit attains to eminence in praiseworthy knowledge and belief, that is, pure faith and good works, that on leaving this lower body, it succeeds in uniting itself to the sublime uncompounded spirits : but should it not attain to this high emancipation—bestowing degree, it is united to that sphere, in relation to which its acts were upright. If the habitual language were praiseworthy and the works performed meritorious, but it should not have attained to the rank of union with a sphere, it being then divested of corporeal elements, remains in the lower world with the similitude of a bodily form, and in consequence of its praiseworthy qualities, it enjoys in appearance the view of the nymphs, palaces, and bright rose bowers of paradise, and becomes a terrestrial Angel. But if its words have been reprehensible, and also accompanied with evil deeds, on deserting this material body, it obtains not another similarly constituted, and is unable to reach the region of Light. Being thus separated from the primitive source, it remains in the abode of elements, in the Hell of concupiscence and passion and the flames of remorse : ultimately it becomes the prey of malady, but does not obtain a higher mansion : the soul of such a description finally becomes an Ahriman, or evil Demon. If in a spirit destitute of praiseworthy conversation, the good actions preponderate, but in consequence of the attachment of the heart to matter, or through ignorance, such a spirit attains not to the dignity of liberation, it moves from one body to another, until by the efficacy of good words and deeds, it is finally emancipated from body and gains a high rank. Sarabi thus says :

return in despair to the elemental world, forfeiting the rank they once possessed.”

“When the immortal spirits have acquired knowledge in this place of education, their father, “Universal Intelligence,” brings them near himself and advances them to the rank of holding intercourse with the Lord of Eternity ; but the souls which do not acquire knowledge in this school are not allowed access to the world of uncompounded beings, the abode of the Universal Intelligence, and remain banished from the presence of the Creator of the world ; so that they make no advance from the material bodies of this abode of the elements, which hold the rank of Rayas, but are excluded from all share in the inheritance of the primary intelligence or the acquisition of knowledge.”

“The truly free, as soon as possible, disengages himself from body :

“If he cannot extricate himself from skin, let him resign his doublet.

“But if the spirit be prone to error, it descends successively from the human frame to the animal body : such are the doctrines of their distinguished men. Some, however, of this sect, in whose language all is metaphorical and figurative, assert, that sometimes the spirit, through excessive wickedness, becomes by insensible degrees connected with plants and vegetables ; and frequently by progressive gradations, becomes joined to mineral or metallic substances. According to this class of believer, there is an uncompounded soul in each of the three kingdoms of nature : and they acknowledge that every thing possesses a ray of existence from *Shid Shidan* or ‘Effulgence of Light.’ One of the eminent men, agreeably to this view, has said,

“The soul is the marrow of certainty, the body its envelope :

“In the robes of spirit contemplate the form of a friend (the Creator).

“Whatever object bears the impress of existence,

“Regard it as the reflection of light or his very self.”

ZOROASTRIAN COSMOGONY.

We have seen that the Ineffable First Principle, which is God, is a Unity. This Ineffable Principal, so far as we are at all able to conceive any idea of it, may be called, and is generally called, God, the Supreme Creative Intelligence, the Father, the Creator, the Divine Spirit, the Cause of all causes (*Ahura Mazda*). This transcendental Creative intelligence is sevenfold, being constituted of seven immortal divine powers (the *Amesha Spentas*), and all existence is generally recognized as pervaded by sevenfold systems. From the supreme intelligence emanate the individual intelligences, which, (at a stage subsequent to that of the Celestial Intelligence or *Fravashis*) manifesting themselves in the various modes of substance, constitute the phenomenal universe.* Proceeding from the Divine source, the constant aim and tendency of these emanations is to return to their origin. At a certain

* Collectively and universally taken, it is the descent of Spirit into matter or the Spirit manifesting itself in phenomena.

stage* (the animal kingdom) these emanations become partially individualized, and at a later stage (that of the human kingdom when man attains maturity of understanding), they become capable of exercising will-power. Before this point is reached they move on by the natural law of progress, and from this point forwards, man is capable of controlling his own progress, this progress depending solely on the Karma he generates by the exercise of his will-power. How the slightest thought or exercise of will-power agitates the subtle magnetic aura in man, and produces reflections on the Akas or the ether without, and how this aura, being like a live electric power, reacts upon the source that projected it, and how these magnetic projections of varying intensity control and guide the destiny or rather the further progress of man, will be found extensively treated of in the annotations by P. Sreenevas Row to "Light on the Path." Thus Karma guides the future destiny of man, and those alone succeed in returning to the original Divine source, who conform to the laws of Being, the essence of these laws, according to Zoroastrianism, being *purity*—*purity in thought, word, and deed*.

"The Hermetic method to the attainment of perfection, on whatever plane,—physical, intellectual, moral, or spiritual—is *purity*. Not merely having, but *being*, consciousness man is man, and is percipient, according to the measure in which he is pure; perfect purity implying full perception, even to the seeing of God, as the gospels have it."* * * *

"The law of gravitation, moreover, pervades all planes, the spiritual as well as the physical; and it is according to his spiritual density that the plane of the individual is determined, and his condition depends. The tendency which brings a soul once into the body must be exhausted before the soul is able to dispense with the body. The death of the body is no indication that the tendency has been overcome, so that the soul will not be again attracted to earth."†

The manifestation of the phenomenal or material universe is due to the co-operation, with the Divine intelligence, of the two powers, the Anra-Mainyus and the Spenta-Mainyus. The former causes the mani-

* Wherever the evolutionary stages are mentioned, each of them is understood to comprise hundreds of grades and subgrades according to the degrees of development.

† Introduction by Mr. Edward Maitland to "The Virgin of the World."

festation of the phenomenal universe, by the involution of the Spirit through a material cover or envelope, bringing down the divine principles into the material world, into matter, into bodies. The other power, Spenta-Mainyus, is always exerting itself to enable the Spirit to become freed from the body, to do away with the tendency to matter, and to rise again to the Divine source. These are the two powers which we may call the centrifugal and the centripetal, the one working from within outwards, the other, from without, inwards. The Platonists call them *the Bound* and *the Infinite*; the Bound being that which controls the tendency to multiplicity, to matter. The two forces or powers alternately act and react causing the great cyclic changes, the evolutions and the involutions. These involutions and evolutions affect that spiritual essence which has not become freed from matter.* During the involutions, the spiritual principles are said to lie dormant on their respective planes (of progress), and on the commencing of the evolutions they become active and start on a fresh path of progress from the point reached at the end of the preceding evolutions. The evolutions are, therefore, the aspirations of those individualities which desire further progress in order to be ultimately freed from matter and from the troubles of the material world, and to become pure spirit and thus attain beatitude.

In order to give the reader some idea of involutions and evolutions, or the nights and days of Brahma, the following extracts are subjoined :

“The Occidental Cosmogony tells us that in the beginning space was filled with nebulous particles. These particles attracted and repelled each other in virtue of their elastic polar forces, evolved light and heat by their impacts and vibrations, and took the form of a fiery mist. This mist began to revolve upon its axis, radiated light and heat, condensed all along the equatorial zone, and threw off ring after ring (suns). These rings also throwing off smaller rings (planets) in their turn (and these again still smaller ones (satelites) in their turn) organized at last into innumerable solar systems. The molten members of these systems radiated heat and light for countless ages in the process of gradual cooling; at last the sublimated exhaled

* At least such appears to be the tenor of the Zoroastrian writings and of the views of the Yazdians, &c., as described in the Dabistan by Moshan Fani.

vapours of oxygen and hydrogen, in some sufficiently cooled region of space, condensed into watery molecules, and ultimately rain fell upon some globe. This is the genesis of water in cosmos. The mutual action and reaction of these showers of rain, and the heat of planets when rain first made its appearance on any of them, accelerated the radiation of heat and light. When in each a sufficiently moderate temperature was reached there appeared in regular succession, minerals, vegetables, and animals, at whose apex is man. After all the vital energies and functional powers of the stellar systems have become exhausted, they, together with all that in them is, will be ultimately resolved into the original nebulse and diffused again in space. Now, let us place by the side of this Cosmic theory of the Modern West, that of the ancient Aryavarta, and then compare and see which of these two is the more scientific and perfect. I quote the following from the most valuable and interesting work, "The Bible in India," by that illustrious orientalist and philosopher, M. Louis Jacolliat: "The germ of matter, once fecundated by Brahma, the phenomena of transformation operate spontaneously and without direct participation of God in accordance with the eternal and immutable law which has created. Matter, in precipitating itself from the centre, from its generating focus, sub-divides and gravitates in space; all particles are compressed, light is generated, the smallest fragments (globes) dry the vapours, which exhale, produce atmospheric air and water. The fragments become habitable worlds. When the profound night, during which the germ of all things was regenerating itself in the bosom of Brahma, dispersed, an immense light pervaded infinite space and the celestial spirit appeared in all the strength and power; at sight of him Chaos was changed into a fruitful womb about to bring forth the worlds, the resplendent stars, the waters, the plants, the animals and man.* * * * Then from the Supreme Soul he emitted the life, or Manus common to plants, animals and man; then the *Ahancara*, that is, consciousness, the individual mind with all its faculties, to be the special appanage of man alone.* * * * Gradually all the other particles become extinguished in their turn, but in proportion as they become habitable, heat and light diminish, until having wholly disappeared, matter, deprived of its most active agents of life and reproduction, falls back into Chaos, into the night of Brahma.* * * * Matter is subject to the same laws of existence and decomposition as vegetables

and animals ; after a certain period of life comes the period of dissolution ; everything decays, all returns to Chaos. The harmony of worlds is at end—air, earth, water, light commingle and become extinct. It is the Pralaya or destruction of all that exists ; but there is a germ which purifies by repose until the day when Brahma again comes to develop it, to give it life, the creative power and to produce the worlds which commence little by little to form, to grow, and to operate, again to encounter a new decomposition, followed by the same repose and by the same regeneration. Intrinsic laws of matter which fades by existence, grows old and dies but is restored by God.* * * When Brahma passed from inaction to action, he came not to create Nature which existed from all time in his essence, and its attributes in his immortal thought ; he came to develop it. * * * Spirit mysterious ! Force immense ! Power immeasurable ! * * * didst thou sleep like an extinguishing sun in the bosom of decomposing matter ? Was that decomposition in thee, or didst thou ordain it ? Wert thou Chaos ? Wert thou life, comprehending in thee all the lives that had fled the strife of destroying elements ? If thou wast life, thou wast also destruction, for destruction comes from action and action existed not without thee.* * * Hast thou cast the mouldering worlds into a fiery furnace to purify and reproduce them from decomposition ?”
—(Thoughts on the Metaphysics of Theosophy.)

That the Chaldeans, too, entertained similar notions will be seen from the following :

“The idea of a great cosmical year,* at the close of which the

* This is a Kalpa of the Hindoo as will be seen from the following :—

“The planets occupy particular places on the ecliptic at particular points of time. Every moment their positions are changing. The question then is in what period of time, the planets return to their former positions. This is a mere matter of calculation—a question of the least common multiple of seven or eight numbers. These numbers are the periods of orbital revolution of Mercury, Venus, Earth, Mars, Jupiter, Saturn and the Moon, viz.

Mercury	87·9693	days.
Venus	224·7008	”
Earth	365·2564	”
Mars	686·9795	”
Jupiter.....	4332·5848	”
Saturn.....	10759·2200	”
Moon	27 days. 7 hrs. 45. Mts. 11·5 S.	

Now the least common multiple of the above numbers is the Kalpa of the Hindoo Astronomy, which is 4,320,000,000, sidereal years—after

heavenly bodies return to their original stations, occurs in Plato, and is repeated by many subsequent authors. This fanciful notion seems to have been shared by the Chaldean astronomers; for Berosus is reported to have declared that when all the planets met in the sign of Cancer, the world would be submerged by a great deluge; and when they all met in the sign of Capricorn, it would be visited by a great conflagration.*

Now let us see what the Zoroastrian books say on this subject:

"Ahura-Mazda through omniscience knew that Aharman (Anra-mainyus) exists, and whatever he schemes he infuses with malice and greediness till the end; and because he accomplishes the end by many

which period the planets all return to the first point of Aries at the horizon of Lanka—a place on the equator whose longitude is 76° E. from Greenwich. A Kalpa consists of 1,000 Chataryugas. A Chataryuga consists of 4,320,000 sidereal years, 432,000 of which constitute the Kaliyuga.

Dwapara Yuga	432,000 × 2 =	864,000 years.
Treta Yuga	432,000 × 3 =	1,296,000 "
Krita Yuga	432,000 × 4 =	1,728,000 "

A Kalpa forms Brahma's day, at the end of which the Mahapralaya commences." (Theosophist for December 1885).

"The total of these reigns and interregnums of 14 Manus, is 1000 Maha Yugas, which constitute a Kalpa, *i.e.* one day of Brahma—equal to 4,320,000,000 mortal years.

"As Brahma's night is of equal duration, one day and night of Brahma will contain 8,640,000,000 mortal years.

"360 of such days and nights make one year of Brahma, equal to 3,110,400,000,000 mortal years.

"100 of such years constitute the whole period of Brahma's age, *i.e.* Maha Kalpa 311,040,000,000,000 mortal years.

"That these figures are not fanciful, but are founded upon astronomical facts, has been demonstrated by Mr. Davis, in an essay on the Asiatic researches; and this receives further corroboration from the geological investigations and calculations made by Dr. Hunt, formerly President of the Anthropological Society, and also in some respects from the researches made by Professor Huxley.

"Great as the period of the Maha-kalpa seems to be, we are assured that *thousands and thousands of millions of such Maha-Kalpas have passed, and as many more are yet to come.* (Vide Brahma-Vaivarta and Bhavishyre Puranas; and Linga Purana, ch. 171, verse 107, &c.) and this in plain language means that the Time past is infinite and the Time to come is equally infinite. The Universe is formed, dissolved, and reproduced, in an indeterminate succession." (Annotations by P. Sreenivas Row, to "the Light on the Path.")

* Historical Survey of the Astronomy of the Ancients by Sir George Cornwall Lewis.

means, he also produced spiritually the creatures which were necessary for those means, and they remained three thousand years in a spiritual state, so that they were unthinking and unmoving, with intangible bodies."

"And Ahura-Mazda spoke to the evil spirit thus: 'Appoint a period, so that the intermingling of the conflict may be for nine thousand years.' For he knew that by appointing this period the evil spirit would be undone."

"Ahura-Mazda also knew this through omniscience, that within these nine thousand years, for three thousand years everything proceeds by the will of Ahura-Mazda, three thousand years there is the intermingling of Ahura-Mazda and Aharman, and the last three thousand years the evil spirit is disabled, and they keep the adversary away from the creatures."*

We shall not at present discuss what the 12,000 years represent. They are elsewhere stated to mean the millennium reigns of each sign of the Zodiac; the end of the last millennium reign, viz., that of the last sign, meaning the end of a cycle.† In any case, they imply a complete cycle of evolution. In the commencement of every period or cycle, the spirit is at its highest predominance; this predominance decreases by degrees, that of matter or of material tendency increasing

* Bundais.

† If we assume, according to the Yazdians, these years to be divine years, the figures 12,000 multiplied by 360 would give 4,320,000 common years. These represent the sum total of the common years of the four Yugas of the Hindoos and are equivalent to a *Maha Yuga*, one thousand of which give the period of a Kalpa. It may be stated here that the millennium reigns of the twelve signs of the Zodiac, have no connection with the precession of the equinoxes.

One such period is not supposed to suffice the purposes of eternity. It is merely representative of the eternal verities of the like kind, occurring and re-occurring to eternity. The same interpretation is applicable to the 365 days of the year, in which the creation is elsewhere stated to have been completed. The effects caused by the annual movement of the sun through all the signs of the Zodiac, applied more widely, would give the respective eras of a Kalpa. Assume the starting point to be Cancer (as done by the Egyptians), and the seasons would be summer, autumn, winter and spring. Apply this to the so-called millennium reigns of the Zodiacal signs, and then the highest predominance of spirit takes place between Cancer and Libra, equal preponderance of spirit and matter between Libra and Capricorn, the greatest predominance of matter between Capricorn and Aries, and then, lastly, the increasing predominance of spirit between Aries and Cancer. From this it will also be seen why winter represents evil, and why the Rapithwan is not observed during the months between Libra and Aries, or, which is the same thing, between the months Meher (Mithra) and the Farvardin, during which the sun declines to the north.

in the same proportion ; ultimately matter asserts its tendency and power to the utmost limits, and then begins to decline. The spirit becomes more and more powerful, finally arriving at the spiritual state of the greatest purity ; the cycle of evolution is completed and then follows involution. The above will be more properly understood by comparing the chapter on "The Human Tide Wave" in Mr. Sinnett's "Esoteric Buddhism" with what has been said above.*

* "Just as the chain of worlds treated as a unity has its north and south, its spiritual and material pole, working from spirituality down through materiality upto spirituality again, so the rounds of mankind constitute a similar series which the chain of globes itself might be taken to symbolize. In the evolution of man in fact, on any one plane as on all, there is a descending and an ascending arc ; spirit, so to speak involving itself into matter, and matter evolving itself into spirit. The lowest or most material point in the cycle thus becomes the inverted apex of physical intelligence, which is the masked manifestation of spiritual intelligence. Each round of mankind evolved on the downward arc (as each race of each round if we descend to the smaller mirror of the cosmos) must thus be more physically intelligent than its predecessor, and each in the upward arc must be invested with a more refined form of mentality commingled with greater spiritual intentiveness. In the first round therefore we find man, a relatively ethereal being compared even on earth with the state he has now attained here, not intellectual, but superspiritual. Like the animal and vegetable shapes around him, he inhabits an immense but loosely organized body. In the second round he is still gigantic and ethereal but growing firmer and more condensed in body—a more physical man, but still, less intelligent than spiritual. In the third round, he has developed a perfectly concrete and compacted body, at first the form rather of a giant ape than of a true man, but with intelligence coming more and more into the ascendant. In the last half of the third round his gigantic stature decreases, his body improves in texture, and he begins to be a rational man. In the fourth round, intellect, now fully developed, achieves enormous progress. The direct races with which the round begins, acquire human speech as we understand it. The world teems with the results of intellectual activity and spiritual decline. At the halfway point of the fourth round here the polar point of the whole seven-world period is passed. From this point outwards the spiritual Ego begins its real struggle with body and mind to manifest its transcendental powers. In the fifth round the struggle continues, but the transcendental faculties are largely developed, though the struggle between these on the one hand with physical intellect and propensity is fiercer than ever, for the intellect of the fifth round as well as its spirituality is an advance on that of the fourth. In the sixth round, humanity attains a degree of perfection both of body and soul, of intellect and spirituality, which ordinary mortals of the present epoch will not readily realize in their imaginations. The most supreme combinations of wisdom, goodness and transcendental enlightenment which the world has ever seen or thought of, will represent the ordinary type of manhood. Those faculties which now, in the rare efflorescence of a generation, enable some extraordinarily gifted persons to explore the mysteries of nature and gather the knowledge of which some crumbs are now being offered (through these writings and in other

The tendency to matter, which is equivalent to ignorance, (Maya), is an evil, to destroy and annihilate which is the constant aim of Zoroastrianism. To vanquish this devil—the Anra-Mainyus (Aharman), to get rid of matter and of ignorance, of the tendency to non-Being, to be above material desires, and the necessity of descending into the material world, to be above the needs of the body, to acquire true knowledge—knowledge of the true Philosophy of Being,—and thereby to elevate one's essential self so as to be able to attain beatitude, the eternal blissful state, the passing of the soul (by crucifixion) through matter* or body, is essential and indispensable. The following extract supports the above view, and this view is in harmony with other doctrines and philosophies in their esoteric sense :

“ He deliberated with the consciousness (bôd) and guardian spirits (fravahar) of men, and the omniscient wisdom, brought forward among men, and spoke thus : which seems to you the more advantageous, when I shall present you to the world, *that* you shall contend in a bodily form with the fiend (drug) and the fiend shall perish and in the end I *shall* have you prepared again perfect and immortal, and in the end give you back to the world, *and* you *will* be wholly immortal, undecaying, and undisturbed ; or that it be always necessary to provide you protection from the destroyer ?

“ Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil *that* comes upon them, in the world, from the fiend (drug) Aharman, and *their* becoming, at last unpersecuted by the adversary, perfect and immortal, in the future existence, for ever and everlasting.”†

That the notions, on this subject, of the Yazdians were not materially different will be seen from the following :

“ The possessors of *Fardat* and *Fardab*, or those who are directed by inspiration and revelation, have laid down that every star, whether fixed or planetary, is regent during certain periods of several thousand

ways) to the ordinary world, will then be the common appanage of all. As to what the seventh round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh round will be something altogether too God-like for mankind in the fourth round to forecast its attributes.” (Esoteric Buddhism.)

* Applied universally, for the spirit to be purified, its crucifixion through matter is indispensable.

† Bundais.

years : one thousand years being assigned to each star, without the association of any other, on the termination of which, in the subsequent millennia, both the fixed and planetary stars are successively associated with it—that is, in commencing the series with a fixed star, we call the fixed star which is Lord of the cycle, the First King. On the termination of the millennium appropriated to him, another fixed star becomes partner with the First King, which partner we style First Minister : but the supremacy and dominion of the period belong exclusively to the First King : on the termination of the second millennium,—the period of office assigned to the First Minister expires, and another star is associated with the First King ; and so on, until the fixed stars are all gone through ; on which Saturn becomes associated with the First King, and continues so during a thousand years, and so, with the other planets, until the period of association with the moon arrives ; then terminates the supremacy of the fixed star, named the First King, and his authority expires * * * * Thus all the fixed stars in succession become kings until they are all gone through, on which the principality and supremacy come to *Shat Kairan*, or the Lord Saturn, with whom in like manner the fixed stars and planets are associated for their respective millennia,—when the dominion comes to the *Shat Mah* or Lunar Lord, his period is ended as before stated, the cycle completed, and one great cycle or revolution has been described. On the expiration of this great period the sovereignty reverts to the First King ; the state of the revolving world recommences ; this world of formation and evanescence is renovated ; the human beings, animals and mineral productions, are restored to their former states ; the successive regenerations proceeding in the same manner. It is here necessary to remark that their meaning is not, that the identical spirits shall be imparted to the identical material bodies long since abandoned, or that the scattered members of the body shall be reassembled and reunited : such sentiments, according to them, are absurd and extravagant : their real belief is this, that forms similar to those which have passed away, and bodies resembling the primitive ones, their counterparts in figure, property and shape, shall appear, speaking and acting exactly in the same manner. *How could the exalted spirits of the perfect, which are united with angels, return back?!”**

* The doctrine of the Yazdians, &c.—Dabistan—by Moshan Fani.

MISCELLANEOUS.

The following are some of the principal Manthras which are constantly recited by the Zoroastrians :

AHUNA VAIRYA.(*)

“As is the will (or law) of the eternal existence, so (its) energy, solely through the harmony of the perfect mind, is the producer of the manifestations of the universe, and (is) to Ahura Mazda (the living wise one) the power which gives sustenance to the revolving systems.”

The above manthra indicates the power of the creative intelligence to manifest itself in the phenomenal world, whereby is brought about the existence of the universe. It implies the highest knowledge of the philosophy of Being, necessarily carrying with it the strongest determination and power in man, in the direction of attaining to beatitude.

ASHEM VOHU.(*)

“Purity is the best good, a blessing it is, a blessing to him who (practises) purity for the sake of the Highest Purity.”

(*). The translations are given as rendered by Mr. N. D. Khandalawa. Ahuna Vairya is composed of 21 words and Ashem Vohu of 12. These numbers have an occult significance. The former represents the descent of the seven-fold power of God into three spheres or regions. The latter means that one must surmount three squares to gain the ultimate end. The square is a symbol of matter. Ahuna Vairya and Ashem Vohu, both taken together, embody the eternal truth, i.e. the irradiation and absorption of the Divine Spirit and indicate, how the absorption or beatitude, as applied to individuals, can be best attained. The knowledge, in its plenitude, of this eternal truth is not realized by one's essential self, without having recourse to purity—purity in thought, word, and deed—and this done, the attainment of beatitude must inevitably result. A similar truth is contained in the following lines :

“This word, so rightly breathed, signifieth Brahm,
 “And signifieth Brahma. God withdrawn,
 “And God made manifest. Who knows this word,
 “With all its purports, what his heart would have
 “His heart possesseth. This of spoken speech
 “Is wisest, deepest, best, supremest ! He
 “That speaketh it, and wotteth what he speaks,
 “Is worshipped in the place of Brahm with Brahm !
 “Also, the soul which knoweth thus itself,
 “It is not born. It doth not die. It sprang
 “From none, and it begetteth none ! Unmade,
 “Immortal, changeless, primal,—I can break
 “The body, but that soul I can not harm !”

—(*The Secret of Death, by Edwin Arnold*).

This mantra almost always follows the Ahuna Vairya and indicates that, in order to attain to beatitude, a man must be pure for the sake of purity itself ; that is, disinterestedly with a view of merging self in the Infinite. It means that one should observe purity in thought, word and deed, and thus elevate oneself so "that the soul can be raised to the vision of eternal truth, goodness, and beauty—that is—to the vision of God."

VISPA HUMTA.

"All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hell. To all good thoughts, words and works (belongs) Paradise—so (is it) manifest to the pure."

In the above, knowledge signifies the opposite of ignorance. Ignorance—ignorance of the true philosophy of Being—is the root of all evil. Ignorance being removed, and knowledge obtained and then realized by one's essential self, evil loses its hold and power.

PART OF YASNA XII.

"I praise the well-thought, well-conceived, well-performed thoughts, words and works. I abandon all evil thoughts, words and works. I bring to you, O Amesha Spentas, praise and adoration with thoughts, words and works, with heavenly mind, the vital strength of my body."

NIRANG KUSTI.

(Recited during the binding and unbinding of the sacred girdle.)

"Let Ormuzd be king, and let Ahriman, the wicked holder-aloof, be smitten and broken. May Ahriman, the Devas, the Drugas, the sorcerers, the evil Kikas and Karapas, the oppressors, the evil doers, the Asmogs, the wicked, the enemies, the Paris, be smitten and broken. May the enemies be afflicted. May the enemies be far off. Ormuzd, Lord ! Of all sins I repent with Patet.

"All the evil thoughts, evil words, evil deeds, which I have thought, spoken, done, committed in the world, which are become my nature—all these sins, thoughts, words, and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon ; I repent of them with the three words, (*i. e.*, with thoughts, words and works.)

"Contentment for Ahura-Mazda, contempt for Anra-Mainyus.

What is highest for the wish of manifest works. Ashem Vohu. Ahuna Vairya. Ashem Vohu, Come, O Ahura! for my protection. I am a Mazdayasnian. As a Mazdayasnian, a follower of Zarathustra, as a praiser, as a follower I will confess myself. I praise the well-thought sentiment, the well-spoken speech, the well-performed action. I praise the good Mazdayasnian law, the free from doubt, removing strife. (I praise) marriage between relations, the pure of the (women)* who are pure, and are about to be, the best, greatest, fairest, the Ahurian, Zarathustrian. To Ahura-Mazda I offer every good. Let this be the laud of the Mazdayasnian law."

The first two paragraphs of the above Nirung are subsequent introductions and are in the Pehelvec dialect; while the third paragraph belongs to the original texts and is written in Zend. Ormuzd and Ahriman mentioned in the first paragraph are the Ahura Mazda and Anra-Mainyus of the original writings; and for an interpretation of them the reader is referred to my papers on the Spenta Mainyus and the Anra-Mainyus and on Ahura Mazda and the Amesha Spentas. The Devas and Drugas and other like names have reference to the evil spirits of the astral plane, and also to the sorcerers and black magicians who always have recourse to these spirits. Enemies are those who make it their business to pervert mankind from the path of God—from the path of Being—and lead them to that of non-Being—of annihilation.

rites and ceremonies.

As in the case of many other doctrines, Zoroastrianism has its rites and ceremonies, and they are based upon the philosophy of Being, and were preserved as mysteries in the various mystic Lodges of different ages and different countries. Every rite or ceremony is supposed to have as its basis a certain truth disguised under various symbols. The most prominent of the ceremonies of the Zoroastrians is called the Ijeshne ceremony. It is difficult at this distant day to give a complete interpretation of all its details, but judged from the writings of the Platonists, it may be stated generally that the leading ceremonies represented the descent and the ascent of the soul, and indicated how the ascent could be accomplished. In the Christian ceremonies, wine and water symbolize spirit and matter respectively, and the Haoma juice and the Zaotbra

* The interpretation of the passage is obscure and should not be taken quite literally.

(or water) in the Ijeshne ceremony do the same. The Haoma plant is selected, because, like certain stones and many other plants, it is supposed to possess a sort of magnetic property which repels the evil influences of astral spirits and the bad magnetic aura emanating from vicious and evil people. The strainer with nine holes signifies the nine spheres through which, according to the Platonists, the soul passes while descending into the material world. The Barsom twigs signify the projecting power of spirit—the power to project itself into the phenomenal or material world—and are thus a symbol of the Creative Principle. The Aiwyonhanem, or the girdle with which the Barsom twigs are tied, is the encompassing matter around the spirit projected, and is identical in meaning with the sacred girdle (Kusti) round the Sudreh (the sacred shirt).

Fire is always a symbol of Spirit—of God—representing the ever-living and ever-active light-essence of God. The perpetual preservation of fire typifies the essential truth that one should in like manner make this his sole and constant object, viz., to preserve the divine principle in himself—which can be accomplished by acting in conformity with the laws essential to Being. In the Ijeshne ceremony, however, the fire appears more particularly to signify the spirit purified, the result accomplished by undergoing the crucifixion of matter.

The object of reciting various mantras and invocations during the performance of the ceremony appears to be to proclaim mystically the universal truth—the truth of God—viz., what the universe is, how it came into existence, and how it will end ; in short, the whole secret of God, and to invoke divine beings to take part in the divine proclamation and in the rejoicings consequent thereupon.* The mysteries were not revealed to all the initiates but to a select few only. There were various grades of initiates, and they had to pass through different trials and purifications, physical as well as psychical and through the knowledge of the transcendental philosophy. Of these but few could elevate themselves so as to know the truth by self-illumination.† We give

* There may be other reasons probably known to occultists alone. The reader will, however, gain some information by reading the "Eleusinian and Bacchic Mysteries" by Thomas Taylor and the "Mysteries" by Iamblichus.

† "But in order to understand what Olympiodorus means by *self-beholding intellect*, it is necessary to observe that there are four modes of knowledge which we are able to acquire in the present life. The first of these results from opinion, by which we learn *that a thing is without*

below a few lines from the invocations used in the Ijeshne ceremony.

“Zaothra, I wish hither with praise.

“Baresma, I wish hither with praise.

“Zaothra, united with Baresma, I wish hither with praise.

“Baresma, united with Zaothra, I wish hither with praise.

“Here by means of the Zaothra, I wish this Baresma hither with praise.

“Together with Zaothra, I wish this Baresma hither with praise.

“This Baresma, together with Zaothra, together with binding, the bound together with purity, wish I hither with praise.

“Here with this Zaothra, with this Baresma, I wish hither with praise : Ahura Mazda, the pure lord of purity.

“The Amesha Spentas, the good rulers, the very wise, wish I hither with praise.

“Here with Zaothra and Baresma, I wish hither with praise : the day times, the pure, the lords of purity.

* * * * *

“To Ahura Mazda announce we this Haoma, the uplifted.

knowing *the why* ; and this constitutes that part of knowledge, which was called by Aristotle and Plato, erudition ; and which consists in moral instructions for the purpose of purifying ourselves from immoderate passions. But the second is produced by the sciences ; in which from establishing certain principles as hypotheses, we educe necessary conclusions, and arrive at the knowledge of *the why* (as in mathematical sciences) ; but at the same time we are ignorant with respect to the principles of these conclusions, because they are merely hypothetical. The third species of knowledge is that which results from Plato's dialectic ; in which by a progression through all ideas, we arrive at the first principle of things, and at that which is no longer hypothetical ; and this by dividing some things and analyzing others, by producing many things from one thing, and one thing from many. But the fourth species is still more simple than this ; because it no longer uses analyzations or compositions, definitions, or demonstrations, but by a simple and self-divine energy of intellect, speculates things themselves, and by intuition and contact becomes one with the object of its perception ; and this energy far surpasses the indubitable certainty of science.” (*Note by Thomas Taylor in his translation of the Phædo of Plato*).

“And the occultist needs neither the external eye nor the external light. His perception arises from the conjunction of the mind with the soul, assisted by the spiritual light, which results from such conjunction, and shows itself in the cavity of the forehead above referred to. ‘The Yogi,’ says Patanjali (Vivekakhya) ‘disregarding all other instrumental causes, sees everything solely from *Pratibha*, i. e., the light or light knowledge instantly produced from the conjunction of the mind and soul, antecedent to the exercise of the reasoning faculty.’ (*Annotations to ‘Light on the path.’*)

"The very profitable (to him) the victorious, the promoter of the world.

"To him the good ruler, the pure ; to him the ruler over the lords of purity.

"To the Amesha Spentas make we the Haomas known.

"To the good waters, make we the Haomas known.

"To (our) own souls we make known the Haomas.

"To the whole world of purity we announce the Haomas.

"These Haomas, these Haoma utensils.*

"These covers, these Myazdas.

"These stones, the first among the creations.

"These stone mortars, these brought hither, O golden Haoma.

"These iron mortars, brought hither, O golden Haoma.

"This Haoma juice, this Baresma, which is bound together in holiness.

"These bodies, these strengths, these flowing Zaothras.

"This pure Haoma, the well created cow, this pure man.

"The heavenly souls of the pure, the heavenly souls of the profitable."

The above translations are not to be taken as infallibly correct. Before long, when the Zend Avesta is translated by persons conversant with esoteric philosophy, the versions will have a more intelligent aspect. We have said already that the invocations and recitations are also mystical, and that is why we find the names of various symbols recited. Even the initiates were not privileged to know the underlying truth, a select few excepted.

SUDREH AND KUSTI.

Some, if not all, of the ancient mystic Lodges had their mystic dresses. The Sudreh and Kusti are the mystic garb of the Zoroastrians. The Sudreh, a garment worn next the skin, is white in colour and is symbolical of the light-essence of Spirit—of God. The three rounds of the hollow Kusti girdle, encircling the Sudreh, mean matter or the phenomenal world in three stages wherein the Spirit manifests

* The utensils and stone mortars are implements used in the ceremony for making juice of the Haoma twigs. That the colour of Haoma is golden, is not a rhetorical expression. The colour of God's essence is, according to Hinduism, golden. Read in this connection, P. Sreenevas Row's Annotations to "Light on the path."

itself. The circular binding of the Kusti symbolizes eternal revolution or eternity, and a Zoroastrian must surmount three stages of the phenomenal world (identical with those of thought, word and deed) before he can attain to the eternal lights.

When Sudreh and Kusti are first bestowed upon a Zoroastrian, the ceremony is performed by a priest whose pure and powerful magnetic aura is supposed to be imparted to the Kusti. The Kusti, thenceforward, serves as a talisman to repel the influences of evil spirits and the bad aura* of evil persons. But the same property is imparted to the Kusti by the wearer himself (provided he be of a pure nature) who unbinds and binds it many times in a day, reciting the Nirung Kusti while so doing. This frequent unbinding and binding, with the recitation of the Nirung, serve also to remind us constantly that renunciation of evil and love of God should be our sole and first objects, even while engaged in the duties of life.

Viewed from the standpoint of the Yoga philosophy, the three rounds of the Kusti represent the three principal Nadis, through which the soul-essence runs ; the seventy-two thinner threads of which the Kusti thread is composed represent the 72,000 Nadis, the principal among which are the above three ; the Kusti is hollow like a pipe and so are the three Nadis ; while unbinding the Kusti, the wearer recites mantras renouncing evil spirits, evil thoughts, words and deeds, and while binding it on he praises purity, concentrating his mind with a view to becoming one with the Deity ; and the Yoga student, while performing psychic exercises, does the same. The Sudreh in this case corresponds with the Mount Meru around which the three Nadis are entwined, symbolizing spirit manifested in the three stages of the phenomenal world. Meru is the source of Spirit, or the Infinite Spiritual Source itself.

THE COMING ASHA.

In many doctrines there is mentioned the arrival, at some distant

* These odylic emanations, which are constantly radiated by mankind, upon the surrounding atmosphere and objects, affect not only the physical and psychical constitution, but also the moral sentiments of the persons who come in contact with them. It is these odylic emanations that are mostly at the bottom of all the various austerities and purifications observed by Zoroastrians in respect of ceremonies, dead bodies, and females in menses. That this is no fanciful view will be seen by those who read P. Sreenevas Row's "Annotations to the Light on the Path" and other literature treating of this subject.

future date, of a great redeemer, at whose coming will begin an everlasting blissful state. Mankind will then be relieved from the sorrows and troubles now attendant upon them. Now this anticipated eternal blissful state is none other than the attainment of the state of transcendent being, of pure spirit, and of union with the Deity. Applied individually, it means the spiritual perfection of an individual; and applied universally, it is the total absorption of spirit into the Divine source. Asha may, in the latter case, well be said to indicate the Mahapralaya of the Hindu cosmogony. But we shall explain how the word Asha has been made to bear this interpretation. Asha is an abbreviation of the word Asha-Vahista, which is the second month of the Zoroastrians and represents the sign Taurus or the Bull. During the period when the equinox was at Taurus, the sun on his return to this point was regarded as being in the most perfect position. This was due to the fact that the sun was regarded by the Persians (as well as the Egyptians, Syrians, Grecians, &c.) as the agent of goodness and light. His movements through the signs of autumn and winter were supposed to be attended with great hardship to himself and to the world. Hence is it that the Zoroastrian books say that when the millennium came to Libra (*i. e.*, Mithra), Ahriman rushed forward and slew the Bull. This indicates the commencement of autumn, which is equivalent to the commencement of the assertion of its power by matter. The Bull is slain to revive again at the sun's arrival at the spring equinox. The coming Asha signifies therefore the arrival of the sun at the highest perfection after having passed through the hardships of autumn and winter. Applied more universally, it means the arrival of the state of the highest perfection of Spirit. Subsequently the equinox arrived at Aries, and this sign was called the Cow by the Zoroastrians, the Lamb by the Christians, and the Ram by the Egyptians. Christ is supposed to have been born when the equinox was at Aries, and the sign Virgo was above the horizon. The words Bull and Cow are frequently used in the Zend Avesta, and regarded from the above standpoint, they must be taken to signify the divine principle in man which should be preserved, or else extinction of one's individuality must be the result. There are, no doubt, passages in which the words (Bull and Cow) are made to stand for the animal kingdom. For this, there are reasons which we will for the present reserve.

THE HISTORY
OF THE
PHILOSOPHY OF THE CHALDEANS.*

PHILOSOPHY is generally acknowledged even by the most learned of the Grecians, to have had its origin in the East. The Egyptians pretended that the Chaldeans were a colony of theirs, and had all their learning and institutions from them; but they, who are less interested, and unprejudiced judges of this controversy, assert that, the Magi (who derived their knowledge from the Chaldeans) were more ancient than the Egyptians; and that the astrological learning passed from the Chaldeans to the Egyptians and thence to the Grecians. In a word, the Chaldeans were the most ancient teachers.

Chaldea is a part of Babylonia in Asia; the inhabitants were termed Chasdim, from Chus the son of Cham. But the philosophy of the Chaldeans exceeded the bounds of their country and spread into the countries of Persia and Arabia, that are adjacent to it; and for which reason, the learning of the Chaldeans, Persians, and Arabians is comprehended under the general title of Chaldaic.

In the following pages, we shall treat of that, from

* Reprinted (with some corrections) from the History of the philosophy of the Chaldeans by Thomas Stanley. The Zoroastrian Oracles and the Commentaries that follow, have been reprinted from the same book.

which, the other two were derived and which is more properly termed Chaldean, with some description of the Persians. In treating of it, the first part of our discourse shall consider the Authors or Professors and their sects; and the second, their doctrine.

THE ANTIQUITY OF THE CHALDAIC LEARNING.

THE antiquity of the Chaldaic learning, though such as other notions cannot equal, comes far short of that to which they pretended. When Alexander, by his victories against Darius, took possession of Babylon (in the 4383rd year of the Julian period), Aristotle, a curious promoter of arts, requested his nephew Calisthenes, who accompanied Alexander in the expedition, to inform him of what antiquity, the learning of the Chaldeans might, with reason, be esteemed. The Chaldeans themselves pretended, that from the time they had first begun to observe the stars until this expedition of Alexander into Asia, were 4,70,000 years. But the observations which (as Porphyrius cited by Simplicius relates), Calisthenes sent to Aristotle, were far beneath this figure.

THERE WERE SEVERAL ZOROASTERS

THE invention of arts among the Chaldeans is generally ascribed to Zoroaster. The name Zoroaster, Dinon cited by Laertius interprets, a worshipper of the stars. Kircher finds fault with this meaning, and endeavours to deduce it from *tsura*, a figure or *tsajar*, to fashion and *as* and *star*, hidden fire, as if it were

Zairaster, fashioning images of hidden fire; or tsuraster, the image of secret things, with which the Persian Zarast agrees. But it has been observed, that, *Estā* in the Persian language signifies, a star. The former particle, Zor, Bochartus derives from the Hebrew, Shur, to contemplate. But we find 'Zor' used among other words (by composition) in the name Zorababel, which we interpret, born at Babylon; Zoroaster therefore properly signifies the son of the stars.

It is the same name which some call Zobratas, others Nazaratus, others Zares, others Zaran, others Zaratus, others Zaradas; all these names are but several corruptions from the Chaldee or Persian word, which the Greeks most generally render Zoroaster.

That there were several Zoroasters, none (except Goropius, who paradoxically maintains there was none), deny; but in reckoning them up, there is no small disagreement amongst writers, who reason chiefly from Arnobius, whom they differently interpret. His words imply that there were three Zoroasters; the first according to some, was an Ethiopean, but according to Hermippus, a Bactrian; the second was Armenius, nephew of Hostanes, of whose actions Ctesias gives account in the first book of his histories; and the third, was named Pamphilus, who was a friend of Cyrus. Ursinus, from the same reading of the words, infers that Arnobius mentions only two, and he manifestly explodes the Bactrian Zoroaster of Herimppus, while Ctesias, confuting the fabulous relation of Euxodus, proved Zoroaster to have lived in the time of Cyrus.

The first a Chaldean was the same whom Suidas

calls the Assyrian, and adds that he died by fire from heaven; to which story perhaps Arnobius alludes, or to that other relation mentioned by Dion Chrysostom, that Zoroaster the Persian (for their stories are confounded) came to the people out of a fiery mountain; or perhaps, from the fiery zone, which may imply the seat of the zoned deities, just above the Empyrean or Corporeal Heaven, according to the doctrine of the Chaldeans.

The second was a Bactrian; Justin considers him to be that Zoroaster, who was a king of Bactria, contemporary with Ninus the Assyrian, by whom he was subdued and slain; and says that he was said to be the first that invented magical arts and observed the beginning of the world, and the motions of the stars. Arnobius says he contested with Ninus, not only by steel and strength but likewise by the magical and the abstruse disciplines of the Chaldeans. The actions of this Zoroaster, Ctesias recorded in the first book of his Persica. The first six books of that work treated only of the Assyrian history and of passages that preceded the Persian affairs. On this account, one cannot assent to the conjecture of Salamasius, who applies the citation of Ctesias to the nephew of Hostanes, since Hostanes (as Pliny affirms) lived under Darius. But Diodorus names, the king of Bactria, whom Ninus conquered, Oxyartes; and some old manuscripts of Justin, (attested by Ligerius) Oxyatres, others Zorastes. Perhaps the nearness of the names and times (the Chaldean also living under Ninus, as Suidas relates) gave occasion to some to confound them, and to ascribe to the Bactrian, what was proper

to the Chaldean; since it cannot be imagined that the Bactrian was the inventor of those arts, in which the Chaldean, who lived contemporary with him, was so well skilled. Elichamanus, a Persian writer, affirms the Arabians and Persians to hold, that Zoroaster was not a king of the Bactrians but a Magus or a prophet; who, by persuasions, having wrought upon their king, first introduced a new form of superstition amongst them, whereof there are some remainders at this day.

The third was a Persian, so termed by Laertius and others; the same whom Clemens Alexandrinus styles a Mede; Suidas, a Perso-Mede, institutor of the Magi, and introducer of the Chaldaic sciences amongst the Persians. Some confound this Zoroaster with the Chaldean and both of them (as Kircher does) with Cham, the son of Noah. But we find the word, Persian, nowhere mentioned before the prophet Ezekiel, nor did it come to be of note till the time of Cyrus. This mistake seems to have been occasioned by this, that Zoroaster the Persian, is by Pliny, Laertius, and others styled an institutor of Magic and of the Magi; which is to be understood in no other way than that he first introduced them into Persia. For Plutarch acknowledges that Zoroaster instituted Magi amongst the Chaldeans, in imitation of whom the Persians had theirs also; and the Arabic history says, that Zaradust not first instituted, but reformed the religion of the Persians and the Magi, who were divided into many sects.

The fourth was a Pamphylian, commonly called Er, or Erus Armenius. That he also had the name of Zoroaster, Clemens witnesses. The same author,

(says he, meaning Plato) in the tenth of his politics, mentions Erus Armenius, by descent a Pampylian, who was Zoroaster, and who writes thus; "This wrote I, Zoroaster Armenius, by descent a Pamphylian, dying in war, and being in Hades, I learned of the Gods." This Zoroaster, Plato affirms, to have been raised again to life, after he had been dead ten days and laid on the funeral pile; this is repeated by Valerius Maximus and Macrobius. To this Zoroaster, doubtless, the latter part of Arnobius's words, with which interpreters are so much perplexed, ought to be referred.

The fifth was a Proconnessian who is mentioned by Pliny. Such as are more diligent (says he) place another Zoroaster, a Proconnessian, a little before Hostanes. This Zoroaster might probably be Aristeas the Proconnessian, who according to Suidas, lived in the time of Cyrus and Croesus. He adds that his soul could go out of his body and return as often as he pleased. Herodotus relates an instance of this, not unlike that of Erus Armenius; that he died suddenly in Fuller's shop at Proconnesius, and was seen the same time at Cyzicus; and his friends on coming to fetch his body, could not find it. Seven years after, he returned home and published the verses which were afterwards called Arimaspians, a poem describing a happy life or rather an imaginary Civil Government, after such a manner as he conceived most perfect. This we may gather from Clemens Alexandrinus, who says, that the Hyperborean and Arimaspians cities, and the Elizian fields, are forms of

Civil Governments of just persons ; of which kind is Plato's Commonwealth.

To these may be added a sixth Zoroaster, (for so Apuleius calls him) who lived at Babylon, at the time when Pythagoras was carried prisoner thither by Cambyses. The same author adds that he was the chief person whom Pythagoras had for master ; probably, therefore, the same with Zabratius, by whom, Diogenes affirms, he was cleansed from the pollutions of his past life and instructed as to from what things, virtuous persons ought to be free, and was taught the discourse concerning nature (Physic) and the principles of the universe. He is the same, who was Nazaratus, the Assyrian, whom Alexander in his Pythagoric symbols, affirms to have been master to Pythagoras ; the same whom Suidas calls Zares ; Cyric, Zaru ; Plutarch, Zaratus.

That there should be so many Zoroasters, and so much confusion amongst authors that write for them, by mistaking one for another, is not strange ; for, after extraordinary persons were usually named those who were afterwards eminent in the same kind. Hence it is, that there were so many Beluses, Saturns, Jupiters ; and consequently so much confusion in their stories. The like may be said of Zoroaster the Chaldean, who, being the inventor of magical and astronomical sciences, others, who introduced the same into other countries, were called by the same name. The Bactrian, the Pamphylian, and the Proconnessian are described to have been such.

THE CHALDEAN ZOROASTER, INSTITUTOR OF THE CHALDAIC PHILOSOPHY.

The first of these Zoroasters, termed the Chaldean or Assyrian, is generally acknowledged the inventor of arts and sciences amongst the Chaldeans; but concerning the time in which he lived, there is a vast disagreement amongst authors.

Some of these err so largely, as not to need any confutation; such are Eudoxus, and the author of the treatise entitled *Magicus*, commonly ascribed to Aristotle and so Pliny cites it, who asserts that he lived 5000 years before Plato. Such likewise are Hermippus, Hermodorus the Platonic, Plutarch and Gemistus Pletho (following Plutarch), who place him 5000 years before the destruction of Troy.

Others conceive Zoroaster to be the same with Cham, the son of Noah; of which opinion (not to mention the Pseudo-Berosus of Annius Viterbieusis) were Didymus of Alexandria, Agathias, Scholasticus, and Abenephi. Cham (says the last) was the son of Noah; he first taught the worshipping of idols, and first introduced magical arts into the world; his name is Zoroaster, the second Adris, a perpetual fire.

The greater part of writers place him later. Epiphanius places him in the time of Nimrod; with whom agree the observations said to be sent by Calisthenes to Aristotle, being 1903 years before Alexander's taking Babylon, about which time Nimrod laid the foundations of that city and there settled his empire.

Suidas relates him contemporary with Ninus, King of Assyria; Eusebius, with Semiramis wife of Ninus. Ninus is placed by Chronologers above the 3447th of the Julian period.

Suidas (elsewhere) reckons him to have lived 500 years before the taking of Troy; and Xauthus places him 600 years before Xerxe's expedition into Greece. Troy, according to Marmor Arundelianum, was taken 444 years before the first Olympiad. Xerxe's expedition was on the first of the 75th Olympiad. The calculation of Suidas, therefore, falls on the 3030th, while that of Xanthus, on the 3634th of the Julian period. The latest of these seems to be more historical and agreeable to truth.

Of his birth, life, and death, there is little to be found; and even that uncertain, whether applicable to the Chaldean or the Persian. Plato styles Zoroaster, the son of Oromases; but Oromases (as Plutarch and others show) was a name given to God by Zoroaster the Persian and his followers. Whence it may be conceived that, Plato is to be understood of the Persian Zoroaster, who, perhaps, in regard of his extraordinary knowledge, was either allegorically styled or fabulously reported to be the son of God, or of some good genius as Pythagoras, Plato and many other excellent persons were called. Pliny reports, that Zoroaster (not particularizing which of them) laughed the same day he was born; and that his brain beat so hard that, it heaved up the hand laid upon it, a presage of his future science; and that he lived in the deserts twenty years upon cheese so tempered that it never became old. The

Assyrian Zoroaster (says Suidas) prayed, that he might die by fire from heaven and advised the Assyrians to preserve his ashes, assuring them, that, as long as they kept them, their kingdom should never fail. But Cedrenus attributes the same to the Persian.

Of writings attributed to him, the following are mentioned ;

Verses, two millions, upon which Herimppus wrote a comment. He also added tables to them.

Oracles, perhaps part of the aforesaid verses ; upon these, Syrianus wrote a comment in twelve books.

Of agriculture or mechanics ; Pliny alleges a Rule for sowing ; and the author of the Geopatics ascribes to him many experiments. But this writing was either spurious or written by some other Zoroaster.

Revelations ; supposititious also, forged (as Porphyrius professes) by some Gnostics.

Add to these, as cited by the Arabians, a treatise on Magic ; and another of dreams and their interpretations, frequently cited by Gelaldin ; which appear to be inventions of later times.

Some ascribe the treatises of the Persian Zoroaster to the Chaldean.

SECTS OF THE CHALDEANS ACCORDING TO THEIR SEVERAL SCIENCES.

There was a distinction of sects amongst the learned Chaldeans, according to the several sciences they professed. The sects were principally four ;—Hartumim, Ashaphim, Mecashphim and Chasdim.

The Hartumim were not Magicians but rather such as studied the nature of all things ; under which contemplation is comprehended theology, and physic, the knowledge of beings, divine and natural.

The Ashaphim were rather the same as Souphon in Arabic, wise, religious persons. This, indeed, is the more probable. Souphon, derived from Souphon, wool, is an attribute, proper to all those who delivered all theology mystically and allegorically ; either because the garments of these professors of theology were made only of wool and never of silk ; or because they attired and veiled the things which concern the love of God, under the figures of visible things. The Ashaphim of the Chaldeans seem rather to be the same with the Magi of the Persians or priests, and professors of religious worship, which they termed magic.

Mecashphim properly signifies revealers, of abstruse things, and are generally taken for such as practised diabolical arts ; not improperly rendered Sorcerers.

Chasdim (or Chaldeans) was an attribute conferred in a particular sense upon the learned persons of the Chaldeans ; amongst whom, by a restriction yet more particular, it signified the professors of Astrology. Strabo styles them Astronomical Chaldeans.

The Hhartumim were employed in divine and natural speculations ; the Ashaphim, in religious worship and rites ; and the Mecashphim and Chasdim in divination ; the former by astrology, the latter by other arts.

THEOLOGY AND PHYSIC.

The Chaldaic doctrine, treats of, all beings, divine as well as natural. The contemplation of the first is theology; of the latter, physic.

Zoroaster divided all things into three kinds; the first eternal; the second had a beginning in time but shall have no end; the third, mortal. The two first belong to theology. The subject of theology, they divided into four kinds; the first is God, Father, and King; next him, follows a multitude of other gods; in the third place rank demons; in the fourth, heroes; or according to others, angels, demons, and souls.

The third or mortal kind is the subject of Physic. It comprehends all things material; which they divide into seven worlds, one Empyrean, three Etherial, three Corporeal.

THE ETERNAL BEING, GOD.

The first kind of things (according to Zoroaster) is eternal, the Supreme God. In the first place, they conceive that, God, the Father and King ought to be ranked. This the Delphian Oracle (cited by Porphyrius) confirms;

“Chaldees and Jews wise only, worshipping—
Purely a self-begotten God and King.”

This is that principle, of which, the author of the Chaldaic summary says, that they conceive there is one principle of all things, and declare that it is one and good.

God, (as Pythagoras learnt of the Magi, who term him Oromasdes) in his body, resembles Light; in his soul, Truth. God, (according to Chaldaic opinion) is Light. Besides, the testimony of Eusebius, may be inferred from the Oracles of Zoroaster, wherein are frequently mentioned the Light, Beams and Splendour of the Father.

In the same sense, they likewise termed God, a Fire; for, Ur, in Chaldee signifying both Light and Fire, they took Light and Fire promiscuously, (as amongst many others, Plato does, when he says that God began to compound the whole body of the world, out of fire and earth; by which fire, he afterwards professes to mean the sun, whom he styles the brightest and whitest of things, as if Light and Fire, Brightness and Whiteness were all one); this is manifest from the Zoroastrian oracles also; wherein he is sometimes called simply Fire, sometimes, the Paternal Fire, the one Fire, the First Fire above.

Upon this ground (doubtless) was the worship of Fire instituted by the Ancient Chaldeans, and from them it was borrowed by the Persians.

THE EMANATION OF LIGHT OR FIRE FROM GOD.

God, (as we have shown) an intellectual Light or Fire, did not (as the Oracle says) shut up his Fire within his intellectual power, but communicated it to all creatures; first and immediately to the first Mind (as the same Oracles assert) and to all other eviternal and incorporeal beings (under which notion are com-

prehended a multitude of God's angels, good Demons and the souls of men:). The next emanation is the Supramundane Light, an incorporeal, infinite luminous space, in which the intellectual beings reside; the Supramundane Light kindles the first corporeal world; which is the Empyreum or fiery heaven and which, being immediately beneath the incorporeal Light, is the highest, the brightest and the rarest of bodies. The Empyreum diffuses itself through the Ether, which is the next body below it, and which is a Fire less refined than the Empyreum; but that it is fire, the more condensed parts thereof, the sun and stars, sufficiently evince. From the Ether, this fire is transmitted to the material and sublunary world; for though, the matter whereof it consists, be not Light, but Darkness (as are also the material or bad Demons), yet this vivificative fire actuates and gives life to all its parts, insinuating, diffusing itself and penetrating even to the very centre; passing from above (says the Oracle) to the opposite parts, through the centre of the Earth.

THINGS EVITERNAL AND INCORPOREAL.

The second or middle kind things of (according to Zoroaster) is that which is begun in time, but is without end (commonly called eviternal.) To this, belong that multitude of Gods which Eusebeus says, they asserted, next after God, the Father and King; and the souls of men. Psellus and the other summarists of the Chaldaic doctrine, name them in this order;

Intelligibles; Intelligibles and Intellectuals; Fountains; Hiperarchii or Principles; unzoned Gods; zoned Gods; Angels; Demons; Souls. All these they conceive to be light, except the ill demons who are dark.

Over this middle kind Zoroaster held Mithra to preside, whom the Oracles (says Psellus) call the Mind. This is employed about secondary things.

THE FIRST ORDER.

In the first place are three orders, one Intelligible; another Intelligible and Intellectual; the third Intellectual. The first order, which is of Intelligibles, seems to be (as the learned Patricius conjectures; for Psellus gives only a bare account and not an exposition of these things) that which is only understood. This is the highest order; the second or the middle order is Intelligibles and Intellectuals, that is those which are understood, and understand also; as the Zoroastrian Oracles say;

“There are Intelligibles and Intellectuals,
Which understanding, are understood.”

The third is of Intellectuals; which only understand; as being Intellect, either essentially or by participation. By which distinction, we may conceive that the highest order is above Intellect, being understood by the middle order of minds. The middle order participates of the superior but consists of minds which understand both the superior and themselves. The last order seems to be of minds, whose office is to

understand, not only themselves but Superiors and Inferiors also.

Of the first of these orders, the anonymous author of the summary of the Chaldaic doctrine says thus; "Then (viz. next the one and good) they worship a certain Paternal depth, consisting of three triads; each of the triads having a Father first, then a Power middle, and a Mind, the third amongst them; which (mind) shuts up the triad within itself; these they call also Intelligibles."

This triple triad seems to be the same with the triad mentioned in the Oracles of Zoroaster. What Psellus calls Father, the Oracles also call Father.

"The Father perfected all things and Paternal Monad.
Where the Paternal Monad is."

The second which Psellus calls Power, the Oracles also term the Power of the Father.

"Neither did he shut up his own fire in his Intellectual Power.
And the strength of the Father."

And the Duad generated by the Monad and resident with him :

"The Monad is enlarged which generates two."

And again,

"The Duad resides with him."

This is also the first Paternal Mind; for the third of this triad, which Psellus terms the Mind, the Oracles say, is the second Mind.

"The Father perfected all things and delivered them over
To the second Mind, which all mankind calls the First."

And as Psellus says that this Mind shuts up the triad and Paternal Depth within itself; so say the Zoroastrian Oracles;

“It is the bound of the Paternal Depth and Fountain of Intellectuals.”

And again,

“It proceeded not further, but remained in the Paternal Depth.”

THE SECOND ORDER.

Next these (says Psellus) there is another order of Intelligibles and Intellectuals; this also is divided threefold, into Jynges, Synoches, and Teletarchs.

The first are Jynges of which the Oracles say;

“Intelligent Jynges do themselves also understand from the Father,
By unspeakable Counsels being moved so as to understand.”

Psellus says; “They are certain powers next to the Paternal Depth, consisting of three triads (or we may rather read, the Paternal Depth which consists of three triads, for so it is described in the foregoing chapter by the same author) which according to the Oracle, mean the Paternal Mind, which contains the cause of them singly within itself. Pletho says; “They are intellectual species conceived by the Father, they themselves being conceptive also, and exciting conceptions or notions by unspeakable Counsels.” These seem to be the Ideas described by the Zoroastrian Oracle;

“The mind of the Father made a jarring noise, understanding
by vigorous Counsels,

Omniform Ideas and flying out of one Fountain,

They spring forth; far from the Father was the Counsel and End;

But they were divided, being by Intellectual Fire distributed
 Into other Intellectuals ; for the King did set before the multi-
 form world

An intellectual, incorruptible pattern, the print of whose form
 He promoted through the world and accordingly the world was
 framed,

Beautify'd with all kinds of Ideas, of which there is one Fountain,
 Out of which came rushing forth others undistributed,
 Being broken about the bodies of the world, which through the
 vast Recesses,

Like swarms, are carried round about every way,
 Intellectual notions from the paternal Fountain, cropping the
 Flower of Fire.

In the Point of sleepless time, of this
 Primigenious Idea, the first self-budding Fountain of the Father
 budded."

Proclus, having cited the above as an Oracle of the gods, adds; "Hereby the gods declared as well where the subsistence of Ideas is, as who that God is, who contains the one Fountain of them, as also, after what manner the multitude of them proceeded out of this Fountain, and how the world was made according to them. And that they are movers of all the systems of the world, and they are intellectual essentially. Others may find out many other profound things, by searching into these divine notions ; but for the present, let it suffice us to know, that the gods themselves ratify the contemplations of Plato, in as much as they term those intellectual causes, Ideas ; and affirm that, they gave pattern to the world, and that they are conceptions of the Father : for they remain in the Intellections of the Father ; and that they go forth to the making of the world, and that they are of all forms, as containing the causes of all things divisible : and that from the Fountain's Ideas, there

proceeded others, which by several parts, framed the world and are said to be like swarms (of bees) because they beget the secondary Ideas."

The second are the Synoches, which are three, the Empyrean, the Ethereal, the Material; answerable to the several worlds they govern. For they seem to be Minds, which receiving from Hecate, the influence of that fire which dispenses life, infuse it into the Empyrean, Ethereal, and Material worlds and give them vital motion. The Oracle terms them Anoches.

"Each world hath intellectual Anoches Inflexible;"

These, Psellus interprets to be the most excellent of intelligible species, and of those that are brought down by the Immortals in this Heaven, in the head of whom is conceived to be a God, the second from the Father.

The last of this order are the Teletarchs, joined with Synoches of the Oracle.

The Teletarchs are comprehended with the Synoches.

This second order or triad, Proclus and Damascius often mention, styling it by the double name of Intelligent and Intellectual.

THE THIRD ORDER.

The last order is of Intellectuals. Psellus says; "After the middle order is the Intellectual, having one paternal triad, which consists of the Once above, and of Hecate, and of the Twice above; and another (triad) which consists of the Amilicti, which are three; and one, the Hypezocos: these are seven Fountains."

The Anonymous Summarist says; "After these are the fountainous Fathers, called also Cosmagogues; the first of whom is called the Once above; next whom is Hecate; then the Twice above, next whom three Amilicti; and last, the Hypezocos."

Of the Cosmegogues, Psellus thus interprets the Zoroastrian Oracle;

"Oh how the world hath Intellectual Guides, inflexible."

The Chaldeans, says he, "assert Powers in the world, which they term Cosmagogi (Guides of the world) for that they guide the world by provident motions. These powers, the Oracles call Sustainers, as sustaining the whole world. The Oracle says they are immoveable, implying their settled power; sustentive, denoting their guardianship. These Powers they design only by the causes and Immobility of the worlds." Pletho interprets them "the most excellent of Intelligible species and of those that are brought down by Immortals in this Heaven."

The Amilicti also, and the Hypezocos are mentioned by the Oracle.

"Far from him spring forth all the implacable (Amilicti)
Thunders
And the Recesses (suscipient of Presters) of the Omni-lucent
strength.
Of Father begotten Hecate and Hypezocos the Flower of Fire."

The Amilicti (implacable) are Powers so termed, for this that they are firm, and not to be converted towards these inferior things; and also cause, that souls be not allured by affections.

FOUNTAINS AND PRINCIPLES.

Besides this last order of Intellectuals which Psellus styles seven Fountains, and the Anonymous Summarist, fountainous Fathers, the latter gives account of many other Fountains. "They reverence also (says he) a fountainous triad of Faith, Truth, and Love; they likewise assert a Principiative Son from the Solar Fountain, and Archangelical, and the Fountain of Sense, and Fountainous Judgment, and the Fountain of Perspectives, and the Fountain of Characters; which walketh on unknown marks and the Fountainous tops of Appollo, Osyris, Hermes, they assert material Fountains of Centres and Elements and a Zone of Dreams and a Fountainous Soul."

Next the Fountains, says Psellus, are Hyperarchii; the anonymous writer says more fully; "Next the Fountains, they say, are the Principalities, for the Fountains are more principal than the Principles." Both these names of Fountains and Principles are frequently used by Dionysius Areopagita; even in the third triad, he puts the name of Principles, (or Principalities) and after them, the Archangels.

Of the animal-productive Principles (continues the Anonymous writer) the top is called Hecate, the middle Principitative Soul, the bottom Principitative Virtue. It seems to be that Hecate whom, Psellus says, they held to be the Fountain of Angels and Demons, and of Souls and of Natures; the same it is which the Oracle means by saying, "On the left side of Hecate is the Fountain of Virtue;" for the Chaldeans (as Psellus says) "esteem Hecate a Goddess,

seated in the middle rank, and possessing as it were the Centre of all the Powers; in her right part, they place the Centre of souls, in her left, the Fountain of Goods or of Virtues. Moreover they say the Fountain of Souls is prompt to propagations; but the Fountain of Virtues continues within the bounds of its own essence, and is as a Virgin incorrupted; which settledness and immobility it receives from the Power of the Amilicti and is girt with a Virgin Zone." What Psellus here calls the Fountain of Souls, and the Fountain of Virtues, is the same which the Anonymous writer styles, Principitative Soul, and Principitative Virtue.

UNZONED GODS AND ZONED GODS.

Next (the Hyperarchii, according to Psellus) are the Azoni (Unzoned Gods); there are amongst them, (says the Anonymous Summarist) Unzoned Hecates, as the Chaldaic, the Triecdotis, Comas, and Ecclustic: the Unzoned Gods are Sarapis and Bacchus and the chain of Osyris, and of Appollo; (continued series of Geniuses, connected in the manner of a chain). They are called Unzoned, for they use their power freely (without restriction) in the Zones, and are enthroned above the conspicuous Deities. These conspicuous deities are the Heavens and the Planets (perhaps of the same kind as of the Intelligences, which the Peripatetics asserted to be the Movers of the Spheres).

"The Zoned Gods are next. These are they which have (confinement to) particular Zones and are rolled freely about the Zones of Heaven and have the office

of governing the world; for they hold that there is a zoned kind of deity, which inhabits the parts of the sensible world and girds or circles the regions about the material place, according to several distributions." The same office Dionysius seems to assign to the second and third Hierarches.

These Azoni and Zonei are mentioned also by Damascius. The latter, says he, sends out of herself the Fountain of all things and the fountainous chain; but the former, (sends out of herself the fountainous chain) of particulars; and passes on to Principles and Arch-angels and Azoni, and Zonei, as the law is of the procession of the renowned particular fountains. And Proclus calls them, "the sacred names of the Gods, delivered according to their mystical interpretation, as those which are celebrated by the Assyrians, Zonei, and Azoni, and Fountains, and Amilicti, and Synoches, by which they interpret the orders of the Gods."

ANGELS AND IMMATERIAL DEMONS.

Next (the Zonei) are the Angels. Arnobius says of Hostanes (one of the Persian Magi, who received their learning from the Chaldeans) that he knew that the Angels, Ministers, and Messengers of God (the true God) did wait on his Majesty and tremble as afraid at the beck and countenance of the Lord. The Zoroastrian Oracles mention reductive Angels, who reduce souls to them, drawing them from several things.

The next are Demons; of these, the Chaldeans hold some to be good, others bad. The good they

conceive to be Light ; the bad, Darkness. The Oracles say ;

“ Nature persuades, that there are pure Demons.

The Bourgeons, even of ill matter, are beneficial and good.

Nature or natural reason, says Pletho, persuades that the Demons are holy and that all things proceeding from God, who is good in himself, are beneficial. If the bloomings of ill matter (viz. of lost substances) are good, much more are the Demons such, who are in a more excellent rank, as partaking of rational nature, though mixed with mortal nature.

SOULS.

Next to Demons, Psellus (in his epitome of the Chaldaic doctrine) places Souls, the last of eviternal beings.

Of forms, the Magi (and from them the Pythagoras and Platonists) assert three kinds ; one wholly separate from matter, the Super-celestial Intelligences : another inseparable from matter, having a substance not subsisting by itself, but dependent on matter, together with which matter, which is sometimes dissolved by reason of its nature, it is subject to mutation ; this kind of Soul is dissolved also, and perishes. This they hold to be wholly irrational.

Betwixt these, they place a middle kind, a rational soul, differing from the Super-celestial Intelligences, for it always co-exists with matter ; and from the irrational kind, for it is not dependent on matter but on the contrary, matter is dependent on it ; and it has

a proper substance potentially subsistent by itself. It is also indivisible, as well as the Super-celestial Intelligences and performing some works in some manner allied to theirs, being itself also busied in the knowledge and contemplation of beings, even unto the Supreme God, and for this reason is incorruptible.

This soul is an immaterial and incorporeal Fire, exempt from all compounds, and from the material body; it is consequently immortal; for nothing material or dark, is commixed with her, neither is she compounded so that she may be resolved into those things of which she consists.

This soul has a self-generate and self-animate essence; for it is not moved by another. For if (according to the Oracle) it is a portion of the divine fire, and a lucid fire, and paternal notion, it is an immaterial and self-subsistent form; for such is every divine nature and the soul is a part of it.

Of human souls they allege two fountainous causes, the Paternal Mind and the Fountainous Soul. The particular soul, according to them, proceeds from the Fountainous, by the will of the Father.

Now, as there are several mansions; one wholly bright, another wholly dark; others betwixt both, partly bright, partly dark; the place beneath the moon is circumnebulous, dark on every side; the lunary, partly lucid, and partly dark; the place above the Moon circumlucid or bright throughout; the soul is seated in the circumlucid region.

From thence, this kind of soul is often sent down to earth, upon several occasions, either by the reason of the flagging of the wings (so they term the deviation

from its original perfection) or in obedience to the will of the Father.

This soul is always co-existent with any ethereal body as its vehiculum, which she, by continual approximation, makes also immortal. Neither is this her vehiculum, inanimate in itself, but is self-animated with the other species of the soul, the irrational (which the wise call the image of the rational soul) adorned with phantasy and sense, and which sees and hears itself whole through the whole and is furnished with all the rest of the irrational faculties of the soul.

Thus by the principal faculty of this body, phantasy, the rational soul is continually joined to such a body and by such a body sometimes the human soul is joined with a mortal body, by a certain affinity of nature, the whole being enfolded in the whole enlivening spirit of the Embryon; this vehiculum itself being of the nature of the spirit.

The image of the soul, viz. that part, which, being itself void of irrational, is joined to the rational part, and depends upon the vehicle thereof, has a part in the circumlucid region; for the soul never lays down the vehicle adherent to her.

The soul being sent down from the mansion wholly bright to serve the mortal body, that is, to operate therein for a certain time, and to animate and adorn it to her power, and being enabled according to her several virtues, dwells in several zones of the world. If she performs her office well, goes back to the same place; but if not well, she retires to the worst mansions, according to the things she has done in this life. Thus (the Chaldeans) restore souls to the first condition,

according to the measure of their several purifications, in all the regions of the world; some also they conceive to be carried beyond the world.

THE SUPRAMUNDANE LIGHT.

All the aforesaid eviternal and incorporeal beings are seated in the Supramundane Light, which itself also is incorporeal, placed immediately above the highest corporeal world, and from thence extending upwards to infinite.

Proclus (cited by Simplicius on this oracle of Zoraster, viz. "abundantly animating Light, Fire, Ether, Worlds") says; "This Light is above all the seven worlds, as a Monad before or above the triad of the Empyrean, Ethereal and Material worlds; and that, this primary Light is the image of the paternal depth, and is therefore Supramundane, because the paternal depth is Supramundane." And again "This Light, "says he,"being the Supramundane Sun, sends forth Fountains of Light; and the mystic discourses tell us that its generality is among Supramundane things, for there is the Solar world and the Universal Light, as the Chaldaic Oracles assert."

And again. "The centres of the whole world, as one, seem to be fixed in this: for, if the Oracles fixed the centres of the Material world above itself, in the Ether, proportionally ascending, we shall affirm that the centres of the highest of the worlds, are seated in this Light. Is not this first Light the image of the Paternal Depth and for that reason Supramundane also, because that is so?"

THINGS TEMPORAL (OR CORRUPTIBLE) AND CORPOREAL.

The third and last Kind of things according to Zoroaster, is Corruptible or Temporal ; which, as it began in time, so shall it likewise in time be dissolved. The President over this is Arimanes.

Under this third kind are comprehended the Corporeal worlds ; the Empyreal immediately below the Supramundane Light, the Ethereal next the Empyreal, and the Material, the lowest of all, as the Oracle ranks them.

“ Abundantly animating Light, Fire, Ether, Worlds.”

These Corporeal worlds are seven.

“ For the Father formed seven Firmanents of world,
Including Heaven in a round figure,
He fixed a great company of inerratic stars,
He constituted a Heptad of erratic animals,
Placing the Earth in the middle, the water in the bosom of the
earth ; the air above these.”

Psellus, explaining how they are seven, says ; “ They affirm that there are seven Corporeal worlds ; one Empyreal ; then three Ethereal ; and lastly three Material ; or the fixed circle, the Erratic, and the sublunary region.” But this enumeration seems to fall short ; for he mentions but two Ethereal worlds (the orb of fixed Stars, and the Planetary orb) and one Material (the sublunary region) as observed by the learned Patricius, who therefore reckons the seven thus ; one Empyreal, three Ethereal (the fixed orb, the Planetary orb, the orb of the Moon), and three Elementary (the

Aireal, the Watery, and the Terrestrial); but perhaps, it will better suit with the Oracle (which includes the Moon within the Planetary orb, and places the Water under the Earth), as also with Psellus (who calls the last three worlds, Material) to dispose them thus;

SEVEN CORPOREAL WORLDS.	}	One Empyreal World.
		Three Ethereal Worlds;
		The Supreme Ether next to Empyreum,
		The sphere of fixed Stars,
		The Planetary Orb.
		Three Material Sublunary Worlds;
		The Air,
		The Earth,
		The Water.

It need not appear strange that the three last only should be called Material; for the Chaldeans, conceiving matter to be a dark substance, or rather darkness itself, the Empyreum and Ethereal worlds, which (as we shall show) consist of Light and Fire, cannot in their sense be said to be Material, though Corporeal.

The Empyreum or first of these, (Psellus says) they attributed to the Mind, the Ethereal to the Soul, the Material to Nature.

THE EMPYREAL WORLD.

The first of the Corporeal worlds is the Empyreal; (by Empyreum, the Chaldeans do not mean as the Christian Theologists do, the seat of God, and the blessed spirits, which is rather analogous to the Supreme Light of the Chaldeans, but the utmost sphere of the Corporeal world). It is round in figure, according to the Oracle, "enclosing Heaven in a round figure."

It is also a solid orb, or Firmanent. It consists of fire whence named the Empyrean or as the Oracles say, the fiery world; which fire being immediately next the incorporeal Supramundane Light, is the rarest and subtilest of bodies, and by reason of this subtilty penetrates into the Ether, which is the next world below it, and by mediation of the Ether, through all the Material world. "This may be evinced more particularly," says Proclus, "from the Divine tradition (meaning the Zoroastrian Oracles); for the Empyreum penetrates through the Ether, and the Ether through the Material world; and through all the intellectual Tetrads and Hebdomads have a fountainous order, and consequently an Empyrean President; nevertheless they are contained in the worlds, since the Empyrean passes through all the worlds."

Nevertheless, the Empyreum itself is fixed and immoveable; as Simplicius, further explicating the Chaldaic doctrine, acknowledges by this similitude; "Let us imagine to ourselves" (says he) "two spheres, one consisting of many bodies, these two to be of equal bigness; but place one together with the centre and put the other into it; you will see the whole world existing in place, moved in immoveable Light; which world according to its whole self is immoveable, that it may imitate Place, but is moved as to its Parts, that herein it may have less than Place."

THE ETHEREAL WORLDS.

After the Empyreum, the Oracle names the Ether (Fire, Ether, worlds). This is confirmed by Psellus

and the Anonymous Summarist, who assert, that, next the Empyreum, are the three Ethereal worlds; but of these three, they mention only two, (and those misapplied to the Material worlds), the sphere of fixed Stars, and the Planetary sphere. The third (perhaps implied though not expressed) might be the Ether which is betwixt the Empyreum and the sphere of fixed Stars.

The Ether is a fire (as its name implies) less subtile than the Empyreum, for the Empyreum penetrates through the Ether; yet is the Ether itself so subtile that it penetrates through the Material world.

The second Ethereal world is the sphere of fixed Stars, which are the more compacted or condensed parts of the Ethereal fire, as Patricius ingeniously interprets the following Oracle;

“ He compacted a great number of inerratic Stars,
Forcing (or pressing) Fire to Fire.”

The third Ethereal world is that of the Planetary Orb, which contains the Sun, Moon, and five Planets; styled by the Oracles Erratic Animals and Fire;

“ He constituted a Heptad of Erratic Animals.”

And again,

“ He constituted them six; the seventh was that of the Sun,
Mingling Fire in them.”

THE MATERIAL WORLDS.

The last and the lowest are the Material worlds; which Psellus and the other Summarists assert to be

three, meaning doubtless, the Air, the Earth, and Water, for so the Oracle ranks them.

“ Placing the Earth in the middle, but the Water in the bosom of the Earth ; The Air above them.”

This is that last order of worlds, of which the Chaldaic summary says, “ it is called Terrestrial, and the Hater of Light: it is the Region beneath the Moon, and comprehends within itself matter, which they call the Bottom.” From these words it will appear, upon what ground the Chaldeans asserted only these sublunary worlds to consist of matter, but the Empyreal and Ethereal to be immaterial though corporeal; for matter they understand to be the Hater of Light, Darkness, and the bottom of nature quite different from the Empyreum and Ether, whose very substance is Light itself, yet it is actuated by their vivificative fire which penetrates quite through it, even to the centre, as we have already shown.

Concerning the Earth, Diodorous Siculus says, they held opinions peculiar to themselves, asserting that it is in figure like a boat, and hollow; for which and likewise for other things concerning the world, they abound with probable arguments.

Psellus adds that they sometimes call this sublunary, Hades.

MATERIAL DEMONS.

There are, as we said above, supposed to be two kinds of demons, some good, others ill; the good light; the ill, darkness. The former are those whom Hostanes calls the Ministers and Messengers of God,

dwelling in his Presence. But the latter he describes as terrestrial, wandering up and down, and are enemies to mankind. Of the former we have treated already; of the latter, Psellus, in his discourse upon this subject gives a long description from Marcus of Mesopotamia, who, once of this religion but afterwards converted to Christianity, possessed good knowledge of the Chaldaic institutions. What he relates appears to be of the Chaldaic doctrine and is to the following effect.

The ill demons are of many kinds and of various sorts, both with regard to their figures and bodies. The air above us and around us is full of them. The earth is likewise full, as well as the sea and the most retired cavities and depths.

There are six general kinds of these demons. The first is Leliurius, which signifies, fiery. This kind lives in the air above us, for from the places next above the moon, all kinds of demoms as are prophane are expelled. The second kind is that which wanders in the air contiguous to us and is by many peculiarly called, aerial. The third is called, terrestrial; the fourth, watery and marine; the fifth, subterraneous; and the sixth, lucifugous and hardly sensible.

All these kinds of demons are haters of God, and enemies of men. Moreover, some of them are worse than others. Aquatile, and subterraneous, and lucifugous are extremely malicious and pernicious. They do not hurt souls by phantasms and delusions, but accelerate by assault, like that of the most savage beasts, the destruction of men. The watery kind

drowns those who are sailing upon the water. The subterraneous and lucifugous, insinuating into the entrails, cause epilepsies and frenzy. The aerial and terrestrial circumvent men by art and subtilty, and deceive their minds and draw them to absurd and illegal passions.

They effect these things, not by having dominion over us and by carrying us as their slaves whithersoever, they please, but by suggestion. They apply themselves to the phantastic spirit within us, and instil, not by voice verberating the air, but by whisper, discourses of affections and passions.

It is not impossible that they should speak without voice, if we consider that he who speaks, if he be far off, is forced to use a greater sound; but if near, to speak softly into the ear of the hearer; and if he could get into the spirit of the soul, he would not need any sound but whatever discourse he pleases, would, by a way without sound, arrive there where it is to be received. This, they say, is the case with souls, which when out of body, can discourse with one another without noise. The demons converse with us privately after this manner, so that we are not sensible from which way the war comes upon us.

What has been stated above, will not be doubted if we observe what happens to the air. For when the sun shines it assumes several colors and forms and transmits them to several things as we may see in looking-glasses. In the same manner, the demons, assuming figures and forms and colors as they please, transmit them into our animal spirit and thereby

afford us much business, by suggesting counsels, representing figures, resuscitating the remembrance of pleasures, and exciting the images of passions. They sometimes titillate the genital parts and inflame us with frantic and unlawful desire, especially, if they take, co-operating with them, the hot humidities which are in us.

The rest of the demons know nothing that is subtle, nor how to breed disturbance, yet they are hurtful and abominable, hurting in the same manner as does the spirit or the vapour in the Charon's Cave. For as that is reported to kill whatsoever approaches it, whether, beast, man, or birds; so, in like manner, these demons destroy those upon whom they chance to fall, overthrowing their souls and bodies, and their natural habits, and sometimes, by fire, or water, or precipice, they destroy not men only but some irrational creatures.

The demons assault irrational creatures, not out of hate or wishing them ill, but out of the love they have of their animal heat. For, as they dwell in the most remote cavities, which are extremely cold and dry, they contract much coldness, by which they are very much afflicted. They, therefore, affect the humid and animal heat, and in order to enjoy it, insinuate themselves into irrational creatures, and go into baths and pits; for they hate the heat of fire and of the sun, because it burns and dries up.

But they delight most in the heat of animals, such as are temperate and mixed with moisture; especially in that of men, which is best tempered. Into them, they insinuate themselves, and cause infinite distur-

bance by stopping up the pores in which the animal spirit, is inherent, and by strengthening and compressing the spirit, by reason of the grossness of the bodies with which they are indued. Whence it happens that the bodies are disordered, and their principal faculties distempered, and their motions become dull and heavy.

If the insinuating demon be one of the subterraneous kind, he distorts the possessed person, and speaks by him, making use of the spirit of the patient, as if it were his own organ. But if any of those who are called lucifugous, get privately into a man, he causes relaxation of the limbs and stops the voice, and makes the possessed person in all respects like one that is dead. For as this class is the last of demons, it is more earthly, and extremely cold and dry, and into whomsoever it insinuates, it hebetates and makes dull all the faculties of his soul.

As this kind is irrational, and void of contemplation and is guided by irrational phantasy like the more savage kind of beasts, it comes to pass that it stands not in awe of menaces, and, for this reason, most persons aptly call it dumb and deaf. They who are possessed with it, cannot free themselves from it by any other means but by the divine favor obtained by fasting and prayer.

It is not strange that physicians endeavour to persuade us, that these passions proceed, not from demons, but from humours, and spirits ill affected, and, therefore, go about to cure them, not by incantations and expiations, but by medicines and diet; since they know nothing beyond sense and are wholly addicted

to study the body. Perhaps there is some reason for ascribing to ill affected humours, some things, such as, lethargies, melancholies, frenzies, which they take away and cure, either by evacuating the humours, or by replenishing the body, if it be empty, or by outward applications. But as for enthusiasms, ragings, and unclean spirits, any one possessed with them is not able to do any thing, not even by intellect, speech, phantasy or sense; hence there is something else that moves them unknown to the person possessed, and which sometimes foretels future events. How can we call these the motions of depraved matter?

No kind of demon is in its own nature male or female, for such affections are only proper to compounds. But the bodies of demons are simple and being very ductile and flexible are ready to take any figure. As we see that the clouds represent sometimes men, sometimes bears, sometimes dragons or any other figures; so is it with the demoniac bodies. The clouds appear in various figures according as they are driven by exterior blasts or winds. But in demons, who can pass as they please into any bodies and sometimes contract, sometimes extend themselves, like worms on the earth, being of a soft and ductile nature, not only the bulk is changed but also the figure and the color, in several ways.

The demoniac body produces, from its intrinsic phantastic power and energy, forms of colors in itself, in the same manner as we sometimes look pale, sometimes red, according as the soul is affected either with fear or anger. The like we must imagine of demons; for from within, they send forth several kinds of colors,

into their bodies. Thus changing their bodies into any figure, and assuming any color they please, they sometimes appear in the shape of a man, sometimes of a woman, of a lion, of a leopard, of a wild boar, sometimes in the figure of a bottle and sometimes like a little dog fawning upon us.

They change themselves into all these forms but keep none of them constantly: for the figure is not solid but is immediately dissipated; as happens when we pour something colored into water or draw a figure in the air. In like manner is it with demons; their color, figure, and form vanish immediately.

But all demons have not the same power and will; there is much inequality, as to these, amongst them. Some of them are irrational, as amongst compound animals; this is similar to this, that man, participating of intellect and reason, has a longer phantasy, extending to all sensibles, as well in heavens as on earth and under the earth; but horses, oxen, and the like have a narrow and more particular phantasy, yet such as extends to the knowledge of the creatures that feed with them, their managers and their masters. Flies, gnats, and worms have it extremely contracted and incoherent; for they know neither the hole out of which they came, nor whither they go; they have only one phantasy, which is that of aliment. In like manner, there are different kinds of demons. Of these, some are fiery, others aerial; these have a phantasy, capable of extending to anything imaginable. The subterraneous, and lucifugous are not of this nature; whence it comes to pass that they do not make use of many figures, as they have neither

variety of phantasms, nor a body apt for action or transformation. But the watery and the terrestrial ones, being of a kind, middle betwixt these, are capable of taking many forms, but keep themselves to that in which they delight. They, which live in humid places, transform themselves into the shapes of birds and women, whence they are termed by the Greeks, Naiades, and Nereides, and Dryades, in the feminine gender. But such as are conversant in dry places, have also dry bodies, such as the Onosceles are said to have. These transform themselves into men, sometimes into dogs, lions and the like animals, which are of a masculine disposition.

The bodies of demons are capable of being struck, and are pained thereby, though they are not compounds. That thing in man which feels, is neither the bone nor the nerve, but the spirit which is in them. Whence if the nerve be pressed, or seized with cold, there arises pain from the emission of one spirit into another spirit. For it is impossible that a compound body should, in itself, be sensible of pain, but in as much as it partakes of spirit; and therefore when broken into pieces, or dead, it is absolutely insensible, because it has no spirit. In the same manner, a demon, being all spirit, is, of his nature, sensible in every part; he immediately sees and hears and is obnoxious to suffering by touch; when cut asunder, he is pained like solid bodies; only therein differing from them in this, that other things cut asunder, can by no means, or very hardly be made whole again; while the demon immediately comes together again, as air or water parted by some more

solid body. But though the spirit joins together in a moment, nevertheless, at the time when dissection is made, it is pained.

ASTROLOGY AND OTHER ARTS OF DIVINATION.

The second part of the Chaldaic learning consists in arts of divination; the chief whereof is Astrology. This is generally acknowledged to have been their proper invention, and they were most addicted to it.

It consists of two parts; one, Meteorologic, which considers the motions of the stars; the other, Apotelesmatic, which treats of divination. The first was known to the ancient Grecians, by the common names of Astronomy and Astrology; but when the other was also brought into Greece, they called the former more particularly, Astronomy; and the latter, Astrology. The excellent Joseph Scaliger, to advance the credit of the Greek learning, constantly avers, that the Chaldeans had only a gross and general, and not exact, knowledge of astronomy and that the Greeks learned nothing therein of the Chaldeans. But Aristotle says the contrary. They were, doubtless, not advanced, in this art, to that extent, to which the Greeks had improved it; for Diodorus Siculus affirms, that "they alleged very weak reasons for the eclipses of the Sun, which eclipses, they could not foretel, nor, reduce to certain periods."

But of the Apotelesmatic part, they boasted that they were not only the inventors but masters; in so much that all the professors of it, of any country whatever, were (as we said before) called after them, Chaldeans.

FIXED AND ERRATIC STARS AND THEIR PRESIGNIFICATION.

They first lay it down as their basis, that, Terrestrials sympathize with the Celestials, and that every one of the former is renewed by the influence of the latter.

“For every man’s endued with such a mind,
As by the Sire of gods and men assigned.”

Above all things, they hold that, our acts and lives are subjected to the stars, as well to the erratic as to the fixed, and that mankind is governed by their various and multiplicitous courses. The planets are of the kind of efficient causes in every thing that happens in life and that the signs of the Zodiac co-operate with them. They confer all good and ill, to the natiivities of men, and by contemplation of their natures, may be known the chief things that happen to all persons.

They held the principal gods to be twelve, to each of which they attributed, a month and one of the signs of the Zodiac.

Next the Zodiac, they assert twenty-four stars, one half of which are, they say, situated in the Northern parts; and the other half, in the Southern. Of these, those which are apparent, they conceive to be deputed to the living; and the inapparent, to the dead. They call these stars, judges of all things.

But the greatest theory they hold is, concerning the five stars termed planets, which they call, the interpreters. The rest of the stars being fixed, and having a settled course, the planets alone have a peculiar course and foretel things that shall come to pass,

interpreting and declaring to men, the benevolence of the gods. Some things, they presignify by their rising, some things by their setting, some things by their color; sometimes they foretel great winds, and sometimes extraordinary rains or droughts. Likewise, the rising of comets, and eclipses, of the sun and the moon, and earthquakes and all other alterations in the air signify things advantageous or hurtful, not only to nations or countries, but even to kings and private persons.

Beneath the course of these planets, there are, they hold, placed thirty stars, which are called concilliary gods. Half of them oversee places under the earth, and the other half oversee the earth and the business of men, and what is done in the heavens; and every ten days, one of these is sent to those below as a messenger, and in like manner, one of the stars under the earth is sent to those above and they have this certain motion settled in an eternal revolution.

THE PLANETS.

Of the seven planets, the sun and the moon are held to be the chief and the other five are supposed to have less powers, as regards the causing of events.

Three of the five, which agree with, and are assistant to the sun, *viz.*, Saturn, Jupiter, and Mercury, are called diurnal, because the sun, to whom they are assistant, predominates over the things that are done in the day.

Some of them are held to be benevolent, others malevolent, others common; the benevolent, are

Jupiter and Venus ; the malevolent, Mars and Saturn ; and the common is Mercury, who is benevolent with the benevolent, and malevolent with the malevolent.

THE DIVISIONS OF THE ZODIAC.

The Chaldeans divided the Zodiac into twelve signs, to each of which they gave a particular figure and a character. To each of these signs, they appropriated one of the principal gods, which they held to be twelve, and one of the months. The Zodiac itself, they termed, the circle Mazaloth, which, Suidas interprets, the constellations, which are commonly termed signs ; for Mazal signifies a Star. That they ascribed several gods to them, agrees with what is said of the followers of Baal (whom Rabbi Maimonides conceives the same with these Chaldeans) that, “ they burnt incense to Baal, to the Sun and to the Moon, and to the Mazaloth, and to all the Host of heaven.”

Some of the signs are called masculine, others, feminine ; some, double, others, single ; some, tropical, others, solid.

The masculine or feminine are those which have a nature, that co-operates towards the generation of males or females. Aries is a masculine sign, Taurus, a feminine, Gemini, a masculine ; in like manner the rest are alternately masculine and feminine. In imitation of these, perhaps, the Pythagoreans call the Monad, masculine, the Duad, feminine, the Triad, masculine, and so on through all numbers, odd and even. There are some who divide every sign into

twelve parts, observing almost the same order; as in Aries, they call the first twelfth part, Aries and masculine, the second, Taurus and feminine, the third Gemini and masculine, and so of the rest.

Double signs are Gemini, and its diametrically opposite Sagittarius; and Virgo and Pisces. The rest are single.

Tropical are those to which when the sun comes, he comes back and makes a conversion. Such are the signs, Aries, and its opposite Libra, and Capricorn and Cancer. In Aries, is the spring tropic; in Capricorn, the winter; in Cancer, the summer; in Libra, the autumnal. The Solid are Taurus and its opposite Scorpio, and Leo and Aquarius.

There are some Chaldeans, who attribute the several parts of man's body to particular signs, as sympathizing with them; to Aries, the head; to Taurus, the neck; to Gemini, the shoulders; to Cancer, the breast; to Leo, the sides; to Virgo, the bowels and the belly; to Libra, the reins and loins; to Scorpio, the secret parts and the womb; to Sagittarius, the thighs; to Capricorn, the knees; to Aquarius, the legs; to Pisces, the feet. This they did not do without consideration, for they held, that if any star should be in any ascension of these malignant signs, it would cause a maim in that part, which bears the same name with it.

Besides this division of the Zodiac into signs, they sub-divided every sign into thirty degrees and every into sixty minutes. The degrees, being

thirty in every sign, are in the whole Zodiac 360; and in some one of these, the sun must necessarily be at the time of the nativity; which degree, the Chaldeans call the place of the birth. The Greeks call these degrees, goddesses of destiny, as they are our fates.

There are three other ways, ascribed to the Chaldeans, of dividing the Zodiac, which are Triplicities, Terms, and Decanates.

The Trigons, or Triplicities, are four. The first is Aries, Leo, Sagittarius; the second, Taurus, Virgo, Capricorn; the third, Gemini, Libra, Aquarius; and the last, Cancer, Scorpio, and Pisces. That the Chaldeans divided the Zodiac, according to these Triplicities is manifest from their mode of collecting the Terms of the Planets as described by Ptolemy.

Every sign has five Terms. The Chaldaic mode of finding out the quantity of the Terms in every sign is one and is a very plain one, for their quantities differ by an equal diminution. Every term is less than the precedent by one degree, for they made the first term of every sign to be eight degrees; the second, seven; the third, six; the fourth, five; and the fifth, four; which make up 30 degrees.

Lastly, the signs are divided into Faces, or as the later astrologers term them, Decanates. There are three of them in every sign, each of which comprehends ten degrees. That the Chaldeans were not ignorant of these is manifest, in as much as, Temer the Babylonian, an author of great antiquity, wrote concerning them.

THE PLANETS CONSIDERED IN RESPECT TO THE ZODIAC.

The Chaldeans hold that the planets have, not always, equal powers, of causing good and ill; but that in some places, (or signs of the Zodiac), they are more efficacious, in others less; and that some stars have greater power when they are in their proper houses, or in their exaltations, (or Triplicities) or Terms, or Decanates. These are called their essential dignities.

The most efficacious dignity is that of the houses. They hold the Sun's house to be Leo; the Moon's Cancer; Saturn's, Capricorn and Aquarius; Jupiter's Sagittarius and Pisces; Mars's, Aries and Scorpio; Venus's, Taurus and Libra; Mercury's, Gemini and Virgo.

They call the exaltations and depressions of the planets, when they are in signs, with which they are delighted, or when they are in those in which they have little (or no) power; for they are delighted in their exaltations, but have little or no power in their depressions. As the Sun's exaltation is in Aries, when he is exactly in the nineteenth degree of it, his depression is in the sign and degree exactly opposite to it.

The Moon's exaltation is in Taurus; her depression (or detriment), in the sign diametrically opposite. The exaltation of Saturn is in Libra; of Jupiter, in Cancer; of Mars, in Capricorn; of Venus, in Pisces; and their depressions are in the signs diametrically opposite to their exaltations.

The Trignes or Triplicities of planets are placed by the Chaldeans, in this order. The Lord of the first Triplicity (of the Zodiac) is Jupiter; of the second, Venus. The same order, they observe in the other two Triplicities, except that the third is said to have two Lords, Saturn and Mercury. The first of the day is assigned to Saturn, and the night, to Mercury. The Lord of the last Triplicity is Mars. How much this differs from the vulgar mode (which takes in the sun and the moon) will easily appear to those, who will take the pains to compare them.

They call the Terms of the planets in every sign, those degrees in which any planet is most powerful or prevalent. The Chaldaic mode of Terms is gathered from the Lords of the Triplicities (which is plainer and more effectual than that of the Egyptians, which takes from the Lords of the houses), yet, neither in their orders nor in quantities, do they always follow those planets which govern the Triplicities. In the first Triplicity, their division of Terms in every sign of it is one and the same. The first Term they give to the Lord of the Triplicity, Jupiter; the second, to the Lord of the following Triplicity, Venus; the third and fourth, to the two Lords of the Triplicity of the Gemini, which are Saturn and Mercury; the fifth, to the Lord of the last Triplicity, Mars. In the second Triplicity, they divide every sign alike, and allot the first Term to Venus, by reason of her dominion in that Triplicity; the second and third, to the two Lords of the Triplicity of the Gemini, which are Saturn and Mercury; the fourth, to Mars; the last, to Jupiter. To Saturn are attributed in the day 66 degrees, in the night, 78; to Jupiter, 72; to Mars 60; to Venus 75; to Mercury in the day, 66, in the night, 78.

THE TERMS OF THE CHALDEANS OR BABYLONIANS.

Aries	Jupiter	8	Venus	7	Saturn	6	Mercury	5	Mars	4
Taurus	Venus	8	Saturn	7	Mercury	6	Mars	5	Jupiter	4
Gemini	Saturn	8	Mercury	7	Mars	6	Jupiter	5	Venus	4
Cancer	Mars	8	Jupiter	7	Venus	6	Saturn	5	Mercury	4
Leo	Jupiter	8	Venus	7	Saturn	6	Mercury	5	Mars	4
Virgo	Venus	8	Saturn	7	Mercury	6	Mars	5	Jupiter	4
Libra	Saturn	8	Mercury	7	Mars	6	Jupiter	5	Venus	4
Scorpio	Mars	8	Jupiter	7	Venus	6	Saturn	5	Mercury	4
Sagittarius	Jupiter	8	Venus	7	Saturn	6	Mercury	5	Mars	4
Capricorn	Venus	8	Saturn	7	Mercury	6	Mars	5	Jupiter	4
Aquarius	Saturn	8	Mercury	7	Mars	6	Jupiter	5	Venus	4
Pisces	Mars	8	Jupiter	7	Venus	6	Saturn	5	Mercury	4

The Decanates or Faces of the planets have reference to those of the Zodiac; the first Face is that planet whose sign it is; the second, the next planet; and so on. That these Faces were of ancient Chaldaic invention is manifest, not only from the writings of Tencer the Babylonian, but likewise from the Egyptians, who (as Josephus says) derived this learning from the Chaldeans. Nicipso, King of Egypt, and a most just governor and an excellent astrologer collected (if we credit Julius Firmicus) all sicknesses caused by the Decanates, showing of what diseases every Decanate was the source; because one nature is supposed to be overcome by another, and one god by another. The same author adds that, Ptosiris touched this part of astrology but lightly; not that he was ignorant of it, but because he was not willing to communicate his immortal learning to posterity.

ASPECTS OF THE SIGNS AND PLANETS.

Every sign of the Zodiac has a mutual aspect to the rest: in like manner, the planets have several aspects. They are said to be in mutual aspect or configuration, when they appear either in trine or square. They are said to behold one another in trine, when there is an interposition of three signs between them; in square, or quartile, when of two. The sun passing into the sign next to that wherein he was at the time of birth, regards the place of conception with a very weak aspect, or not at all; for most of the Chaldeans have absolutely denied, that, the sign which are next to one another, behold one another. But when he

is in the third sign, that is, when there is a sign betwixt them, then he is said to behold the first place whence he came but with a very weak and oblique light, which aspect is termed sextile; for it subtends the sixth part of a circle; and if we draw lines from the first sign to the third, from the third to the fifth, and from thence to the seventh, and so on, we shall describe an equilateral hexagon. This aspect they did not wholly rely upon, for it seemed to conduce but little to the nativity of the child. But when he comes to the fourth sign, so that, there are two betwixt, he looks on it with a quarterly aspect; for that line which his aspect makes, cuts off a fourth part of the circle. When he is in the fifth, there being three betwixt, it is a trine aspect, for it subtends a third part of the Zodiac. These two aspects, the quartile and the trine being very efficacious, afford much increase to the birth. But the aspect from the sixth place is wholly inefficacious, for the line there, does not make a side of any polygon; while from the seventh sign, which is the opposite to the aspect, it is the most full and powerful, and brings forth some infants already mature, termed septimetres, for their being born in the seventh month. If within that time it be not mature, it is not born in the eighth month; for from the eighth sign, as from the sixth, the aspect is inefficacious. But it is born either in the ninth month or the tenth; for the sun from the ninth sign beholds again the particle of the conception in trine aspect, and from the tenth, in a quartile; which aspects, as we said above, are very efficacious. They hold that in the eleventh month, it cannot be born, because then,

the light being weak, sends forth his languishing ray in a sextile aspect; much less in the twelfth, which aspect is not at all valid.

SCHEMES.

The mode by which the Chaldeans, from the very beginning, observed the horoscope of any nativity corresponds with that by which they worked out the divisions of the Zodiac. For, in the night time, one Chaldean sat on some high promontary contemplating the stars; while another sat by the woman in travail until she was delivered. As soon as she was delivered, the latter signified it to that on the promontary, which as soon as he heard, he observed the sign, then rising for the horoscope. In the day time, he attended the ascendants and the sun's motion.

Of the twelve parts or houses, into which the Zodiac is divided, those which are predominant in every nativity, and are chiefly to be considered in prognostics are four, which, by one common name, they call centres or angels; but more particularly, they call one the horoscope or ascendant; another the Medium Celi (the tenth house); the third the descendant (the seventh house); the fourth, the subterrestrial and opposite to the Medium Celi (the fourth house). The horoscope is that which happens to be ascendant at the time of the birth; the Medium Celi is the fourth sign inclusively from it. The descendant is that which is opposite to the horoscope. The subterrestrial and Imum Celi is, that which is opposite to the Medium Celi. To explain it by an example, if Cancer be the

horoscope, Aries is the Medium Celi; Capricorn, descendant; and Libra, subterrestrial. That house which goes before either of these houses, they call, cadent; that which follows, succeedent. That which goes before the horoscope, being apparent to us, they consider to be of the ill genius; that next, which follows the Medium Celi, of the good genius; that which is before the Medium Celi, the inferior portion, and single lot, and God. That which is before the descendant is a slothful sign and the beginning of death; that which is after the ascendant and is not apparent to us, the fury and ill fortune; that which comes under the earth, good fortune, opposite to the good genius; that which is beyond the Imum Celi towards the east, goddess; and that which follows the horoscope, slothful, which is also opposite to the slothful.

The above may be put more briefly thus; the cadent of the horoscope is called the ill genius; the succeedent, slothful; the cadent of the Medium Celi, God; the succeedent good genius; the cadent of the Imum Celi, goddess; the succeedent, good fortune; the cadent of the descendant, ill fortune; and the succeedent, slothful.

Upon the above grounds, the Chaldeans made their apotelesmatic predictions, but there is a difference; for, some of them are more simple; others, more accurate. The more simple are those which are made from any one sign or the simple force of a single star, as that a star in a particular sign, shall cause a particular kind of men. The more accurate are those which are made by the concurrence, and as they say, the contemporation of many. As if one star be in the horoscope,

another, in the midheaven, and others posited in a certain variety of ways, then certain things will come to pass. There are many remnants of this art, which can be attributed to the Chaldeans.

OTHER ARTS OF DIVINATION.

Besides astrology, the Chaldeans invented and used many other arts of divination; such are, divination by birds, interpretation of dreams, explication of prodigies and heiroscopey. Moreover, they divined by inspections of the entrails of sacrificed beasts. These and several other arts are ascribed to, and are comprehended under the general name, the Mecashphim.

MAGIC, NATURAL, AND THEURGIC.

Though the name Magic is conceived to be Persian (derived by some from Mog, a surname of the Persian Zoroaster, and by others, from the Maguseans) yet this science was originally Chaldean, and properly the study of the Ashaphim.

Pliny says that Magic had its beginning in Persia from Zoroaster; but adds that whether this Zoroaster was one or there was afterwards a second also, is not certain. That he rather meant the Chaldaic, than the Persian Zoroaster, may be inferred from his citing those authors who placed Zoroaster 6000 years before Plato or 5000 years before the Trojan war; which accounts, though extravagant, were doubtless, intended for the most ancient Zoroaster, the Chaldean.

The natural Magic contemplates the virtues of all natural beings, celestial as well as sublunary; and

makes scrutiny into their sympathy and their mutual application; and produces extraordinary effects. By this kind of Magic, the Chaldeans professed to perform many admirable things, not only upon particular persons but upon whole countries. R. Maimonides instances, the expelling of noxious animals such as lions, serpents, and the like, out of cities; and the driving away of all kinds of harms from plants, the preventing of hail and the destroying of worms, so that they may not hurt the vines. Concerning these things, they have written much in their books and some have gone so far as to boast that they can prevent the leaves and fruits falling from the trees.

THEURGIC MAGIC.

The other part of the Chaldaic magic is, Theurgic; to which, perhaps Plato more particularly alluded, when he defined the magic of Zoroaster to be the service of the gods. This they called, also, the method of rites, the works of piety and (as rendered by the Greeks) the telestic science and telliurgic. What it consisted of may be gathered from what Suidas says of the two Julians. Julian the Chaldean, (says he), a philosopher and father of Julian surnamed the theurgic, wrote four books of demons; they treat of preservatives of every part of man's body, of which kind are the Chaldaic Telliurgics. Julian, the Theurgic, the son of the above said Julian, who lived under Marcus Antonius, the Emperor, also wrote Theurgic initiatory oracles in verse and all other secrets of the science.

The telestic science was conceived to procure a conversation with demons by certain rites, and to initiate or perfect the soul, by the power of materials on earth; for the supreme faculty of the soul cannot, by its own guidance, aspire to the sublimest institution, and to the comprehension of the Deity. But the work of piety leads it by the hand to God, by illumination from thence. Plato holds that we may comprehend the ungenerate Essence, by reason and intellect; but the Chaldeans assert that there is no other means for us to arrive at God, but by strengthening the vehicle of the soul, by material rites; for they suppose that the soul is purified by stones and herbs and charms and is rendered swift for ascent.

It is, likewise, beneficial to the body as well as to the mind; for if a man shall give his power to these works of piety, he shall not only render his soul unvanquishable by passions but shall also preserve his body the better in health; for the usual effect of divine illuminations is to consume the matter of the body, and to establish nature by health, so that we be not seized either by passions or diseases.

THEURGIC RITES.

By theurgic or telestic rites they conceived that, they could procure a communication with the good demons and expulsion and averruncation of the bad ones.

The chief of these rites was sacrifice; concerning which, there is a remarkable passage in Jamblichus, who delivers the Chaldaic opinion in this manner.

The gods give those things that are truly good, to such as are purified by sacrifices; and they converse also with these and, by their communication, drive away the wickedness and passion far from the latter, and by their brightness, chase from thence the dark spirit; for the evil spirits, when the light of the gods comes in, fly away as shadows do at the light of the sun. The evil spirits are then not able to disturb any longer, the pious sacrificer, who is free from all wickedness, perverseness, and passion. But such men as are pernicious and behave themselves insolently in opposition to sacred rites and orders, are by reason of the imbecility of their action, and want of power, not able to attain to the gods; but because of certain pollutions, are driven away from them; and associated with ill demons, by whose breath they are inspired; and depart thence, most wicked, profane and dissolute. They are, in desire, unlike the gods, but resemble in all things, the bad demons with whom they daily converse. These men, therefore, being full of passion and wickedness, draw, by the affinity betwixt them, the evil spirits to themselves, by whom they are quickly possessed; and they are again excited to all iniquity, one assisting and strengthening the other, like a circle whose beginning and end meet.

They used also several other rites which, they conceived to be efficacious in the evocating of these demons. They are drawn out of the air and earth, by certain stones or pulse, or certain voices or figures, which they call characters, and which were invented by the Chaldeans and Egyptians, who first found out the proper dignoscitive sign of every demon.

Some few of these are mentioned in the Chaldaic Oracles ;

“ When thou seest the terrestrial demon approach,
Sacrifice the stone Mnizuris, using invocation.”

The demons (says Psellus) that are near the earth, are, by nature, lying, as they are far off from the divine knowledge and filled with dark matter. Now if you would have any true discourse from these, prepare an altar and sacrifice the stone Mnizuris. This stone has the power of evocations ; the other greater demon, who invisibly approaches the material demon, will pronounce a true answer to the demands, and transmit to the demandant (the Oracle) the vocative name, with the sacrificing of the stone.

Another of these rites, mentioned by the same Oracles is that of the Hecatine Strophalus.

The Hecatine Strophalus (says Psellus) is a golden ball, in the midst whereof is a sapphire ; they fold about it a leather thong and beset it all over with characters ; and then whipping it about, make their invocations. There they use to call Jynges, whether the figure be round or triangle or any other ; and whilst they are doing thus, they make insignificant or brutish cries and lash the air with their whips. The Oracle advises the performance of these rites, or such motions of the Strophalus, as they have an expressible power. It is called Hecatine, as being dedicated to Hecate. Hecate is a goddess amongst the Chaldeans, having at her right side, the fountain of virtues.

They attributed considerable efficacies to certain

words used in these rites, which the Oracles expressly forbid to be changed.

“Never change barbarous names.”

There are certain names (says Psellus) among all nations delivered to them by God, which have an unspeakable power in divine rites. Words such as Seraphim, and Cherubim and Michael and Gabriel should not be changed into Greek or any other dialect. These, while they are in the Hebrew dialect, have an unspeakable efficacy in divine rites; but changed into Greek names, are ineffectual.

APPARITIONS.

The apparitions procured by these rites are of two kinds.

The first is called super-inspection (in respect to the initiated person). When he who orders the divine rites, sees a mere apparition, (as for instance) of light in some figure or form, the Oracle says, that in such a case, he should not apply his mind to it, and should not esteem the voice proceeding from thence to be true. Sometimes, there appears to many initiated persons whilst they are sacrificing, some apparitions in the shape of dogs, and several other figures. These are apparitions of the soul performing divine rites and are mere appearances, and have no substance and they do not, therefore, signify any thing true.

The second is self-inspection; this is it when the initiated person sees the divine light itself without any figure or form. This, the Oracle calls Sacro-

sanct ; for it is seen with a beauty by sacred persons, and glides up and down pleasantly and graciously, through the depths of the world. This will not deceive the initiated person, but whatsoever question one shall propose, the answer to it will be most true.

“ When thou seest (says the Oracle) a sacred fire without Form, shining flashingly through the depths of the whole world, Hear the voice of Fire.”

When you behold the divine fire void of figure, brightly gliding up and down the world, and graciously smiling, listen to this voice, as bringing a most perfect prescience.

But things such as, thunder, lightning and whatever else, the initiated persons see, are only symbols or signs, and not of the nature of God.

MATERIAL DEMONS, HOW TO BE REPULSED.

As it is one property of theurgy, to evocate and procure a conversation with good demons, so it is another, to repulse and chase away the material demons, which, may be effected in several ways ; either by words or actions.

BY WORDS.—As (as Marcus delivers the Chaldaic opinion) these material demons fear to be sent to abysses and subterraneous places, and stand in awe of angels who send them thither and so if a man threaten to send them thither, and pronounce the names of those angels whose office that is, it is hardly to be expressed how much they will be affrighted and troubled ; so great will their astonishment be, that

they will not be able to discern the person that menaces them; and though it be some old woman, or a little old man that threatens them, yet so great is their fear, that they depart as if he that menaces, were able to kill them.

BY ACTIONS.—The bodies of demons (says the same author) are capable of being struck, and are pained thereby. Sense is not the property of compounds but of spirits. That thing in a man which sees, is neither the bone nor the nerve, but the spirit which is in them. Whence if the nerve be pressed or seized with cold or the like, there arises pain from the emission of one spirit into another; for it is impossible that a compound body should in itself be sensible of pain, but in as much as it partakes of spirit; and, therefore, when cut into pieces or dead, it is absolutely insensible, because it has no spirit. A demon, being all spirit, is of his own nature sensible in every part; he immediately sees and hears; he is obnoxious to suffering by touch: and when cut asunder, is pained like solid bodies; only differing from them in this, that other things when cut asunder, can by no means, or very hardly be made whole again; while the demon immediately comes together again, as air or water parted by some more solid body. But though the spirit joins, again in a moment, at the time when the dissection is made, they are much afraid of swords. Those who know this, in order to chase the demons, stick up pointed irons or swords in those places where they would not have them come, chasing them away by things antipathetical to them, as they allure them by things sympathetic.

From these material demons, there descend, upon

those that worship them, certain fiery irradiations, like falling stars, gliding up and down, which those mad persons term apparitions of God; but there is nothing true, firm, or certain in them, but cheats like those of jugglers, which the common people call wonders, because they deceive the eye; for as they are far removed from the beatitude of divine life, and destitute of intellectual contemplation, they cannot presignify futures. All that they say, is false and not solid; for they know beings by their outsides, but that which knows futures particularly, uses notions indivisible and not figured.

THE RELIGIOUS WORSHIP OF THE CHALDEANS.

The religious worship of the Chaldeans may be reduced to three kinds; the first, a worship of God; the second, of eviternal, incorporeal beings or angels of various orders; the third, of the celestial bodies and elements.

The first kind of the Chaldaic worship was of the true God, though after an idolatrous manner. The author of the Chaldaic Summary affirms that "they hold one principle of all things, and declare that it is one and good. That by this one and good, they meant the true God, may be gathered from Eusebius, who says, (speaking doubtless of the followers of Zoroaster), that, in the first place, they conceive God the Father and King ought to be ranked;" and for this reason, the Delphian Oracle, attested by Porphyrius joins them with the Hebrews;

"Chaldees and Jews wise only, worshipping
Purely a self-begotten God and King."

But (notwithstanding the Oracle), this worship, though of the true God, was idolatrous, is beyond doubt; so, to them may be applied, what Saint Paul says of the Romans; "when they knew God, they glorified him not as God but changed the glory of the incorruptible God into an image made like corruptible man."

The name and image whereby they represented the Supreme God was that of Bel. There was a temple of Bel at Babylon which Herodotus has lengthily described. It is also stated that there was in this temple a statue, 12 cubits high and of massive gold. This statue, Darius, son of Hystaspes had a great mind to take but dared not do so; but his son Xerxes, afterwards, took it and slew the priest who forbade him to stir it.

The second kind of their religious worship, was that of eviternal, incorporeal beings or angels of various orders. This part especially concerns the Ashaphim.

The third worship was of the celestial bodies and of the elements. The sun, the moon, the five planets, the stars, the fire, the air and the earth were also the objects of their worship.

THE PERSIANS.

Beyond Chaldea, to the south, on one hand lies Persia; on the other, Arabia. Philosophy was communicated to both these countries by their neighbours, the Chaldeans. Zoroaster, says Plutarch, instituted Magic, among the Chaldeans, and that the Persians imitated them. Persia is the most considerable king-

dom of Asia ; bounded, on the north, by Media ; on the east by Cilicia ; on the west, by Susiana ; and on the south, by a part of the Persian Gulf.

THE PERSIAN ZOROASTER.

The Persian learning is generally acknowledged to have been instituted by Zorades, Zaradust, or Zoroaster ; but this name, as we observed before, seems to have been commonly attributed to such persons as were eminently learned. Who, therefore, this Zoroaster was, or about what time he lived, is uncertain. Laertius styles him, a Persian ; Clemens Alexandrinus, a Mede ; Suidas, a Perso-Mede ; from which it may be argued that he was not of so great antiquity as most authors conceive. For we find the word, Persian, nowhere used before the prophet Ezekiel ; nor did it come to be of any note until the time of Cyrus. The latter Persians, says Agathias, affirm that he lived under Hystaspes ; but it is not certain whether this Hystaspes was the father of Darius, or some other. Hystaspes, the father of Darius, was contemporary with Cyrus ; and it does not appear that the Persian Zoroaster lived much earlier.

But at whatsoever time he lived, says Agathias, it is certain that he was the author and introducer of magical religion among the Persians ; and he changed their old form of rites and introduced new opinions. The Arabic historiographer says in like manner, that Zoroaster did not first institute the religion of the Persians and Magi but reformed it, since it was divided into many sects.

Dion Chrysostom gives a tradition as related by the Persians, of Zoroaster. He says; "They say, that through love of wisdom and justice, he withdrew himself from men, and lived alone in a certain mountain; and that afterwards, on leaving the mountain, a great fire came from above and burnt continually about him; and hereupon, the King, together with the noblest of the Persians came nigh him, intending to pray to God; he came out of the fire unharmed, appeared propitious, bidding them be of good cheer, and offered certain sacrifices, as if God had come along with him into that place; and that from thence forward, he conversed not with all men, but with such only as were naturally most addicted to truth and capable of the knowledge of the angels and who were called Magi."

Suidas ascribe to this Persian Zoroaster, four books, of Nature; one, of Precious stones; five, of Astroscopic Apotelesmes. Eusebius ascribes to him, a sacred collection of Persics, which, by the fragments he cites, seems to have treated of the Persian religion. Some, however, attribute these to the Chaldaic Zoroaster others, to some other, but none says with more certainty than the rest.

HYSTASPES.

The doctrine of the Persian Magi was much augmented by Hystaspes. He was, (according to Herodotus) of Achemenia, a region of Persia and was son of Arsames, or (as other editions say) Arsases. He lived in the time of Cyrus, whose dream concerning

Darius, the eldest son of Hystaspes, prognosticating his being king of Persia, together with the discourse between Cyrus and Hystaspes concerning it, is related by Herodotus. Darius, the son of this Hystaspes, was born in the 4165th year of the Julian period and was almost twenty years old, a little before Cyrus died. It was at about this time that, Hystaspes, and Adusius, joining together, conquered all Phrygia bordering upon the Hellespont, and taking the King thereof, brought him prisoner to Cyrus.

Hystaspes was (as Ammianus Marcellinus says) a most wise man. He boldly penetrated into the inner parts of the upper India, and came to a woody desert, the calm silence of which was possessed by those high wits, the Brahmans. Of these, he learned, the discordant concord of the motions of the stars and of heaven and the pure rites of sacrifices; which, on his return to Persia, he contributed as an addition and complement to Magic.

THE PERSIAN MAGI AND THEIR INSTITUTION.

All professors of learning among the Persians, were termed Magi. As their principal study and employment consisted in theology and religious rites, Magus is more frequently interpreted a priest. Among the Persians, says Porphyrius, those wise persons who were employed about the Divinity, and served him, were called Magi; and it is the signification of Magus in their dialect. Hesychius says, that a worshipper of God and a theologian and a priest is by the Persians styled Magus.

Some conceive that they were so termed by Zoroaster, at their first institution. Suidas says that Zoroaster, the Perso-Mede, first introduced the name Magi. Others derive the word from Mog, a surname of Zoroaster.

The author of the Arabic history relates that, the religion of the Persians was divided into many sects before Zoroaster who reformed it. Agathius says that he changed their old form of sacred rites, and introduced many new opinions and was the author and introducer of Magical religion among the Persians.

The Magi delivered their learning successively in their families from one age to another; whence, after the succession of many ages, at present, says Ammianus Marcellinus, a multitude, sprung from one and the same race, is devoted to the rites and worship of God and Angels. For, increasing by degrees, they grew at last to the largeness and name of a complete nation, dwelling in towns not fortified with any walls. They were permitted to use their own laws, and were honoured in respect of their religion.

So great was the esteem which the Magi had among the Persians, that, says Cicero, the kings of Persia, before they undertook the government, were always initiated in the sacred mysteries of the Magi; which Plato describes thus; "At fourteen years' age, they, whom they call the royal pedagogues, take charge of the youth. These are four men chosen out of the most excellent of the Persians, in the prime of their age. The most wise, the most just, the most temperate, and

the most valiant. The first of these teaches him the Magic of Zoroaster, the son of Horomases, (this is the service of God and Angels), and teaches him also the royal institutions. Dion Chrysostom says, that "the Magi were admitted to the King's Councils, and were assessors with him in judicature, as being well acquainted with the natures of things, and knowing after what manner, God and Angels are to be served." "All public affairs," says Agathius, "were managed by their direction and advice. They adjudged rewards or punishments." Dion relates that Cambyses, upon his expedition into Egypt, resigned the government of the Persians, into the hands of the Magi. Constantius Manasses styles them the guardian of the royal palaces; and Pliny, speaking of Magic, says, that "it grew up at last to so great height that even at this day, it is exceedingly prevalent with many nations, and in the east it bears sway over the King of Kings. King of Kings was the proper title of the Persian Monarch.

THE SECTS AND MANNERS OF THE MAGI.

Eubulus, who wrote, in many volumes, the history of Mythra, affirms that amongst the Persians, there were three kinds of Magi. This distinction of the Magi into three sects, we do not find anywhere else; but probably, it had reference (as among the Chaldeans) to their several studies.

Dion and Aristotle, or rather the author of the Treatise of Magic, cited by Laertius, relate of the Magi,

that they renounce rich attire and the wearing of gold. Their raiment is white upon occasion; their beds, the ground; and their food, nothing but herbs, cheese and bread.

Their chief employment was religious worship, they, being conceived to be the only persons whose prayers God and Angels would hear.

THE DOCTRINE OF THE PERSIANS.

That which is delivered to us of the Persian doctrine, is so little and so imperfect, that we can give but a very meagre and unsatisfactory description of it. But there is no reason to doubt that it was based upon, and was in close affinity with that of the Chaldeans, and that therefore the Chaldaic doctrine and philosophy may be taken as a true expositor of the Persian doctrine.

That the Persian Magi were not unacquainted with theology and physic, is confirmed by Suidas. Magi, says he, among the Persians are philosophers and lovers of God. Laertius affirms that they discoursed concerning the substance and generation of God and Angels, and Dion Chrysostom says that they were skilful in natüres.

Plutarch relates of Zoroaster, that he divided all things into three kinds. Over the first kind, he conceived Horomases to be the President, the same whom the Oracles call Father. Over the last kind, he placed Arimanes; and over the middle, Mythra, whom the Oracles call the second mind. The assertions of Plato are similar. All things are about the King of all, and

that all things are for him. He is the cause of all good things. The second is employed about the secondary things. The third is employed about the third kind of things. The three parts, into which Zoroaster and Plato divided all things are these ; the first is eternal ; the second had a beginning in time, but is eternal ; the third is corruptible.

Pletho, citing Plutarch, says, that some Persians are of different opinions. Some are of opinion that there are two Gods, one opposite in operation to the other ; one, working good ; the other, ill. Others call him who is the good, God ; the bad, demon. They hold the name of the good to be Oromases ; of the bad, Arimanus ; because looking from the stand point of sensible things (or things of this material world), the one most resembles Light and Knowledge ; the other, Darkness and Ignorance. Wherefore the Persians call Mythra, the mediator.

Concerning the religious rites of the Persians, Herodotus and Strabo affirm that they had no temples, altars or images but they imputed it to madness in those who had. The reason of this Herodotus conceives to be this that they did not believe, as the Grecians did, that the Gods were of human form. Cicero says, that they did not think that the Gods, to whom, the whole world was but a temple or a house, could be shut up within the walls ; and that it was upon this ground that the Magi persuaded Xerxes to burn the Grecian temples.

But elsewhere Strabo frequently mentions temples, altars, and images ; whence it may be argued, either that in the time of Herodotus, they had none and that

Strabo, in affirming the same with Herodotus, is to be understood only of their primitive institution, which, when the Macedonians afterwards conquered them, became corrupted with Grecian rites; or that there were different sects among them from the beginning; of which, some allowed altars, images, and temples and others disallowed them.

THE WORSHIP OF CELESTIAL BODIES AND OF ELEMENTS.

Herodotus and Strabo say that the Persians also worshipped the celestial bodies and the elements. The sun, the moon, the fire, the earth, the winds and the water were also the objects of their worship.

Eubulus affirms that Zoroaster consecrated a natural cave, in the mountains near Persia, in honour of Mithra, the king and Father of all; signifying by this cave, the world framed by Mithra; and by the other things disposed within it, at right distances, the elements, and quarters of the world. The cave of Mithra is mentioned by many others.

In the Mythrean rites (for so Lampridius terms them), says Cellus (cited by Origen), the two-fold motion of the stars fixed and erratic, was represented and the passage of the soul through them. In symbol of this, there was set up a high pair of stairs, having seven gates; the first, of lead; the second, of tin; the third of brass; the fourth, of iron; the fifth, of leather; the sixth of silver; and the seventh, of gold. The first belongs to Saturn, the lead signifying the slowness of that planet; the second to Venus, to

whom they compare tin, for its brightness and softness; the third, to Jupiter, as being most solid, with brazen steps; the fourth, to Mercury, for they hold him to be the stoutest undertaker of all businesses, cunning and eloquent; the fifth, to Mars, in regard of his unequal and various commixture; the sixth, to the Moon; the seventh, to the Sun, whose color as also that of the stars, resembles gold.

He, who was initiated into these rites, proceeded, as Suidas relates, through several degrees of contumely, (Nonnus upon Gregory Nazianzen says twelve); and of pain, as burning, blows, and the like; by which trial, he was to give testimony of his sanctity and of his being void of passion.

The fire, says Julius Firmicus, they preferred, to all other elements; and Agathias says, that the Persians learned this worship from the Chaldeans. Strabo relates, "that in Coppadocia there was a great number of Magi, called Pyrethi. Here there are also Pyratheia chapels, in the midst of which, there is an altar, covered with great store of ashes, where the Magi preserve a fire that never goes out, and coming in every day sing, for almost an hour, holding a bundle of rods before the fire. Their heads are covered with woollen tiaras, which being tied on both sides, hide their lips and cheeks." These Pyratheia, (or as Suidas terms them Pyreia) were those sempiternal fires of the Magi, that are mentioned by Ammianus Marcellinus. Not in temples only did they use these rites but in private caves, where (Julius Firmicus says) they worshipped the fire with many extraordinary ceremonies. Nor did this worship extend to fire only, but to all things that resembled it.

THE CHALDAIC ORACLES OF ZOROASTER AND HIS FOLLOWERS.

The most considerable remains of the Chaldaic philosophy are those Oracles which go under the name of Zoroaster; some, indeed, condemn them as supposititious, and as forged by some Pseudo-Christian Greek; (perhaps, because the followers of Prodicus the Heretic, boasted that they had the secret books of Zoroaster). But this seems less probable, in regard that they lie dispersed among several authors; nor are they to be neglected, in that they have been held in great veneration by the Platonic philosophers. This latter fact sufficiently argues, that, they are none of the writings charged by Porphyrius upon the Gnostics, as forged by them under the name of Zoroaster; since those (as he acknowledges) were by the Platonic philosophers (of whom he instances Plotinus and Amelius), rejected, and demonstrated to be spurious and supposititious.

Some argue, that they are not Chaldaic, because they are, in many places, accommodated to the Greek style; but there are in them many expressions, so harsh and exotic, as discover them to be originally foreign; and where they agree in terms with that which is proper to the Greek philosophy, we may say of them (as Jamblichus says, on the writings that go under the name of Hermes Trismegistus), that as they are published under the name of Zoroaster, so also they contain the doctrine of Zoroaster, though they frequently speak in the style of the Greeks; for they were translated out of Chaldaic into Greek by persons skilful in the Greek philosophy.

To persuade us that they are genuine, and not of Greek invention, Mirandula professes to Ficinus, that he had the Chaldee original in his possession. "I was" says he "forcibly taken off from other things, and instigated to the Arabic and Chaldaic learning by certain books in both those languages, which came to my hands, not accidentally, but doubtless by the disposal of God, in favor of my studies. Hear the inscriptions, and you will believe it. The Chaldaic books (if they are books, and not rather treasures) are the Oracles of Aben Esra, Zoroaster, and Melchi or Magi; in which those things which are faulty and defective in the Greek, are read perfect and entire. There is also an exposition by the Chaldean wise men upon these Oracles, short and knotty, but full of mysteries. There is also a book of the doctrines of the Chaldaic theology, and upon it a divine and copious discourse of the Persians, Grecians, and Chaldeans." Thus said Mirandula; after whose death, these books were found by Ficinus, but so worn and illegible that nothing could be made out of them.

Further, to confirm that these Oracles were (as we said) translated into Greek by persons skilful in the Greek philosophy, let us call to mind that Berosus introduced the writings of the Chaldeans concerning astronomy and philosophy among the Grecians; and that Julian the son, a Chaldaic philosopher, wrote theurgic oracles in verse and other secrets of that science; and probably, if these were no part of that Chaldaic learning which Berosus first rendered in Greek, they yet might be some of the theurgic oracles of Julian; for some of them are cited by Proclus as

such. From the account which Mirandula gives of those in his possession, to which were added a comment and a discourse of the doctrines of the Chaldaic theology, it might be conjectured, that what is delivered to us by Pletho and Psellus, who, besides the oracles, give us a comment on them, together with a Chaldaic summary, was extracted out of that author whom Mirandula describes to have been of the same kind and method, but much more perfect and copious.

The title "Oracles" was not given to them only metaphorically, to express the divine excellence of their doctrine, but was conceived indeed to have been delivered by the oracle itself; for Stephanus testifies that the Chaldeans had an oracle which they held in no less veneration than the Greeks did theirs at Delphi. This opinion may be confirmed by the high testimonies which the Platonic philosophers give of them, calling them, the Assyrian theology revealed by God, and the theology delivered by God. And Proclus, elsewhere, having cited as from the gods, one of those oracles which speaks of the Ideas (a Platonic doctrine), adds that "hereby the gods declared the subsistence of ideas" and is satisfied that, "the gods themselves ratify the contemplation of Plato."

Some of these oracles which escaped the injuries of time, were first published by Ludovicus Tiletanus, in A.D. 1563, at Paris; together with the commentaries of Gemistus Pletho, and were given the title of "the Magical Oracles of the Magi descended from Zoroaster." The same were afterwards translated and put forth by Jacobus Marthamus; and lastly, together with the

comment of Psellus also, by Johannes Opsopeus at Paris, 1607.

The Oracles were enlarged by Franciscus Patricius, with considerable additions from Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus, and Arnobius. He increased them, according to his own account, to 324, and reducing them, for better perspicuity, to certain general heads, put them forth, and translated them into Latin, A. D. 1593.

They were afterwards put forth in Latin by Otho Heurnius, A. D. 1619, under the title of "the sincere Magical Oracles of Zoroaster, King of Bactria, and Prince of the Magi." But Heurnius, under the pretence of putting them into good Latin (as he calls it) and polishing them with a rougher file, has patched up and corrupted what Patricius delivered faithfully and sincerely; endeavouring to put these fragments into a continued discourse, which in themselves are by no means, coherent, but dispersed among several authors.

Patricius indeed has taken much learned pains in collecting them; but with less regard to their measures and numbers, and, (as from thence may be shown), sometimes of the words themselves. Nor is there any certain means to redress these omissions, by comparing them with the authors from whom he took them, since few of those are now extant; neither does he, (as he professes to have done) affix the names of the authors to the several fragments, except to some few at the beginning. We shall, however, give them here according to his edition which is the most perfect; together with such additions as we meet withal else-

where, and some conjectures to supply the defects above mentioned.

And whereas many of these Oracles are so broken and obscure, that they may, at first sight, seem rather ridiculous than weighty, yet, he who shall consider, that as many of them as are explained by Pletho, Psellus, and others, would, without those explications, seem no less absurd than the rest, but being explained, disclose the learning of the Chaldeans in a profound and extraordinary manner, will easily believe all the rest, (even those which appear least intelligible) to be of the same kind, and consequently ought no more to have been omitted than the rest.

THE ORACLES OF ZOROASTER;

COLLECTED BY

FRANCISCUS PATRICIUS.

MONAD, DYAD, TRYAD.

Where the paternal Monad is,
The Monad is enlarged, which generates two ;
For the Dyad sits by him, and glitters with intellectual sections ;
And to govern all things, and to order all things not order'd
For in the whole world shineth the Triad, over which the Monad rules ;
This order is the beginning of all section.
For the mind of the Father said, that all things be cut into three ;
Whose will assented, and then all things were divided :
For the mind of the eternal Father said, into three, governing all things by mind.
And there appeared in it (the Triad) virtue and wisdom, And multiscient variety :
This way floweth the shape of the Triad, being pre-existent.
Not the first (essence) but where they are measured :
For thou must conceive that all things serve these three principles :
The first course is sacred, but in the middle :

Another the third, aerial; which cherisheth the Earth
in Fire;

And Fountain of Fountains, and of all Fountains;
The Matrix containing all things.

Thence abundantly springs forth the generation of
multivarious matter.

Thence extracted a Prester, the flower of glowing Fire;
Flashing into the cavities of the world: For all
things from thence

Begin to extend downwards their admirable beams.

FATHER, MIND.

The Father hath snatched away himself; neither, hath
he shut up his own Fire in his intellectual
power:

For the Father perfected all things, and delivered
them over to the second mind,

Which the whole race of men call the first

Light, begotten of the Father; for he alone

Having cropped the flower of the mind from the
Father's vigour:

For the paternal, self-begotten mind, understanding
(his) work,

Sowed in all the fiery Bond of Love,

That all things might continue for ever.

Neither those things which are intellectually

Context in the Light of the Father in all things;

That being the elements of the World they might per-
sist in Love:

For it is the Bound of the paternal Depth, and the
Fountain of the Intellectuals.

Neither went he forth, but abode in the paternal depth,
 And in the Adytum, according to divinely nourished
 silence.

For the Fire once above, shutteth not his power
 Into matter by actions, but by the mind ;
 For the paternal mind hath sowed symbols through
 the world,

Which understandeth Intelligibles, and beautifieth
 Ineffables :

Wholly Division and Indivisible.

By mind he contains the Intelligibles, but introduceth
 sense into the worlds ;

By mind he contains the Intelligibles, but introduceth
 soul into the worlds.

MIND, INTELLIGIBLES, INTELLECTUALS.

And of the one mind, the Intelligible (mind :)

For the mind is not without the Intelligible ; it exists
 not without it :

There are Intellectuals and Intelligibles, which being
 understood, understand :

For the Intelligible is the aliment of the Intelligent.

Learn the Intelligible, since it exists beyond the mind,
 And of the mind, which moves the Empyrean Heaven ;
 For the fiery world is the mind of the mind.

You who know certainly the supermundane, paternal
 depth ;

The Intelligible is predominant over all section.

There is something intelligible, which it behoves thee
 to understand with the flower of the mind :

For if thou inclineth thy mind, thou shalt understand
 this also ;
 Yet understanding something (of it) thou shalt not
 understand this wholly ; for it is a Power
 Of circumlucid strength, glittering with intellectual
 sections (Rays):
 But it behoves not to consider this Intelligible with
 vehemence of Intellection,
 But with the ample Flame of the ample mind, which
 measureth all things,
 Except this Intelligible : But it behoves to understand
 this :
 For if thou inclinest thy mind, thou shalt understand
 this also,
 Not fixedly, but having a pure turning Eye (thou must)
 Extend the empty mind of thy soul towards the Intel-
 ligible ;
 That thou mayest learn the Intelligible, for it exists
 beyond the mind :
 But every mind understands this God ; for the mind
 is not
 Without the Intelligible ; neither is the Intelligible
 without the mind.
 To the intellectual Presters of the Intellectual Fire, all
 things
 By yielding are subservient to the persuasive counsel
 of the Father.
 And to understand, and always to remain in a restless
 Whirling ;
 But insinuating into Worlds the venerable name in a
 sleepless Whirling,
 Fountains and Principles ; to turn, and always to re-
 main in a restless Whirling,

By reason of the terrible menace of the Father.
 Under two minds the Life generating Fountain Souls
 is contained ;
 And the maker, who self-operating, framed the World,
 Who sprung first out of the Mind,
 Clothing Fire with Fire, binding them together, to
 mingle
 The Fountainous Craters, preserves the Flower of his
 own Fire.
 He glittereth with intellectual Sections, and filled all
 things with Love.
 Like swarms they are carried, being broken,
 About the Bodies of the World,
 That things unfashioned may be fashioned,
 What the mind speaks, it speaks by understanding.
 Power is with them, mind is from her.

JYNGES, IDEAS, PRINCIPLES.

These being many ascend into the Lucid Worlds,
 Springing into them, and in which there are three
 Tops.
 Beneath them lies the chief of Immaterials.
 Principles which have understood the intelligible
 Works of the Father ;
 Disclosed them in sensible Works as in Bodies ;
 Being (as it were) the Ferry-men betwixt the Father
 and Matter,
 And producing manifest Images of unmanifest things,
 And inscribing unmanifest things in the manifest
 frame of the World.
 The mind of the Father made a jarring noise, under-
 standing by vigorous Counsel,

Omniform Idea's; and flying out of one Fountain,
 They sprung forth; for, from the Fathers was the
 Counsel and End,
 By which they are connected to the Father by alternate
 Life from several Vehicles.
 But they were divided, being by intellectual Fire
 distributed
 Into other Intellectuals; for the King did set before
 the multiform World
 An intellectual, incorruptible Pattern. This Print
 thro' the World he promoting, of whose Form
 According to which the World appeared
 Beautified with all kind of Ideas; of which there is
 one Fountain,
 Out of which come rushing forth others undistributed,
 being broken about the Bodies of the World,
 which thro' the vast recesses,
 Like swarms, are carried round about every way.
 Intellectual Notions from the paternal Fountain crop-
 ping the Flower of Fire.
 In the point of sleepless Time, of this primigenious Idea,
 The first self-budding Fountain of the Father budded.
 Intelligent Jynges do (themselves) also understand
 from the Father:
 By unspeakable counsels, being moved so as to under-
 stand.

HECATE, SYNOCHES, TELETARCHES.

For out of him spring all
 Implacable thunders, and the Prester-receiving cavities
 Of the entirely-lucid strength of Father-begotten Hecate.

And he who begirds (*viz.*) the Flower of Fire, and the
strong

Spirit of the Poles Fiery above.

He gave to his Presters that they should guard the Tops,
Mingling the Power of his own strength in the
Synoches.

O how the world hath intellectual Guides inflexible !
Because she is the Operatrix, because she is the Dis-
pensatrix of Life-giving Fire.

Because also it fills the life-producing Bosom of Hecate,
And instils in the Synoches the enlivening strength of
Potent Fire.

But they are Guardians of the Works of the Father.

For he disguises himself, professing
To be clothed with the Print of the Images.

The Teletarches are comprehended with the Synoches.
To these intellectual Presters of intellectual Fire,
All things are subservient.

But as many as serve the material Synoches,
Having put on the completely-armed vigour of the
resounding Light,

With triple strength fortifying the Soul and the Mind.
To put into the Mind the symbol of variety ;
And not to walk dispersedly on the Empyrean channels ;
But stiffly.

These frame indivisibles, and sensibles,
And Corporiforms, and things destined to matter.

SOUL, NATURE.

For the Soul being a bright Fire, by the Power of the
Father

Remains Immortal, and is Mistress of Life ;

And possesseth many complexions of the cavities of
the World :

For it is in imitation of the Mind ; but that which is
born hath something of the Body.

The Channels being intermixed, she performs the
Works of incorruptible Fire.

Next the paternal conceptions I (the Soul) dwell ;
Warm, heating all things ; for he did put
The Mind in the Soul, the Soul in the dull Body.

Of us the Father of Gods and Men imposed,
Abundantly animating Light, Fire, Ether, Worlds.

For natural Works co-exist with the intellectual Light
of the Father, for the Soul which adorned
the great

Heaven, and adorning with the Father.

But her Horns are fixed above,

But about the shoulders of the Goddess, immense na-
ture is exalted.

Again, indefatigable Nature commands the Worlds
and Works.

That Heaven drawing an eternal course may run.

And the swift sun might come about the center as
he useth.

Look not into the fatal Name of this Nature.

THE WORLD.

The Maker who operating by himself framed the world.

And there was another Bulk of Fire,

By itself operating all things that the body of the
World might be perfected,

That the World might be manifest and not seem mem-
branous.

The whole World of Fire, and Water, and Earth,
 And all nourishing Ether,
 The unexpressible and expressible Watch-words of the
 World.

One Life by another from the distributed Channels
 Passing from above to the opposite Part,
 Through the center of the Earth ; and another fifth
 middle :

Fiery Channel, where it descends to the material
 Channels.

Life-Bringing Fire,
 Stirring himself up with the goad of resounding Light.
 Another fountainous, which guides the Emypreal
 World.

The center from which all (Lines) which way soever
 are equal.

For the paternal Mind sowed symbols through the
 World.

For the center of every one is carried betwixt the
 Fathers.

For it is in Imitation of the Mind, but that which is
 born hath something of the Body.

HEAVEN.

For the Father congregated seven Firmaments of the
 World ;

Circumscribing Heaven in a round Figure,
 He fixed a great Company of inerratick Stars ;
 And he constituted a Septenary of erratick Animals,
 Placing Earth in the middle, and Water in the middle
 of the Earth.

The Air above these.

He fixed a great Company of inerratick Stars,
To be carried not by laborious and troublesome Tension,
But by a settlement which hath no error.

He fixed a great Company of inerratick Stars,
Forcing Fire to Fire,

To be carried by a settlement which hath not Error.

He constituted them six ; casting into the midst

The Fire of the Sun,

Suspending their Disorder in well-ordered Zones :

For the Goddess brings forth the great Sun and the
bright Moon.

O Æther, Sun, Spirit, Guides of the Moon and of the
Air ;

And of the solar Circles, and of the monthly clashings,
And of the aerial Recesses.

The Melody of the Ether, and of the Passages of the
Sun, and Moon, and of the Air,

And the wide Air, and the Lunar Course, and the Pole
of the Sun.

Collecting it, and receiving the Melody of the Ether,
And of the Sun, and of the Moon, and of all that are
contained in the Air.

Fire, the Derivation of Fire, and the Dispenser of Fire ;
His Hair pointed is seen by his native Light ;
Hence comes Saturn.

The Sun Assessor beholding the pure Pole ;

And the Ætherial Course, and the vast Motion of the
Moon,

And the aerial Fluxious,

And the great Sun, and the bright moon.

TIME.

The Mundane God ; Eternal, Infinite.
 Young, and Old, of a spiral Form.
 And another fountainous, who guides the empyreal
 Heaven.

SOUL, BODY, MAN.

It behoves thee to hasten to the Light, and to the
 Beams of the Father ;
 From whence was sent to thee a Soul cloathed with
 much Mind.
 These things the Father conceived, and so the Mortal
 was animated :
 For the paternal Mind sowed symbols in Souls ;
 Replenishing the Soul with profound Love.
 For the Father of Gods and men placed the Mind in
 the Soul,
 And in the Body he established you.
 For all divine things are incorporeal :
 But Bodies are bound in them for your sakes,
 Incorporeals not being able to contain the Bodies,
 By reason of the corporeal Nature in which you are
 concentrated.
 And they are in God, attracting strong Flames,
 Descending from the Father, from which descending
 the Soul,
 Crops of Empyrean Fruits the Soul-nourishing Flower.
 And therefore conceiving the Words of the Father
 They avoid the audacious Wing of fatal Destiny ;
 And though you see this Soul manumitted,

Yet the Father sends another to make up the number.
 Certainly these are superlatively blessed above all
 Souls; they are sent forth from Heaven to Earth,
 And those rich Souls which have inexpressible Fates;
 As many of them (O king) as proceed from shining
 Thee, or from

Jove himself, under the strong Power of (his) Thread.
 Let the immortal Depth of thy Soul be predominant;
 but all thy Eyes

Extend upward.

Stoop not down to the Dark World,
 Beneath which continually lies a faithless Depth, and
 Hades,

Dark all over, squallid, delighting in Images, unintel-
 ligible,

Precipititious, craggy, a Depth; always rolling,
 Always espousing an opacous, idle, breathless Body,
 And the Light-hating World and the winding Currents,
 By which many things are swallowed up.

Seek Paradise;

Seek thou the way of the Soul, whence, or by what
 order,

Having served the Body, to the same Place from which
 thou didst flow,

Thou may'st rise up again, joining Action to sacred
 Speech,

Stoop not down, for a Precipice lies below on the
 Earth;

Drawing through the Ladder which hath seven steps;
 Beneath which

Is the Throne of necessity.

Enlarge not thou thy Destiny.

The Soul of Man will in a manner clasp God to herself ;
 Having nothing mortal, she is wholly inebriated from
 God :

For she boasts Harmony, in which the mortal Body
 exists.

If thou extend the fiery Mind
 To the Work of Piety, thou shalt preserve the fluxible
 Body.

There's a Room for the Image also in the circumlucid
 Place.

Every Way to the unfashioned Soul stretch the Reins
 of Fire.

The Fire glowing, Cogitation hath the first Rank.
 For the mortal approaching to the Fire, shall have
 Light from God.

For to the slow Mortal the Gods are swift.

The Furies are Stranglers of men.

The Bourgeons, even of ill Matter, are profitable good.
 Let Hope nourish thee in the fiery Angelic Region.

But the paternal Mind accepts not her will

Until she go out of Oblivion, and pronounce a

Word, Inserting the Remembrance of the pure pater-
 nal symbol.

To these he gave the docible character of Life to be
 comprehended.

Those that were asleep he made fruitful by his own
 strength.

Defile not the Spirit, nor deepen a Superfices.

Leave not the Dross of Matter on a Precipice.

Bring her not forth, lest going forth she have some-
 thing.

The Souls of those who quit the Body violently, are
 most pure.

The Ungirders of the Soul which give her breathing
are easy to be loosed.

In the side of sinister Hecate, there is a fountain of
Virtue,

Which remains entire within, not omitting her Vir-
ginity.

O Man, the Machine of boldest Nature !

Subject not to thy mind the vast measures of the
Earth ; For the Plant of Truth is not upon Earth.

Nor measure the measures of the Sun, gathering to-
gether Canons ;

He is moved by the eternal Will of the Father, not for
thy sake.

Let alone the swift course of the Moon ; she runs
ever by the impulse of Necessity.

The Progression of the Stars was not brought forth
for thy sake.

The Etherial wide Flight of Birds is not veracious,
And the Dissections of Entrails and Victims, all these
are Toys,

The support of gainful Cheats ; fly thou these
If thou intend to open the sacred paradise of Piety,
Where Virtue, Wisdom, and Equity are assembled ;
For thy vessel the Beasts of the Earth shall inhabit.
These the Earth bewails, even to their Children.

DEMONS, RITES.

Nature persuades there are pure Demons ;

The Bourgeons, even all ill Matter, are profitable and
good :

But these things I revolve in the recluse Temples of my
Mind.

Extending the like Fire sparkingly into the spacious
Air,

Or Fire unfigured, a voice issuing forth,
Or Fire abundant whizzing and winding about the
Earth ;

But also to see a Horse more glittering than Light,
Or a Boy on (thy) shoulders riding on a Horse,
Fiery, or adorned with Gold, or divested,
Or shooting, and standing on (thy) shoulders.

If thou speak often to me, thou shalt see absolutely
that which is spoken :

For then neither appears the celestial concave Bulk,
nor do the stars shine : The Light of the moon
is covered.

The Earth stands not still, but all things appear
Thunder.

Invoke not the self-conspicuous Image of Nature ;
For thou must not behold these before thy Body be
initiated.

When soothing Souls they always reduce them from
these Mysteries.

Certainly out of the Cavities of the Earth spring ter-
restrial Dogs,

Which shew no true Sign to mortal Men.

Labour about the Hecatick Strophalus.

Never change barbarous Names ;

For there are Names in every Nation given from God,
which have an unspeakable Power in Rites.

When thou seest a sacred Fire without Form,
Shining flashingly through the Depths of the World,
Hear the Voice of Fire.

PLETHO, HIS EXPOSITION OF THE
MORE OBSCURE PASSAGES IN
THESE ORACLES.

Seek thou the Way of the Soul, whence or by what
Order,
Having served the Body, to the same Order from
which thou didst flow,
Thou may'st rise up again ; joining Action to sacred
Speech.

The Magi that are Followers of Zoroaster, as also many others, hold, that the human Soul is immortal, and descended from above to serve the mortal Body, that is, to operate therein for a certain Time, and to animate and adorn it to her Power ; and then returns to the Place from which she came. And whereas there are many mansions there for the Soul, one wholly bright, another wholly dark ; others betwixt both, partly bright, partly dark : The Soul being descended from that which is wholly bright, into the Body, if she perform her Office well, runs back into the same Place ; but if not well, she retires into worse Mansions, according to the things which she hath done in Life. The Oracle therefore saith, "*seek thou the Soul's Path,*" or the Way by which the Soul floweth into thee ; or by what course (viz. of Life) having performed thy charge towards the Body, thou may'st mount up to the same place from which thou didst flow down, viz. the same Track of the Soul, joining Action to sacred Speech. By sacred Speech, he understands that which concerns divine Worship ; by Action, divine Rites.

The Oracle therefore saith, that to this Exaltation of the Soul, both Speech concerning divine Worship (Prayers) and religious Rites (sacrifices) are requisite.

Stoop not down, for a Precipice lies below on the
 Earth,
 Drawing through the Ladder which hath seven steps ;
 beneath which
 Is the throne of Necessity.

He calls the Descension into Wickedness and Misery, a Precipice; the terrestrial and mortal Body, the Earth: for by the Earth he understands mortal Nature, as by the Fire frequently the Divine; by the place with seven ways, he means Fate dependent on the Planets, beneath which there is seated a certain dire and unalterable Necessity: The Oracle therefore adviseth, that thou stoop not down towards the mortal Body, which being subject only to the Fate which proceeds from the Planets, may be reckoned among those things which are at our Arbitrement; for thou wilt be unhappy if thou stoop down wholly to the Body, and unfortunate, and continually failing of thy desires, in regard of the necessity which is annexed to the Body.

For thy Vessel, the Beasts of the Earth shall inhabit.

The vessel of thy Soul, that is, this mortal Body, shall he inhabited by Worms and other vile creatures.

Enlarge not thou thy Destiny.

Endeavour not to increase thy fate, or to do more than is given thee in charge, for thou wilt not be able.

For nothing proceeds from the Paternal Principality
imperfect.

For from the Paternal Power, which is that of the Supreme God, nothing proceedeth imperfect, so as thou thyself mightest complete it; for all things proceeding from thence are perfect, as appears in that they tend to the Perfection of the Universe.

But the Paternal Mind accepts not her will, until she go out of Oblivion, and pronounce a Word, inserting the Remembrance of the pure paternal symbol.

The paternal mind, (viz. the second God and ready Maker of the Soul) admits not her will or desire until she come out of the oblivion which she contracted by connexion with the Body; and until she speak a certain Word, or conceive in her thoughts a certain speech, calling to Remembrance the paternal divine symbol or Watch-Word; this is the Pursuit of the Good which the Soul calling to Remembrance, hereby becomes most acceptable to her Maker.

It behoves thee to hasten to the Light, and to the
Beams of the Father;
From whence there was sent to thee a Soul endued
with much Mind.

The light and splendour of the Father is that Mansion of the Soul which is circumlucid, from whence the soul arrayed with much of the Mind was sent hither, wherefore we must hasten to return to the same Light.

These the Earth bewails, even to their own children.

Those who hasten not to the Light, from which their Soul was sent to them, the Earth or mortal Nature bewails; for that they being sent hither to adorn her, not only not adorn her, but also blemish themselves by living wickedly; moreover the wickedness of the Parents is transmitted to the children, corrupted by them through ill Education.

The Ungirders of the Soul which give her breathing,
are easy to be loosed.

The reasons which expel the Soul from wickedness, and give her breathing, are easy to be unty'd; and the oblivion which keeps them is easily put off.

In the side of the sinister bed there is a fountain of
virtue,

Which remains entire within; not emitting her
virginity.

In the left side of thy Bed, there is the Power or Fountain of virtue, residing wholly within and never casting off her virginity, or Nature void of Passion; for there is always in us the Power of virtue without passion, which cannot be put off, altho' her energy or activity may be interrupted; he saith the Power of virtue is placed on the left side, because her activity is seated on the right: By the Bed is meant the seat of the soul, subject to her several Habits.

The Soul of Man will, in a manner, clasp God to
herself.

Having nothing mortal, she is wholly inebriated
 from God ;
 For she boasts Harmony, in which the mortal body
 consists.

The human Soul will in a manner clasp God, and join him strictly to herself, (who is her continual Defence) by resembling him as much as we can possibly ; having nothing mortal within her, she is wholly drenched in Divinity, or replenished with divine Goods ; for though she is fettered to this mortal Body, yet she glories in the Harmony or Union in which the mortal Body exists ; that is, she is not ashamed of it, but thinks well of herself for it ; as being a cause, and affording to the Universe, that as Mortals are united with Immortals in Man, so the Universe is adorned with one Harmony.

Because the Soul being a bright Fire, by the Power
 of the Father,
 Remains immortal, and is Mistress of Life,
 And possesseth many completions of the cavities of
 the World.

The second God, who first before all other things proceeded from the Father and Supreme God, these Oracles call all along, the Power of the Father, and his intellectual Power, and the paternal Mind. He saith, therefore, that the soul procreated by this Power of the Father, is a bright Fire ; that is, a divine and intellectual Essence, and persisteth immortal through the Divinity of its Essence, and is Mistress of Life,

viz. of herself, possessing Life which cannot be taken away from her ; for, how can we be said to be Masters of such things as may be taken from us, seeing the use of them is only allowed us ? But of those things which cannot be taken from us, we are absolute Masters: The Soul, according to her own Eternity, possesseth many Rooms in the Receptacles of the World, or divers Places in the World, which according as she hath led Life past is allotted to every one.

Seek Paradise.

The circumlucid mansion of the Soul.

Defile not the spirit, nor deepen a Superfices.

The followers of Pythagoras and Plato conceive the Soul to be a substance not wholly separate from all Body, nor wholly inseparate; but partly separate, partly inseparate; separable potentially, but never separate actually. For they assert three kinds of Forms, one wholly separate from Matter, the super-celestial Intelligences; another wholly inseparable from Matter, having a substance not subsistent by itself but dependent on Matter; together with which Matter, which is sometimes dissolved by reason of its Nature subject to Mutation, this kind of Soul is dissolved also and perisheth; this kind they hold to be wholly irrational. Betwixt these they place a middle kind, the rational Soul, differing from the super-celestial Intelligences, for that it always co-exists with Matter; and from the irrational kind, for that it is not dependent on Matter; but, on the contrary, Matter is dependent on it; and it hath a proper sub-

stance potentially subsistent by itself: It is also indivisible, as well as the supercelestial Intelligences, and performing some Works in some manner allied to theirs, being itself also busied in the knowledge and contemplation of Beings, even unto the Supreme God; and for this reason is incorruptible. This kind of Soul is always co-existent with an æthereal Body, as its Vehiculum, which she by continual approximation maketh also immortal: Neither is this her Vehiculum inanimate in itself, but it is itself animated with the other species of the Soul, the irrational (which the wise call the Image of the rational Soul) adorned with Phantasy and Sense, which seeth and hears itself whole through whole; and is furnished with all the senses, and with all the rest of the irrational Faculties of the Soul. Thus by the principal Faculty of this Body, Phantasy, the rational Soul is continually joined to such a Body, and by such a Body sometimes the human Soul is joined with a mortal Body by a certain Affinity of Nature, the whole being enfolded in the whole enlivening spirit of the Embryon: This Vehiculum itself being of the Nature of a spirit. The Demons' Souls differ not much from the human, only they are more noble, and use more noble Vehicles: Moreover, they cannot be mingled with corruptible Nature. Likewise the Souls of the Stars are much better than the Demons, and use better vehicles; are Bodies splendid by reason of the Greatness of the operative Faculty. These doctrines concerning the Soul, the Magi, Followers of Zoroaster, seem to have used long before. Defile not this kind of spirit of the Soul, saith the Oracle, nor deepen it,

being a superficies; he calls it superficies, not as if it had not a triple dimension, for it is a Body, but to signify its extraordinary Rarity; nor makes it become gross by Accession of more Matter to its Bulk; for this spirit of the Soul becomes gross, if it declines too much towards the mortal Body.

There is a Room for the Image also in the circumlucid Place.

He calls the Image of the Soul that Part, which being itself void of irrational, is joined to the rational Part, and depends upon the vehicle thereof: Now he saith that this kind of Image hath a Part in the circumlucid Region; for the soul never layeth down the vehicle adherent to her.

Leave not the Dross of Matter on a Precipice.

He calls the mortal Body the Dross of Matter; and exhorteth, that we neglect it not being ill-affected, but take care of it whilst it is in this Life, to preserve it in Health as much as possible, and that it may be pure, and in all things else correspond with the Soul.

Carry not forth, lest going forth she have something.

Carry not forth, meaning the Soul out of the mortal Body, lest by going forth, thou incur some Danger, implying as much as to carry her forth beyond the Laws of Nature.

If thou extend the fiery Mind to the Work of Piety,
thou shalt preserve the fluxible Body.

Extending up thy Divine Mind to the Exercise of

Piety, or to religious Rites, and thou shalt preserve the mortal Body more sound by performing these.

Certainly out of the Cavities of the Earth, spring
terrestrial Dogs,

Which shew no true sign to Mortal Man.

Sometimes to many initiated Persons, there appear, whilst they are sacrificing, some Apparitions in the shape of Dogs, and several other Figures. Now the Oracle saith, that these issue out of the Receptacles of the Earth; that is, out of the terrestrial and mortal Body, and the irrational passions planted in it, which are not yet sufficiently adorned with Reason; these are Apparitions of the Passions of the Soul in performing Divine Rites; mere appearances having no substance, and therefore not signifying any thing true.

Nature persuadeth that Demons are Pure;
The Bourgeons, even of ill matter, are profitable and
good.

Nature, or natural Reason, persuadeth that Demons are sacred, and that all things proceeding from God, who is in himself good, are beneficial; and the very Bloomings of ill Matter, or the Forms dependent upon matter as such: Also he calls Matter ill, not as to its substance; for how can the substance be had, the Bloomings whereof are beneficial and good? But for that it is ranked last among the substances, and is the least participant of Good; which Littleness of Good is here expressed by the Word ill. Now the Oracle means, that if the Bloomings of ill Matter, viz. of the last of substances, are good, much more are the De-

mons such, who are in an excellent Rank, as partaking of rational Nature, and being not mixed with mortal Nature.

The Furies are Stranglers of Men.

The Furies, or the vindictive Demons, clasp men close, or restrain and drive them from Vice, and excite them to Virtue.

Let the immortal Depth of the Soul be predominant ;
 but all thy Eyes
 Extend quite upward.

Let the divine Depth of thy Soul govern ; and lift thou all thy Eyes, or all thy knowing Faculties upward.

O Man the Machine of boldest Nature !

He calls Man the Machine of boldest Nature, because he attempts great things.

If thou speak often to me, thou shalt see absolutely
 that which is spoken :

For there neither appears the celestial concave Bulk.
 Nor do the Stars shine ; The light of the Moon is
 covered,

The Earth stands not still, but all things appear
 Thunder.

The Oracle speaks as from God to an initiated Person, If thou often speak to me, or call me, thou shalt see that which thou speakest, viz. Me whom thou

callest everywhere ; for then thou shalt perceive nothing but Thunder all about, Fire Gliding up and down all over the world.

Call not on the self-conspicuous Image of nature.

Seek not to behold the self-seeing Image of Nature, viz. of the Nature of God, which is not visible to our Eyes ; but those things which appear to initiated Persons, as Thunder, Lightening, and all else whatsoever, are only symbols or signs, not the Nature of God.

Every way to the unfashioned Soul stretch out the
Reins of Fire.

Draw unto thyself every way the Reins of Fire, which appear to thee when thou are sacrificing with a sincere Soul ; viz. a simple, and not of various Habits.

When thou seest a Sacred Fire, without Form
Shining flashingly through the Depth of the
World,

Hear the Voice of Fire.

When thou beholdest the divine Fire, void of Figure, brightly gliding up and down the World, and graciously smiling ; listen to this Voice as bringing a most perfect Prescience.

The Paternal Mind hath implanted symbols in Souls.

The paternal Mind, viz. the sedulous Maker of the

substance of the Soul, hath ingrafted symbols, or the Images of Intelligibles in Souls, by which every Soul possesseth in herself the Reasons of Beings.

Learn the Intelligible, for as much as it exists beyond the Mind.

Learn the Intelligible, because it exists beyond thy Mind, viz. actually; for, tho' the Images of intellectual things are planted in thee by the Maker of all; yet they are but potentially in thy Soul; but it behoves thee to have actually the knowledge of the Intelligible.

There's a certain Intelligible, which it behoves thee to comprehend with the Flower of thy Mind.

The Supreme God, who is perfectly one, is not conceived after the same manner as other things; but by the Flower of the Mind, that is, the supreme and singular Part of our Understanding.

For the Father perfected all things and delivered them over to the Second Mind, which the nations of Men call the first.

The Father perfected all things, viz. the intelligible species, (for they are absolute and perfect) and delivered them over to the second God, next him to rule and guide them: Whence, if anything be brought forth by this God, and formed after the Likeness of him, and the other intelligible substance, it proceeds from the Supreme Father; this other God Men esteem the

first, that is, they who think him the Maker of the World, to whom there is none Superior.

Intelligent Jynges do themselves also understand
from the Father ;

By unspeakable Counsels being moved so as to
understand.

He calls Jynges the intellectual species which are conceived by the Father ; they themselves also being conceptive, and exciting Conceptions or Notions, by unspeakable, or unutterable Counsels ; by Motion here is understood Intellection, not Transition, but simply the Habitude to Notions so as unspeakable Counsels is as much unmoved ; for speaking consists in Motion ; the meaning is this, that these species are immoveable, and have a Habitude to Notions not transiently as the Soul.

Oh how the World hath intellectual Guides inflexible.

The most excellent of the intelligent species, and of those which are brought down by the immortals in this Heaven, he calls the intellectual Guides of the World ; the Corypheus, whom he conceives to be a God, which is the second from the Father : the Oracle saying, that the World hath inflexible Guides, means that it is incorruptible.

The Father hath snatched away himself ;
Neither hath he shut up his own Fire in his intellectual Power.

The Father hath made himself exempt from all others; not including himself neither in his own intellectual Power, nor in the second God, who is next him; or limiting his own Fire, his own Divinity; for it is absolutely ungenerate, and itself existing by itself; so that his Divinity is exempt from all others; neither is it communicable to any other, altho' it be loved of all: that he communicates not himself, is not out of Envy, but only by reason of the impossibility of the thing.

The Father infuseth not Fear, but Persuasion.

The Father makes no impression of Fear, but infuseth Persuasion or Love; for he being extremely good, is not the cause of ill to any, so as to be dreadful; but is the cause of all good to all; whence he is loved of all.

These Oracles of Zoroaster many eminent Persons have confirmed by following the like opinions; especially the Pythagoreans and Platonists.

PSELLUS'S EXPOSITION OF THE ORACLES.

There is a Room for the Image also in the Circum-lucid Place.

IMAGES, ———, with the Philosophers, are those things which are connatural to things more excellent

than themselves, and are worse than they; as the Mind is connatural to God, and the rational Soul to the Mind, and Nature to the rational Soul, and the Body to Nature and Matter to the Body. The Image of God is the Mind; of the Mind, the rational Soul; of the rational Soul, the irrational; of the irrational, Nature; of Nature, the Body; of the Body, Matter. Here the Chaldaic Oracle calleth the irrational Soul the Image of the rational, for it is connatural to it in Man, and yet worse than it. It saith moreover, that there is a part assigned to the Image in the circumlucid Region; that is to say, the irrational Soul, which is the Image of the rational Soul, being purified by virtues in this Life, after the Dissolution of the human Life, ascends to the Place above the Moon, and receives its Lot in the circumlucid Place, that is, which shineth on every side, and is splendid throughout; for the Place beneath the Moon is circumnebulous, that is, dark on every side: But the Lunary, partly lucid, and partly dark, that is, one half bright, the other half dark; but the Place above the Moon is circumlucid or bright throughout. Now the Oracle saith, that the circumlucid Place, is not designed only for the rational Soul, but for its Image also; or the irrational Soul is destined to the circumlucid Place, when as it cometh out of the Body bright and pure; for the Grecian Doctrine asserting the irrational Soul to be immortal, also exalts it up to the Elements under the Moon; but the Chaldaic Oracle, it being pure and unanimous with the rational Soul, seats it in this circumlucid Region above the Moon. These are the Doctrines of the Chaldeans.

Leave not the Dregs of Matter on a Precipice.

By the Dregs of Matter, the Oracle understands the Body of Man, consisting of the four Elements; it speaks to the Disciple by way of Instruction and Exhortation, thus; Not only raise up thy Soul to God, and procure that it may rise above the confusion of Life; but if it be possible, leave not the Body, where-with thou art clothed (and which is Dregs of Matter, that is, a thing neglected and rejected, the sport of Matter) in the inferior World: For this place, the Oracle calls a Precipice. Our Soul being darted down hither from Heaven, as from a sublime Place. It exhorteth therefore, that we refine the Body (which he understands by the Dregs of Matter) by divine, or that, being stripped, we raise it up to the Ether; or that we be exalted by God to a Place immaterial and incorporeal, or corporeal but æthereal or cœlestial, which Elias the Tisbite attained; and, before him, Enoch, being translated from this Life into a more divine condition, not leaving the Dregs of Matter, or their Body, in a Precipice; the Precipice is, as we said, the terrestrial Region.

Bring not forth, lest going forth she have something.

This Oracle is recited by Plotinus in his Book of the Education of the irrational Soul; it is an excellent and transcendent Exhortation. It adviseth, that a Man busy not himself about the going forth of the Soul, nor take care how it shall go out of the Body; but remit the Business of its Dissolution to the Course of Nature; for, Anxiety and Solitude about the

Solution of the Body, and the Eduction of the Soul out of it, draws away the Soul from better Cogitations, and busieth it in such cares that the Soul cannot be perfectly purified; for if Death come upon us at such a time as we are busied about this Dissolution, the Soul going forth not quite free, but retaining something of a passionate Life. Passion the Chaldean defines, a Man's solicitous thinking of Death; for we ought not to think of any thing, but of the more excellent Illuminations; neither concerning these ought we to be solicitous: but resigning ourselves to the Angelican and Divine Powers, which raise us up, and shutting up all the Organs of sense in the Body and in the soul also without distractive cares and solitudes, we must follow God who calls us.

Some interpret this Oracle more simply: Bring it not out lest it go forth, having something; that is, anticipate not thy natural Death, altho' thou be wholly given up to Philosophy; for as yet thou hast not a complete Expiation: so that if the Soul pass out of the Body by the way of educting, it will go forth retaining something of mortal Life; for if we Men are in the Body as in a prison (as Plato saith), certainly no Man can kill himself, but must expect till God shall send a Necessity.

Subject not to thy Mind the Vast Measures of the
Earth:

For the Plant of Truth is not upon the Earth;
Nor measure the Measures of the Sun, gathering
together Canons:

He is moved by the Eternal Will of the Father, not
for thy sake.

Let alone the swift course of the Moon ; she runs
ever by the impulse of Necessity.

The progression of the Stars was not brought forth
for thy sake.

The Æthereal broad-footed Flight of Birds is not
veracious,

And the dissections of Entrails and Victims, all
these are Toys,

The supports of gainful cheats. Fly thou those,
If thou intend to open the sacred Paradise of Piety,
Where Virtue, Wisdom, and Equity are assembled.

The Chaldean withdraws the Disciple from all Grecian Wisdom, and teacheth him to adhere only to God. Subject not, saith he, to thy Mind the vast measures of the Earth ; for the Plant of Truth is not on Earth ; that is, enquire not solicitously into the vast measures of the Earth, as Geographers use to do measuring the Earth ; for the seed of Truth is not in the Earth. Nor measure the Measures of the Sun gathering together Canons ; he is moved by the eternal Will of the Father, not for thy sake : That is, busy not thyself about the Motion and Doctrine of the Stars, for they move not for thy sake, but are perpetually moved according to the Will of God. Let alone the swift course of the Moon, she runs ever by the impulse of Necessity : That is, enquire not anxiously the rolling motion of the Moon, for she

runs not for thy sake ; but is impelled by a greater necessity. The progression of the stars was not brought forth for thy sake ; that is, the Leaders of the fixed Stars, and the Planets, received not their Essence for thy sake. The Ethereal broad-footed Flight of Birds is not veracious ; that is, the Art concerning Birds flying in the Air, called Augury, observing their Flight, Notes, and Perchings, is not true. By broad feet, he means the walking or pace of the Foot, in respect of the extension of the Toes in the skin. And the dissections of Entrails and Victims, all these are Toys : that is, the Art of sacrificing, which enquireth after future events, as well by victims, as by Inspection into the Entrails of sacrificed Beasts, are merely Toys. The supports of gainful cheats : fly thou those ; that is, fraudulent acquisitions of Gain. If thou intend to open the sacred Paradise of Piety, where, Virtue, Wisdom and Equity are assembled. Thou saith he, who art under my Discipline, enquire not curiously after these things, if thou wouldst that the sacred paradise of Piety be open to thee. The sacred paradise of Piety, according to the Chaldeans, is not that which the Book of Moses describes, but the Meadow of the sublimest Contemplations, in which there are several Trees of Virtues ; and the Wood, or Trunk of Knowledge, of Good and Evil ; that is, dijudicative Prudence, which distinguisheth Good from Evil ; likewise the Tree of Life, that is, the Plant of Divine Illumination, which bringeth forth to the Soul the Fruit of a more holy and better Life : in this Paradise, therefore, grow Virtue, Wisdom, and Equity. Virtue is one in general, but hath many species ; Wis-

dom comprehendeth within itself all the Virtues which the divine Mind pronounceth as only unspeakable.

Seek thou the Way of the Soul, whence or by what order,

Having served the body, to the same order from which thou didst flow,

Thou may'st rise up again ; joining actions to Sacred Speech.

That is, seek the origin of the Soul, from whence it was produced and served the Body, and how Men cherishing and raising it up by the Exercise of Divine Rites, may reduce it to the Place whence it came. Uniting Action to sacred Reason, is to be understood thus. Sacred Reason (or Discourse) in us is the intellectual Life, or rather the supreme Faculty of the Soul, which the Oracle elsewhere styles the Flower of the Mind. But this sacred Reason cannot by its own Guidance aspire to the more sublime Institution, and to the comprehension of Divinity ; the Work of Piety leads it by the Hand to God, by assistance of Illuminations from thence : But the Chaldean by the Telectic Science, perfects, or initiates the Soul by the Power of Materials here on Earth. To this sacred Reason, saith he, when thou hast united action, that is, joined the Work of Initiation to the sacred Reason, or better Faculty of the Soul.

Our Theologist, Gregory, raiseth the Soul to the more divine things by Reason and Contemplation : By Reason, which is in us the best and most intellectual Faculty ; by Contemplation, which is an Illumi-

nation coming from above: But Plato affirms, that we may comprehend the ungenerate Essence by Reason and Intellect. But the Chaldean saith, that there is no other means for us to arrive at God, but by Strengthening the Vehiculum of the Soul by material Rites; for it supposeth that the Soul is purified by Stones, and Herbs, and Charms, and is rendered expedite for assent.

Stoop not down; for a Precipice lies below on the Earth.

Drawing through the Ladder which hath seven steps, beneath which
Is the Throne of Necessity.

The Oracle adviseth the Soul which is next to God that she adhere only to him with her whole Mind, and bend not downwards; for there is a great Precipice betwixt God and the Earth, which draweth Souls down the Ladder, which hath seven steps: The ladder of seven steps, signifies the Orbs of the seven Planets; if therefore the Soul decline, she is carried to the Earth through the seven Orbs; but that passage through the seven Circles leads her as by so many steps to the Throne of Necessity, whither, when the Soul arriveth, she is necessitated to suffer the terrestrial World.

Never change barbarous Names.

That is, there are certain Names among all Nations delivered to them by God, which have an unspeakable Power in Divine Rites; change not these into the Greek Dialect; as Seraphim, and Cherubim, and

Michael, and Gabriel: These in the Hebrew Dialect have an unspeakable Efficacy in Divine Rites; but changed into Greek Names are ineffectual.

The World hath intellectual Guides inflexible.

The Chaldeans assert Powers in the World, and call them Cosmogogi, Guides of the World; for that they guide the World by provident Motions: These Powers the Oracles call sustainers, as sustaining the whole World. Unmoveable implies their settled Power; sustentive, their Guardianship; these Powers they design only by the cause and Immobility of the Worlds. There are also other Powers (Amilicti) implacable, as being firm and not to be converted towards these inferior things, and cause, that Souls be never allured with Affections.

Labour about the Hecatine Strophalus.

The Hecatine Strophalus is a golden ball, in the midst whereof is a sapphire; They fold about it a leather Thong; it is beset all over with Characters; thus whipping it about, they made their Invocations; these they use to call Jynges, whether it be round, or triangular, or any other Figure; and whilst they are doing thus, they make insignificant or brutish cries, and lash the Air with their whips. The Oracle adviseth to the Performance of these Rites, or such a Motion of the Strophalus, as having an expressible Power. It is called Hecatine, as being dedicated to Hecate: Hecate is a Goddess among the

Chaldeans, having at her right side the Fountain of Virtues.

If thou speak often to me, thou shalt see absolutely
that which is spoken :

For then neither appears the celestial concave
Bulk, nor do the stars shine ; the light of the moon
is covered ;

The Earth stands not still, but all things appear
Thunder.

The Lion is one of the twelve signs of the Zodiac, and is called the house of the Sun. Now he saith, that amidst the sacred Rites, if thou call this Fountain by its Name, thou shalt see nothing else in Heaven but the apparition of a Lion ; neither will the concave Bulk, or the circumference of Heaven appear to thee, neither shall the stars shine, even the moon herself shall be covered, and all things shall be shaken ; but this Lion-having Fountain takes not away the Essence of those, but their own predominating existence hides their view.

Every way to the unfashioned Soul, extends the
Reins of Fire.

The Oracle calls the Soul as without form and figure, or most simple, and most pure. Reins of Fire of such a Soul are the expeditious Activity of the Theurgic Life, which raiseth up the fiery mind to the Divine Light ; Therefore by stretching the Reins of Fire to the

inform Soul, he means, endeavour that all the Faculties consisting both in the Intellect, Cogitation, and Opinion, may receive divine Illuminations suitable to themselves. This is the meaning of Stretch the Reins of Fire; but Nature useth to fail, and busy itself in the second or worse Life.

Oh Man, the Machine of boldest Nature !

Man is called a Machine, as being framed by God with unspeakable Art: The Oracle likewise calleth him audacious Nature, as being busied about excellent things, sometimes measuring the course of the Stars, sometimes enquiring into the Orders of the supernatural Powers; contemplating also the things which are far above the celestial Orb, and extending to discourse something of God. For these Endeavours of the Mind in Disquisition proceed from an audacious Nature; he calls it boldness, not by way of Reproach, but to express the Forwardness of Nature.

In the side of the sinister Hecate is a Fountain of much Virtue, which remains entire within, not emitting her Virginitie.

The Chaldeans esteem Hecate a Goddess, seated in the middle rank, and possessing as it were the center of all the Powers; in her right Parts they place the Fountain of Souls, in her left, the Fountain of Goods, or of Virtues; and they say, that the Fountain of Souls is prompt to Propagations, but the Fountain of Virtues continues within the Bounds of its own Essence,

and is as a Virgin incorrupted: this settledness, and Immobility it receives from the Power of the Amilicti, the Implacables, is girt with a Virgin Zone.

When thou seest a sacred Fire without Form
Shining flashingly through the Depths of the whole
World,
Hear the Voice of Fire.

The Oracle speaks of Divine Light, seen by many men, and adviseth, that if any one see such a Light in some Figure and Form, he apply not his mind to it, nor esteem the voice proceeding from thence to be true; but if he see this without any Figure or Form he shall not be deceived: And whatsoever question he shall propose, the answer will be most true; he calls this Sacrosanct; for that it is seen with a Beauty by sacred Persons, and glides up and down pleasantly and graciously through the Depth of the World.

Invoke not the self-conspicuous Image of Nature.

Self-inspection, is, when the initiated Person (or he who performs Divine Rites) seeth the Divine Lights: but if he who orders the Rites seeth an Apparition, this, in respect of the initiated Person is super-inspection. The Image which is evocated at sacred Rites, must be Intelligible and wholly separate from Bodies: but the Form or Image of Nature is not every way intelligible: for Nature is for the most part an administrative Faculty. Call not, saith he, in the Rites the self-conspicuous Image of Nature; for

it will bring thee nothing along with it but only a crowd of the four Natural Elements.

Nature persuades that Demons are pure.

The Bourgeons even of ill matter are profitable and good.

Not that Nature herself persuades this, but that being called before her presence, there floweth in a great Company of Demons, and many Demonious Forms of several shapes appear raised up out of all the Elements, compounded and shaped from all the parts of the Lunar Course, and many times appearing pleasant and gracious, they make shew of an apparition of some good to the initiated Person.

The Soul of Man will in a manner clasp God to herself.

Having nothing Mortal she is wholly inebriated from God.

For she boasts Harmony, in which the mortal Body exists.

He saith that the Soul forceth the divine Fire into herself, through Immortality and Purity; for then she is wholly inebriated, that is, she is replenished with the more excellent Life and Illumination, and exists as it were out of herself. The Oracle saith to her, Boast of Harmony; that is, glory in the obscure and unintelligible Harmony by which thou art tied together in arithmetical and musical Proportions: for under this unintelligible Harmony even the mortal and com-

pounded Body is composed, having its compositions derived from thence.

Let the immortal Depth of the Soul be predominant ;
but all thy Eyes.

Extend upward.

The Depth of the Soul is her three-fold Powers ; the intellectual, the intelligent, the opinionative. Her eyes are the three-fold cognoscitive operations of these ; for the eye is the symbol of knowledge, as Life is of Appetite. Open therefore, saith he, the immortal Depth of the Soul, and extend thy cognoscitive Powers upwards, and even thy ownself (to use our own expression) transfer to the Lord.

Defile not the spirit, nor deepen a superficies.

The Chaldeans clothe the Soul with two garments : one they call spiritual, woven for it by the sensible World ; the other Luci-form, tenuious and intangible, which is here termed superficies : Defile not, saith he, the spiritual garment of thy Soul with Impurity, neither cause its superficies to grow deep by certain material additions ; but preserve both in their own Natures, one pure, the other undipt.

Seek Paradise.

The Chaldaic Paradise is the whole Chorus of divine Powers about the Father, and the fiery beauties of the creative Fountains : The opening thereof by Piety is the Participation of the Gods ; the flaming

sword is the implacable Power which withstands those that approach it unworthily; to such Persons it is shut, for they are not capable of its Felicity. To the Pious it is open: To this place tend all the Theurgic Virtues.

This vessel the Beasts of the Earth shall inhabit.

The vessel is the compounded mixture of the Soul; the Beasts of the Earth are the Demons which rove about the Earth: Our life therefore being full of Passions shall be inhabited by such Beasts; for such kinds are essentiated in Passions, and have a material Seat and Order. Wherefore such as are addicted to Passions are glued to them by Assimilation, for they attract what is like them, having a motive Faculty from the Passions.

If thou extend the fiery mind to the Work of Piety,
thou shalt preserve the fluxible Body.

That is, if thou extend thy illuminated mind upwards, and the Work of Fire to the Works of Piety, (the Works of Piety with the Chaldeans, are the methods of Rites,) thou shalt not only render the Soul unvanquishable by Passions, but shalt also preserve thy Body the more healthful; for this ordinarily is the effect of divine Illuminations, viz., to consume the Matter of the Body, and to establish Health, that it be not seized either by Passion or Diseases.

Certainly out of the Cavities of the Earth spring
terrestrial Dogs,

Which shew no true Sign to mortal Man.

The speech is of material Demons : These he calls Dogs, for that they are Executioners of Souls ; Terrestrial, for that they fall from Heaven, and are rolled about the Earth. These, saith he, being removed far from the Beautitude of divine Life, and destitute of intellectual contemplation, cannot pre-signify Features: whence all that they say or show is false, and not solid : for they know Beings, by their outsides ; but that which knoweth Figures, particularly, useth Notions indivisible and not figured.

For the father perfected all things, and delivered them over to the second Mind, which all Nations of men call the first.

The first father of the Triad having made the universal Frame, delivered it over to the Mind ; which Mind the whole Race of Mankind (being ignorant of the paternal Excellency) call the first God : but our Doctrine holds the contrary, viz., that the first Mind the Son of the Great Father, made and perfected every Creature ; for the Father, in the Book of Moses declareth to the Son the Idea of the Production of Creatures, but the Son himself is the Maker of the Work.

The Furies are Stranglers of Men.

The reductive Angels reduce Souls to them, drawing them from general things ; but the Furies being, the Tormentors of the Natures which are dispersed, and Enviars of human Souls, entangle

them in material Passions, and, as it were, strangle them; and not only torture such as are full of Passions, but even those that are converted towards the immaterial Essence; for these also coming into Matter and into Generation, stand in need of Purification; for we see many Persons even of those who live holily and purely, fall into unexpected miseries.

The Paternal Mind hath implanted symbols in Souls.

As the Mosaiek Book saith, that man was formed after the Image of God; so the Chaldean saith, that the Maker and Father of the World sowed symbols of his Essence in the Souls thereof. For out of the paternal Seed, not only Souls, but all superior Orders sprung. But in incorporeal substances there is one kind of signs, viz. incorporeal, and individual; in the World there are other signs and symbols, the unspeakable Properties of God, which are far more excellent than the Virtues themselves.

The Souls of those who quit the Body violently are most pure.

Whosoever shall take this saying rightly, will find that it contradicts not our Doctrine; for the crowned Martyrs who in time of Persecution leave their Bodies by a violent End, purify and perfect their Souls: but this is not that which the Chaldean means. He praiseth all violent Death, because the Soul, which leaveth the Body with Trouble, abhors this Life, and hateth conversation with the Body, and, rejoicing, flieth up to the things above; but those Souls which

forsake this Life, their Bodies being naturally dissolved by sickness, do regret its Propension and Inclination to the Body.

Because the Soul being a bright Fire, by the Power
of the Father

Remains immortal, and is Mistress of Life,
And possesseth many completions of the Cavities
of the World.

The Soul being an immaterial and incorporeal Fire, exempt from all Compounds, and from the material Body, is immortal; for nothing material or dark is commixed with her, neither is she compounded, so as that she may be resolved into those things of which she consists; but she is the Mistress of Life, enlightening the Dead with Life, she hath the complements of many Recesses, that is, susceptible of the Government of Matter; for she is enabled, according to her different virtues, to dwell in different Zones of the World.

The Father infuseth not Fear, but instead of it
Persuasion.

That is, the Divine Nature is not stern and full of Indignation, but sweet and calm; whence it doth not cause Fear in the Natures subject to it, but attracts all things by Persuasion and Graciousness; for if it were formidable and minacious, every Order of Beings would have been dissolved, none of them being able to endure his Power. And this Doctrine is in part

esteemed true amongst us, for God is a Light, and a Fire consuming the Wicked: The menaces and affrightings of God are the Intermission of the Divine Goodness towards us, by reason of our ill management of our Affairs.

The Father hath snatched away himself :
Neither hath he shut up his own Fire in his intellectual Fire.

The meaning of which Oracle is this : The God of all things, who is also termed Father, hath made himself Incomprehensible, not only to the first and second Natures, and to our Souls, but even to His own Power ; for the Father, saith he, hath snatched himself away from every Nature. But this Doctrine is not Orthodox ; for with us the Father is known in the Son, as the Son in the Father, and the Son is the Definition of the Father, and the Divine supernatural World.

For the Intelligible is something, which it behoves thee to comprehend with the Flower of the Mind.

The Soul hath a Power correspondent to everything that is conceivable by the Mind ; as to Sensibles, Sense ; to Cogitables, Cogitation ; to Intelligibles, Mind. Now the Chaldean saith, that although God is an Intelligible, yet he is not comprehensible by the Mind, but only by the Flower of the Mind. The Flower of the Mind is the singular Power of the Soul : Since therefore God is properly one, endeavour not to comprehend him by the Mind, but

by the singular Power: for that which is first one, can only be apprehended by that which is one in us, and not either by Cogitation or Mind.

The Ungirders of the Soul which give her breathing are easy to be loosed.

Lest any one should say, I would free my Soul from my Body, but I cannot; the Oracle tells us, that the Powers which thrust the Soul out of the Natural Body, and give her breathing, as it were, from the Toil and Trouble of the Body, are easily loosed; that is, these Faculties are free, and not restrained by any Nature, and able to set the Body at Liberty generously from corporeal Bonds.

It behoves thee to hasten to the Light, and to the Beams of the Father,
From whence was sent to thee a Soul clothed with much Mind.

Seeing that the Soul hath not its Being from seed, neither consists of corporeal mixtures, but had its Essence from God above; therefore she ought to turn towards him, and to make her Return to the Divine Light: for she came down clothed with much mind; that is, she was furnished by the Maker and Father with many Remembrances of the divine sayings, when she came hither, whence she should endeavour to return by the same Remembrances.

All things are produced out of one Fire.

This is a true Doctrine, conformable to our Religion;

for all Beings, as well intelligible as sensible, received their Essence from God above, and are converted to God alone ; those which have Being, only Essentially ; those which have Being and Life, essentially and vitally ; those which have Being, and Life, and Mind, essentially, and vitally, and intellectually. From one therefore all things came, and to One is their Return. This Oracle is not to be condemned, but is full of our Doctrine.

What the Mind speaks, it speaks by Intellection.

When (saith he) thou shalt hear an articulate Voice, thundering from above out of Heaven, think not that the Angel, or God, who sends forth that voice, did articulate it after our manner enunciatively ; but that he, according to his own Nature, conceived it only inarticulately : but thou, according to thy own Impotence, hearest the Notion syllabically and enuntiatively. For as God heareth our Voice not vocally, so Man receiveth the Notions of God vocally, every one according to the Operation of his Nature.

These the Earth bewails, even to their children.

It is meant of atheists, that God extends his vengeance even to their Posterity : for the Oracle, to express the Torments which they shall receive under the Earth, saith, it howls beneath for them : that is, the Place under the Earth bellows to them, and roareth like a Lion. Whence Proclus also saith, the composition of Souls that are of Affinity with one another, is of like Nature ; and those which are not yet loosed

from the Bands of Nature, are entangled and detained by like Passions. These therefore must fulfil all Punishments, and since by natural Affinity they are infected with Pollutions, must again be cleansed from them.

Enlarge not thy Destiny.

The wisest of the Greeks call Nature, or rather the completion of the Illuminations which the Nature of Beings receiveth Fate. Providence is an immediate Beneficence from God. But Fate is that which governs all our Affairs by the concatenation of Beings. We are subjects to Providence, when we act Intellectually; to Fate, when corporeally. Increase not therefore, saith he, thy Fate, nor endeavour to surmount it, but commit thyself wholly to the Government of God.

For nothing proceeds from the paternal Principality imperfect.

The Father (saith he) produceth all things perfect and self-sufficient according to their Order, but the Imbecility and Remission of the things produced sometimes causeth a Defect and Imperfection, but the Father calleth back again that Defect to Perfection, and converts it to its self-sufficiency. Like this, is that which James the Brother of our Lord pronounceth in the Beginning of his Epistle, every perfect Gift cometh down from above, from the Father of Lights. For nothing proceedeth Imperfect from the Perfect, and especially when we chance to be ready to receive that which is primarily distilled from him.

But the paternal Mind accepts her not until she come forth.

The paternal Mind doth not admit the Impulsions of the Desires of the Soul, before she hath excluded the Forgetfulness of the Riches which she received from the most bountiful Father, and called back to her memory the sacred Watch-words which she received from him, and pronounce the good speech imprinting in her Remembrance the symbols of the Father who begot her. For the Soul consists of sacred Words and divine symbols, of which those proceed from the sacred species, these from the divine Monads; and we are Images of the sacred Essences, but statues of the unknown symbols. Moreover, we must know that every Soul differs from another Soul specifically, and that there are as many several species of Souls as there are Souls.

When thou seest the terrestrial Demon approach, sacrifice the stone Mnizuris, using Invocation.

The Demons that are near the Earth are by Nature lying, as being far off from the divine knowledge, and filled with dark Matter. Now if you would have any true Discourse from these, prepare an Altar, and sacrifice the stone Mnizuris. This stone hath the Power of evocating the other greater Demon, who, invisibly approaching to the material Demon, will pronounce the true solution of Demands, which he transmits to the Demandant. The Oracle joineth the

evocative Name with the sacrificing of the Stone. The Chaldeans assert some Demons good, others ill; but our Religion defines them to be all ill, as having by a premeditated Defection exchanged good for ill.

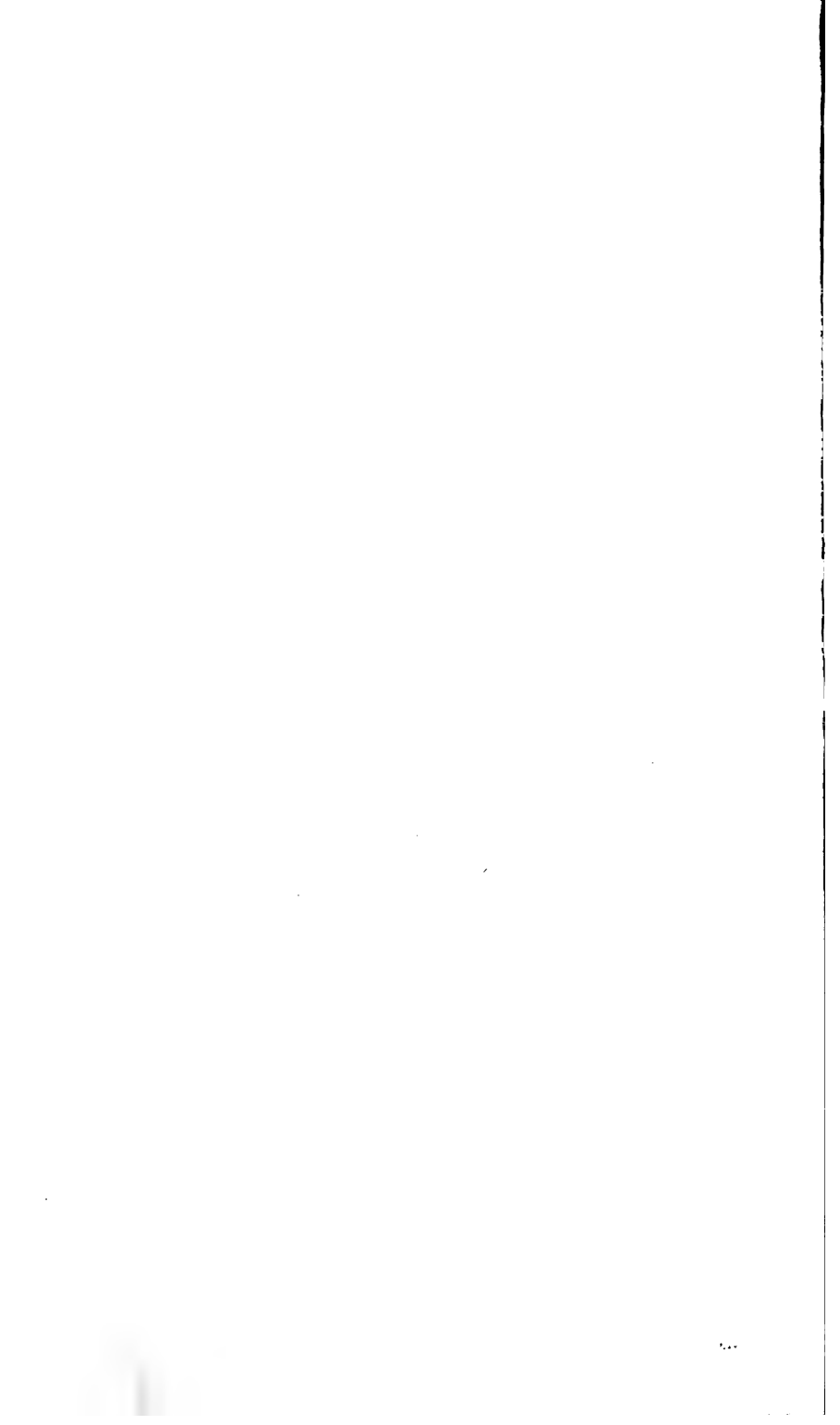
Learn the intelligible, for as much as it exists beyond the Mind.

For though all things are comprehended by the Mind, yet God the first intelligible exists without or beyond the Mind. This "without" you must not understand distantly, nor according to intellectual alternity, but according to the intelligible Excess alone, and the Propriety of the existence, it being without, or beyond all Mind, whereby the superessential is manifested. For the first intelligible Mind is Essence, beyond which is the self-intelligible. Besides these is God, who is beyond the intelligible, and self-intelligible; for we assert the Divinity to be neither intelligible nor self-intelligible, it being more excellent than all Speech and Notion, so as that it is wholly unintelligible and unexpressible, and more to be honoured by silence, than revered by wonderful expressions; for it is more sublime than to be revered, spoken, and conceived.

Intelligent Jynges do themselves also understand
from the Father,
By unspeakable Counsels being moved so as to
understand.

Jynges are certain (Virtues or) Powers next the paternal Depth, consisting of three Triads. These

understand according to the Paternal Mind, which containeth their cause solely in himself. Now the counsels of the Father in regard of their intelligible sublimity, are not vocal; but the intellectual marks of abstract things, though understood by Secondaries (or Inferiors) are understood as without speaking, and as it were abstracted from intelligible Prolations. For as the conceptions of Souls, they understand intellectual Orders, yet understand them as immutable: So the Acts of the Intellectuals understanding the intellectual signs, understand them as not a vocal subsisting in unknown Existences.



APPENDIX.



SELECTIONS FROM THE DESATIR.

“4. The Necessarily-Existent is the Creator of the Conditionally-Existent.

Commentary.—The explanation is this, whatever is conceivable is either necessarily-existent, or conditionally existent, or necessarily non-existent. For if we regard only the nature of things, abstractly, undoubtedly whatever does not possess the possibility of non-existence is necessarily-existent; and what has not the capacity of existence, is necessarily non-existent, as for example, the union of two opposites; while, what enjoys the capacity of either, is conditionally-existent. Now this conditional existence (or existing in possibility), which they call Nawersertash, of necessity requires some Giver of Being, who is denominated the Creator of the supposed possible thing. For, if it possessed an equal tendency to existence and to non-existence, without any difference whatever, it is plain, at a single glance, and without any necessity for reasoning, that in that case it must require some power to give it existence, and this power is its Maker: And on the other hand supposing that this tendency were not equal, still it cannot possess necessary existence or what is called Girwer; for, if it did, then it could not be contingent (as was supposed). And again supposing that its tendency were stronger to existence than to non-existence,

but still without reaching the degree of necessary-existence; in that case, this superior tendency cannot co-exist with contingent being; for if this possibility of existence joined to this superior tendency, its supposed property, did not incline to non-existence, it must be necessarily-existent, and not contingent. If on the other hand it possessed a superior tendency to non-existence, this tendency, though imperfect, must of necessity prevail, while the inferior tendency towards existence would be of no avail; And this a moment's reflection, without the necessity of any argument, evidently shews cannot be the case, and is impossible. Hence it is plain that what is potential or contingent, in every case requires a maker and former, who until he has being cannot confer being on any thing else.

This introductory proof being established, it may next be remarked, that no manner of doubt or uncertainty arises, regarding the existence of contingent existences, such as events and compound substances. And as to those contingent existences which have for their maker a necessarily existent being, there is in like manner no difficulty. But as to those of which the maker is contingently existent, he too must have a maker, who likewise, if he be not necessarily-existent, must have a maker. The chain of creation therefore either reaches to the necessarily-existent, which is what I wish to establish, or we must reason in a circle. And we reason in a circle when we make two contingent existences the makers of each other, which is impossible; seeing that the maker must undoubtedly exist previously to the thing made: And hence, if two con-

tingent existences reciprocally made each other, it would inevitably follow that both must be prior to each other respectively, and that each ranked before the other; which the slightest exercise of the understanding shews to be a manifest impossibility. And if it be supposed that the chain of contingent existences is unlimited, each contingent being having a maker, and it again a maker, without end, this is impossible: for then it would follow, as an inevitable consequence, that a number which is the evens of the chain, should be at once even and odd; while at the same time it is necessary that the number in question should at once be susceptible of being halved, and not admit of being halved, which cannot be.

The exposition is as follows. If the unlimited chain exists in the way that has been mentioned, it is necessary that the contingent existence, which is the beginning of the chain, stand in the first degree, and its maker in the second degree; and in this way every one of the units of the chain will have its fixed degree; as for example the third and the fourth; and some of these units of the chain are in the class of odds, as the first, third, fifth and seventh, and some in the class of evens, as the second, fourth, sixth and eighth; and it cannot happen that two units of the evens or two units of the odds, be side by side of each other; for every odd is inevitably succeeded by an even, and every even by an odd; as the first by the second, and the third by the fourth. In proportion therefore as there is an even, there must also be an odd, and the converse. The number of the units of the odds, will, therefore, be equal to the number of the units of the evens: and,

hence, the number of the units of the odds will be the half of the total of the chain. The number of the units of the chain must, therefore, be even, since it has a perfect half.

After this explanation let us suppose that it is necessarily uneven, since when one unit is taken from the chain, it is shorter by one than the first chain. But this too being composed of the units of the evens and the units of the odds must be even; and this chain being even, it follows that the first chain must be odd; seeing that its half cannot be equal to the half of the first chain; and, at the same time it cannot be less. For were it less, it would be less by one, whence it would necessarily follow that the second chain would be two units less than the first, whereas only one unit was omitted: and hence the first chain would at once be even and odd, as, at the same time, having and not having a perfect half. This impossibility unavoidably accompanies the supposition of the unlimited length of the chain. Hence it is necessary that it terminate at a maker, who shall himself have no maker, and he is the Necessarily-Existent, which it was my object to prove.

Again Sed-wakhshur,* in the Jawedân Khirid says; suppose the chain to be unlimited, if from the beginning of this chain we take, for example, ten units, then the one chain would be left shorter than the other by ten: and if we compare and apply this chain to the other, so that the first link of the one chain should be

* Sed-wakhshur, which signifies "hundred prophets" is a name of Hosheng. He is soon after called "the teacher of the prophets."

applied to the first link of the other, and the second, to the second and so forth, it cannot be conceived that there should always be found a link of the first chain corresponding to one of the second; else it would necessarily follow that the chain which was whole would be equal to the chain that was not whole, which the slightest reflection shows to be impossible. The lesser chain therefore must terminate somewhere, and the excess of the longer chain must in like manner reach a termination, which (on the given hypothesis) would be absurd.

And farther the teacher of the prophets lays it down in the *Jawedân Khirid*, that all and every contingent existence, which has received being, without excepting one single contingent existence, does really exist; because the whole, and entire and complete parts of it have being; and it is a contingent existence because it is composed of contingent existences. Now it is clear that it must have a maker and former; and that maker is either the whole body of contingent existences, or a part of it, or something external to it. The first is impossible, for it would necessarily follow that that whole existed previous to itself. And the second too is impossible, for the maker of the whole must be the maker of every individual part. If therefore a part were the maker and creator of the whole, the part must be the creator of itself, which is impossible. The third supposition agrees with my notion, because the Being which is exclusive of the whole must necessarily be the self-existent. There are a thousand similar proofs in the *Jawedân Khirid* contrived by the knowledge-adorned prophets, whereof five hundred relate to the

false reasoning of the circle and five hundred to the fallacy of the chain. Moreover, Sed-wakshur in the Great Book of Jawedân Khirid, remarks in explanation of the words of Shet Khurshid* who says ;

5. There are not two Self-Existents.

Commentary—For, if there were two Necessarily-existent beings each possessing the essential qualities of the other, then their sense of diversity, in respect to each other, must be owing to the intervention of something external to their natures ; hence they would be dependent on something external, so far as regards their identity and consciousness of diversity. But we have seen that every thing dependent belongs to the class of contingent existences.

It is also remarked in the same volume, that if there were many self-existents, they must necessarily, as a direct consequence of this multiplicity, be contingent existences, as has been proved. Now every contingent being requires a maker ; and the maker of this multiplicity cannot be of the same essence as they are. For, it has been shewn that the maker of every contingent existence must of necessity be something different from it, must precede it in point of existence, and cannot be a portion of it ; for the maker of the whole must of course be the maker of the supposed part. Nor can this maker be anything external ; for then the case would necessarily come under that of the circle, or of the chain, and so has already been proved to be impossible. And, in the same way, from the mul-

* The Sun.

tiplicity in number of the Necessary-Existents, it would unavoidably follow, that there was a contingent being without a maker, which is impossible.

And again it is written in the respected volume the *Jawedán Khirid*, that if there be two Necessarily-Existents, it is necessary that each of them should be Omnipotent over all possible existences, for defect of power is not a quality of the Godhead. Hence, as often as the one desires one thing, and the other desires the contrary, if it be supposed that the wish of both is effected, then two opposites are reconciled: and if the wish of one be superior, the other must be inferior in power, and want of power cannot appertain to Godhead. Many similar reasonings are in that Blessed Volume.

It is farther said in that most excellent of Books, in explanation of the words of the world-enlightening Sun ;

6. *Ahertusher** is not subject to Novelties.

Commentary—For the Self-Existent is not the abode of novelty or new things, since every new thing or novelty that arises is conditionally-existent; and every thing that is conditionally-existent depends on the maker or fashioner; but the necessarily-existent is not conditionally-existent, or dependent, and, therefore, never was new or fresh produced. Were it possible for him to have a new quality, that quality must have an originator; and that independent originator and powerful maker must be the necessary essence,

* *Yezán Pers.*

which is the first and oldest. And whatever is, in its essence, independent, and free, and Omnipotent, must also possess the qualities of first and oldest; and it cannot be that any thing, but itself, should be the cause of newness and freshness to any quality that belongs to it: For otherwise it would evidently follow that the Necessarily-Existent would be subject to something else, and dependent on it, and derive some of His perfections from another; but as the qualities of Yezdân the Supreme are perfect qualities, this is a supposition that is inadmissible. The Necessarily-Existent therefore is not subject to novelties or innovations.

And Sed-wakshur in the Jewadân Khirid, in explanation of the words of the gloriously refulgent Sun, saith;

7. Ohernushram* is uncompounded.

Commentary—He says that whatever is, is either compound or simple. Whatever substance can be divided or broken into parts may be pronounced compound; and if it cannot be divided or made into parts, it may be recognised as simple. Now, that the Necessarily-Existent is simple, there are many proofs. In the first place, every compound is dependent on its parts; and again, its being is posterior in time to that of its parts, as reason requires that there must be parts, before the compound can exist. But whatever has these two properties is dependent. Hence the necessarily-Existent is not compounded.

* Yezdan Persa.

The second proof is, that if He were composed of parts, His parts must be either necessarily existent or contingently existent. As to the first supposition, it is impossible that there should be a multiplicity of Necessarily-Existent. On the second supposition, every such part must have no application to the Necessarily-Existent Being, seeing that the Original Creator first existed of Himself and afterwards bestowed being on other existences. But if the Necessarily-Existent were the maker of his own parts, it would necessarily follow that He existed before His parts, whereas the parts must precede the compound, which can exist only through the Necessarily-Existent: seeing that whatever is contingently-existent, must derive its being from something necessarily-existent. And hence, if this Maker, were anything but the Necessarily-Existent, the Necessarily-existent must exist before His parts by two degrees, which is impossible. He cannot therefore be compound.

And in the same way that it is proved that He is not compound, it may be shewn that He is not corporeal; for every thing having a body is susceptible of division in length, breadth and depth, and may be divided into parts, as halves, three parts, or four or so forth; and whatever has parts is dependent. Hence the Necessarily-Existent cannot be body: since it is plain that were the holy Yezdan, body, He might be divided into parts, the union of all which parts would be the cause of His being. But every thing having been created by Him, if you suppose that such parts do not exist, you necessarily come to the conclusion that he too does not exist, and so He would be contingently and not necessarily existent.

But as He has no body, so neither has He place nor position. For whatever is in place or position is either body, or a part of body, or a quality of body; and body and the parts of body are liable to division; whereas the Self-Existent is not subject to divisibility, nor susceptible of being broken into parts. And as to the qualities of body, they depend on body for their being, and are subservient to it. And whatever is subservient to another is contingent. The Self-Existent therefore is not body nor corporeal, and He has no place or position.

Hence too it follows that the Necessarily-Existent is not an accident, which they call Tawer. For accident inheres in body, and if you suppose body not to exist, accident too ceases to exist; and as He is not body, so He evidently is not accident (tawer), which is dependent on body. And farther, accident or quality is an existence which is the predicate of something else, as blackness, whiteness, taste, smell, and the like; and whatever has these qualities is contingent; whence it may be understood that the Necessarily-Existent is not seen with the eye that is in the head; for what is visible to the bodily eye must be in position; since whatever is visible must be opposite to, or what may be termed opposite to the seer; and whatever is so situated must have position. But it has been satisfactorily proved that the self-existent has no position, so that He cannot be visible to the eye of the body, but only to the mind's eye. When I have left the elementary body, passed the world of bodies, and taken my station above the circle of contingent* exist-

* That is above the ninth Heaven.

ences, I have seen the Light of lights which is not body, nor corporeal nor quality, shine on me without place or position; and that glory is such that its properties cannot be expressed by tongue, nor can ear hear, nor this eye see them. And I taught the souls of such as are travellers on this road to separate from the body. And I myself attained that happy state, through the faith of my forefathers.

The teacher of prophets, in the Jawedán Khirid, when explaining the words, of the sun, the bestower of pleasure, says;

8. Being is an essential property of the Most Just.

Commentary.—He says that the Necessarily-Existent is a self-existent essence. And all beings that enjoy existence may be considered as of three classes. One of these classes is that of the being that is derived from another being, and which owes its existence to something external to itself, such as dependent existences. A second is the being which is a quality of matter, and yet is produced out of it. The third is that Being which is self-existent, and which cannot be comprehended. An instance of these three classes of being is light; for some bodies are resplendent from a light which proceeds from something external to them, and which light they receive from something else; as the illumination of the earth from the sun: and some shine by a light that is different from their essence, and yet is inseparable from their essence, as the light of the vene-

rable sun : and the third is the shining and blazing Light, which is Light of its own essence, not from any thing else ; and of this last-mentioned Light the Necessarily-Existent is an example. The proof of this last assertion is, that, if the being of the Necessarily-Existent proceeded from any thing but his own essence, it would be a quality : and quality is a property of that in which qualities inhere, and is dependent on it : and whatsoever is dependent on another, is contingently-existent ; and every contingent being must have a cause. Hence if the being of the Necessarily-Existent proceeded from any thing but His own essence, He must have a cause : and he cannot be the cause of His own being ; for that is impossible, as is evident without the necessity of any argument or reasoning ; since it would imply that the existence of the Necessarily-Existent was prior to Himself. And as His being is not a quality of His essence, so neither can it be a portion of it : for it has been clearly demonstrated that the Necessarily-Existent has no parts. His being therefore is self-existent, as His essence is pure being ; and His essence is such that it cannot be conceived as not existing. Moreover, the being, which is not essential, suggests a supposition of binity ; and were His being such, Yezdan would be a compounded Being, and what is compound is contingently existent. And in the same way, were being super-added to His essence, it would consequently be subject to accidents ; and were it subject to accidents, it must follow that this being, having a dependence, must be dependent on something else, and connected with it by some cause. Hence it must necessarily have a causer. But

if this cause were his essential soul, it would, of course, follow that the cause of his existence was previous to his being; since the cause of the existence of anything must necessarily precede its being made. The being of the Necessarily-Existent therefore, must be his essential Soul.

And the prophet, in the Jawedán Khirid, in explanation of the words of the Vicegerent of Yezdan over bodies* has said; *

9. Qualities are essentially inherent in Mezdám.

Commentary.—He says that the qualities of the necessarily-existent are essentially inherent in His pure essence; what, in dependent existences, proceeds out of essence and quality, in necessary-existences being found in their essence. For, if he had qualities superadded, and not essentially inherent, it is clear that whatever is not essentially existent must be an addition of something else; and were the essence of the Most Just invested with qualities that are perfect in spite of their being superadded, then, as whatever has not its perfection from being essentially inherent, is subject to imperfection and defect; and as imperfection cannot exist in a pure essence, it must follow that perfect qualities are essentially inherent in a pure essence; just as the knower is in the soul of knowledge, not knowledge superadded to his essence. And it is clear that whatever is not essentially inherent in the necessarily-existent is dependently existent. If the qualities of Yezdan, therefore, were not essentially

* i.e. The Sun.

existent in His essence, they would be dependently existent; and hence Yezdan's perfections would proceed from what is dependently existent; but whatever owes its perfection to any thing but itself is dependently not necessarily-existent; a supposition which is inadmissible.

And moreover Sed-wakshur in the Book of Jawedân Khirid, in the explanation of the words of the refulgent sun ever-worthy-to-be-lauded, has said;

10. Mezdám knoweth by perfect means.

Commentary—He says that the necessarily-existent is perfectly Omniscient of His own essence. For He is free from matter and its affections; and whatever is free from matter possesses knowledge, since matter and what is material are the impediments of knowledge. And the Divine Essence is acquainted, in a perfect degree, with the particles that change, and with such as are unchanging, and that in a transcendent degree, since it knows their causes thoroughly and with the most perfect knowledge. But it is indispensable that he who knows causes with perfect knowledge, should know what is necessary in them, by means of his own essence; for it is not fitting that he should know particles from their changes; otherwise he would learn from them at one time that they exist, and at another time he would discover from them that they do not exist. Each individual, therefore, would be seen by him under a different aspect as it had existence or non-existence, and the one of these two aspects does not consist with the other; whence it would follow that the necessarily-existent must have His essence

changed according as one form or another was presented; which is not fitting, since He is not subject to imperfection but knows particles in a perfect way. And Sed-wakhshur writes much on this subject. Sekander, during his reign, translated into Yunâni this Great Book, and afterwards other Books: and I have here given an extract from it that the young student might understand it; and know his God (Dâdâr) by proofs deduced from reason. Let him afterwards, with God's assistance, go on to the large commentary which I have written on the respected Desatir, and draw all his knowledge from it; after which let him, with the grace of Ized devote himself to the worship of Yezdân and by means of seclusion, and watchfulness, and fasting and meditation on Yezdân, let him see Yezdân, and those who are nigh unto the Most Just (Dâdâr).

11. The Lord is the Creator of the First Intelligence, the Maker of the Soul; the Adorner of the superior bodies, the Producer of the elements, the Mingler of the four elements.

Commentary—The prophet Tahmuras, the binder of evil-disposed souls, in the book of Berin Ferheng (*i.e.* superlative knowledge), says, in explanation of the following words of the key of the heaven;* who said unto him;

12. The Necessarily-Existent is one, without multiplicity.

* *i.e.* The Moon.

Commentary—For it is unity that excludes multiplicity from His essence or qualities; since number in its essence is necessarily manifold and composed, and thence bears on it a mark of dependence. Now dependence is an essential property of dependent-existence, and of imperfection in quality. And did He possess the quality of multiplicity, it would inevitably follow that the same thing was at once the Creator and the created, the Maker and the made; for He is the Creator and Maker of all things, and must, therefore, be the Creator and Maker of His own qualities. But a being possessed of qualities cannot at once be the recipient and author of its own qualities: for the same thing cannot at once be the giver and receiver of being. A Creator indeed, from the very circumstance of his being a Creator, must necessarily have made something: but it does not necessarily follow because a thing is made, that there was any necessity for its being made; and it is impossible that the same thing should be necessary and not necessary to another* thing. And farther the prophet, the remover of evil-disposed demons, says, that one thing only can proceed from real unity; seeing that if two things proceeded from it, the place of origin of each of these two must necessarily be different. For the place of origin of the one must be different from the place of origin of the other; hence, of these two places of origin, one must be separate from it: and it too must have a cause, and if we direct our attention to this cause, we shall find that it necessarily leads us either to the circle or the chain. And it will not do for any one to say, that

* The sense in the preceding chapter is far from being distinct.

if this proof were sound it would necessarily follow that not even one thing could proceed from real unity: for that if any thing could proceed out of unity, it must of course proceed from some place of origin, and as the place of origin is related both to the Maker and made, as being between them, it too must have a cause, and that then the case must necessarily belong either to that of the circle or the chain. We answer that by the term 'place of origin,' we do not understand a real place of origin, but only that by the intervention of which there is a connexion between the cause and the effect, and which relation is neither made nor fashioned, not that we mean to affirm that there is any actually existing place of origin. And the prophet, the binder of demons, has added much on this subject, which it is unnecessary to introduce here.

And farther in the Book of Beri Ferheng (transcendent knowledge) it is said, in the explanation of the words of the reverend Moon, that,

13. The first Intelligence was created.

Commentary.—He says, having proved that the pure Yezdan is perfect unity, and that only one thing can proceed from perfect unity, that thing must of necessity be the First Intelligence; since it cannot be a body, for body is compound, and the Creator must be the maker of each of its individual parts, since otherwise he certainly could not be the maker and perfect fashioner of the whole: and hence if the First-created and First-made were compound, the Maker must be the maker of each part, and thus a multipli-

city of things would necessarily proceed from perfect unity. Nor can the first-created possess any of the parts of the body: for no one part is independent, or stable in itself without some other; and no dependent existence is capable of creating and making. The First-created, too, must have a maker and place of creation, that the chain of connexion may reach to the Necessarily-Existent, as otherwise the chain must assuredly rise upward. And the First-created must be such that no dependent existence precede him; hence also the First-created cannot be a Soul, seeing that even soul is not stable, but is dependent and affected by matter in its action. Hence it is plain that Intelligence, first of all, received dependent being, but is not body, nor any part of body, nor dependent on body, nor material, and in its being and action is not dependent on body, or what is material; and the wise look for nothing more than this in Intelligence. And on this head the prophet, the restrainer of demons, has many observations: after which he remarks that the moon said;

14. And this Intelligence createth one Intelligence, one Soul, and one Body: and the other Intelligences do the same:

Commentary.—It must be understood that the First Intelligence was created by the Author of Being, and that blessed angel was distinguished by three aspects. First as having a spiritual existence; next a necessary existence from something different from himself; and lastly from its essence having a contingent exis-

tence. And by means of his spiritual being, which is altogether excellent, he created the second Intelligence who, in his essence and qualities, is free from imperfection and defect, and impropriety, and dependence on matter: and by means of his necessary existence from something external to himself, that existence being glorious and dignified in regard to its essential existence and necessary being, and defective in respect to its existing by something out, of itself, he created the soul of the Uppermost sphere, who is exalted in respect to the independence of his essence on matter, though defective in regard to the dependence of his perfections on matter: and by means of his contingent essence, which is the original seat of the lower dependent qualities, and the cause of the lower and imperfect relations, he extricated the body of the sphere of spheres, which, both as to its essence and qualities is dependent on matter. And, in like manner, from every Intelligence another Intelligence and Soul, and Celestial Body proceeded, by means of the existence of the three aspects that have been mentioned, and according to the form that has been explained; and so on till we arrive at the Intelligence of the heaven of* elements; and to this last a special power was assigned, derived from the motion and course of the heavens, and the conjunction of the stars, and the aspect of the stars, and he showers down forms, and ideas, and accidents, and qualities, on, the simple elements. And the demon-binding† prophet has much on this subject.

* The sphere of the Moon.

† Tahmuras.

And the demon-binding prophet farther says, the Moon said unto me;

15. Each class hath its guardian angel.

Commentary.—In explanation of this it is written, that that is called Light which is visible of itself, and can also make other things visible; and the Guardian of Guardians is called the Light of Lights, and all other independent and free Beings among Intelligences and Souls are held to be Light; since they are visible of their own essence, and are known to their own soul by their talent of clear-sightedness, and they can become the cause of being to all things; But it is not so with bodily faculties whether visible or hidden, which though the causes of other things being perceived are not the causes of being known to themselves; and though the discoverers of perceptions, which are the means of the discovery of terrestrial things, they are not the manifesters or illuminators of their own souls. And no faculty can be the cause of the knowledge of its own soul. As, for example: nothing is discovered by the unassisted faculty of sight; and no one says that any thing is gained by mere sight; but whenever the rays of light falling upon a mirror are reflected and affect the eye, the sight is affected; for the mere organ of the eye is not the seer; the seer is a power which must reside in the organ of the eye, and which power is invisible.

And he farther says, in the same book, that every description of class or genus, whether celestial or

elemental, compounded or un-compounded, must have some Guardian from the seat of light. For there first of all showers down and shines on the Protectors and Guardians, from the Lights that are above them, a resplendent shower of light, which to them is altogether contingent; and these lights have different relations. Hence arise innumerable relations among material bodies, as to things connected with body, which, bear relation to those lights and guardians.

And in that Holy Book he farther says, that bodies are the shadows of independent lights, and that the shadow is dependent on the light. And that hence it happens, in consequence of the imperfection, in the connexion of light with bodies, that they cannot discover their own essence; but enlighten what is without them. But permanence is the mark of independent existence; for knowledge and all other qualities attend its substance, but never can be found in bodies.

And farther the Demon-binding prophet says in the same book; the sphere-tented Moon said unto me;

16. Intelligences are without beginning.

Commentary—He next says, that no intelligences are of recent existence, or new-made or new-created. For new-created and new-formed existences must necessarily assume a form and lay aside a form; and the assuming and leaving off a form can only have place in a compound that has two parts, or that possesses a quality made up of two qualities, and which can exist only in a body having parts; a proposition that depends on the truth that the same thing

cannot, at the same time, be both the fashioner and creator, and the created. And every new or new-formed existence must have its material principle (mayeh) previous to it, and must be subsequent to its principle; whereas Intelligences have no material substance.

And farther the prophet, the binder-of-demons, in that Mighty Book says, that Intelligences are ever to be extolled, and lauded for their completeness and perfection and for such qualities of perfection connected with dependent existence as they possess. For it has been proved in its place that the new-making or creation of a thing requires a material principle (mayeh), such as may admit the possibility of its new existence in some portion of the revolution of the circle of eternity. But this can have reference only to temporal existence. Now Intelligences, in consequence of their independence, are free from the affections of time: for what is called temporal can exist only in time, which is a portion of the revolution of the highest sphere; whereas the being of Intelligences is not connected with time; and to ascribe existence in time to the First Intelligence would lead to reasoning in a circle; because in this point of view, time would be dependent on the sphere, while the being of the sphere is dependent on the being of the first Intelligence. And the demon-binding prophet has many proofs to the same purpose.

The prophet who adorns the world, Jemshid, has a book called Ferazin-urevend (the supernal Essence). In that mighty volume he says, Shet Behram said unto me.

17. The sphere hath an active Soul.

Commentary.—The science-adorned prophet next says, that the spheres possess an independent soul which makes them acquainted with the universe; for they possess the quality of revolving in a voluntary orbit: and whatever enjoys that quality must have a soul that comprehends the Universe. For it is to be observed that if the revolution of the spheres be not voluntary, it must necessarily either be involuntary, (shampure) or natural (maneshi): and it can be neither. For the spheres revolve in a spherical course; and whatever moves in a spherical orbit for ever, must tend to a fixed object and again desert it. Now were their motion natural, it would necessarily follow that the same thing was at once sought and shunned by nature; and it is unnecessary to waste words in exposing the absurdity of such a supposition. Again, that the heavens do not move by any involuntary (shampuri) motion is plain from this, that involuntary motion is the motion of a thing contrary to its natural tendency; whence as it was proved that the heavens are not guided by any natural instinct or natural tendency, it is equally evident that neither is their motion involuntary. For as scientific men, who have erected observatories, have discovered the multiplicity of the spheres from the separate motion of each, the man of science knows that no one sphere can communicate involuntary action to any other; for no one sphere is so situated as by its motion to affect another. And again, it cannot be that the motion of all the spheres should be involuntary; for the impressing of involun-

tary action can have place in bodies only by means of a body whose soul is greater and stronger than that of the smaller body: and there is no body whose soul is larger or more powerful than the soul of the sphere of *spheres. Hence it follows that the motion of the heaven of heavens is not involuntary. And, as it cannot be that one portion of the Universal spheres should have an independent soul, and one portion not; it follows, that the revolution of the Universal Heavens must be voluntary.

And since the motion of the spheres is voluntary, it follows, that they must have active souls which can comprehend the universe. For in all voluntary motion it is requisite that there should be a motive, an object of pursuit, and a thing desired; that the agent, actuated by this motive, object and desire, may undertake the voluntary action. And this motive cannot be supplied by any force of imagination, or of any bodily faculties, all of which present only separate things and substances: for whatever is discovered by means of the bodily faculties is partial; and whenever any cause that operates in the being of a thing is partial or local, which necessarily supposes liability to change and alteration, that thing must necessarily be subject to change or revolution. If, therefore, the final motive of the action of the souls of the heavens in their voluntary actions which produce motions, were things discovered by bodily faculties; then, of a certainty, the course of the heavens could not, consistently with such a supposi-

* The ninth heaven.

tion, be everlasting or uniform, so as not to be subject to be affected by any change or alteration. Hence these motions must have been produced by an unlimited knowledge that comprehends unlimited objects. And, if what is understood reside in the understanding; then, as the occupation of place necessarily supposes, in the nature of the occupier, a proportion corresponding to the place occupied, it cannot be rightly applied to matters or things that are, in their nature, unlimited.

The heavens, too, besides having souls that comprehend the universe, the relation of which souls to the spheres, corresponds with that of the active soul to man, likewise possess bodily faculties called *Bandûrs*; and these *Bandûrs* themselves, by means of imagination and conception, become the original seat of the partial motions exhibited by the heavens; for universal knowledge is not fitted to be the origin of partial and limited motions: since the affection of universal knowledge is equal towards all its portions; and hence it is requisite, wherever partial and local motions exist, that they should be derived from and supported by partial and local knowledge, which can be received only by bodily organs: and these faculties in the heavens occupy the place which in men is held by conception. And these faculties exist in every particle of the heavens, since a simple body is not composed of parts differing from each other in their nature. If, therefore, any one faculty existed in one part of the heavens different from what existed in any other, there would, of course, be variety without any cause of variety. These powers or faculties therefore are spread over all the particles of the heavens.

And the virtue-adorned-prophet says, in the Ferazin-urwend, Shet Behram said unto me ;

18. The human soul is independent, indivisible, without beginning or end.

Commentary—He next says, the respected and active soul is an independent and simple substance, possessing the property of bestowing motion ; it is called man, and talked of as I and Thou. That angel has a connexion with body, the connexion of watching over or thinking for it, but without penetrating the body or being mixed with it. Hence we say that, to one who attends to the understanding, the clearest of all things is his own existence and reality : and the dreamer in sleep, the drunken man during intoxication, he who is awake during his waking, the sober man while in a state of sobriety, may be ignorant of any thing else, but cannot be ignorant of or unacquainted with his own existence. Hence we need no proof or evidence of one's own existence. For the property of a proof is that it be a middle term by which the enquirer may arrive at what he seeks and the mover reach that towards which he moves. But if a proof were given of one's own existence, the proof would be a middle term or medium between a single individual, and self would merely come to self, self always be placed by self. Hence it is improper and absurd to attempt a proof of the existence of one's self.

Since then you know with unerring certainty that you are yourself, we may venture to affirm that the soul is a substance not an accident. For we all know

that whatever possesses being, except only the holy Yezdân, is either substance or accident. And whatever a being depends on anything different from itself, that other is necessarily in itself independent of it. As for example, the form of the throne is dependent on the existence of the gold; for if the gold had no existence, the form of the gold could have none. Such existence, is called subservient and dependent, and in the celestial tongue tawer (or accident). And were it not as has been explained, it would be independent, and self-stable in its own being, without dependence or reliance on any thing else that confers firmness, such as gold as has been explained, and which last they call substance, or in the celestial tongue Foroher.

These matters having thus been explained in detail, it is plain that (tawar or) accident is a property superinduced on or received from something different from itself, and which last mentioned thing must be independent and stable of itself, in order that it may be the recipient and support of that accident (or tawer). The substance, man, is the recipient of perception and reason: and figures and notions are drawn upon it, and again erased out of it; a property which does not belong to accident (or tawer). The soul therefore cannot be an accident; and not being an accident, it must necessarily be a substance.

Again it may be affirmed that the soul is not body; for the body is always composed of parts, and may be divided into very small and minute portions, and that to such a degree that, even where it can no longer be divided or cut by a knife, or sword or the like, yet

reason tells us that it is still divisible. For, if three minute parts be placed beside each other, and if the part which is in the middle prevent the two parts which are on the two sides from meeting together and being in contact with each other, this middle piece must evidently have two sides, one towards the piece on the right side, and the other in contact with the piece on the left side; and each of these two bodies, on the sides, has also two sides, the side touching the middle piece and the side on the opposite direction: and whatever has two sides, and is susceptible of being applied to any thing else, is divisible. But if the piece in the middle offered no resistance, so that the two side pieces were to meet, then nothing could intervene; and from the meeting of these two, there would ensue a conjunction and a connexion; whereas a mutual penetration of two bodies is an impossibility; seeing that, since one thing only can exist at once in one place, it is impossible that two things should exist at one time in the same place. For, it is just as if, when one was sitting in a place, another were to come and sit down on the same spot, yet so as not to incommode the first or press him, and in such sort that the two should have room enough, just in the same way as the one had, at the same time that the place had not been at all increased in length, breadth, depth or capacity, which is absurd. Hence every compound body must be susceptible of division, and everything material, which is born or supported by body, is in like manner subject to division: since the division of place implies the divisibility of what is in the place and occupies the space.

We may next affirm, that the distinctive essence of unity is indivisible, and has no divisions, parts or portions. For to conceive it as divided into parts would be mere fancy and imagination, not reason: and what does not admit of division can have no place in what admits of division, and cannot be contained in it. For wherever a thing is divisible and admits of being divided, as time and space, you may of course conceive it as being divided or separated. But no intellectual notion is susceptible of division, or separation. Whence it is plain that the soul is simple and not material. For the soul is the seat of the essence of unity, and that essence of unity resides in it: and if unity were a body, or belonged to body, then, upon any division of body or what belongs to body, the simple essence would also, of necessity be divided, since that which resides in the portion that is separated, must, in truth, reside in that fragment, not in the total; and, whenever anything resides in the whole, that which resides in each part is distinct from that which resides in any other part; whence would necessarily ensue the division of that which resides in place. And hence it is clear that the soul must be simple.

In the next place we assert that the active soul is ancient, not newly created or produced: because every new production or creation must have its material principle previous to it: now were not the soul ancient, it would be material and corporeal, not independent and free. But the evidences and proofs of its independence and freedom are manifest.

We next say that the soul is stable, and, on the

destruction of the body, does not suffer similar decay, but remains eternal. For whatever decays must, before its decay, possess a susceptibility of decay; and this susceptibility must reside somewhere. But it cannot exist in the essence of the thing which* decays; since the possibility of decay must exist after its destruction; and it is clear that the thing itself does not remain after its destruction; hence if the soul cease to exist, it necessarily follows, that the place in which the possibility of decay resides, must be something different from the soul, and yet that thing must be the essence of the soul, in order that the possibility of destruction of the Soul may be permanent in it; because it is inconsistent with reason, that a thing, different from another thing should be the permanent seat of the possibility of decay of that other thing. It would therefore inevitably follow from this reasoning, that the soul was a compound and material substance; but sufficient proofs of the independence of the soul on matter have already been given; it must therefore be eternal.

And the soul is permanent of its own nature, and active by means of its organs;† for it knows itself, and this self-knowledge it never can receive through its organs, for then they would be the medium between it and its essence; but, whatever observes by means of organs, can comprehend neither itself nor its organs, as the sight does not see the sight, and so forth. Moreover the Soul even discovers errors in the bodily senses, and separates their truth from their

* There appears to be something defective or omitted here in the original

† Literally, Tools.

errors. Hence it is plain that the soul does not acquire this knowledge by the medium of these organs. For how can that be taken from a faculty which does not belong to it ?

The soul, too, is not perceived by the bodily senses ; for they discover nothing but body and what belongs to body : and the soul is neither body nor corporeal. And the mode in which the soul acts by its instruments is plain, as it perceives by its faculties, and excites motion by means of veins, sinews and the like.

And the talent-adorned prophet says, Shet Behram said unto me ;

19. The soul migrateth from one body to another. Those who are in all respects free see the Lord : those who are lower abide in the Heavens : and those who are still lower go from one elemental body to another.

Commentary.—The talent-adorned prophet next says, the pleasure consists in enjoying agreeable sensations ; and pain, in feeling disagreeable sensations. Now feeling in its essence is one of the qualities of soul ; and hence, the soul, after its separation from body, may still be susceptible of pain or pleasure. Though the body and its faculties are necessary for the perception of the various different objects of sense, and are the means by which the soul comprehends the universe, and are indispensable as instruments, yet they are not permanent : whereas intellectual pleasure and pain are more permanent, especially after the dissolution of the body. *

* Some words here are unintelligible.

seeing that a feeling is always more perfect in proportion to the stability of the percipient faculty; and the essence of the soul is more stable than the bodily senses: hence its feelings must be more permanent than those communicated by the body: because bodily faculties see and know only what is external and sensible, whereas the intellectual powers are exerted internally. And their perceptions are more perfect too, than the perceptions of sense; because intellectual perceptions have reference to independent existences, as universals, intelligences and Yezdan; while the perceptions derived from the bodily senses are such as colours, lights and smells; and it is plain that, of the two classes, such as are independent are the more exalted.

It being established that the thing perceived, the act of perception and the percipient are all most excellent in intellectual perceptions, it follows that intellectual pleasure must be more perfect than bodily pleasure, and that bodily pleasure is not to be compared to it. For what affinity have ideas received through the senses with independent existences, and especially with the self-existent? That class, therefore, which is mighty among the mighty, and fortunate among the fortunate, those who have reached the limits of perfection in act and speech, certainly attain the world of lights; and lower than them is the fortunate band who having indeed escaped from the restraint of the elements, yet have not attained the open expanse of space free from place, of the Independent, but reach, all of them, the particular heaven to which they have gained an affinity: and all find pleasure in the excel-

lent forms and delightful qualities that exist in the soul of the spheres. And such as have not escaped from the thralldom of natural constitution, but who at the same time have a surpassing goodness, go from body to body in a state of progressive improvement, till they reach the state of release. And this progression they call Ferhengsar. Such as have been wicked enter into the bodies of speechless animals according to their various dispositions: and this they call nengsâr. And some enter into vegetables, and this is tengsar: and sometimes also they are enclosed in minerals, and this is called sak and sengsar. And these are the several degrees of hell. And the knowledge-adorned prophet hath spoken much on this subject. On this head I have not written one of a thousand of the words of that exalted being.

There is a Book of the chosen of the incomparable Ized, the venerable prophet and king of kings, Ferudin (Feridun), which is called the Huneristan; in which he says, I crept out of the lower body, and ascended into the Heavens; and in descending, made some enquiries of Tir (Mercury), who gave answers my questions. One of them is the following,

20. The heavens have neither rent nor seam.

Commentary.—The very mighty one says, there are different quarters of the heavens, as it is said that such an one moves to such an* airt: and that towards

* I have adopted this Scotch word, the use of which has been sanctioned by the authority of an eminent writer, in order to avoid circumlocution that would otherwise be necessary, the English language having no single corresponding term.

which he moves cannot be the soul of a non-existence, since non-entity cannot be the subject of indication. This being established, it may be added that this thing called airt, cannot be a purely intellectual notion, since nothing purely intellectual can be susceptible of sensible indication; and no motion can be directed towards a merely intellectual existence. Whatever, therefore, is subject to indication, and such that motion may be directed towards it, must be possessed of some quality. But anything from which airt is indicated, and in the direction of which it is seen, and whence it is specially noted, cannot be susceptible of separation. For, as the being in motion moves over the nearest particle of airt he must necessarily do one of two things; he must either move from an airt or to an airt: from which alternative it necessarily follows that one particle of airt must be the totality of airt, which is impossible. And in like manner were it divisible or separable, motion might be directed towards no-airt: that is, towards nothing which is impossible.

In the next place the * Lord (Khawend) of the spheres must necessarily be a perfect and circular body, since the fixing the position of every thing depends on him: and it is necessary that he should regulate the centre; not that the centre should regulate him, on account of the succession of eternal revolutions on one point.

It is necessary too that he be not comprehended of different bodies, seeing that then he would be liable to composition and dissolution. And the Lord of the spheres cannot be divisible, since were he liable to

* Khawend, The ninth Heaven or Tehemton.

division he must inevitably be affected by two motions, one towards being, and one towards non-entity, and two (opposite simultaneous) motions are impossible.

Know, too, that heat is a power which aspires to ascend from the center: that cold is a power which from above strives to approach the center: that heaviness rules over cold, and lightness rules over heat: and that the Lord does not move from above downward, nor from below upward, whence he is not necessarily either heavy or light, hot or cold: that the motion of the Lord of the spheres is round the centre, and his aspect is circular: for he is not comprehended of different bodies, as of parts, that he should have an up and down.

Know farther that whatever is liable to increase necessarily requires food: and whatever requires food must be liable to assume and lose its form; and has a susceptibility of division or junction. But the Lord is not liable to increase, and has no need of food, and being free from the necessity of taking nourishment, he is not liable to the assumption or loss of form.

And the Yezdanis call the Lord of the spheres *Tehemten*.* And the Almighty Just One has not created him of the elements: He has conferred being on that blessed essence from another substance which they call the fifth element: and no charge or injury can effect him to all eternity: and he is the obedient servant of Yezdan, never having in any instance disobeyed, from the time without beginning when he was created. The blessing of God be upon him!

The prophet of the incomparable Ized, Feridun, in

* *Tehemter*. The immense body.

the Book called Huneristan, * has many proofs on the subject which I have touched.

The benevolent prophet Manucheher in the Book called the Danishsar (or Essence of knowledge) says, Bergish † said unto me,

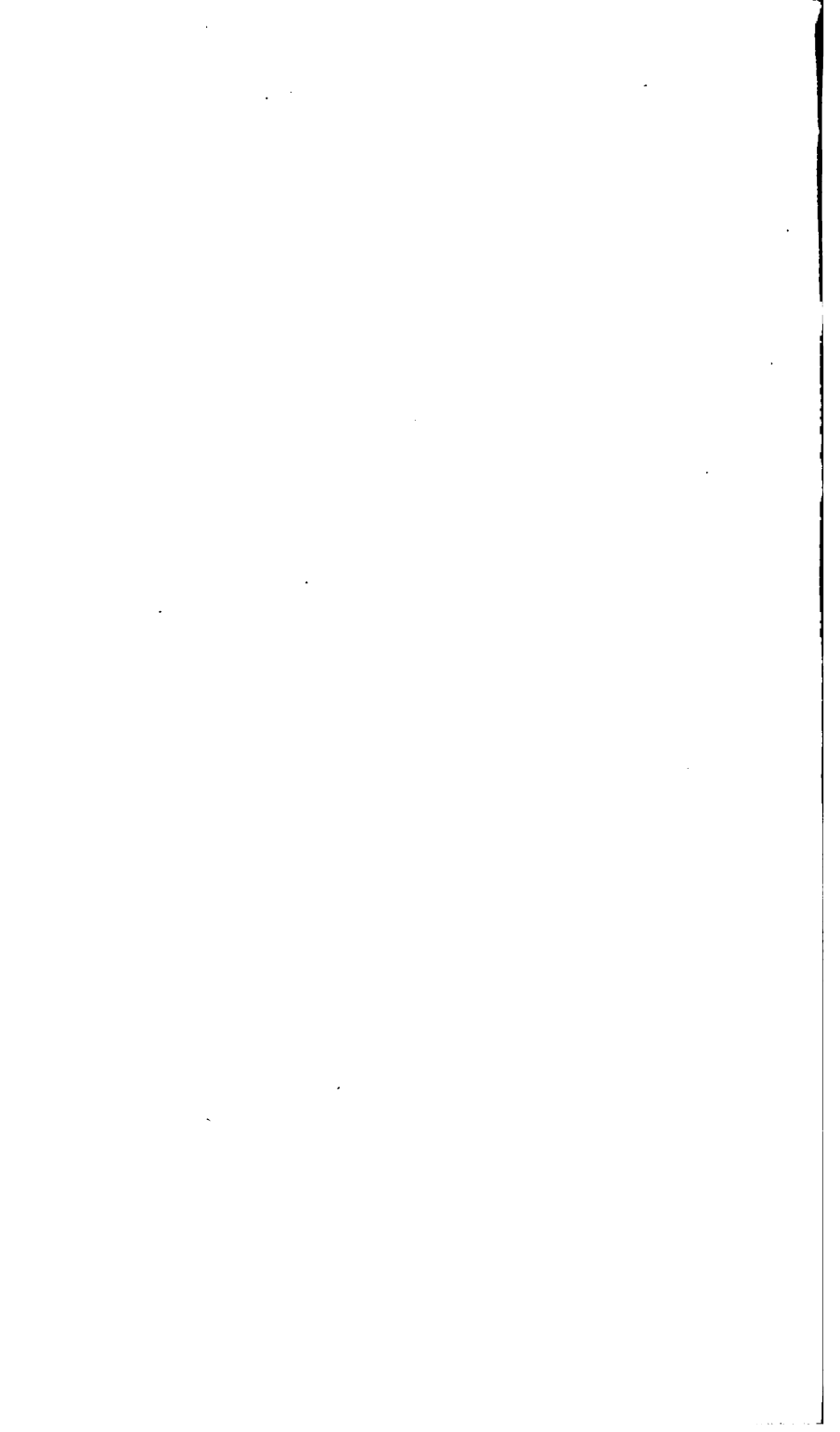
21. The elements, however mingled, are either permanent or impermanent.

Commentary.—It is to be observed that there are four elements, the positively light, hot and dry, which is fire; the comparatively light, warm and moist, which is air; the comparatively heavy, cold and moist, which is water; and the positively heavy, cold and dry, which is earth. The water is of the shape of a ball, the half of which being broken is filled with water; so that the water and earth together compose one ball. And as the elements penetrate into and affect each other, a sort of middle nature is produced which is called constitution or temperament. If a body that is united with a temperament has the probability of subsisting for a protracted time, and of retaining its compound substance, it is called permanent or perfect; if not, then imperfect or impermanent. And among the imperfect compounds are the middle existences called Niwar-e-Niwar (meteors of the air): for air mixed with water is mist; and fire mixed with earth, smoke; and such like. And there can be no temperament so purely equalized that the elements in it should be exactly equal in quality and mode.

* The Treasury of Knowledge.

† The guardian angel of the planet Jupiter.

And in proportion as temperament more nearly approaches equality, the soul bestowed on it by the originator of being is more perfect. The objects of all others the most remote from equality of temperament are minerals; then vegetables; after them, moving things and mankind. And, in the view of the intelligent, these three children participate in the active soul of the Universe. As to the four elements, the illustrious prophet, in the admirable volume called *Danishsar* (or the essence of knowledge), gives many proofs and illustrations, and offers many observations of their creation, composition and decomposition, which we abstain from repeating, as our intention is that every one should not be able to peruse the speculations (*bâsâlir*) which I have written on the *Desatir*; and this translation should first of all be read by every *Yezdani*, that he may comprehend a little of the Most Just and of His Creation.”



1 THE COSMOGONY AND DOCTRINE OF THE PARSISANS.



Among the *Parsian*, called also the *Iranian*, is a sect styled the *Yazadian* or *Yazdaniān*, *Abadian*, *Sipasian*, *Hushian*, *Anushkan*, *Azarhoshangian*, and *Azarian*. They believe it impossible for man, by the force of intellect, or the energy of spirit, to comprehend the exalted essence of the Almighty and Holy Lord. Entity, unity, identity, or all his divine attributes of knowledge and life, constitute the fountain of his holy essence. He is, in the most comprehensive sense, the paramount, omnipotent Lord over all things, whether considered collectively, or in the changes incident to their component parts. All his works and operations are in conformity to his exalted will: if he wills, he acts; if he wills not, he acts not; but works worthy of adoration are as inseparable from his honored essence, as his other glorious attributes of perfection.—Urfi of Shiraz thus expresses himself:

“Thy essence is able to call into being all that is impossible.
“Except to create one like thyself.”

The first creation of his existence-bestowing bounty was the precious jewel of the intellectual principle, called *Azad Bahman*; the solar ray which constitutes the excellence of his august existence is from the es-

sence of the light of lights. From the effulgence of *Bahman*, or the "First Intelligence," proceeded another, along with the spirit and body of the Pure Ether or Crystalline Sphere. In like manner from this second *Serush* or "angel" there emanated three similar rays ; so that every star in the universe, whether in motion or at rest, that is, every planet and fixed star, and also every one of the heavens, has its peculiar intellect and spirit.

They also believe that the heavens exceed the compass of numbers, and that the spheres are as many in number as the stars : also that every star has its own firmament, but that the movements of their spheres are in accordance with those of the zodiacal firmament.

In like manner, each of the four elements has its separate guardian, from the *Nuristan* (region of light), or the world of Intellects : which angel is styled *Parvardigar* or *Parvardigar-i-Gunah* ; *Dara* or *Dara-i-Gunah* ; and in Arabic, "*Rab-un-naw* or "Lord of the species ;" in the same manner, all their relations, or every species, has its peculiar regent from the *Nuristan* or 'region of light.'—They regard the subsisting spirit of man, or the reasonable human soul, as eternal and infinite. Said says thus :

"No sign of man or world appeared on the tablet of existence

"When the soul breathed forth pursuant to thy will in the school of love."

It is related in some of the esteemed records of this

sect, that by *eternal souls* are meant, the spirits of the spheres : and that human souls are a creation, but

eternal : also, that some human temperaments are so constituted, that souls from the upper world are conferred on them : whilst others are adapted for having attached to them souls abstracted from matter : that such appropriation is regulated by influence of the spheres, and is concealed from the sight of the most profound thinkers. They also say, when this immortal spirit attains to eminence in praise-worthy knowledge and belief, that is, pure faith and good works, that on leaving this lower body, it succeeds in uniting itself to the sublime uncompounded spirits : but should it not attain to this high, emancipation-bestowing degree, it is united to that sphere, in relation to which its acts were upright. If the habitual language were praise-worthy and the works performed meritorious, but it should not have attained to the rank of union with a sphere, it being then divested of corporeal elements, remains in the lower world with the similitude of a bodily form, and in consequence of its praise-worthy qualities, it enjoys in appearance the view of the nymphs, palaces, and bright rose-bowers of paradise, and becomes a *Zamini-Serush*, or 'Terrestrial Angel.' But if its words have been reprehensible, and also accompanied with evil deeds, on deserting this material body, it obtains not another similarly constituted and is unable to reach the *Shidastan* or 'the region of Light.' Being thus separated from the primitive source, it remains in the abode of Elements, in the Hell of concupiscence and passion and the flames of remorse : ultimately it becomes the prey of malady,

but does not obtain a higher mansion : the soul of such a description finally becomes an *Ahriman*, or ' Evil Demon.' If in a spirit destitute of praise-worthy conversation, the good actions preponderate, but in consequence of the attachment of the heart to matter, or through ignorance, such a spirit attains not to the dignity of liberation, it removes from one body to another, until by the efficacy of good words and deeds, it is finally emancipated from body and gains a high rank. Sarabi thus says :

" The truly free, as soon as possible, disengages himself from body :

" If he cannot extricate himself from skin, let him resign his doublet,"

But if the spirit be prone to error, it descends successively from the human frame to the animal body : such are the doctrines of their distinguished men. Some however of this sect, in whose language all is metaphorical and figurative, assert, that sometimes the spirit, through excessive wickedness, becomes by insensible degrees connected with plants and vegetables ; and frequently, by progressive gradations, becomes joined to mineral or metallic substances. According to this class of believers, there is an uncompounded soul in each of the three kingdoms of nature : and they acknowledge that every thing possesses a ray of existence emanating from *Shid Shidan*, or ' Effulgence of Light.' One of the eminent men, agreeably to this view, has said :

" The soul is the marrow of certainty, the body its envelope :

" In the robes of spirit contemplate the form of a friend (the Creator).

" Whatever object bears the impress of existence,

" Regard it as the reflexion of light, or his very self."

They also hold that the world bears the same affinity to the Creator, as the solar light doth to the body of

the sun ; that it has existed from all eternity and will continue to all infinity. They maintain that, whatever exists in this world, or that, of formation and evanescence, depends on the influence of the stars ; also that astronomers and astrologers have found out some few effects of the influence of the seven planets, but are ignorant of the natures and influences of the slow-moving or fixed stars. The possessors of *Fardat* and *Fartab*, or those who are directed by inspiration and revelation, have laid down that every star, whether fixed or planetary, is regent during certain periods of several thousand years : one thousand years being assigned to each star, without the association of any other : on the termination of which, in the subsequent millennia, both the fixed and planetary stars are successively associated with it—that is, in commencing the series with a fixed star, we call the fixed star which is Lord of the Cycle, the First King ; on the termination of the millennium appropriated to him, another fixed star becomes partner with the First King, which partner we style First Minister : but the supremacy and dominion of the period belong exclusively to the First King : on the termination of the second millennium,—the period of office assigned to the First Minister expires, and another star is associated with the First King ; and so on, until the fixed stars are all gone through : on which Saturn becomes associated with the First King, and continues so during a thousand years, and so with the other planets, until the period of association with the moon arrives : then terminates

the supremacy of the fixed star, named the First King, and his authority expires. After the First King, the star associated with him in the second millennium, and which was called the First Minister, now attains the supremacy and becomes Lord of the Cycle, during which cycle of sovereignty we style him the Second King, with a thousand years appropriated to his special rule as before stated. In the following millennium another fixed star becomes his associate, as above mentioned, and goes through a similar course. When the period of the moon's association arrives, the moon remains joined with the Second King during a millennium, on the completion of which, that fixed star, the term of whose sovereignty has passed away, and who commenced the cycle, under the style of First King, is associated with the Lord of the Cycle, styled the Second King; after which, the empire of the Second King's star also terminates and becomes transferred to another: thus all the fixed stars in succession become kings, until they are all gone through, on which the principality and supremacy come to *Shat Kaivan*, or 'the Lord Saturn,' with whom in like manner the fixed stars and planets are associated for their respective millennia,—when the dominion comes to the *Shat Mah*, or 'Lunar Lord,' his period is ended as before stated, the cycle completed, and one great circle or revolution has been described.—On the expiration of this great period the sovereignty reverts to the First King; the state of the revolving world recommences; this world of formation and evanescence is renovated; the human

beings, animals, vegetable and mineral productions which existed during the first cycle, are restored to their former language, acts, dispositions, species and appearance, with the same designations and distinctions ; the successive regenerations continually proceeding on in the same manner. The prince of physicians, *Abu Ali* (whose spirit may God sanctify !) expresses himself to this purport :

“ Every form and image, which seems at present effaced,

“ Is securely stored up in the treasury of time—

“ When the same position of the heavens again recurs,

“ The Almighty reproduces each from behind the mysterious veil.”

It is here necessary to remark, that their meaning is not, that the identical spirits of *Abad*, *Kaiomors*, *Siyamak* and *Hushang* shall be imparted, to the identical material bodies long since abandoned, or that the scattered members of the body shall be reassembled and reunited : such sentiments, according to them, are absurd and extrovgant : their real belief is this, that forms similar to those which have passed away, and bodies resembling the primitive ones, their counterpart in figure, property and shape, shall appear, speaking and acting exactly in the same manner. How could the exalted spirits of the perfect, which are united with angels, return back ? They also maintain that men do not arise from their own species, without father or mother : but they affirm that, as a man and woman were left at the commencement of the past cycle, so there shall two remain in the present cycle, for the continuance of the human race. For although the heavens are the sires of the three natural kingdoms or productive principles, and the elements their mother, yet this

much only has been imparted to us, that man in born of man, and is not produced after any other fashion.

The followers of the ancient faith call one revolution of the regent Saturn, a day; thirty such days, one month; twelve such months, one year; a million of such years, one *fard*; a million *fard*, one *vard*; a million *vard*, one *mard*; a million *mard*, one *jad*; three thousand *jad*, one *vad*; and two thousand *vad*, one *zad*.—According to this mode of computation, the happiness and splendor of the Mahabadian dynasty lasted one hundred *zad* of years. They believe it impossible to ascertain the commencement of human existence; and that it is not to be comprehended by human science: because there is no epoch of identical persons, so that it is absolutely impossible to form any definite ideas on the subject, which resembles an arithmetical infinite series. Such a belief also agrees with the philosophy and opinions of the Grecian sages.

ENUMERATION OF SOME ADVANTAGES WHICH ARISE FROM THE ENIGMATICAL FORMS OF THE PRECEPTS OF ZARDUSHT'S FOLLOWERS.—The substance of the venerable Zardusht's precepts is contained in enigmas and parables, because with the mass of society, fabulous narrations, though revolting to reason, excite stronger impressions. In the next place, if it were proposed to communicate to an ignorant person the idea of the existence of the necessarily existing God, independent of cause, he could not understand the proposition; and if we speak to him concerning the uncompoundedness of intelligences, the immateriality of souls, the excel-

lence of the sphere and stars, he becomes overwhelmed in perplexity and amazement ; being utterly unable to comprehend spiritual delights or tortures, or discover the exact truth ; whilst the precepts enforced by the figurative expressions of the law come within the understanding of high and low, so that they are profited thereby, and the explanation of the law is attended with a good reputation both in this world and the next. The select few undoubtedly comprehend the nature of certainty, religious abstraction, and philosophy, although the vulgar, in general, hold these in abhorrence : it therefore becomes necessary to clothe the maxims of philosophy in the vestments of law, in order that all classes of society may derive their appropriate advantages from that source : these observations being premised, it is to be remarked, that some Yazdanian professors express themselves after this manner :—The book of the *Zend* is of two kinds ; the one perspicuous and without enigmatical forms of speech, which they call the *Mah Zand*, or “Great Zand ;” the second, abounding in inigmatical and figurative forms of speech, is called the *Kah Zand*, or “Little Zand.” The *Mah Zand* contained the precepts of the law promulgated by the venerable Mahabad, such as the volume of Azar Sussan, and the *Mah Zand* was lost during the domination of strangers, particularly the Turks and Greeks : the *Kah Zand* still remained, but much of it was also lost in other subsequent invasions.

SUMMARY OF THE CONTENTS OF THE MAH ZEND.—It entitles the supreme Lord, Aharmuz, and acknow-

ledges the existence, immateriality, and uncompoundedness of his essence ; accounting *Bahman* the Great, the first-created being, who is also called *Farvardin* the Great, and looked upon and styled pure and uncompounded ; from him was derived *Ardibehesht* the Great, along with the sublime soul and body of the empyrean heaven ; from *Ardibehesht* the Great proceeded *Khurdad* the Great ; from him *Tir* the Great : from him *Murdad* the Great ; from him *Shahrivar* the Great ; from him *Mihr* the Great ; from him *Aban* the Great ; from him *Azar* the Great ; and from him *Dai* the Great ; these are the lords of the heavens, and after *Farvardin* the Great, are accounted as the months as well as the heavens collectively. In all other points, speculative and practical, such as the protection of harmless creatures and the destruction of noxious animals, it agrees with the *Dasatir*. During the Ashkanian dynasty, the people conformed to the *Kah Zend*, but as Ardeshir was obedient to the second Sasan, he, in compliance with the *Dasatir* and *Mah Zend*, studiously avoided the destruction of harmless animals : for the *Mah Zend* is a portion of the *Dasatir*. After him, others adopted the *Kah Zand*. But Nushirvan, under the guidance of the contemporary *Azar Sasan*, although conforming to the *Dasatir* and *Mah Zand*, was during the whole of his life innocent of the crime of slaying harmless animals ; his successors however followed the precepts of the *Kah Zend*, until the fifth Sasan, having uttered imprecations against the people of Iran, they became the victims of privation and wretchedness.

The professors of the Abadan faith say that Ahriman was produced by Time : they also say that the angels and the heavens have existed, exist, and will continue to exist. Moreover the belief of the *Azar Hushengians* or *Yazdanians* is, that although the faith of Zardusht prevailed universally from the time of Gushasp to that of Yezdejird, yet that the different intervening princes glossed it over and made it agree with the *Azar Hushengian* or *Mahabadian* system, so as never to sanction the destruction of animal life : and as they held the words of Zardusht to be figurative, they never put them in practice literally when they contradicted the *Azar Hushengian* faith, but invariably glossed them over.

This statement proves that *Ardeshir Babegan* and the other Sasanian princes showed great reverence to the *Azar Sasanian* family and paid them implicit obedience, as being truly the ministers and worshippers of the Lord ; they besides accounted them as the legitimate sovereigns, regarding themselves merely as their lieutenants : in short, when the *Azar Sasanians* ceased to reign, they exercised the government in their stead. However the *Azar Sasanians* followed no faith except that of Mahabad, receiving no other without the requisite glosses, and attaching no esteem whatever to the external import of Zardusht's precepts : that is, regarding his words as true, but holding their external import as figurative. The Behdinians also maintain that such was the system adopted by the

kings of old, particularly by *Dara*, *Darab*, *Bahman*, *Isfendiar*, and *Lohrasp*.

The present seems the proper time for stating some of the enigmatical sayings ascribed to the Magians or followers of Zardusht, as philosophy is guarded by such expressions from falling into the hands of the ignorant, whilst the sages thereby attain their object.

It is well known that according to their system the world had two creators, *Yazdnn* (the Lord), and *Ahriman*: but the Lord having entertained this evil thought "Perhaps an antagonist may rise up to oppose me," Ahriman was produced from that thought. In some places it is mentioned that God was alone, and gloom having come over him, he entertained an evil suspicion, on which Ahriman was produced. They say that Ahriman, who was outside the world, on looking through a small aperture, and beholding the Lord surrounded with glory and majesty, bore him envy and raised up wickedness and corruption. God then created the angels to be his host, and with them fought against Ahriman; but being unable to destroy him, they made peace with each other on this condition: that Ahriman should remain in the world during a definite period; and on his departure it should become the abode of unalloyed good.

Jamasp, the venerable sage, says thus: "It is to be remarked that '*world*' is a metaphorical expression for body; and '*God*,' for the aspiration of the spirit; '*Ahriman*,' for the physical temperament; '*the evil thought*,' the habitual bias of the soul to material objects;

by '*the wickedness and corruption of Ahriman and his war,*' are implied the domination of the sensual passions over spirit ; and what they said of '*the terrestrial world,*' means the same ; by '*the creation of angels,*' the existence of praiseworthy qualities and perseverance in pure morals, with the subjugation of the senses by means of religious austerities, for the senses constitute the gratuitous foes of the heart ; by '*peace,*' is signified the impossibility of expelling by one effort the evil propensities which are the armies of Iblis ; that is, excess and extravagance are to be avoided, and the path of moderation followed ; the circumstance of '*Ahriman's remaining in the world for a definite period,*' means the ascendancy and supremacy of the bodily passions, particularly in early years, and before arriving at mature reflection, and even during other periods of this mortal life, in certain constitutions ; '*the departure of Ahriman from the world*' implies voluntary death, or religious austerities, or compulsory death, which is the natural decease ; when the soul has by such means been emancipated, it finds itself adorned with perfections and attains to its particular sphere or bliss without alloy."

They have said : " Darkness besieged Light and imprisoned it ; on which event the angels having come to the assistance of Light, Darkness demanded help from Ahriman, its source ; but the angels having overcome the prince of Darkness, gave him a respite until the appointed hour and the predestined death." As to Darkness having arisen from the evil thought of

Light, the venerable sage Jamasp says : “ The interpretation of this tradition is the same as that of the preceding ; as thus : The soul is a precious substance, formed from light ; its darkness, the bodily passions ; its confinement and imprisonment, the dominion of the passions over that luminous essence, which drag down the souls of the wicked to the desolation of the lower world ; the assistance of angels, is the obtaining of grace and power through elevation of mind, proceeding from illumination from on high, and the ascent of the spirit to the world of intellect ; delay or respite implies the continuance of the passions until the period of natural death ; and the corrupt thought the bias of the soul to material objects.”

Dawar Haryar, the author of the *Darai Sekandur*, having once questioned the author concerning the enigmatical meanings attached to the words God and Ahriman, received this answer : “ Light is the same as existence, and darkness signifies non-existence ; God is therefore light or existence, and Ahriman is darkness or non-existence. When it is said that Ahriman is opposed to God, the meaning is, that God is existence, the opposite to which is non-existence.

They say that the creation and production of diseases, serpents, scorpions, and such like is an abominable act, originating with Ahriman, which Jamasp thus explains : “ It is evident that diseases, such as ignorance, folly, pride, negligence, noxious creatures, (such as) anger, lust, strong passions, concupiscence, calumny, envy, malignity, covetousness, treachery, fraud, and

the like, arise not from spirit, but from the elemental constitution." They have also said : An angel is the agent of good, and Ahriman the agent of evil ; and that God is exempt from both these acts ; which the celebrated sage Jamasp thus explains :—By angel is implied spirit and the agent of good ; which, if it overcome the senses, engages man in virtuous words and acts, which are styled 'good.' Ahriman, or Satan, in this place means the desires inherent in the constitution of the senses, which on obtaining the victory over spirit, attract it towards the pleasures of sense, thus making it forget its original abode ; which is denominated 'evil : ' and as the Almighty has given his creatures free will, neither are their good or evil deeds to be imputed to him." This saying : That the soul of him who has done evil, having determined on flight through fear of divine wrath, plunges downwards, is thus explained by the sage Jamasp : " By '*sinner*' is understood one whose essence is defective ; by '*descent*,' turning away from the superior to corporeal attachments ; by '*resolving on flight*,' the strong desires of passion, through the suggestion of body, until the entire departure of divine grace."

Thus far extend the illustrations of the sage Jamasp. But that the scope of Zardusht is couched under allegories agrees with the declaration made by the great Bahman, the son of Isfendiar, the son of king Gush-tasp, who says : " Zardusht once said to me : ' My father and mother delivered me to nurses, who dwelt in a place far remote from the city of my birth ; with

these I remained many a long year: until I quite forgot my father, mother, and native town. Suddenly this thought came over my mind—Who are my parents, and where the place of my birth?—I struggled hard until I returned naked and bare the way by which I had come; and having gained my house and beheld my father and mother, I returned again to the place where my nurses dwelt. As the dress worn by the people of this country was on my person, I shall therefore remain here until this dress is worn out, and then depart, in order that it may not be said—He was unable to perform his office and has run away, leaving our despised garments.’ ”

Bahman, the son of Isfendiar, thus says: “ All that Zardusht uttered was enigmatical: the ‘*city and native place*’ are the angelic world; by ‘*father*,’ is meant the primary intelligence; and by ‘*mother*,’ the universal soul; ‘*the nurses*,’ this lower world and junction with body; ‘*forgetting the original abode*,’ attachment to the elements of body; ‘*recalling it to memory*,’ implies the struggle towards that direction; ‘*the arriving there*,’ means religious austerities; ‘*the state of nakedness*,’ the divesting one’s self of bodily attachments; ‘*the returning back to the nurses*,’ means resuming the body; ‘*that it may not be said that he was alarmed at the performance of duty, and ran off, leaving his clothes behind*; *I shall not therefore depart from hence, until these clothes be worn out*;—*the performance of duty*,’ signifies the amassing of the capital of knowledge, true faith, and good works; by ‘*the clothes being worn out*,’ is implied

the separation of the bodily members ; that is, I will remain here as long as the body lasts, and after its dissolution return to my native place.”

Prince Isfendiar, the son of king Gushtasp, also tells us : “ Zardusht once said to me : ‘ A number of persons once left their native place for the purpose of acquiring wealth, that on their return they might pass their time in pleasure and enjoyment. On arriving at the city of their destination, some of them amassed wealth ; some devoted themselves to wandering about the place and contemplating the beauties with which it abounded ; whilst others remained altogether inactive. When the time of packing up came, the king of that people said—Depart from hence, that another set may arrive, and obtain their portion, as you have done.—On which all these people went out, some provided with stores for the journey ; some without any provision ; a few on horseback ; a multitude on foot ; a wide desert lay before, and a toilsome road, through rocks and prickly thorns, devoid of cultivation, destitute of water and shade. Those who were on horseback and furnished with provisions passed over, and having reached their native city, gave themselves up to joy and gladness ; those who were on foot ; and had provided stores for the journey, after experiencing many ups and downs, at last, with extreme difficulty, reached their halting place, where they passed their time in a state of happiness proportioned to their gains, although, on instituting a comparison between themselves and those inhabitants and digni-

fied persons who had acquired opulence by commercial pursuits, they feel pangs of regret ; but those who came out of the city without any kind of conveyance or stores, and thinking that without supplies they could reach their native place, when they had gone some little distance, became wearied and unable to proceed through weakness, and fatigue from walking, want of provisions, the difficulties of the road, distress, the sun's overpowering heat, and the gloom of night ; they were forced by necessity to turn back to the city, where they had been ; but other merchants had in the meantime taken possession of the houses, dwellings, shops, and apartments which they formerly occupied : they were thus reduced to a state of destitution, and had no resource left but that of working for hire or turning mendicants, pursuits which they adopted.' "

Isfendiar says : ' " *The city from which they departed for the purposes of commerce* ' is the angelic world ; *that to which they came with the design of accumulating wealth* ' is the lower world ; *' the houses shops etc.,* signify the human body ; *' the people of the city* ' are the animals, vegetables, and minerals ; *' the king,* ' the elemental nature ; *' what the merchants have amassed* ' are their words and deeds ; *what others have collected* ' is devotion without knowledge ; *' the inactive* ' are those whose only pursuits were sleep, sensual gratification, etc. ; *the exclamation of the king* ' is Death, who expels them from the mansions of body ; *' the deserts and mountains,* ' the extremes of heat and cold ; *' the equestrians* ' are those who unite the speculative and practi

cal ; ' *the pedestrians, who were furnished with some provisions* ' are those who adore God, but neither knew themselves nor the Lord ; ' *they who are* ' *without provisions or conveyance* ' are those destitute of knowledge and good works, who being unable to reach the angelic world, return in despair to the elemental world, forfeiting the rank they once possessed."

The sage Shah Khusran says on this head :

" When any one travels this road for that important purpose,
He takes at least a loaf of bread under his arm :
How then canst thou, who hast no store, proceed up the mount,
From the centre of darkness to the zenith of Saturn ? "

In some other parables of Zordusht, which are here noticed, he speaks thus : " When the travellers, in consequence of the want of stores and fatigue of walking, return back to the king's city, not finding their former beautiful mansions, they settle themselves in caverns or lanes, hiring themselves as labourers or subsisting on alms."

Esfendiar says : " By this is understood that when they quit this mortal frame, they cannot reach the world on high, owing to their want of knowledge and good works ; being thus rejected, on their return to the elemental world, they cannot obtain human bodies, but are invested with the forms of the brute creation." As this parable nearly resembles what has been heretofore mentioned, it is unnecessary to describe it more in detail.

" When thou departest from the inn of the body, there is no other storehouse ;

" Why dost thou not therefore procure supplies for the road in this place of sojourn ? "

Isfendiari also records : “ Zardusht once said : persons of one house were partners, and were both possessed of great capital ; they said :—We have gained a sufficient stock of wealth in the world, and live and dress in a manner suitable to our great riches ; we now only want some beloved object, that our existence may be more blissful : therefore, to attain our desire, it will be necessary to undertake a journey. They directed their course to a city, the inhabitants of which were famed for beauty and gracefulness ; on arriving there with the caravan, one of the partners gave himself up to traversing the gardens, and was so absorbed in admiring the beauties of the city, that he attended to no business whatever, whilst the other partner obtained a mistress of exquisite beauty. All of a sudden the garden-door was closed.’ ”

Isfendiari says “ *Zaid* and *Amru* may serve as an example of the two friends ; ‘ *the capital and stock,*’ the original world ; ‘ *the city of beauteous persons,*’ this world ; ‘ *the desirable beloved object,*’ good works ; ‘ *the rapacious animals, reptiles, and beasts*’ are anger, lust, excessive desire, hatred, envy, concupiscence, malignity, and avarice ; ‘ *the herbage and gardens*’ are sloth and pride ; ‘ *the garden-door,*’ the dakhmah (or sepulchral vault) : ‘ *the urn,*’ the grave. or the place of burying the dead ; ‘ *shutting the garden-door*’ the moment of death.”

His reasons for enumerating the urn, dakhmah, and grave are, that according to the faith of Azur Hus-hang, or Mahabad, they sometimes put the body of

the deceased into a jar of aqua-fortis, as among them the body is deposited indifferently either in the dakhmah or the jar : but the sepulchre is in use among the people of Room, and the funeral pile among those of Hindustan.

King Gushtasp also relates the following parable of Zardusht : “ A certain man delivered his son to a preceptor, saying : ‘ Within such a time teach this boy the accomplishments necessary for a courtier.’ The boy, however, through a fondness for pleasure, sport, and amusements, was unwilling to give himself any trouble, and was slow in learning any thing ; he however every day secretly brought from home sweetmeats and agreeable objects, as his tutor had a great inclination for such enjoyments. When the preceptor’s time had passed in this manner, and his pupil had become habituated to revelling, sensual pleasures, and enjoyments, the tutor at last fell dangerously indisposed through these excesses, and laid himself down on the bed of death. His pupil well knew he had no other place left, and that he must return to his parents, so that when his master fell sick, he became sensible of his own state. Through dread of his father, shame of his mother, the disgrace of ignorance, and a sense of contrition, he went not near them, but pined in melancholy and wandered about in obscurity.”

This parable has been thus explained by Gushtasp : “ ‘ *The preceptor*’ signifies the five senses ; ‘ *the son*,’ the immortal spirit ; ‘ *the father*,’ the universal intelligence ; ‘ *the mother*,’ the universal soul ; ‘ *the sweet-*

meats and mistresses, wordly enjoyments ; ‘ *the indispensable necessity of the immortal spirit*,’ that it should, through the senses and the common reflection which is their instructor, attain the objects of intellect and amass provisions for its return, so that it may become the associate of the only true king. If this purpose be not effected, it of course feels terror at the death of the body. When it has become thus biassed to sensual pleasures and devoid of all goodness, on being separated from the body, although still possessed of sufficient energy for mounting on high, yet through shame and confussion, it feels no desire of arriving there and beholding its parents, soul and intellect.”

The venerable Huryar once said to the author : “ I have seen the following narrative in the *Ramazastan* of Zardusht : ‘ The prime minister to the sovereign of the world had so many sons, that their number surpassed all computation ; these he first sent to a place of education, where, along with the children of Rayas (cultivators), they might attain knowledge. If the minister’s sons became intelligent, the Dustur summoned them to his presence, and enrolled them among the king’s confidential servants ; but if they remained without science, they were not regarded as the Vizir’s sons, but classed among the Rayas ; were not permitted, to come into his presence ; and were cut off from all share in their father’s inheritance.’ ”

The author replied : ‘ It occurs to me that, by *the king of the world*,’ is meant the supreme God without equal ; by ‘ *vizir*,’ the primary intelligence ; and by

'*the sons of the vizir,*' the souls endowed with reason ; by '*school,*' the elemental world, and the bodies formed of the elements ; and by '*the children of the common people*' the corporeal senses and passions."

When the immortal spirits have acquired knowledge in this place of education, their father, "Universal Intelligence," brings them near himself, and advances them to the rank of holding intercourse with the Lord of Eternity ; but the souls which do not acquire knowledge in this school are not allowed access to the world of uncompounded beings, the abode of the Universal Intelligence, and remain banished from the presence of the Creator of the world ; so that they make no advance from the material bodies of this abode of the elements, which hold the rank of Rayas, but are excluded from all share in the inheritance of the primary intelligence or the acquisition of knowledge.

Zardusht has also said : " In the upper regions there exists a mighty ocean, from the vapors of which a great mirage appears in this lower world : so that nothing save that illusion subsists here ; exactly as nothing besides that ocean exists in the world on high."

The revered ruler of Huryar, having asked the author the meaning of this parable, received this answer : " '*The mighty ocean*' means the absolute essence and pure existence of God ; '*the mirage*' implies contingent existences, which in truth exist not, but appear to do so, through the inherent property of God's absolute existence ; according to this view, he has said : '*From the vapors of that ocean has arisen the mirage.*' "

It is recorded in the books composed by Zardusht's followers, and also in the ancient histories of Iran, that at the period of Arjasp's second invasion of Balkh, king Gushtasp was partaking of the hospitality of Zal, in Sistan, and Isfendiar was a prisoner in Dazh Gambadan; and that Lohorasp, notwithstanding the religious austerities he performed through divine favor, laid aside the robes of mortality in battle, after which the Turks took the city. A Turk named *Turbaratur*, or *Turbaratur-hash*, having entered Zardusht's oratory, the prophet received martyrdom by his sword. Zardusht, however; having thrown at him the rosary (*Shumar Afin*, or *Yad Afraz*) which he held in his hand, there proceeded from it such effulgent splendor, that its fire fell on *Turbaratur* consumed him."



THE DOCTRINE OF THE ROSICRUCIANS.



In the first place, the whole of the Sacred Scriptures are a grand mystical puzzle referring to ALCHEMY, and to the universal alchemic process. The mystical sense of the Old and the New Testaments is none other than the HISTORY OF ALCHEMY—originated in the “Cabala” (with the secrets contained therein), and the *rationale* of that called the PHILOSOPHERS’ STONE.” It matters not to the question of these secrets fixed what religions be professed ; whether Christian, whether those of the “Sects,” whether infidel and heathen. That only is “Catholic” which lies in the “Stone”—otherwise *practical magic* ; whereby Demons are commanded, good spirits evoked, and the innermost hidden resources of nature, and the Sprits of Nature, laid bare and availed of.

Secondly.—When Deity is said to be “Light,” pervading and vivifying all nature, He enters not in anything unless a *mask* of the object is adopted as the medium in which He fixes. This *aura* (or the deliquescence of the uproused light) is the infinite Ethereal Spirit. The spring or the moving spirits, or the means, of alchemy evolve out of it. They are fivefold in their exercise or delimitation. God is indeed *identical* with this supreme spirit. And the radiant or intense mate-

rial-nucleus is the lucid conflux-spot, or the SUN : stored (by its spirits) with vigour, sensitiveness, and intelligence. From this Intense Centre or Fiery Blaze of Power (the Sun), agitations and life vibrate in masterdom from the middle-point to circumstance. God, thus, in producing, is said to be identified with Matter, and He so fills (and is) that there are not (nor can there be) secondary causes, except to Man ; who can *only know second causes*. This, be it noted, is “ Berkeleyism ” on the one side, and its opposite, or “ Spinozism,” on the other—both being the same thing in reality ; looked-at *from either side* ; or from before and from behind.

Thirdly.—Composed of this “ mask,” and of this infinite medium or Divine Movement, is the general investment (or spirit) called the “ Soul of the World.” The purer part of this sensitive, responsive soul is, in its own nature, of the breath of the angels—*for “ the angels were made ”*). The *anima mundi* is the Flaming Spiritual Region, in which all things live. “ Even the devils are portions of this efflux, which is the general life. But the Rebellious Spirits (the *vis inertiae*, or the *laziness*, so to speak) of matter—dense, contradictory, inaccessible—are buried or lost—and were afterwards *chained*—in inapprehensive matter. All particular “ sentiences ”—whether of the brutes or man—are nothing other than parts of the whole lucid spirit. Of the same soul (in essence) is the Archangel Michael, or Mitatron. Also all the Angels in their Sevenfold Regions ; both of the Bad, and of the Good ; of the Dexter and of the Sinister Sides of Creation.

Fourthly.—Which is still more dreadful (in appearance,) the same *anima mundi*, or Soul of the World, is the real Messiah, Saviour, Christ, the “Corner-Stone of the Temple,” the “Temple” itself (the universe), the “STONE” (*Petram Universalem*), or “ROCK” (Peter—St. Peter), upon which the Church, and Salvation, is founded. This is the mystical end and scope of that longed-for Beatitude—or Magical Transfiguration—the “Philosophers’ Stone,” or “Foundation.” Which (being to be obtained “out of the material” by “supernatural” means) when contracted into itself, and concentrated and intensified, glows (or martyrises)¹ into *flaming red*, or possessian, or Glorified Agony (made Heaven). From thence it is said to be the “Blood” of Christ (and the “Cross” of Christ) which “blood” was shed for the redemption of the world from the penalties of the (First ?) FALL (“by Which We Are”). By means of the “Great Sacrifice” mortality is purged into purity back into the celestial fire, and redeemed from Hell or Matter. However, we are not redeemed by the blood of a “Human” Christ, but by the atoning blood *in a divine and mystical sense.*²

¹ Fire is contention—whether holy or unholy. Heat, intensified in the struggle, agitates furiously to FIRE. Fire, triumphing and mastering the matter which lends it its material and strength, when passing into victory brandishes *into the calm and the glory of victory*, and becomes yellow in its flaming precious gold, and quiet LIGHT intense as the grandest phenomenon—sprung-up skywards; or against gravity; therefore *reversing* nature’s principal law. The intenser the darkness, or the mass of matter (the Rosicrucians’ “other side” of Spirit, and of Light), the greater the Light, and the greater the spirit and vivacity and force in the Liberation *into Light* (and into Spirit) of the Darkness and the Matter; when *its* farthest-winnowed atoms are forced asunder in the darts of the fire, and turned “*inside-outwards.*”

² This is the “Holy Grail,” or “Sangreal,” or “Sang-Reale,” or “Fire,” or “Mighty Redeeming Magic,” sought by the Champions, or the Knights, of King Arthur’s Round Table.

Fifthly.—The “Just Man made Perfect” is the Alchemist (or rather, Rosicrucian) who, having found the Philosophers’ Stone (San Graal, or Holy Grail, or “*Sang Reale*,” or “Holy Rapture,” or Magic Birth into the Celestial Fire, or Flame of Self-Extinguishment, or of “Ecstasy”), becomes immortal (and disappears, or “dies” to the world. His “chariot of fire” being that of Enoch, or “Translation.” To die is simply the falling asunder and disintegration of the mechanism of the senses,¹ which have contracted inwards formed (in life) the prison of the soul—a prison of pains and penalties; from between the bars of the windows of which (or out of the eyes) the suffering, languishing SPIRIT looks for the often long coming releasing GREAT SPIRIT—DEATH. To “Rise”—is to cast off the chains of mortality. To become “Glorified” is to discover *in one’s own identity* the glorious, godlike gifts or MAGIC—which are the wings upon which to rise. Those men who have passed (as through a door) in their lifetime from the “hither” side (or world) to the “thither” side (or the world invisible—following into the LIGHT the divine beckon to Paradise of the ANGELS of LIGHT, are the BROTHERS of the ROSY CROSS, or the ROSICRUCIANS, as they have been called; who “know everything,” can “do anything,” and have even arrogated to themselves, when in them should be set-up the same angelical-magical spirit which was in the Christ-Jesus, to be of the “COUNCIL of GOD.” Though,

¹ The fitting of the flickering flame (consciousness) out of the man.

in the world, they were the humblest of the servants of the Almighty.

In the Sixth Place.—Creation is not the making of things out of nothing, which we understand commonly (or vulgarly) of God's work in the beginning of the universe or of Creation. Matter, which the Rosicrucians frequently refer to as Darkness, is that only which is properly to be called "Nothing." Thus when God is said to create, or make something out of nothing (to do which is impossible), it is to be understood that He worked with material, or with DARKNESS, which is the "Blank side," or the "Other Side of Light; turned away." These profound metaphysical distinctions are the key of all the Theologies. Moses, when he describes the Creation of the World, is the Alchemist, relating in parable the generation of the solids, and the flowing-over into the border-country (out of the flesh) of the Invisible—WHERE EVERYTHING ULTIMATELY IS. The history of David, Solomon (of the "Temple"), Jacob (of the "Ladder; or Staircase from Earth to Heaven, and from Heaven to Earth," &c.), Job;—the accounts of the Heroes of the stories of the *Apocrypha* (the most concealed or recondite of the "things hidden"—*thence its name*), &c., are cabalistic and alchemical, similarly to all the mythologies, which are, in their fanciful and mystic range of supposed facts, cabalistic and alchemical. The true *Cabalistæ* are none other than alchemists and Rosicrucians. Likewise the Magi, Wise Men, Philosophers, Priests, and Heroes; from Jason and the "Three Kings" to King Arthur, and from Adam,

Noah, Abraham, and Moses, to Numa, Paracelsus, Borrichius, Robertus de Fluctibus (nearer our own time), AND OTHERS.

The Rosicrucian system took the following forms :— These Philosophers believed that there were Two Principles in the Beginning—Light and Darkness, or Form and the material out of which the Form was. That before the Creation (distinctively so called), the Light Itself was as “ Divinity Latent,” or “ At Rest.” In the Creation, or in the production of things, Divinity became active, aroused, and inventive. By whatever name distinguished, or by whatever style identified Moses’ description of Creation is to be taken as the process of Alchemy, as worked by Nature itself, being her Form ; to which head are referred the kingdoms of darkness, or chaos, and the Light emerging out of its own bosom or DARKNESS.

After the active movement from the centre, or evolution, or Creation, the radiation and counterworking or interchange of Light and Darkness in crossing and encountering irritated mutually, naturally ; became expansive and contractive angularly—thence pyramids and stars. And in the relative counterbalancing contemplation, the diversity of things arose at the points of the masterdom into form or Light. The medium in which the elements were (and the elements themselves) now grew “ in their natures.” From these various rudiments of being—(in the vehicle Light) the archetypical scheme arranged itself : which, “ One ” in essence, was ‘ Triple,’ in procession or “ parade.” Hence ‘ the the

TRINITY.¹ From the TRINITY and the vivifying *substratum* in the mathematical four corners of the world, comes the ineffable name—"Tetragrammation." The archetypical "Idea" is also called Reflective—Intelligible—Informed—Superessential—Endless in resources.² The reflection of God is in the Archetype which is the Second Principle, or "Macrocosmos" (created worlds), exhibiting "Either Sides," or "Will" in "Action." This is displayed in Three Divisions, or Spheres—called (1st.) the "Empyræum" (God). (2nd.) The "Etheræum" (the "Savour"). (3d.) The "Elements" (the Virgin Mary). Light emanates in the Sephiroth ("CABALA") or "Sevenfold" rotation—hence the "production of phenomena." In uniting with the Ethereal Spirit, it becomes the Soul, or "Responsive Sentience of the World." The further elucidation of the Rosicrucian theological system, in its general features—*so far as in hint or parable submitted to unenlightened comprehension*—will be found pre-stated at Page 208, and elsewhere.

The Rosicrucians contend that music, or melody—*which is enchantment*—pervades all nature in its prosperous or intended progress, although it is only the wail, or plaint, of the instinctive soul on its "wounded, or "sacrificed," or "*Ruined Side.*" It mourns for its "Original Lost Paradise." The music of the spheres is no unreal thing, but real as is the atmosphere of the spirits; for "music is the atmosphere of the spirits,"

1 But it is Incomprehensible, obviously, *without the means to comprehend it*—which is CHRIST. Christ the "PENALTY"—Christ the "SACRIFICE." Christ the "Glass" of the "Universe," in which "God" saw "Himself." But "Christ" is not "God," any more than the "Glass" is the "Seer."

2 Object—Subject—Result: or the Three "Persons" of the Trinity.

and discords (through the necessity, support, and balance of Creation) are a medium for the coarse and low spirits, who inundate, as it were, the less and the settlings of nature. In discords, or in the inharmonious strife amidst the sounds, the rabble of the spirits (so to term them) are stimulated to their envious and spiteful, or malific or freakish and blundering, bad life Beauty is not, however, necessarily beauty—it may be *seduction*. For the higher grades of the recusant or rebellious spirits who find their power in the original permission that there “*might be phenomena*,” are beautiful in their assumption—or usurpation—of the lovely forms of spirit life and of nature. And they will prevail, sometimes, even against the best efforts of the Angels of Light. The Cabalists whisper that God “made the world” by the “means of music ;”—that music, as man knows music, is essentially a power ;—that it is the faint, much changed, much-enfeebled, sole relic, and tradition, and reminder of Man’s Lost Paradise ;—that (through it originally) everything was possible, as the gift of God ; which explaids the classic fables of Orpheus, Amphion, and the mythological wonder-workers in music ;—that music is modulated in the movements of the planets according to the rearrangement of the postdiluvian world, and in conformity with the re-adjustment of the solar-system after mysterious aberration or cataclysm ;—that mortality cannot hear, and that the human soul is so debased that it only catches hear, and that the human soul is so debased that it only catches intermittently the faint echo

of the continuous universal music which in other—now material—senses is the life and growth and splendour of everything.¹ Music is magic, is sacred, and a power—as all harmony must be ;—the nerves of the world—the aspiration of living things—the spell which breaks-up and extols—into super-added, super-natural life—the “Real” into the “Ideal.” Harmony—or the mysterious solace and satisfaction and happiness at heroism which we feel—is found in the beauty of the human figure, the glories and graces of all growing objects and moving or unmoving natures. Success in nature, and in life, with their changes—as man knows “nature” and “life”—arise from the inter-starry, mechanical modifications, and the incidents (and the apparent interference and intertangle) through the restless movement of the planets. All the glorious seeming mechanism of the starry sky shows so as mechanism only to the *measuring senses* of man ; but in reality it may be the play of Infinite Spirit. The planets of our own system may be directed in their “continual-speaking” changes by their several crowds of governing spirits.

1 “ There’s not the smallest orb, that thou behold’s,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims :
Such harmony is in immortal souls ;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.”

Spirits being everywhere the directors of matter, its solids are only to be separated by soul or energy—as the wedge (directed by the will) cleaves inert or resistant solids. Music is always in the air. Man has no ears for it, unless it is *enlivened*-to, or finds access-to, his senses.

But *his heart is its home*—if he has a heart, and not an “animal’s mechanic throbbing-machine” only. Air is the breathing of nature. Music is always in the air—more particularly at night, for Nature (being born of it) is necessarily more nervously sensitive at night, whether for the “beautiful” or the “dreadful ;” because both are equally exciting and fascinating—basi-lisks both—as they are mysterious. We obtain by pulsation, or scientific commotion of the air, by musical instruments, the music out of it ; and our fine nerves are they fine sensitives (born of God), as the harp played-upon to receive it. *Otherwise there is no sense in music.* Otherwise our passions could not be stirred by it. These are storms and convulsions (rendered beautiful) certainly not born of God’s original “Rest,” “Rather they come of the stirring ambitions of Lucifer—up-rising—“Son of the Morning,” “Son of the Awakening”—“Son” of the “Sun.” Music and its success depend upon the prosperous progress of the Planets which make it, as (in Astrology) they pre-arrange, order, and fix the fates of men. It is no inconsistent thing to say that, in the Rosicrucian sense, every stone, flower, and tree has its horoscope (we know that there are no two leaves alike, and that they are produced and flourish in the mechanical resources of the mysterious necessities of *astrology*¹—every object bearing its history in its lines and marks (sigillated magnetism), as inspired by the Great Soul of

1 “Nullam esse herbam, aut plantam inferius, cujus non sit stella in firmamento, quæ eam percutit, et dicat ei, cresce.” *Exercitatio in Eluddanam Philosophiam*, p. 228. *Parisiis*, 1630.

the World; which is all continual changing *purpose*, urging restlessly towards "REST." Or back again to that from which it came. Moving in the *arc* of the pendulum between the two points—Life and Death (as we know Life and Death)—beyond which the "swing of this word's "Creation" to points, cannot pass—OR BE.



THE MAGICAL EVOCATION OF¹ APOLLONIUS OF TYANA.



A CHAPTER TRANSLATED BY THE EDITOR, FROM ELIPHAS LEVI²

We have already said that in the Astral Light, the images of persons and things are preserved. It is also in this light that can be evoked the forms of those who are no longer in our world, and it is by its means that are effected the mysteries of necromancy which are as real as they are denied.

The Cabalists, who have spoken of the spirit-worlds, have simply related what they have seen in their evocations.

Eliphas Levi Zahed (these Hebrew names translated are : Alphonse Louis Constant), who writes this book, has evoked and he has seen.

Let us first tell what the masters have written of their visions or intuitions in what they call the light of glory.

We read in the Hebrew book. "The Revolution of the Souls," that there are souls of three kinds ; the daughters of Adam, the daughters of the angels, and the daughters of sin. There are also, according to the same book, three kinds of spirits : captive spirits, wandering spirits, and free spirits. Souls are sent in couples. There are, however, souls of men which are born single, and whose mates are held captive by Lilth and

¹ Taken from "The Theosophist" for Dec. 1882.

² From "Dogme et Rituel de la Haute Magie."

Næmah, the queens of Strygis,¹ these are the souls which have to make future expirations for their rashness, in assuming a vow of celibacy. For example, when a man renounces from childhood the love of woman, he makes the spouse who was destined for him the slave of the demons of lust. Souls grow and multiply in heaven as well as bodies upon earth. The immaculate souls are the offspring of the union of the angels.

Nothing can enter into Heaven, except that which is of Heaven. After death, then, the divine spirit which animated the man, returns alone to Heaven, and leaves upon earth and in the atmosphere two corpses. One terrestrial and elementary ; the other, aerial and sidereal ; the one lifeless already, the other still animated by the universal movement of the soul of the world (Astral light), but destined to die gradually, absorbed by the Astral powers which produced it. The earthly corpse is visible to the eyes of the terrestrial and living body, and cannot be perceived except by the influences of the Astral or translucid light, which communicates its impressions to the nervous system, and thus effects the organ of sight, so as to make it see the forms which are preserved, and the words which are written in the book of vital life.

When a man has lived well, the astral corpse or spirit evaporates like a pure incense, as if mounts towards the higher regions ; but if man has lived in crime, his astral body, which holds him prisoner, seeks again the objects of passions, and desires to resume its course of life. It

¹ A word applied by the Valagians and Orientals to a certain kind of unprogressed, elementary spirits.—ED.

torments the dreams of young girls, bathes in the steam of spilt blood, and hovers about the places where the pleasures of its life flitted by ; it watches continually over the treasures which it possessed and concealed ; it exhausts itself in unhappy efforts to make for itself material organs and live evermore. But the stars attract and absorb it ; it feels its intelligence weakening, its memory is gradually lost, all its being dissolves. . . . its old vices appear to it as incarnations, and pursue it under monstrous shapes ; they attack and devour. . . . The unhappy wretch thus loses successively all the members which served its sinful appetites ; then it dies a second time and for ever, because it then loses its personality and its memory. Souls, which are destined to live, but which are not yet entirely purified, remain for a longer or shorter time captives in the Astral body, where they are refined by the odic light which seeks to assimilate them to itself and dissolve. It is to rid themselves of this body that suffering souls sometimes enter the bodies of living persons, and remain there for a while in a state which the Cabalists call Embryonic.

These are the aërial phantoms evoked by necromancy. These are the larvæ, substances dead or dying, with which one places himself in rapport ; ordinarily they cannot speak except by the ringing in our ears, produced by the nervous quivering of which I have spoken, and usually reasoning only as they reflect upon our thoughts or dreams.

But to see these strange forms one must put himself in an exceptional condition, partaking at once of sleep

and death ; that is to say, one must magnetize himself and reach a kind of lucid and wakeful somnambulism. Necromancy, then, obtains real results, and the evocations of magic are capable of producing veritable apparitions. We have said that in the great magical agent, which is the Astral light, are preserved all the impressions of things, all the images formed, either by their rays or by their reflections ; it is in this light that our dreams appear to us, it is this light which intoxicates the insane and sweeps away their enfeebled judgment into the pursuit of the most fantastic phantoms. To see without illusions in this light it is necessary to push aside the reflections by a powerful effort of the will, and draw to oneself only the rays. To dream waking is to see in the Astral light ; and the orgies of the witches Sabbath, described by so many sorcerers upon their criminal trials, did not present themselves to them in any other manner. Often the preparations and the substances employed to arrive at this result were horrible, as we have seen in the chapters devoted to the Ritual ; but the results were never doubtful. Things of the most abominable, fantastic, and impossible description were seen, heard and touched.

In the spring of the year 1854, I went to London to escape from certain family troubles and give myself up, without interruption, to science. I had introductory letters to eminent persons interested in supernatural manifestations. I saw several, and found in them, combined with much politeness, a great deal of indifference or frivolity. Immediately they de-

manded of me miracles, as they would of a charlatan. I was little discouraged, for to tell the truth, far from being disposed to initiate others into the mysteries of ceremonial magic, I have always dreaded for myself the illusions and fatigues thereof; besides, these ceremonies demand materials at once expensive and hard to collect together. I, therefore, buried myself in the study of the High Cabala, and thought no more of the English adepts until one day, upon entering my lodging, I found a note with my address. This note contained the half of a card, cut in two, and upon which I recognized, at once, the character of Solomon's Seal and a very small bit of paper, upon which was written in pencil: "To-morrow, at three o'clock, before Westminster Abbey, the other half of this card will be presented you." I went to this singular rendezvous. A carriage was standing at the place. I held in my hand, with seeming indifference, my half of the card; a servant approached, and opening the carriage door, made me a sign. In the carriage was a lady in black, whose bonnet was covered with a very thick veil; she beckoned to me to take a seat beside her, at the same time showing me the other half of the card which I had received. The footman closed the door, the carriage rolled away; and the lady having raised her veil I perceived a person whose eyes were sparkling and extremely piercing in expression. "Sir," said she to me, with a very strong English accent, "I know that the law of secrecy is very rigorous among adepts; a friend of Sir Bulwer Lytton, who has seen

you, knows that experiments have been requested of you, and that you have refused to satisfy their curiosity. Perhaps you have not the necessary things : I wish to show you a complete magic cabinet ; but I demand of you in advance the most inviolable secrecy. If you do not give this promise upon your honour I shall order the coachman to reconduct you to your house." I promised what was required, and I show my fidelity in mentioning neither the name, the quality, nor the residence of this lady, whom I soon recognized as an initiate, not precisely of the first degree but of a very high one. We had several long conversations, in the course of which she constantly insisted upon the necessity of practical experiments to complete initiation. She showed me a collection of magical robes and instruments, even lent me some curious books that I needed ; in short, she decided to try at her house the experiment of a complete evocation, for which I prepared myself during twenty-one days, by scrupulously observing the practices indicated in the XIIIth chapter of the " Ritual."

All was ready by the 24th of July ; our purpose was to evoke the phantom of the Divine Apollonius and interrogate him as to two secrets, of which one concerned myself and the other interested this lady. She had at first intended to assist at the evocation, with an intimate friend ; but at the last moment, this lady's courage failed, and, as three persons or one are strictly required for magical rites, I was left alone. The cabinet prepared for the evocation was arranged in the

small tower, four concave mirrors were properly disposed, and there was a sort of altar, whose white marble top was surrounded by a chain of magnetized iron. Upon the white marble was chiselled and gilded the sign of the Pentagram ; and the same sign was traced in different colours upon a fresh white lambskin, which was spread under the altar. In the centre of the marble slab, there was a little brazier of copper, containing charcoal of elm and laurel wood ; another brazier was placed before me, on a tripod. I was clothed in a white robe, something like those used by our Catholic priests, but longer and more full, and I wore upon my head a crown of verbena leaves interwoven in a golden chain. In one hand I held a naked sword, and in another the Ritual. I lighted the two fires, with the substances requisite and prepared, and I began at first in a low voice, then louder by degrees, the invocations of the Ritual. The smoke spread, the flame flickered and made to dance all the objects it lighted, then went out. The smoke rose white and slow from the marble altar. It seemed to me as if I had detected a slight shock of earthquake, my ears rang and my heart beat rapidly. I added some twigs and perfumes to the braziers, and when the flame rose, I saw distinctly, before the altar, a human figure, larger than life size, which decomposed and melted away. I re-commenced the evocations, and placed myself in a circle which I had traced in advance of the ceremony between the altar and the tripod ; I saw then the dish of the mirror facing me, and behind the altar became illuminated by

degrees, and a whitish form there developed itself, enlarging and seeming to approach little by little. I called three times upon Apollonius, at the same time closing my eyes ; and, when I re-opened them, a man was before me, completely enveloped in a shroud, which seemed to me [rather gray than white ; his face was thin, sad and beardless, which did not seem to convey to me the idea which I had previously formed of Apollonius. I experienced a sensation of extraordinary cold, and when I opened my mouth to question the phantom, it was impossible for me to articulate a sound, I then put my hand upon the sign of the Pentagram, and I directed towards him the point of the sword, commanding him mentally by that sign, not to frighten me but to obey. Then the form became confused, and suddenly disappeared. I commanded it to reappear ; upon which I felt pass near me, like a breath, and something having touched the hand which touched the sword, I felt my arm instantly stiffened, as far as the shoulder. I thought I understood that this sword offended the spirit, and I planted it by the point in the circle near me. The human figure then reappeared, but I felt such a weakness in my limbs, and such a sudden exhaustion seize hold of me, that I took a couple of steps to seat myself. As soon as I was in my chair, I fell in a profound slumber, accompanied by dreams, of which, upon returning to myself, I had only a vague and confused remembrance. For several days my arm was stiff and painful. The apparition had not spoken to me, but it seemed that the questions which I wished

to ask it, answered themselves in my mind. To that of the lady, an interior voice replied in me, "Dead!" (It concerned a man of whom she wished to have some intelligence.) As to myself I wished to know, if reconciliation and pardon would be possible between two persons, of whom I thought, and the same interior echo pitilessly answered, "Dead!"

I relate these facts exactly as they happened, not forcing them upon the faith of any one. The effect of this first experiment upon me was something inexplicable. I was no longer the same man

I twice repeated, in the course of a few days, the same experiment. The result of these two other evocations was to reveal to me two Cabalistic secrets, which might, if they were known by every one, change in a short time the foundations and laws of the whole of Society. . . . I will not explain by what physiological laws, I saw and touched; I simply assert, that I did see and touch. that I saw clearly and distinctly, without dreaming, and that is enough to prove the efficacy of magic ceremonies. . . .

I will not close this chapter without noticing the curious beliefs of certain Cabalists, who distinguish apparent from real death, and think that they seldom occur simultaneously. According to their story, the greatest part of persons buried are alive, and many others whom we think living, are in fact dead. Incurable insanity, for instance, would be, according to them, an incomplete but real death, which leaves the earthly body under the

exclusive instructive control of the astral or sidereal body. When the human soul experiences a shock too violent for it to bear, it would separate itself from the body and leave in its place the animal soul, or, in other words, the astral body; which makes of the human wreck something in one sense less living than even an animal. Dead persons of this kind can be easily recognized by the complete extinction of the affectional and moral senses; they are not bad, they are not good; they are dead. These beings, who are the poisonous mushrooms of the human species, absorb as much as they can of the vitality of the living; that is why their approach paralyzes the soul, and sends a chill to the heart. These corpse-like beings prove all that has ever been said of the vampires, those dreadful creatures who rise at night and suck the blood from the healthy bodies of sleeping persons. Are there not some beings in whose presence one feels less intelligent, less good, often even less honest? Does not their approach quench all faith and enthusiasm, and do they not bind you to them by your weaknesses, and enslave you by your evil inclinations, and make you gradually lose all moral sense in a constant torture?

These are the dead whom we take for living persons; these are the vampires whom we mistake for friends!

EDITOR'S NOTE.—So little is known in modern times of Ancient Magic, its meaning, history, capabilities, literature, adepts, and results, that we cannot allow what precedes to go out, without a few words of ex-

planation. The ceremonies and paraphernalia so minutely described by Levi, are calculated and were intended to deceive the superficial reader. Forced by an irresistible impulse to write what he knew, but fearing to be dangerously explicit, in this instance, as everywhere throughout his works, he magnifies unimportant details and slurs over things of greater moment. True, Oriental Occultists need no preparation, no costumes, apparatus, coronets or war-like weapons; for these appertain to the Jewish Kabala, which bears the same relation to its simple Chaldean prototype as the ceremonious observances of the Romish Church, to the simple worship of Christ and his apostles. In the hands of the true adepts of the East, a simple wand of bamboo, with seven joints, supplemented by their ineffable wisdom and indomitable will-power, suffices to evoke spirits and produce the miracles authenticated by the testimony of a cloud of unprejudiced witnesses. At this seance of Levis, upon the re-appearance of the phantom, the daring investigator saw and heard things which, in his account of the first trial, are wholly suppressed, and in that of the others merely hinted at. We know this from authorities not to be questioned.



THE COSMOGONY OF THE OLD TESTAMENT.¹

A Verse of the Bible, examined by the Light of the Jewish Cabala.

BY AN AMERICAN BUDDHIST.

THE first chapter of Genesis in the Bible, accepted by the Christians, says :—

i. *In the beginning God created the heaven and the earth.*

These opening lines, as well as the rest of the grand poem, called “The Bible,” have been for centuries either ridiculed by those who were ignorant of the wisdom concealed in the allegorical or symbolical language in which the book is written, or they have been regarded with awe, terror and superstition by those, who, incapable of seeing their true esoteric meaning, have looked upon the exercise sense, which these words conveyed, is the final dictum of an extra-cosmic deity. In addition to these unfortunate circumstances, there is an inaccuracy of translation from the Hebrew text, which is very much to be regretted, and which becomes apparent already in the beginning of the chapter. If by *Prasit* we understand the *active principle* of the creation, instead of its *beginning*, in such a case we will clearly perceive that Moses never meant to say that heaven and earth were the first works of God. He only said that God created heaven and earth through the principle, which is his son.

¹ Taken from the *Theosophist*, May 1884.

If the Christian translators of the Hebrew Bible had been more conversant with the Hebrew language and with the occult meaning of Hebrew words, they would perhaps have translated it differently, and if the doctrine of evolution and the construction of the sidereal universe had been known to them, they would probably not have left their readers to suppose that the word "creation" meant the formation of something out of nothing, or that their "history of creation" or the first four chapters of "Genesis" was intended to present an allegory of our planet "Earth," leaving them in ignorance of the fact that it referred to the grand evolution of the universe when, after the night of Brahma was ended, a new activity commenced; when "God awoke from his slumber" and sent out of his divine essence the germs and sparks from which worlds grew into existence.

If we examine the occult meaning of the original text, from which the Bible of our present day has been composed, and call to our assistance the explanations offered by the Cabala, we find the following principles represented as laid down in "The voice of Israel."

1. From nothing can proceed nothing. There is therefore no substance which sprang from a nothing or was created by nothing. Even matter cannot have originated from nothing; no more can it have derived its origin from itself, because it is destitute of shape, and differs only in one grade from nothing, and is almost equal to nothing. Hence it follows, that no matter exists of itself.

2. All that *exists* is solely of a spiritual nature. This spiritual nature is uncreated, eternally intellectual.

sensible and living, automatous, and necessarily self-existent. It is the infinite Godhead, the first-cause of every cause.

3. All existing things must have emanated from that infinite Being. Seeing then they can have emanated *from Him only*, they must exist *in Him only*. The World then is the immanent effect of the Godhead, in which He has exhibited his attributes and properties in a variety of degrees and modifications.

4. The nearer the thing emanated is to the infinite fountain-head, the sublimer and holier it is, and the farther it is from the same, the more it is destitute of the divinity and therefore of perfection.

5. In order that that emanation might proceed from the hidden source of the infinite and divine light, and become manifested as the modification of divine powers and attributes, God caused a primitive source to emanate from Himself ; from and by which all other emanations came and still come into existence. The primitive source of all things emanated from the Godhead is called *Adam Kadmon, original man, the first and only-begotten Son of God*.

6. This first-begotten Son of God manifested himself in his emanations in ten special modes, or in ten rays of light, which they call *Sephiroth*. Through these Sephiroth proceeded from the Adam Kadmon, or original man, as the immanent effects of his emanation, the spirits without all matter, the angels—as created distinctly existing substances, yet without matter, and those beings that with respect to their existence and

power depend upon matter, in short all that is not God.

7. Though all that exists flowed, by means of primitive emanation, from the ¹divinity, yet is the world different from the Godhead as the effect is from the cause ; nevertheless, not as separate from, but rather a^s immanent in the Godhead. The world is thus the *revelation* of the Godhead, not according to innate hidden being, but according to visible glory.

These principles may be reduced to two chief principles, and two fundamental doctrines :

A. Everything that has existence has emanated from the primitive source of the infinite light, spirit and life. The creation of the world is a revelation of the intrinsically incomprehensible Godhead, called by the Cabalists "*the concealed above all concealments.*" The creation therefore consisted merely in this, that the primordial Being drew forth out of himself the power of light and life for the gradual impartation to an infinite degree.

B. God is everything, and God is nothing of that which is not God.

1. As proof for the first of these principles, the Cabalists adduce the maxim, that, since no being can come into existence from nothing, it follows that no creation can proceed from nothing.¹ That which is must according to its essence, be from eternity, or else it was not at all. The Being, however, that was from eternity,

¹ When it is said that God created the world *from nothing*, it is not to be read *meayin*, but *meensoph*, & c., *from the infinite Being.*

cannot be mutable and inconstant matter, which, since it unceasingly alters its form, has no durability in itself, and cannot therefore be from eternity; while, on the contrary, that which is eternal must be of the opposite character, *i. e.*, of a nature invariable like itself, existing by itself unchangeable.

Hence it follows that all that exists, must in an absolute sense be a spiritual essence. This spiritual essence is uncreated, eternal, containing in itself the principle of all existence, intellectual, self-determining, immense, absolutely necessary, originating in itself, and therefore nothing else than the Godhead, who is called *Ensoph* or the infinite Being; because it is the primeval cause of all that exists.

That which exists cannot exist by itself and without God, but in Him and through Him; it can only be regarded as having emanated from, and therefore as a revelation of, the infinite Being.

2. The second principle the Cabalists explain in the following manner. *God is everything.* Not as if He could be divided as to His essence, but He *is all* because there is nothing that does not proceed from Him alone, exist and cohere through Him. For this reason they also call him *makon* (space), because that everything is in him, and *hoo* (he), because He is in all.

When they say that all proceeds from Him, they disclaim the idea leading to the conclusion, that there is any thing material on His part, but that all created beings have their origin in Him according to that which is in them of light, spirit and life. This kind of te-

coming and being they designate by the expression *nahir*, which has a two-fold signification of shining and outflowing. When they say that all things exist by Him, it is with reference to this that all things were brought into existence by the uninterrupted ray proceeding from God, when pervades all space and is called *God*. In a similar sense they understand the expression, *all things cohere through God*, viz., that all things are animated, sustained and united by means of the spirit of God. In this sense are all beings God himself, which they designate by the expression *hoo* (the being):

In the same way they most emphatically maintain that God is nothing of all that which is not God; *i.e.* which belongs to the world. For they say, the world is but the veil of the most hidden or incomprehensible Being, through which penetrates the impression of the highest power and wisdom of God, especially his most exalted attributes. But God himself is not the unity in nature; but the absolute unity *above* nature, and is therefore not subject to number, measure or any other estimation, but *is to man an abstract idea of spiritual contemplation*.

From the above definition it appears that the words "*In the beginning God created*" mean something very different, from what those, unacquainted with the esoteric philosophies, commonly suppose them to imply. As to the words "*the heaven and the earth*," it does not require a great stretch of the imagination, and will become clear by a further study of the Cobala that they refer to the material and spiritual universe. If

we therefore attempt to render the first verse of the first chapter in Genesis in a language more appropriate to the intelligence of our century and more in accordance with the esoteric truth, which that sentence contains, we might perhaps say :

The one unthinkable, self-existent, eternal, unchangeable and infinite supreme cause, the inexhaustible source of all life, power and intelligence, which in itself is space, duration and motion, produces out of itself and by the activity of its own inherent will, the principle out of which the spiritual and material universe is evolved.

This first emanation of the Supreme, the first ray of Light, both male and female, the *Adam Kadmon* of the Chaldeans, the *One Life* or *Vach* of the Hindus, the *Logos* of the Greeks, the *Word* or *Christ* of the Christians, and *Seventh Principle* of the Occultists, is the beginning, by which all things come into existence ; it is the embodiment of the *law of evolution*, the cause and energy manifested in the visible and invisible universe. It is called by the Cabalist *primordial man, the first and only begotten son of God ; Sefhira, or Divine Intelligence*, the mother of all the Sefhiraths, while the *concealed Wisdom* is the father.

This first ray manifested itself in ten rays of light, and with these the Cabalists connect the ten names of God, ten orders of angels, the three heavens and the seven planets, the ten patriarchs, etc. En-Soph is non-existent, for it is incomprehensible to our finite intellects and therefore cannot exist to our minds. When

the time for an active period had come, then was produced a natural expansion of the Divine essence, and from this eternal light was emitted a spiritual substance. This was the first Sefhira, containing in herself the other nine Sefhiraths or intelligences. In their totality and unity they represent the archetypal man, who in his individuality or unity is yet dual or bisexual, for he is the prototype of all humanity.

The ten Sefhiraths are divided into three classes each of them presenting to us the Divinity under a different aspect, the whole still remaining an indivisible Trinity. The names of the ten Sefhiraths are :

1. *Kaithar, Crown* ; 2. *Chochmah, Wisdom* ; 3. *Beenah, Understanding* ; 4. *Chaised, Grace* ; 5. *Geburah, Strength* ; 6. *Tiphairath, Ornament* ; 7. *Naitsach, Victory* ; 8. *Hod, Majesty* ; 9. *Yessod, Foundation* ; 10. *Malchut, Kingdom*.

These ten Sefhiraths form at the same time four worlds in various gradations. They influence these worlds from the upper to the lower, but in a diminishing degrees, and are conceived as so many degrees of spirit, light and life, descending in a gradually coarser state or corporification. These worlds are :—

1. *The Azilah, or emanated world*, as the next to the Divinity, contains the ten Sefhiraths in their greatest potency, and is therefore directly adjacent to the incomprehensible Being of the Godhead, and immediately emanated from him. It is the highest and most perfect manifestation of God, without defect, alteration and change, but ever remaining the same. It is the

noblest, and the beings contained therein are the immediate emanations from Adam Kadmon, or the Logos and therefore of the same nature with him.

2. *The Beriah, or created world*, is the next emanation from the Azilah world. Though this contains likewise the ten Sephiraths, they are not of so great a potency as those of the other, and this is therefore lower and more confined than the other. The substances which it contains are, however, yet without matter, of a pure spiritual kind. As they have the Azilah world as their source, so they are in their turn a source to the inferior worlds.

3. *The Tezirah, or fashioned world*, is the next emanation from the Beriah world. Its substances, though already subject to individuality, do not yet consist of matter. This is then the world of angels, i. e., the intelligent and yet incorporeal beings, who are enveloped in a lucid covering, who, when they appear to man, adopt a still coarser matter.

4. *The Assiah, or formed world*, consists of the grosser parts of the three upper worlds, which on account of their materiality and weight, are sunk down to this lower world. Its substances consist of matter confined to space, which are perceptible to the grossest senses under various shapes and are subject to an unceasing change and a continual mutableness of existence and decay; of decrease and increase and gradual transformation. They therefore call this world a world of seemingness and illusion. For in it there is nothing simple and indivisible, but mere composition, which at

every moment changes form, internally and externally.

To those who cannot elevate their minds above the world of forms, who constantly move on a low material plane, who reject intuition, spirituality and inspiration as idle dreams, and cannot conceive of the nature of an idea, and who therefore feel it their duty to reject and ridicule the ancient symbolical writings, which include "the Bible" as nonsense, fancy and superstition, the above explanation may at least serve to show what the subject is, which they ridicule and reject; while to the Christian fanatics, who profess to believe in the utter of their "Bible," it may prove that, if they would examine those letters by the light thrown upon them by the "Bibles" of other nations, and learn to distinguish between the esoteric and exoteric sense, their conceptions of their own professed religion would become more grand and sublime in proportion as their knowledge extended. They would at once see the harmony and conformity existing between the fundamentals of their own religions and those of other nations; their spiritual aspirations would grow; they would come out from their state of isolation and realise the grand doctrine of the *Fatherhood of God and the Brotherhood of Universal Humanity*.



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"MAGICON, OR THE SECRET SYSTEM OF A
SOCIETY OF UNKNOWN PHILOSOPHERS."¹

SUCH is the title of an old book,—printed in the German language in the year A. D. 1784, and published in the city of Leipzig by one who calls himself "An Unknown of the Quadrilateral Light." The book contains many startling and extraordinary ideas, which, although they may not appear new to the modern Theosophist, are nevertheless interesting to the lovers of Occult lore. Notwithstanding the fact that the said book was printed just one hundred years ago, it speaks in an unmistakable manner of the "Fourth Round," (the present Round of the Septenary Evolution spoken of in *Esoteric Buddhism*,) mentions clairvoyance, predicts psychometry and gives a satisfactory explanation of the occult meaning of numbers.

The unknown editors of this work were evidently a number of Theosophists in Paris, and must have been initiates. The public called them "Martinists," and they were looked upon by the ignorant as a mysterious sect, communicating with spirits, and supposed to be in possession of some awful secrets.

They were said to be people of imposing figure and distinguished by superior education, who desired neither fame, nor power, nor riches, but only truth.

They were kind, good-mannered and virtuous, seeking only the way to perfection. For the informatioⁿ

¹ Taken from the Theosophist April, 1884.

of our Eastern Theosophists who may know nothing of the Founder of the Theosophical sect of the Martinists, Martinez Pasqualis, we append a short biographical sketch of himself and his disciple—Louis Claude, Marquis de St. Martin.

Martinez was born about 1700 in Portugal, of a Mussulman mother and a Portuguese father. Proficient in the Kabala and the secret sciences, he travelled far and wide, and getting initiated in the East he came to Paris in 1768, and soon after founded several Masonic Lodges, called Martinistic, and died finally in St. Domingo in 1779. From its very origin Martinism was a sect of mystics, who not only “believed” in sub and intra and supra-mundane Spirits, but who evoked them adding to the Elemental Kingdom of apparitions regular necromantic rites. Later on, when De St. Martin had become his disciple and successor, this distinguished French meta-physician reformed the “lodges” and imparted to them a far more philosophical character. The latter, who went by the name of the “unknown philosopher” (*philosophe inconnu*) was born at Amboise, Jany. 18, 1733, and died in Aunay, near Paris, in 1803. Having become dissatisfied with the necromantic character of Martinism, he infused into it much of the Swedenborgian spirit, and finally becoming enamoured of Jacob Boëhme, he worked out a perfect system of mystical masonry. He is the author of several remarkable works—“On Error and Truth” (Lyons, 1775), directed against the sceptical negation of the Encyclopædists; “The Man of Desire” (1790);

“*Ecce Homo!*”; “The New Man,” &c., &c. It is, perhaps, erroneous to attribute wholly his conversion to either Swedenborg or Boëhme. His mind was first of all strongly influenced by the writings of another, earlier and still more remarkable theosophist, whose works are now very little extant and whose name—hardly known. John George Gichtel was nevertheless a very famous theosophist, and Rosicrucian and the publisher of J. Boëhme’s works—born at Ratisbon (1638). The son of very wealthy and influential parents, he became hated by the priests, who could never forgive him the disclosures he made about the immoral life led by the clergy in Germany. As he would not recant, the clergy persecuted him, and drove him finally into exile, forcing him to fly to Holland, where he died in 1720 at Amsterdam in great poverty. St. Martin gives enthusiastic accounts of Gichtel. Like Boëhme, he says, he was a born theosophist, wedded from birth to death to Sophia, the Eternal Bride (Wisdom.) He studied diligently the *Three Principles* and the *Seven Forms of Nature*, and having fathomed their meaning, found the true philosopher’s stone. In a letter to Baron Kirchberger from St. Martin, who tells the story, we gather that the occult and psychological powers of Gichtel were of a far higher order than those of Swedenborg, transcending them in almost every particular. “In 1672, when Louis XIV. laid siege to Amsterdam, Gichtel, by the power of his will, is reported by his disciples to have exercised influence enough to cause the raising of the siege, and afterwards the

names of the very regiments and squadrons he had seen in his vision were found in the papers. Princes of Germany and even Sovereigns consulted him, and ladies of all classes, old and young, rich and poor, fell in love with him, sought his acquaintance and his hand and were rejected by him." St. Martin tells a very extraordinary anecdote of him. An enormously wealthy widow offered to marry him, but he gave her no hopes and withdrew into solitude, remaining shut in his chamber for over a month. One day, as he was pacing about his poor abode, he saw a hand appearing as though from heaven, which joined his hand to that of the rejected widow whose form appeared by his side—and a voice said: "You must have her." Instead of accepting this as an indication of divine will, Gichtel saw at once "that it was only the widow's *spirit*, which, in the fervency of her prayers, *had penetrated the outward heaven* (Kama loka,) *and reached the astral spirit*." To this St. Martin adds: "From that moment, he gave himself altogether to *Sophia*, who would have no divided heart; he saw that he was called to the priesthood of the highest order." Gichtel's marriage to the heavenly Sophia (the Divine Wisdom) is related by St. Martin in the following allegorical terms:—"Sophia, his dear Divine Sophia, whom he loved so well and had never seen, came on Christmas day, 1673, and made him her first visit; he, *in the third principle* ("*linga sharira*") saw this shining, heavenly virgin (was initiated). . . . and the marriage was consummated in ineffable delight. She, in distinct words, promised him conjugal fidelity

—that she would never leave him . . . She gave him to hope for a spiritual progeniture, etc.”—a language which is too likely to lead any one who knew nothing of Sophia into supposing that Gichtel was really married, but the meaning of which becomes plain to any occultist, especially when one learns further on that “Sophia gave her husband to understand that if he desired to enjoy her favours *without interruption, he must abstain from every earthly enjoyment and desire,*” and Gichtel did so scrupulously. “At the beginning of his union with Sophia, he thought he might rest therebut she showed him that this could not be, and that he must fight for his brothers and sisters (humanity); that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those *who have not yet obtained their inheritance and inward repose.*” (St. Martin’s *Correspondence*, pp. 99 & 170).

The following is an attempt to extract the substance of St. Martin’s teachings in a compact form.

I.—DEITY.

All that our Theosophists teach, in regard to the fountain of all being, is based upon the conception of the divine unity of the sacred “Three.” The highest being, considered as a unity, is the eternal and continuous spring and source of all thinking and immaterial principles, the root of all universal numbers, the first and only cause, the centre from which all life and the powers of all beings continually emanate and to which they return.

The Trinity are not one in Three, but Three in One ; containing in itself Action and Reaction, Christ—which means the divine principle of Wisdom and a pure substance, flowing from God to Man and called in the holy writ the Spirit of God, or the Holy Ghost.

The infinite sum of divine powers and qualities is based upon a number, for which man has no quotient, their expressions are the book of visible and invisible nature. Two of these necessary qualities are Goodness and Freedom. According to the first one he cannot be the cause of the existence of the Bad, and according to the latter it is its own Law, and consequently its own freedom differs entirely from that of the creatures.

The divine action is not creation out of nothing ; but an indivisible and continuous Emanation or Eradiation out of itself. Each of these emanations is indestructible, because the Deity emanates only principles and not compounds. All principles emanate from the same source either direct or indirect.

The direct emanations are the thinking, the indirect, the unthinking ones.

The whole activity of the Deity consists in revealing its attributes, which are infinite, like numbers or powers. Independent of time it reveals itself by those who dwell in it ; dependent on time by those who, although emanating from it, are not *itself*.

II.—THE UNIVERSE.

The whole system of our Theosophists is based upon a threefold division ; The *Divine*, the *Intellectual*, and the *Sensuous*. They speak of three squares of equal

signification. The *divine square*, the seat of divinity, the *intellectual square*, encompassing the various orders of spirits, and the *sensual square*, containing all that belongs to the visible world.¹

I. *The living chain of Beings which form the Universe, and their inter-relations.*

From the source of all life to the smallest germ of matter exists an uninterrupted progression, a radiation of primitive light, a chain of potencies, which flow from unity, the basic root of all numbers.

Beings are generally divided into *thinking* and *non-thinking* beings. The first ones are either only intellectual, that is pure spirits, or also of an animal nature, which means, they are conscious of life and activity ; or they may be only active like the principles of sensuality.

1st. Thinking beings are the first and second potentiality of the all-creating universal terminus and possess a common affinity ; because thought can only be common to one class of beings, and the whole realm of the Intellectual consists, like the prophetic rainbow around the throne of God, of so many radiations and reflections of the divine light.

They are divided into three classes :—

A. *Divine Beings*, of which man in his primitive condition was one, Their activity suffers no suspension, they are above the laws of time.

B. *Pure Spirits* without a grossly material cover-

1. Had they spoken of two triangles and one square which is one, they would be nearer to the real occult classification and—Truth.—Ed.

ing—formerly, man's servants, now his superiors and benefactors. They govern man by their pure influences, and they suffer suspensions, being subject to the laws of time. They are the second class of being and it is the highest aim of earthly man to become one like them (Dhyani Chohans ?) It is difficult for them to approach man, but man can find them at every step he makes in his upward progression.

C. Mixed Beings. Besides man, who is the last link in the chain of intellectual beings, there are still other beings, who have a double nature, an intellectual and a sensual one and who, more than pure spirits, are adapted to approach man in his state of degradation (Elementals ?) The author does not consider it advisable to speak of these in detail.

2nd. Unthinking Beings, whose life and activity is limited to the sensual. They have no intellect, and all their actions tend only to the acquirement of material comfort and well-being. (Animals, plants and minerals.)

II. The Constitution of these Beings.

All bodies are an expression of the three primitive elements, which are earth, water and fire (in their occult meaning.)

Each being has a separate principle by which it exists and acts. All principles are inherently indestructible and simple, and after fulfilling their destiny return to the source from whence they came ; but the forms, which are only the sensuous representations of the action of these principles, cease to exist after the prin-

ciple which caused them ceases to act. There remains no original matter.

Each principle is the generator of its corporeal form, and as each has its peculiarity of character, an individual or a species cannot change its nature, but must retain the original number, which determines its character.

There are general as well as special principles of matter, for even the smallest particle of matter contains a principle, which is an indivisible homogeneous unity. General principles differ only from special principles according to their quantity and duration of action. Their action is only one.

Each Being has the character of its special principle impregnated on its form and action, and moreover each being has a certain inherent number, and all beings, those that are thinking as well as those that are only active, interrelate and correlate according to numeric laws. All their principles are only either higher or lower potencies of the all-creating unity of infinity, and their natural position and time of action depend on their respective proximity to or remoteness from the same.

III.—THE CONSTITUTION OF THE UNIVERSE.

The life and existence of all beings are dependent on a continuous influx of the infinite, and the Universe is based upon seven invisible primitive motors or primitive forms, amongst which are divided the various divine powers. They are the seven colors of primitive

light, or so called seven stars around the throne of Deity, which will at the re-establishment of Divine unity be reunited and produce a light whose power will be seven times stronger. In the realm of the spiritual everything is good and pure, in the realm of the sensual governs the evil. All evil is caused by one evil principle, but this evil principle is neither infinite nor eternal. It was originally good and emanated from the infinite good. By attempting to establish a unity of its own it became dark, because it deprived itself of the necessary influence of the divine light by a perverted use of its will, and became the cause of sensuality to which its influence is limited. By this principle and its continuous antagonistic action (contraction), the intellectual world becomes purified and the great work of regeneration accomplished. Its power never affects the pillars of creation, and its whole activity consists in combating the pure agents of the divine light inside the orbit of sensuality, like a heavy mist, which impedes the rays of the sun without preventing the projection of his rays.

Extension of the supremacy of the infinite, and concentration in unity is the object and aim of all divine, spiritual and physical action. Divinity manifests its perfection to individual beings to withdraw them from death, by infusing them with life, and all individuals manifest their tendency to unity in the same manner, by exercising their own powers for the good of other beings exterior to themselves, and thereby assisting in the great work of regeneration.

Everything in Nature has a certain *Number, Measure* and *Weight*. Number appoints activity, Measure determines the same and Weight gives it the impulse for realisation. According to these are constituted the unchangeable and characteristic marks of distinction of individual existences with their appropriate organs. The realm of the Intellectual contains not only the original types of everything sensuous, but there is also contained in it (and in it only) the pure, unmixed and unchangeable truth, such as can be comprehended by the reason of man. As the visible and invisible are intimately connected, therefore truth and error in the intellectual plane are necessarily combined with truth and error in the realm of objectivity.

There is no actual procreation in the realm of the intellectual, no fathers and mothers, which can only be found in the region of the sensuous, and for this reason the physical parent cannot be the father of the intellectual germ of his children. In the intellectual sphere the *Above* always verifies and attracts the *Below*, so that every one receives each of his good thoughts and aspirations every day directly from the primitive fountain of truth ; but in the realm of the physical the opposite law holds good. The earth like Saturn of ancient mythology eats her own children.

There is no other sensuous world than the visible one. Visibility, the periphery of evil, came into existence through the sensualisation of the invisible universe by the action of certain germinal principles. This in-

visible world, which is still hidden in the visible one, could be discovered by man if he were able to draw the veil from visibility and to examine the same. The phenomenon of sensuosity is not based upon a certain basic substance, but upon certain primal elements, which are immediately connected with the higher powers of creation, or upon an invisible and original *fire*, from which are evolved the three *visible elements* of *Fire, Water and Earth*; but which cannot be derived from one single material essence or be reduced to the same; because the qualities by which they are distinguished from each other are essentially different. Fire belongs especially to the animal, water to the vegetable and earth to the mineral kingdom. There can be only three elements. If there were four, the *visible* world could not perish; because its perishableness is based upon this ternary of sensuosity. Air does not belong to the material elements, but is a more potent and powerful organ of the originally active fire and its function is to transmit the vital forces to the bodies. From the union and combination of those three elements result *bodies*. The real "*corporification*" however requires certain means for sensualization, in which consists the link between principles and action, and they are called by the alchemists *Mercur, Sulfur* and *Salt*. They are in exact proportion with the three elements and are the vehicles of their principles, and according to the preponderance of one or another element in the process of corporification is it determined, whether the resultant body will belong to one kingdom or to another.

There are consequently three things necessary for the process of creation or reproduction in the realm of sensusivity.

1. The united activity of the principles, of which one acts from the interior to the exterior and another from the exterior to the interior. These active and reactive impulses must meet together, if something ought to come into existence, and they give us a necessary and universal law for the whole creation ; because in the realm of *Intellectuality* as well as Sensusivity, there is everywhere the same antiphony to be found.

2. The action of an *active* as well as *thinking cause* which governs the above double action. This is to our reason the true "Principium reale," and the laws of sensusivity are the results of this action, and without a consideration of these laws it is impossible to form a clear conception of Nature. This principle of *Intelligence* does not furnish the germs of the bodies, but vivifies the same ; it does not invest man with physical or intellectual powers, but governs and illuminates the same ; and whenever this principle ceases to act, dissolution beings. This active and intelligent cause can be known and is realized by everyone who has sufficient purity to perceive the same.

All the changes in the visible universe are determined by the actions and counteractions of its four cardinal points, and the contentions of the elementary principle are directed by the active and intelligent cause which is its centre and circumference.

III.—MAN,

A stupendous revolution in the realm of spirit caused the source of all being to begin an immediate emanation of itself, and this divine emanation was primordial man. By virtue of his divine origin, he was not only the most elevated and ancient being, an expression of divine power and number, but while in possession of all the privileges of a spirit, still he was surrounded by an indestructible cover, which secured him against the destructive powers of the elements. In this glorified condition, in which he experienced the most exalted happiness, he was enabled to command in the reign of of the Invisible, as in that of the Visible, to reveal the power of the Highest, and by the restoration of Unity to restore order, peace and happiness. Dwelling in the centre of the square, he could view the whole of his realm in all four directions and comprehend at once the past, present and future. He possessed the power over life and death of his inferiors, because he infused them with life by his presence, and his withdrawal caused their death.¹ But he became unfaithful. Instead of governing the Sensuous, he confounded the four cardinal points of Light and Truth, and thereby deprived himself of Light. Instead of only watching the totality of his realm, he was attracted to a part of the same. He thereby became involved in sensuousity, that is, he went

1 This death is *spiritual death*. When the communication between a human being and his divine immortal Atma, his "logos" is severed, the result will be the *spiritual death* of the man—Ed.

from 4 to 9 and fell into darkness.¹ That which to him formerly was a unity, now appeared to him as multiple and subdivided ; the sensuous took the place of the intellectual, and the intellectual that of the sensuous. His crime consisted in his transition from the supersensual to the sensual. The sensuous was not made for him, and he was prohibited from tasting the same, but he lusted after the same, and by obtaining the false enjoyment he lost the true one. He fell from spirit into matter, and it is now the object of man's efforts to regain the former position. He not only lost his original place in paradise (the intellectual square) ; but he also lost his power, the living word ; he became separated into the male and female, He also lost the invulnerable cover of his primordial state and hid himself in an animal body ("clothes of skin"), which made him susceptible to the impression of the sensuous and exposed him to the dangers of the elements. However this mortal body, the seat and cause of his sufferings, became at the same time a protecting coat against still greater dangers, to which he would be exposed without such protection. The organs of this material body are in exact proportion to his intellectual powers ; its regularities are based on a certain number and its natural colour on a certain order in the arrangement of the elements. This body is a complete representation of the materials of which the world is composed. It is a microcosmos and has the same proportions and func-

1 Number 4 represents the sacred square, which is the symbol of the manifested logos. 4 becomes 9 when the logos or the spiritual monad attaches itself to the remaining 5 principles in man. This is the descent of spirit into matter which is darkness.—Ed.

tions as the macrocosmos, and like the earth it has to combat all inimical forces. It is the expression of a spiritual, but not thinking, principle, called the animal soul, and which is the link between the intellectual soul and the physical body.

Man's present condition is more difficult now than before his fall. He has more dangers to meet and less powers at his command to resist. He is still engaged in the battle of the sensuous against the intellectual. He desires to become spiritualized, but his body attracts him to the sensuous by a thousand charms and draws him still deeper into the mire of matter, and his intellectual principle cannot breathe the pure essence of life without the beneficial influences of a higher reaction. But even the realm of the sensuous is a benefit to him and acts as a safeguard and a starting point for his return. His power of returning depends on his power to subdue everything that renders obscure his true interior nature, and to remove everything that prevents him from returning to his original source. He cannot accomplish this in any other manner, than by ascending on the same line by which descended. He must return from 9 to 4, from the sensuous to the intellectual, from darkness to light. He must penetrate the mists that hide the sun from his sight, until he arrives at a point where the rays of the same reach him without refraction. This is the great work of *Redemption*, by which man at first and before all vivifies and strengthens the power of his intellectual germ, and by renewed stimulation and expansion of the same and by

a well-directed will becomes susceptible to the prerogatives of the spirit. By the exercise of courage and the possession of Faith can the time of trial be shortened to a considerable extent; but no *vicarious* atonement is possible, and the deeper man fell, the further will he have to rise.

However man, feeble as he is, is not entirely dependent on his own resources of inherent faculties of courage and will only, in his attempts to rise. There are many great and good men, who stimulate him by their examples, if he chooses to accept them for his guides; but besides these there are amongst us, and have been at all times, real celestial agents on earth, who are taking the utmost interest in our welfare. A direct intercourse with these men is not impossible for man, if he becomes sufficiently purified to be approached by them; they themselves being highly progressed and pure, although human beings.¹ By a proper course of mental and spiritual training we can perceive, or come in contact with, those beings. The less our attention is attracted by sensuous things, the more our spiritual sight becomes developed; and the more the exterior man dies, the more alive becomes the interior one. All this, however, would be insufficient for the redemption of man, if it were not for the constant activity of the universal spiritual principle, by which all his powers are continually increased and vivified, and by which man is led to the recognition of all things, and especially to a knowledge of himself.

¹ Such men are the real originators of the present Theosophical Society.—
Trana.

There is consequently no want of certain and powerful remedies by which man can lift himself from darkness to light ; but if he is too careless and negligent to use these means, he will pass to a much more horrible condition ; especially if he denies the existence or necessity of such powers. He will then pass into a condition from which he can only be redeemed by a most terrible and continued purification. He will pass from 9 to 56. The law by which man passes from 4 to 9 is terrible, but it is nothing in comparison with the law that rules 56, a stupendous law, by which those which become exposed to its action cannot arrive at 64 without having experienced the full rigour of that law. Man, who does not perform his duty during the time appointed to him, must begin again, but starts from a point much farther back and has to labour for a much longer period ; and after that there is still a more terrible and almost infinite period of suffering. The unfortunate beings belonging to that class, are like the satellites of " Saturn," which continually revolve around its ring, without being able to enter into the same. They cannot enter the sphere of Good, and see the light without being able to approach to it, and have to suffer, until all their impurities are burned and destroyed by their own inherent light.¹

But by the proper use of his faculties man is certain to attain his object, and his doubts vanish as he rises. He need not fear death, because death is only terrible

¹ The number 56 (7×8) signifies the eighth sphere. 5 (one half of 10) is the number of Idolatry, and 6 signifies the sphere of Light. Both numbers combined are the type of the separation of the bad from the circle of good (64), composed of Light (6) and its exalted inhabitants (4).

to those who have amalgamated themselves entirely with the sensuous ; and if he elevates himself by his will to such a degree of purity, as to become one with Divinity, he will then even in this life be able to spiritualise his own being sufficiently, to behold the whole realm of the Intellectual, and he will find himself much nearer to God than he ever expected to be able to go. The divine agents will be perceived by him, he does not need to read any books to obtain instruction,¹ and he is so much advanced on the road to perfection that death only needs to remove the gross material veil, to let his intellectual temple appear in its full beauty ; because then he will live and act entirely in the sphere of the Infinite.

If we look at man in his social relations, we find that the origin of the social state, consists neither in a forcible gathering of men by some powerful individuals, nor in an arbitrary or indiscriminate confluence of entities to a common unity by means of a social contract. Primal man was born to rule, nor over his equals but over inferior beings. He could not belong to any political body of men, which body cannot exist without sensuous links and intellectual privations. But as he became more and more sensuous, his condition became one of an uninterrupted chain of wants, dependencies and necessities ; and the social organisation became necessary to supply those wants and to free again his intellectual nature and regain his rights. The formation of society was therefore not an act of arbitrariness.

¹ This is likely to be misunderstood. He may have to read a good many books, before he arrives at a point where he needs them no more.—*Trans.*

but of necessity ; its purpose is education and its final aim freedom and recovery of the rights of the individuals out of which it is composed. The legitimacy of the rule of one man over another depends upon their respective degrees of depravity or real nobility. A large number of individual parts of society sinks into the mire of the elements, and it is therefore natural and necessary that they should be assisted to rise by those that are less depraved ; and only in this respect can an authority be legitimate, while in any other case it would necessarily be the highest degree of injustice. The farther an individual is advanced on the road to his own individual perfection and purification, the more he obtains a power over others, based upon justice, and the more he approaches the light, the more extended will be his influence over those that are withdrawing from the same.

A child cannot be its own father, teacher and provider, and collective man needs certain guides, possessed of superior virtues. Government therefore ought to consider it its first duty to educate the intellect of man, abolish evils and provide for the gratification of the real necessities of man. Religion and Politics have an identical aim, and each king therefore should also be a Melchisedech or high priest. Mankind, in attempting to separate what they consider the "wordly" from the spiritual, has lost the true spirit, and kings and priests, by losing the true spirit of religion and becoming sectarian, have lost their power. True religion and true freedom are inseparable. Primordial man was in posses-

sion of the power of punishing his inferiors and even to deprive them of life by depriving them of his life-giving presence ; but man in his present condition has lost the power, and no person has the right to punish or kill another person. The power of kings and judges to punish is therefore only symbolic, and they possess such rights only as the representatives of a higher authority than individual man and therefore ought to exercise such powers only in the interest of their highest conception of justice. Punishments ought to be proportionate in severity to the severity of the crimes, and it is unjust to punish only those crimes which have been committed against the physical man, so-called political or temporal crimes ; and to let those criminals go free, who attempt to poison, injure or destroy the intellectual or spiritual part of man. The cause of this injustice is that those who are entrusted with authority are themselves imperfect or criminal and liable to misuse their authority, and mankind cannot expect to arrive at the golden age before its leaders will be more perfect men, whose hearts are filled with love for humanity, and whose minds are illuminated by the divine intelligence of the universal spirit.

IV.

RELIGION.

The animal never rises above the sphere of its sensuous desires ; but man only finds true happiness and contentment in the contemplation of that which is *above* that sphere. He feels an inward necessity to satisfy his desires for the Divine, and to give this satisfaction in

the object of religion. Man rises up to God by means of his religious aspirations, and man's nature becomes elevated in the same proportion as his religious ideas become elevated, expanded and pure. An investigation into the relationship existing between man and religion, leads to the adoption of the following points :

1. Religion is *natural* and *necessary* for man, and an examination of ancient and modern history will prove the truth of this assertion.

2. Religion is *as old as mankind*. The principles of religious systems cannot be a result of invention or arbitrary presumption ; their germ must be necessarily regarded as of divine origin. It has withstood all the revolutions of nature, and only its aspect has changed according to the various necessities or capacities of the people and the condition of their civilisation ; but true religion is more than simply a code of morals.

3. *True religion can be only one*, and there can be only *one* true religion, because there is only *one* principle of perfection. *Unity*,—the law of true religion—requires a perfect harmony between sensuous and intellectual man.

The divine light, which illuminates man, is for every man one and the same, and the differences between the various religious systems, are caused by the *different aspects* in which this light is seen by different people.

The truth is one, but the forms in which it appears, differ. Every individual man, no matter where he lives or what he believes, can be a temple in which the divine spirit will reside. Wisdom is attainable to all, and *the attainment of wisdom by all re-establishes unity.*

4. Man rises up to the divine light of love and wisdom by means of his religious ideas, and becomes thereby more and more susceptible to beneficent influences. Man, like every other thing in nature, is subject to natural laws, and according to these he partakes to a certain extent of the nature of the influences with which he associates. There have been at all times men who rose higher than others to the divine source, and to whom we may look as upon our guides and teachers. The revelations and traditions which we have received from such men are laid down in the history and religions of all nations, and in all of them can a certain similarity and unity be traced. We may therefore look upon such men as *divine agents*.

5. Divinity can become accessible to man by means of these divine agents, or, in other words, the *divine ray* by passing through those media or agents becomes tinged with the color which is appropriate to each of them, else it would for ever remain incomprehensible to man. Some of the angels and prophets may have existed as human beings, but they all are representations or symbols of forces or perfections which primordial man originally possessed.

6. By means of these divine agents a *communication of thought* has been established from the highest to the lowest. A mode of *instruction* was thereby made possible, by which those who did not possess sufficient power to rise, could be lifted up by their guides, and by which they could receive information in regard to

the nature of things and the history of mankind.¹

7. *The divine agents* or messengers selected in all times certain men, to whom they communicated their knowledge, and through those men the various colored light was shed over the different parts of the globe; partly by *oral instruction*, partly by *tradition* by means of *symbols, arts or usages*. These traditions have in the course of time become so perverted as to be often almost unrecognizable, and giving rise to innumerable *sectarian* differences.

8. The science and history of man comprise therefore the origin and object of *Mythology* and *Symbolism*. Much is fanciful in these systems, but in those of the *oldest* nations an *identity* can be traced.

A large part of these mythologies have their origin in superstition, and in others the true original meaning has been lost; but sufficient truth remains to show that the *oldest* inhabitants of our globe conceived the destiny of man to be a higher one, than simply to pass through certain chemical and physical processes. They are all relating to the *origin* of man, the *laws* of his existence and his *destiny*, and give us a more or less correct history of the visible and the invisible universe.

9. The celebrated ancient mysteries with their doctrines and initiations took their origin from these old traditions, handed down from antiquity by the *sages* and their disciples. The perpetuation of these mysteries was necessary, and the *secrecy* by which they were

¹ These agents are the Dhyān Chohans. The first teacher who taught the principles of the ancient Wisdom-Religion on this planet, says the occult doctrine, was a Dhyān Chohan. A Dhyān Chohan will appear again on this planet as a teacher and guru at the end of the 7th root-race.—T. S.

surrounded was due to the desire of guarding them against profanation and to keep them intact in their original purity.

10. One of the oldest and most reliable of the histories of antiquity is that of the Hebrews.¹ The *Cabala* gives a very clear conception of cosmogony, and the esoteric meaning of their symbolism is extremely beautiful. Unfortunately its *esoteric* sense is at present very little understood even by the Hebrews themselves or their Rabbis, and has been still more perverted and obscured by the imperfect translations made from the original text.

V.

SCIENCE.

The retrocession of Man, from the true source of light, has rendered it more difficult for him to obtain true knowledge, because to obtain that knowledge he must have the light of *truth* as a guide. Nevertheless a certain degree of true knowledge must be attainable to man, because every being is subject to a certain and unchangeable law.

The possibility of this attainment finds its basis not only in the *intellectual germ*² in man, which is as unchangeable in its intrinsic nature as the principle from which it originated, but also in the fact that man, in consequence of his two-fold nature, resembles a mirror, in which all the laws of the sensual and intellectual realms are centred. Therefore the *knowledge of man*

¹ At the time this book was written, the mythology and traditions of the Hindus and Egyptians were little known.—*Trans.*

² The germ is in fact the 6th principle in man, in which his higher individuality resides.—T. S.

is the *basis* of every other knowledge ; he who perfectly understands *man*, understands the laws of the Intellectual and Sensual and can explain everything. In the study of man, however, we must be careful not to confound the Sensual with the Intellectual, and to ascribe to the one that which belongs to the other.

There is in fact only *one* science, it includes the Intellectual and the Sensual ; and both realms have to be studied together. The arbitrary separation of the two parts of that *one* science has given rise to the birth and growth of so many false systems and doctrines and contradictory conclusions. Whenever man desires to arrive at the truth in regard to the intellectual without using the means given to him by nature for that purpose, he invariably falls into error ; and it is no less dangerous to attempt to study the *sensual* without the light of the intellect. If we desire to use our reason properly, we must "*divinise*" *our own heart* and thereby enable it to approach the source of all light, which is higher than human reasoning.

The *false* study of the sensual gives rise to materialism and the *false* study of the intellectual leads to *superstition* ; but true science must deal more with principles than merely with the phenomenal aspect of things. Both extremes are dangerous ; because in one case we crawl like a worm over our path without seeing to where it leads ; in the other case we soar above it and become lost in the clouds. True knowledge can only be obtained by right *discrimination* and by taking not consideration the laws of the Sensuous, the Intel-

lectual and the Divine, by which alone man can become free and return to the universal source of Light and Truth.

The Science of Numbers.

The entire system of the universe rests upon certain primordial and basic *principles*, from which result the *substance, shape and action* of everything that exists. These basic principles are called the *numbers* of nature. Whoever comprehends them, understands the *laws* by which nature exists, the *proportions* of her component parts, the *manner and measure* of her activity, the connecting link of all *causes* and the *mechanism* of the Cosmos.

Those numbers are not arithmetical symbols, but true *principles*; they are the basis of all true science and of all intellectual understanding.

The subject under our consideration is of *infinite extent* and can only be understood by the infinite *Mind*, who encompasses within himself the chain of all causes, proportions and effects, and human language is too imperfect to fully express the same. Every effect is the result of an energy, and that energy the expression of a power. The quantity of power expended, corresponds to the *essential*, and the quantity of energy to the *potential* number. *Principle* and *Form* are two poles, which are united by the link of *Number*. By our senses we receive certain impressions from the *sensuous* action of things, and by our reason we receive ideas of their *invisible* positions and terminations, if we are able to grasp them. The Intellectual as well as the Sensuous

has number, measure and weight, but they can only be comprehended by our reason or intuition.

The numbers of the universe are infinite, but their movement is simple and *straight*, because everything rests upon the primal numbers : 1—10. These numbers are contained in the *four basic numbers* ($1 \mid 2 \mid 3 \mid 4 = 10$) which fact indicates the sanctity of the *square*, the symbol of divinity in man.

A few remarks about the meaning of the numbers.

I. The number 1 represents : 1. Absolute *unity*, the essence and the universal centre of all Being. 2. The centres or principles of all individual unities, which are not absolute and necessary ; but only direct or indirect *eradiations* of the absolute unity.

II. Signifies : 1. The absolute unity in a state of *motion* or progression, as an *eradiation* or reflection of 1. 2. *Light*, or an emanating ray. 3. The *origin* of all things, the projection of the Divine into the Intellectual. 4. The double law of *action* and *reaction*, male and female, positive and negative, &c.

III. Is the number of *results*. 1. Without Three there can be no result, either in the Intellectual or Physical. From the I, the real *possibility* of existence, and the II, the *energy* and *reaction*, results III, the *product* or *form*. 2. The *constitution* of bodies, formed (a) of the bases of the three elements : *Earth*, *Water* and *Fire* ; (b) the three actions. *Action*, *Reaction* and *Cause*. 3. The immaterial, but *not thinking* universal principle (Will ?). The number of unthinking, but immaterial beings (Elementals ?) is represented by $3 \times 3 = 9$.

IV. Is the number of *perfection*. 1. It is the symbol of the *divine square*, the *thinking universe*. 2. The symbol of the square of *time*. 3. The representation of the intellectual man in his *primordial* condition ; and 4, the symbol of the *universe*, *North*, *South*, *East* and *West*.

V. This number may be regarded either as $1\frac{1}{4}$, or as $2\frac{1}{3}$, or as $4\frac{1}{1}$, and its aspect differs accordingly. *Five* is necessary for the harmony of a perfect accord ; but in another aspect it is terrible and represents the *principle of evil* in its battle with good. It is the symbol of *idolatry*, *superstition* and *fear*, which can only become moderated by the combination with 6. It is the number of suffering and death, and whoever *remains* with it becomes a victim of the terrible power of 65.

VI. Is not a *perfect* number, but good for *sensuous* results. By 6 as the symbol of 2 : 3 visible-nature came into existence. It is the symbol of temporal and changeable existence.

VII. Consists out of $3\frac{1}{4}$; $4\frac{1}{3}$; or $6\frac{1}{1}$. It represents the *seven principles* in their different combinations, the *seven planets* and many other things. Like 16 (4×4)—and 9 ($3 + 3$) so is 49 ($7 + 7$) of great importance.

VIII. ($2 + 4$) Is the number of the *double square* of time and eternity ; of the Intellectual and the Sensuous and contains the connection and antiphony of the same.

IX. ($3 + 3$) is the number of the *Sensuous*, of *Sensuality* and *Degradation* ; of everything circular and material. $4\frac{1}{9}$ is the full number of nature. The relations of $1-3-6-9$ and of $1-4-8-16$ are very important.

X. Is the *completion* of every thing that exists. In it are combined all the double, ternary and quaternary relations, and it is the result of $1\frac{1}{2}3\frac{1}{4}$.

*Occult Mathematics, or the application of basic numbers to the spiritual and physical world.*¹

True mathematics is the basis of all *true sciences*. *Ordinary mathematics* is its shadow, and is only infallible as long as it occupies itself with *material* conceptions. All forms and images of sensuousness are the result of simple principles, and the origin of mathematics is therefore to be found in something on which the laws of the Sensuous, of Matter and Form depend; but which in itself is not material but intellectual. A man may be a very good mathematician on the ordinary plane, and yet incapable of solving an intellectual or physical problem as to its *genetic cause*. The true axioms of Mathematics are intellectual, and only by such can the regularity of all sensuous products be explained. In *true Geometry* we need a scale which can be applied to *all* kinds of dimensions; but such a scale can have no extension in itself. It can therefore not be found in *ordinary Geometry*, but must be searched for in the intellectual principle of extension; and consequently it will be impossible for *ordinary Geometry* to solve such problems, as for instance the *squaring of the circle*.

If we wish to measure a *curve*, it is above all necessary to have a correct idea about a *straight* and a *curved* line. The attempt to explain a *curved* line by forming

1. We refer the student to the footnotes on page 82 of the "Theosophical Miscellanies" (unpublished writings of Eliphas Levi), which speaks especially about the sacred number seven.—Ed.

a combination of infinitely small *straight* lines, is inadmissible and irrational and conflicting with the true laws of nature; for besides the moral proofs of infinite unity and perfection, there are other reasons, why two such opposites as a straight line and a curved one never can be united and why such an attempt should never be made. Every thing in nature has a number of differentiation, and this is also the case with both of these lines. *Emanation* into infinity is the object of one and *detractio*n from infinite progression the aim of the other. Both are opposing each other, their numbers and actions must be different; their numbers are in the proportion of 4—9 and in all their gradations and potencies this proportion remains the same. This law explains the *generic* and *individual difference* between *intellectual* and *sensuous* natures, which although differing from each other, yet are nevertheless derived from the *same source*, possess the *same original number*, and are governed by the *same law*.

The arbitrary scale used in *common* Geometry is extremely useful for the purposes of *common* life, because it deals with proportions of matter; but if we attempt to apply the same for the measurements of *essential truths*, we are likely to be led into errors, the least of which may grow into extensive dimensions, while the numbers 4 and 9, as representations of the straight and curved lines will in their proportions remain unchanged, and they therefore constitute the proper scale for such truths.

It would be impracticable to apply *occult* mathematics

and geometry to the measurement of *sensuous* perceptions and ordinary combinations of matter, neither can *common* Mathematics be applied to *spiritual* things. Matter exists only by and through *motion*, but matter is not the *source* of motion.

This source must necessarily exist in an *immaterial* principle, and the phenomena of extension and sensuousity are only *results* caused by the action of that principle. If the principles of matter are dependent on a higher action or reaction, how much more must this be the case with the evolution of such principles.

Although in the realm of the sensuous there is no motion without extension, still even the sensuous *indicates* a motion without extension; that is, an attraction of the bodies towards a common centre. The Sensuous is always guided by the Intellectual, and it follows that in the latter the cause of motion must exist. Both motions, taking an *inverse* direction, are guided by the number 4, which is the number of all motion. Therefore *no arithmetical* progression exists in the realm of the living nature, and the *geometrical* progression of the square is the only guiding one, because it is the principle of life and the activity of living beings.

The number of extension and also of the curved line is 9, because everywhere in nature, were we find extension, we also find curved lines and both are therefore *equivalent*. Every form in its last analysis approaches the form of an oval or a *sphere*. The number of the *straight* lines belongs to *causes* and principles; that of *curves* to products and *results*.

The numbers 4 and 9, the straight and curved line, represent therefore the *two principal laws* of nature, and the two should never be mistaken for each other. Man, ever since he ceased to be perfect, has vainly tried to unite the same and thereby unsuccessfully attempted to square the circle ; or to understand a fourth dimension of space, problems which can be *intellectually* grasped, but cannot be demonstrated on the *physical* plane.

There must be a distinction made between the *natural* circle and the *artificial* one. The first one does not consist of a periphery of connecting points, but is formed by an expansion of energy from the centre.

The *square* is not to be regarded as a *geometrical extension*, but as a *symbol* of a universal creative principle. This principle only reveals itself by the *triangle* formed by the three immaterial principles which cause forms and bodies, and this triangle in combination with the unity of the first principle forms the basis of all possible phenomena in the realm of the Sensuous. The *action* of the principle however is a *straight* line.

The four allegorical sides of the square represent :

The *first* one, the basis and *root* of the others, is the symbol of the first and only cause, whose number is absolute *unity*.

The *second*, emanating from the first, is the first ray, the Adam Kadmon or primordial man, who in his double capacity is symbolized by two numbers, also called the "Son of God."

The *third* completes the *trinity* of all existing forms in the visible and invisible universe ; and the *fourth*

represents the *essences* of all classes and kinds, whether they are possessed of intellectual powers or restricted to the realm of the sensuous, and it finally stands in intimate relation with the mysterious nature of *man*.

VI.

LANGUAGE AND WRITING.

Primordial man was possessed of the superior advantage of being able to cognize the natures, qualities, powers and motions of things directly. His connection with the world of spirit and the world of matter was so intimate that he could read and understand the most secret thoughts of those that were superior as well as of those that were inferior to him ; and man, even in his present state of degradation, is still in possession of that power, but in an extremely small degree. This primordial power or language is known as the power of intuition.

It is man's duty to strive to regain this primordial language, by cultivating his intuitional powers and by the use of that small ray of light, which, in his present condition of darkness, only appears like the polar star instead of being his sun. He must do this by habitually collecting the primordial symbols and the true characters of things and grasping them with the powers of his mind. That means to meditate about the nature of things, to mentally penetrate into their centres and to understand their true meaning.¹ This was the true object of the ancient hieroglyphic and of the picture writing of the schools of secret science. The farther

1. In other words, he must learn how to write, before he can read.

the true symbols have receded from the true forms of nature, the more do they render it difficult to express the truth. But there have been at all times men who were able to read and write the original symbolic signs, and the true hieroglyphics are up to the present day in the possession and care of such men.¹

1. *Nature and Origin of Language:*

Man's actions are his writings. By putting his thoughts into action he expresses them and records them in the book of life.

The source of language is in man ; but the manner of its birth cannot be explained simply by organisation, tradition or instruction ; the original language of the spirit is as old as man's intellectual powers and its source lies far back in the night of time, when man yet existed in his original purity. Man cannot use his intellectual powers without the influence or stimulus of a higher re-action ; if left to himself, he would have no occasion to speak. If by "language" we simply mean the expression and revelation of his powers, then we find that everything in nature has its language ;² because not only are the powers of each being intimately connected with the means of their expressions ; but between both exists the most exact proportion in regard to measure and condition ; but to avoid mistakes and confusion, it is convenient to call "language" the expression of intellectual and moral powers, and in this aspect it can only belong to intellectual beings.

1. The Mahatmas.

2. It would be an interesting study to investigate the relationship which exists between the faculties or attributes of beings, and the means with which they have to express their feelings.

2. *Original Language.*¹

There is only one genuine language for man, the symbols of which are natural and must be intelligible to all, and it is either an interior direct communication of thought, or an exterior expression through and for the senses. This interior language is the parent of the exterior one, and being caused by the irradiation of the supreme, which is unity and with whom all men are one, it follows that if that original irradiation of the supreme ray had remained unchanged in all men, all men would understand the same interior language and also the same exterior one, as the latter is only the sensuous expression of the former. Such is in fact the case. This original language, formerly spoken by all, but now lost to nearly all, is still in the possession of a few men, whose high degree of purity renders them capable of understanding the same. This langu-

1. The word "language" must here be looked upon as conveying a higher sense than what is usually implied by it. "Language" means in this case an irradiation of divine light into the human mind and an emanation from the same into the intellectual and physical realms. Man in a state of purity being an image and external expression of divinity, must be able to reflect and to reproduce divine truth in its original purity, and man's expressions therefore ought to be a perfect reproduction or echo of the divine impressions which he receives; but as man has become immersed in matter, he receives the divine rays only in a state of refraction and can therefore reproduce them only in an imperfect or refracted condition. The act of speaking presupposes an act of thinking, and one method of thinking will be found to be better than another method, but the best among all the methods of thinking is the most perfect one, being a pure reflection of the divine light. Thinking and speaking being closely related to each other and depending for their expression on certain symbols, it follows that the existence of a universal method of expression by symbols must be possible, and if we are capable of having thoughts and feelings, which we cannot express by symbols, it does not follow that such symbols do not exist, but only that we are not acquainted with them.

As the moon reflects the light of the sun, so does the mind of man reflect the supreme mind. The human soul is not a musical instrument which merely plays itself, but may be compared to a harp which is made to sound harmoniously, if touched by the hand of a master; she may be compared to a "smaragdine tablet," upon which the thoughts of the Supreme are engraved in letters of light. The seers and prophets of all ages have heard and understood that divine language; but they could only reproduce it imperfectly through the imperfect languages of their times.—H.

age breathes, so to say, spirit, where ages only use letters.

This language consists of non-ambiguous symbols, which are no arbitrary creations, are inherent in the nature of things and expressed by truth, and can be communicated by sound or by signs. He who understands that language can interpret not only the Divine, but he can unite all spaces and look into the most distant past. A knowledge of that primitive language would at once explain the process of evolution of secondary languages and the intimate connection existing between the development of the various languages and the progress of evolution of the various nations; and this will be the language of a certain but far distant future. Man in his present condition hears the voice which speaks that language, but does not understand it; he sees the sacred symbols, but does not comprehend them; his ear is accustomed to human words, he seeks for human writings in books, and is blind to the hieroglyphics of the divine. The key to that language is contained in the divine *logos*, the Christ (or the seventh principle of the Occultists).

Each word in that language is the character of the thing itself, a sign and symbol which men cultivate without knowing; the centre of each being, which is expressed by an indelible symbol, and whoever reaches that centre is in possession of the word and the sign. These symbols are the essential characteristics which distinguish men as such from other existences. An artist understands another artist by beholding the products of his art, without speaking with him in words, or meeting him personally. True spirit unites all distances of time and space and is independent of accidental relations.

There is a universal light which contains the light of all beings, and this light is the living organ of that

universal language, the universal symbol and sound; the types and harmonies of which are offered by nature herself. Men have ever been desiring an universal language. Such a universal language cannot be arbitrarily established, or, if so established, would be more difficult to learn than any other. True language must express the harmony of our soul with the nature of things, and as long as there is disharmony, there cannot be one universal harmonious language.

There are many signs by which this language can be recognized, and many traces which lead us to the same. To study it, we need not go outside of visible nature we must only seek its source in the same.

There is a threefold word of God; a physical, an intellectual and divine. The first is the language of nature, the second that of the divine agents, and the third the language of the *logos* or Christ. These signs are moreover contained in the nature of men, their products and imitations, and are pre-eminently visible in the creations of Genius as the expressions of the higher thoughts of poetry, music and art, and may therefore be considered as constituting the dialect of heroes and gods.

3. *Arbitrary Languages.*

As long as the light, which illuminated primordial man, continued in its original purity and perfection, his interior language could be expressed by corresponding symbols, in a plain and unmistakeable manner; but as man's reason became involved in material pursuits: an endless variety of ambiguous, uncertain and unreliable inferior languages came into existence. All of them, however, have certain points of similarity which proves their common origin; but it is not our object to investigate this subject at present.

Divine and Natural Writing.

Supreme wisdom uses certain invariable symbols to express certain ideas and each divine thought is repre-

sented by a certain allegorical sign. Besides this, there is another fixed original language, consisting in the collective characters of nature, which, like an open book, are before our eyes. The first language relates to divine things and its alphabet consists allegorically of four letters, which are the four primitive numbers ($1+2 \cdot 3+4=10$.) The second relates to intellectual and sensuous products and has 22 letters.¹ Each being is a characteristic symbol and living exterior image of its interior, and the universe is a collection of such symbols, representing the natures, qualities, proportions, compositions, activities and passivities of things. Each body is the symbol of an invisible and corresponding power, and man, according to his origin, is the most noble expression of God and a perfect copy of his invisible divinity. Man is the most beautiful letter of the alphabets of earth, and he who is able to read and understand that letter has nothing further to learn; for he will have obtained the wisdom of the ages and be himself a God.

VII.

Explanations of some of the principal allegories.

1. *The impenetrable armor.*—By this is meant the ethereal body of man, which surrounded his spiritual principle, before his immersion into matter made it necessary for him to be protected by a physical body. That primitive body was and still is indestructible, immortal and not subject to the inimical influences of the elements. It is not said whether that body corresponds to the shape of man's present form; but some philosophers consider it in its perfection as representing a

1. That means allegorically $2+2$, or the intellectual and the sensuous. A new degradation of man would produce an alphabet of 88 letters; that is $8 \cdot 11$; 8 signify a four times multiplied sensuousity, which would remove man four degrees farther from the source of light.

These three true languages are opposed by three false ones, of which the first one contains 2, the second 3, and the third one would have 10 (2 and 5 are the division of 1 and 10, and by division evil and darkness was created.) The third number relates as well to 3 as to 22.—H.

radiant sphere (the sphere being the most perfect form) whose circumference however is without limits.

2. *The fiery sword* refers to his spiritual power, expressed through the living word¹ or the irresistible force of his Will, when put into action.

3. *The forest of seven trees*, symbolizes the seven primordial emanations or evolutions of the divine "logos," by whose influence everything lives and exists.

4. *The ten leaves of the book of life* represent the universe, or the abundance and completeness of everything. They are called *ten leaves* on account of the occult signification of that word. Primordial man could see and understand all the ten leaves at once, but we have to study painfully one leaf after another.

5. *The intellectual square* symbolizes the totality of all intellectual beings and their powers. In it everything is spirit and life and power. It is the throne of him, who is called the alpha and omega, the highest which thinking beings can obtain, a temple of activity and rest, pure light and enjoyment. It is also called the paradise with its four rivers (or Nirvana).

6. *The destroyed and to be reconstructed temple* of the spirit, means human nature in its original purity and the great work of reconstructing or regenerating the same. The columns of that temple are represented by the sages of all nations, those that are illuminated by the true light; and the altar with the inextinguishable lamps refers to man's ever present power to exercise his divine rights of adoration, meditation and the practice of charity and self-sacrifice.

7. *The great name of Hebrews*, refers to the Logos or Christ, the first emanation from deity, and the *holy names* represent the seven divine powers, which are the sources from which all life flows into the beings, and which are the first approaches to the inexpressible name, the supreme source of everything that comes into existence.

¹ Bulwer Lytton in his 'Coming Race' calls it the "Vril."

THE HERMETIC SYSTEM

AND THE

*Significance of its Present Revival.*¹

(BY EDWARD MAITLAND).



To the philosophical student of humanity the most significant and important feature of the present remarkable epoch is, unquestionably, the revival of Occult Science and Mystical, or Esoteric, Philosophy. The significance is due no less to the character of the period of its occurrence, than to that of the subject itself. For the moment chosen has been one wherein the human mind, as represented by the recognised intellect of the age, had become, to all appearance, irrevocably set in the opposite direction—that of materialism. Happily, however, for humanity, such appearance has proved deceptive, as had already been foreseen would be the case by those “watchers of the day,” who, recognising the unity of nature, and vitalised on the higher planes of the consciousness, are able to forecast the processes of the mental world by those of the physical. That it is always when the sun is at its lowest point that the day and the year are reborn, is no less true in the world spiritual than in the world material. And while the prevalence of materialism meant the extinction of man’s spiritual consciousness, the revival of occult and mystical science means the restoration of that consciousness. History, too, had its lessons of encouragement for them, by shewing that the passing away of old forms of faith is wont to be the prognostic and condition of new and and higher manifestations. Hence they had confidence that the Spirit of Humanity, being, as they well knew,

¹ Taken from “the Virgin of the World.”

real and divine, would, in its own good time, make effectual protest against the extinction threatened ; and are able to recognise in the present revival the form which that protest has taken.

The significance of this event is definitely enhanced by the facts, first, that it has brought the Hermetic philosophy into a prominence which it has not known for many centuries ; and, secondly, that the revival of that philosophy has been at once the condition and the result of every great religious *renaissance* the world has seen. For the system designated the Hermetic Gnosis—the earliest formulation of which, for the western world, belongs to the pre-historic times of ancient Egypt—has constituted the core of all the religio-philosophical systems of both east and west, Buddhism and Christianity, among others, being alike intended as vehicles for and expressions of it, though the fact has been recognised by only the initiated few. The great school of scholastic mysticism which was the glory of the church of the Middle Ages, had, although unavowedly, the same basis. This school represented a strenuous and sustained endeavour to rescue religion from the exclusive domain of the historical and the ceremonial, and the control of a sacerdotalism, grossly materialistic and idolatrous, by restoring its proper intuitional and spiritual character. That the endeavour failed to secure a lasting success, and the church of the Middle Ages continued to sink deeper and deeper into superstition, with its usual accompaniment of religious persecution, was due to no fault of the system itself. This requires for its reception, that the spiritual consciousness of the many should have attained a development hitherto possessed only by the few. And the world was not then ripe for a doctrine which represents reason in its highest mode. History thus shows that

the revival we are witnessing now, is but one of a series of revivals, all having the same object ; and it may be confidently anticipated, that, under the altered conditions of society, the success attained will far surpass any yet achieved. For, gloomy as is the present outlook in every department of human activity, social, philosophical, moral, and religious alike, there never was a time when the conditions were so favourable for a radical and widespread improvement ; because there never was a time when new ideas and knowledges found such facilities for propagation, or when, through the intensity of their suffering and discontent, mankind were in so high a state of receptivity. Hence the system has now a chance of recognition surpassing any hitherto enjoyed by it. Having always in the past found exclusive favour with the most luminous minds and noblest natures it can hardly fail, with due formulation and presentation, to find acceptance with the mankind of the incoming era. Already are there indications not to be mistaken, that the still powerful aid of the church will not be wanting in this behalf, and this no less for its own preservation than for that of religious truth. The world has yet to discern the significance of the action of Pope Leo XIII., in the reinstatement of the writings of Aquinas as the basis of ecclesiastical education. But for the initiates of Hermes this is not doubtful, but affords sure ground for the loftiest hopes. And similarly with that extraordinary, if too often grotesque, phenomenon called modern spiritualism.

From these remarks on the circumstances under which the revival has occurred, of which this series of reprints is at once a product, a token, and an aid ; we will proceed to give a slight general sketch of the nature of the doctrine which has played so important a part in the past, and bids fair to do as much, and even more, in the future.

It should be first stated, however, that the materials for our sketch are not restricted to the so-called Hermetic fragments themselves, which form the subject of these reprints. Not only are they, as fragments, incomplete; they are also interpolated and partially corrupt in text, though still replete with the purest and loftiest teaching. Much, too, of that which is genuine is mystical and allegorical, referring to a plane, and needing an interpretation, other than are apparent. Hence, it is necessary for such a task, to utilise the labours of those various exponents of the system who have either derived it from sources not now extant, or who, by following the same method, have discerned it for themselves,¹ giving it, in some instances, fresh applications—not the less Hermetic because representing a further development of the doctrine. No learning or industry, however, can compensate for the absence of that sympathetic insight which alone can detect the characteristic ring of the true Hermetic metal; and which, if hearty appreciation be any guarantee, will assuredly not be wholly wanting on this occasion. At best, however, it is but a slight outline that can be given here.

Starting from the axiom that from nothing nothing comes, and recognising Consciousness as the indispensable *condition* of existence, the Gnosis, with resistless logic, derives all things from pure and absolute Being, itself unmanifest and unconditioned, but in the infinity of its plenitude and energy, possessing and exercising the potentiality of manifestation and conditionment, and *being*, rather than *having*, life, substance, and mind, comprised in one Divine Selfhood, of which the universe is the manifestation.

Regarding all things as modes of consciousness, the

¹ For, as we have subsequently ascertained, "*The Perfect Way*" is not a singular instance of the recovery of the Hermetic system, by unwittingly following the same method to which it was originally due, namely, intuitional perception and recollection, and altogether independently of extraneous sources of information.

Gnosis necessarily regards consciousness as subsisting under many modes, and as being definable as the property whereby whatever *is*, affects, or is affected in, itself; or affects, or is affected by, another; which is really to say, as constituting the things themselves. There is, thus, a mechanical consciousness, a chemical consciousness, a magnetic, a mental, a psychic, consciousness, and so on up to the divine, or absolute, consciousness. And whereas all proceed from this last, so all return to this last, in that every entity possesses the potentiality of it. Herein lies the secret of evolution, which is no other than the expression of the tendency of things to revert, by ascension, to their original condition—a tendency, and therefore an expression, which could have no being were the lowest, or material mode of consciousness to be the original and normal mode.

By thus making matter itself a mode of consciousness, and therein of spirit—spirit being absolute consciousness—the Gnosis escapes at once the difficulties which stand in the way of the conception of an original Dualism, consisting of principles inherently antagonistic; and also those which arise out of the kindred conception of non-consciousness as having a positive existence. All being modes of the One, no inherent antagonism, or essential difference, is possible; but that which is regarded as unconsciousness is but a lower mode of consciousness—consciousness reduced, so to speak, to a minimum, but still consciousness so long as it *is*. Total unconsciousness is thus not-being; and bears to consciousness the relation of darkness to light, the latter alone of the two being, however reduced, positive entity, and darkness being non-entity.

However various the manifestations of the universal consciousness, or being, whether as regards its different planes, or its different modes on the same plane, they all are according to one and the same law, which, by its uniformity, demonstrates the unity of the informing

spirit, or mind, which subsists eternally and independently of any manifestation. For, as said in the "Divine Pymander" (B. V.) :—

"He needeth not to be manifested ; for He subsisteth eternally.

"But in that He is One, He is not made nor generated ; but is unapparent and unmanifest.

"But by making all things appear, He appeareth in all and by all ; but especially is He manifested to or in those wherein He willeth."

And again :—

"The Essence of all is One."

From the oneness of original Being comes, as a corollary, the law of correspondence between all planes, or spheres, of existence, in virtue of which the macrocosm is as the microcosm, the universal as the individual, the world as man, and man as God. "An earthly man," says "The Key," "is a mortal God, and the heavenly God is immortal man." The same book, however, is careful to explain that by man is meant only those men who are possessed of the higher intelligence, or spiritual consciousness, and that to lack this is to be not yet man, but only the potentiality of man. It avoids also the error of anthropomorphism by defining Divinity to be, itself, neither life, nor mind, nor substance ; but the cause of these.

Ignorance of God is pronounced to be the greatest evil, but God is not to be discerned in phenomena, or with the outer eye. The quest must be made within oneself. In order to *know*, man must first *be*. This is to say, he must have developed in himself the consciousness of all the planes, or spheres, of his fourfold nature, and become thereby *wholly* man. It is to his inmost and divine part, the spirit, that the mystery of existence appertains, since that is Pure Being, of which existence is the manifestation. And, as man can recognise without him, that only which he has within him,

it is essential to his perception of spiritual things that he be himself spiritual. "The natural man," says the apostle Paul, following at once the Hermetists and the Kabbalists, who are at one in both doctrine and method, and differ only in form, "receiveth not the things of the Spirit, neither can he know them, for they are spiritually discerned," that is, by the spiritual part in man. In such degree as man develops this consciousness he becomes an *organon* of knowledge, capable of obtaining certitude of truth, even the highest; and from being "agnostic" and incapable of knowledge, he becomes "Gnostic," or has the Gnosis, which consists in the knowledge of himself and of God, and of the substantial identity of the two.

From this it is obvious that what is demonstrated by the agnosticism of the present age, is simply the immaturity of its professors. This is to say, the philosophy of the day represents the conclusions of men, who, how developed soever intellectually, are still rudimentary in respect of the spiritual consciousness, and fall short, therefore, of their spiritual and true manhood—the manhood which belongs to the highest plane. Being to such extent not human but subhuman, and ignorant of the meaning and potentialities of man, they confound form with substance, and mistake the exterior and phenomenal part of man for man himself, and imagine accordingly that to gratify this part is necessarily to benefit the man, no matter how subversive of the real humanity the practices to which they have recourse. Out of this condition of spiritual darkness the Gnosis lifts man, and, giving him the supreme *desideratum*—which it is the object of all divine revelation to supply a *definition of himself*, demonstrates to him, with scientific certainty, the supremacy of the moral law, and the impossibility either of getting good by doing evil, or of escaping the penalty of the latter.

The attempt to get good by evil doing only puts him back, making his fate worse. The doctrine of *Karma* is no less Hermetic than Hindu, the equivalent term in the former being Adraste, a goddess to whom is committed the administration of justice. In the Greek pantheon she appears as Nemesis and Hecate. They all represent that inexorable law of cause and effect in things moral, in virtue of which man's nature and conditions in the future are the result of the tendencies voluntarily encouraged by him in the past and present.

The Hermetic method to the attainment of perfection, on whatever plane—physical, intellectual, moral, or spiritual—is *purity*. Not merely having, but *being*, consciousness, man is man, and is percipient, according to the measure in which he is pure; perfect purity implying full perception, even to the seeing of God, as the gospels have it. In the same proportion he has also power. The fully initiated Hermetist is a magian, or man of power, and can work what to the world seem miracles, and those on all planes—physical, intellectual, moral, and spiritual—by force of his own will. But his only secret of power is purity, as his only motive is love. For the power with which he operates is spirit, and spirit is keen and mighty in proportion as it is pure. Absolutely pure spirit is God. Hence the miracles of the magian, as distinguished from the magician, are really worked by God—the God in and of the man.

A word on the *organon* of Hermetic knowledge. This is emphatically the mode of the mind termed the intuition. Following this in its centripetal course, man comes into such relations with his own essential and permanent self—the soul—as to be able to receive from her the knowledges she has acquired of divine things in the long ages of her past. But this implies no disparagement to the mind's other and centrifugal mode, the intellect. This also must be developed and trained to the utmost, as the complement, supplement, and indis-

pensable mate of the intuition—the man to its woman. Perfecting and combining these two, and only thus, man knows all things and perpetuates himself. For he knows God, and to know God is to have, and to be, God, and “the gift of God is eternal life.”

A foremost Hermetic doctrine is that of the soul's multiple re-births into a physical body. Only when the process of regeneration—an Hermetic term—is sufficiently advanced to enable the spiritual entity, which constitutes the true individual, to dispense with further association with the body, is he finally freed from the necessity of a return into materiality. The doctrine of correspondence here finds one of its most striking illustrations, but one which nevertheless was wholly missed by the chief modern restorer and exponent of that doctrine, Emmanuel Swedenborg. This is the correspondence in virtue of which, just as the body uses up and sheds many times its external covering of integument, plumage, shell, or hair, to say nothing of its artificial clothing, so the soul wears out and sheds many bodies. The law of gravitation, moreover, pervades all planes, the spiritual as well as the physical; and it is according to his spiritual density that the plane of the individual is determined, and his condition depends. The tendency which brings a soul once into the body must be exhausted before the soul is able to dispense with the body. The death of the body is no indication that the tendency has been overcome, so that the soul will not be again attracted to earth. But it is only the soul that thus returns; not the magnetic or “astral” body which constitutes the external personality.

Such is the *rationale* of the orthodox doctrine of transmigration, according alike to the Hermetic, the Kabbalistic, and the Hindu systems. It permeates, occultly, the whole of the Bible, and is implied in the teaching of Jesus to Nicodemus, the whole of which, as

is also the entire Christian presentation, is, in its interior sense, Hermetic. Not that the new birth insisted on by Jesus is other than purely spiritual ; but it involves a multiplicity of physical re-births as necessary to afford the requisite space and experiences for the accomplishment of the spiritual process declared to be essential to salvation. Seeing that regeneration must—as admitted by Swedenborg—have its commencement while in the body, and must also be carried on to a certain advanced stage before the individual can dispense with the body, and also that it denotes a degree of spiritual maturity far beyond the possibility of attainment in a single, or an early, incarnation ; it is obvious that without a multiplicity of re-births to render regeneration possible, the gospel message would be one, not of salvation, but of perdition, to the race at large. What is theologically termed the “ forgiveness of sins ” is dependent upon the accomplishment in the individual of the process of regeneration, of which man, as Hermetically expressed, has the seed, or potentiality, in himself, and in the development of which he must co-operate. Doing this, he becomes “ a new creature,” in that he is re-born, not of corruptible matter, but of “ water and the spirit,” namely, his own soul and spirit purified and become divine. Thus re-constituted on the interior and higher plane of the spirit, he is said to be born of the “ Virgin Mary ” and “ the Holy Ghost.”

While purely mystical and spiritual, as opposed to historical and ceremonial, the Hermetic system is distinguished from other schools of mysticism by its freedom from their gloomy and churlish manner of regarding nature, and their contempt and loathing for the body and its functions as inherently impure and vile;¹ and so far from repudiating the relations of the sexes, it exalts them as symbolising the loftiest divine myste-

1 The term “ corrupt,” which in the translation of the “ Divine Pyramider ” is applied to things earthly, means simply perishable.

ries, and enjoins their exercise as a duty, the fulfilment of which, in some at least of his incarnations, is essential to the full perfectionment and initiation of the individual. It is thus pervaded by an appreciation of beauty and joyousness of tone which at once assimilates it to the Greek, and distinguishes it from the Oriental, conception of existence, and so redeems mysticism from the reproach—too often deserved—of pessimism. The Hermetist, like the prophet who found God in the sea's depths and the whale's belly, recognises divinity in every region and department of nature. And seeing in "ignorance of God the greatest of all evils,"¹ he seeks to perfect himself, not simply in order the sooner to escape from existence as a thing inherently evil, but to make himself an instrument of perception capable of "seeing God" in every region of existence in which he may turn his gaze. The pessimism ascribed to some Hermetic utterances, especially in the "Divine Pyramander," is but apparent, not real, and implies only the comparative imperfection of existence as contrasted with pure and divine being.

It is to this end that the renunciation of flesh as food is insisted on, as in the "Asclepios." Belonging neither by his physical nor his moral constitution to the order of the carnivora, man can be the best that he has it in him to be only when his system is cleansed and built up anew of the pure materials derived from the vegetable kingdom, and indicated by his structure as his natural diet. The *organon* of the beatific vision is the intuition. And not only is the system, when flesh-fed, repressive of this faculty, but the very failure of the individual to recoil from violence and slaughter as a means of sustenance or gratification, is an indication of his lack of this faculty.

In no respect does the Hermetic system shew its unapproachable superiority to the *pseudo*-mystical systems

¹ The title of one of the books in the "Divine Pyramander."

than in its equal recognition of the sexes. True it is that the story of the Fall is of Hermetic origin ; but it is no less true that this is an allegory, having a significance wholly removed from the literal, and in no way implying blame or inferiority, either to an individual or to a sex. Representing an eternal verity of divine import, this allegory has been made the justification for doctrines and practices in regard to women, which are altogether false, unjust, cruel, and monstrous, and such as could have proceeded only from elementary and sub-human sources.

In conclusion. All history shews that it is to the restoration of the Hermetic system in both doctrine and practice that the world must look for the final solution of the various problems concerning the nature and conduct of existence, which now—more than at any previous time—exercise the human mind. For it represents that to which all enquiry—if only it be free enquiry, unlimited by incapacity, and undistorted by prejudice—must ultimately lead ; inasmuch as it represents the sure, because experimental, knowledges, concerning the nature of things which, in whatever age, the soul of man discloses whenever he has attained full intuition. Representing the triumph of free-thought—a thought, that is, which has dared to probe the consciousness in all directions, outwards and downwards to matter and phenomena, and inwards and upwards to spirit and reality ; it represents also the triumph of religious faith, in that it sees in God the All and in All of Being ; in Nature, the vehicle for the manifestation of God ; and in the Soul—educated and perfected through the processes of Nature—the individualisation of God.



CHRISTIAN MYSTICISM.¹

*The most important mysteries of the Christian Religion
esoterically explained.*

Collected and translated from the German from papers
left after his death by BARON VON EKARTSHAUSEN.

I.

*The Union of the divine principle of Nature with the
divine principle of Man.*

There exists a tie between the divine principle of Nature (God) and the divine principle of Man (spiritual man), by which man may unite himself to God. This tie is nature, which may be considered as a mirror in which the law of God is reflected, and by studying the works of nature, we rise up to God, while in proportion as we fit ourselves to receive the divine light, that light is sent down upon us until we obtain perfect knowledge. The school which teaches the divine laws and attempts to guide man so that he may recognise these laws in God, in Nature and in himself, is called the school of divine (supreme) wisdom or Theosophy. It is a school in which every one can be admitted, provided he is able to receive spiritual light, and there is only one infallible teacher—the divine principle in man or the spirit of God. The object of this school is to teach a true knowledge of Man, a true knowledge of Nature, and a true knowledge of God, and the occupation of the teacher consists in developing man's faculties until he obtains physical, intellectual and moral perfection. There are those in that school who are the select and others who will be rejected, but selection or rejection

¹ Taken from the Theosophist, February 1885.

tion does not depend on arbitrary rules, but on the capabilities of the disciples.

The mass of mankind and even the clergymen who are only attracted to that school by exterior forms, are incapable of comprehending to what extent knowledge and perfection may be attained there. The method of teaching consists in a gradual rising from animal man to nature, from nature to God ; or from experience to reason, from reason to experience ; it is both a deductive and an inductive method.

To the ordinary scientist our method is unknown. They deduce their ideas only from sensual perceptions, and if they attempt to apply these deductions to supersensual matters, they are liable to commit the gravest errors ; because they thereby attempt to compare two extremes after losing sight of the link that connects them. Our school connects the exterior with the interior, the lower extreme with the middle link, and so rises up higher ; it investigates the *physical-material* ; the *natural-spiritual*, and the *spiritually-divine*. It teaches the connection of the four worlds, *the divine, spiritual, elemental or astral* and the *physical or material* worlds, and gives us therefore a complete system of science ; very different from the patch-work of material science.

The noblest faculties of man are *Reason, Will* and *Activity*, and the object of Theosophy is to develop these faculties to perfection. In the schools of the world we see reason without will and activity,—activity and will without reason,—will without action,—reason without action,—and active reason without good will. The true disciples of the school of wisdom unite reason, will and activity, and thereby perfect their physical, intellectual and moral nature. Man ought to see in himself the image of God and behold in Nature the character of its divinity ; he ought to see God in Nature and to learn to know the four centres of the universe,

the centres of the physical, astral, spiritual and divine worlds. The centre of the physical world is *matter*, the basis of material nature, which furnishes the material for all forms ; the centre of the astral world is the active power of nature expressed in organised forms ;—the centre of the spiritual world is the mind, and the centre of the divine world is wisdom. A knowledge of these four centres removes all evil ; it banishes poverty, sickness and pain from the physical plane ; it removes passions, vices and crimes from the moral plane, and from the intellectual plane it drives away ignorance, prejudices and superstition. It cures the threefold diseases of humanity by a perfect knowledge of man, a perfect knowledge of nature, and a perfect knowledge of God.

The first requirement in our school is reason ; but reason to be useful must be able to drive away passion, and to distinguish between sentiment, desire and ideas. Man's body is mortal, his soul is animal, and his spirit is earthly. He must render his body paradisiacal, his soul angelical, his spirit celestial ; the means to do this is the acquirement of wisdom. Our science teaches us that the seat of the real ego at the present state of evolution is in the mind,¹ but the mind is still clinging to matter, it is so to speak incrustated by the principle of matter, which is the true *Original Sin* that is inherited by us from our parents. This incrustation is the cause of sensuality and love of self and the cause of all evil. *Redemption* and *regeneration* consist in a separation from that bark which clings to the trunk of the spirit, in a *removing of the stone from the door of the sepulchre by the angel of truth*, so that the spirit may become resurrected and obtain its freedom.

In the most interior nature of man there is a substance which has the property of separating that bark from the tree and rolling away the stone from the tomb.

1 Lower part of the 5th principle

This substance is the paradisiacal being, which at the so-called *fall of man* was attracted to matter and is now in its prison. Our school of Theosophy teaches how this paradisiacal principle, called *grace*, may be separated from the gross principle of matter, which is called the *curse*, and how it may be used, to make human nature divine and by overcoming man's animal nature make him immortal.

This paradisiacal substance is called the *Christ*;¹ it is the metaphysically indestructible form wherein dwells the spirit of God,² and which can *communicate* with mortal man. The spirit of nature³ over which man was once a superior gained the supremacy over him. Man then became mortal and subject to the elemental forces of nature; but by reuniting himself with his divine principle⁴ through *Christ*,⁵ he again obtains his regal dignity and power. To effect this it became necessary that the *Christ*⁶ principle should take the human form (in man) in order to act through the intermediate principle (astral man) upon the gross matter. Wisdom and Love are united in *Christ*; his *blood*—which means the sanctifying power emanating from him and pervading the lower principles—transforms the animal man into the spiritual man and makes the resurrected man one with himself.

The divine blood of Christ produces a solution of the grosser (astral) materials of the body, and man by partaking of the *divine body of Christ* (assimilating the higher principles with the purified lower ones,) eats the *bread of angels* and drinks from the *water of life*, that is to say, his reason, will and activity become invigorated and act in accordance with their high destiny.

1 Sixth principle.

2 Seventh principle.

3 Fourth principle.

4 Seventh principle.

5 Sixth principle.

6 The activity of the sixth principle transmitting its vibrations to the fifth and fourth.

Such is the meaning of these symbols in the Christian religion; a meaning which is only known to the few. The body and the blood of Christ and its redeeming powers are actual realities and truths, although in a very different sense from what is commonly understood. Christ* (the divine principle in man) is actually the true and only redeemer and regenerator of mankind. He alone will bring the physical, intellectual and moral nature of man to perfection, and he will do this through his own divinely-human substance, and this union of the human principle in man with the divine, is the highest sacrament, which in itself embodies all the powers of all other sacraments or means to perfection.

The regeneration of man by *Baptism* with the *water of life* and the *divine spirit*, is a necessary result of that communication and the true science of the priests of the order of Melchisedeck.

II.

The "Lord's Prayer" of the enlightened.

Our Father—Supreme creative principle; original source of every existence.

Who art in heaven,—which is either active or latent within us as well as throughout the universe.

Hallowed be thy name,—finding its expression in the highest attributes of man;—

Thy Kingdom come—let us so desire and so work that it may manifest itself universally in its highest perfection—

Thy will be done—in us and through ourselves—

On earth as it is in heaven—in the visible as well as in the invisible universe:—

* *Krishna* (Hindus), *Adonai* (Cabalist.)

Give us this day our daily bread,—each day we drink from the fountain of life and have renewed opportunities to obtain more knowledge and perfection.

And forgive us our trespasses, as we forgive them that trespass against us.—We are using our efforts to free ourselves from imperfections and to assist others to free themselves likewise, for in measure as we assist others, we elevate ourselves.

Lead us not into temptation;—lower states of existence have lost attraction for those who have attained the highest :—

But deliver us from evil,—and they desire only that which is of use in the attainment of that state of perfection.

Regeneration.

The good and the true, the evil and the false, are attributes belonging either to the incorruptible, perfect substance or to corruptible imperfect matter, and moral therapeutics consist in developing the former at the expense of the latter.

The corruptible principle manifests its action in various ways : 1. In a state of expansion it produces pride. 2. In the form of attraction—avarice. 3. As repulsion—anger. 4. As circular motion—unchastity; as eccentric motion—intemperance. 5. In concentric motion—envy; in a state of rest—indolence.

This principle produces excitement in the blood, it obstructs the action of the brain, it creates emotions and passions, and prevents the physical elements from knowing the pure spiritual ones, the Christ-principle in man. This corruptible element is continually renewed by the food we eat, and its action must be continually kept within its proper limits by the force of the will. It must be continually transformed and purified, and the agent by which this is effected is the

incorruptible and perfect substance, the universal principle of light, called the "Body of God." This principle of supreme wisdom is the word (the Logos) through the power of which every thing has been created by a natural process.

The elements which constitute a form are the elements of the nutriment it has assimilated. The spiritual body is evolved from the material form, and the material form from bread, the symbol of life. This was the meaning of the philosopher of Nazareth, when he took up the bread and said: "This is my flesh." This saying is literally true; because the highest is contained in the lowest. The material body of Christ was an evolution of life resulting from its nourishment by "bread," and as his spiritual form drew its nourishment from the material form, so "bread" in its ultimate transformation is identical with the divine body of Christ. The physical body is gradually built up by material food, and the spiritual body by the spiritualised food, and the secret of regeneration consists in the knowledge of this spiritualised substance and the manner of its adaptation as our spiritual necessities may require.

The divine principle, in order to manifest itself, must do so in a form, and as long as it continues to flow, forms will continue to come into existence. Pure spirit (The Absolute) must associate itself with (metaphysical) matter, before it can create, or, in other words—*Christ* (the Logos) must take his seat at the right hand of *God*, before he can send his *spirit* (the illumination of wisdom).

This secret of regeneration is the last and highest mystery of Christian religion, it is the process of initiation, which reunites *Man* with *God*; its science constituted the Wisdom-Religion of the priests of Melchisedeck, and a priest of that order is a person who understands how to separate the pure from the impure,

the sacrifice of the lower for the benefit of the higher the only true sacrifice, which effects regeneration and reconciles "God."

Christ says: "I stand at your door and knock, and to him who hears my voice will I enter." This means that the divine Logos is active in every man, and the door which may prevent us from perceiving it, is the corruptible material substance of man, in which the roaring of the emotions may drown the still small voice of the conscience. If we would hear this voice we must suppress the turmoil of the passions and listen. The body of man is the temple of Christ. When the animal man dies, the Christ-principle becomes free, and the veil of the temple is rent, disclosing the eternal truths to the eye of the spirit; the light of the sun (of the material world) becomes eclipsed by the spiritual light; the rocks of material desires are torn asunder, men that have been (spiritually) dead (during their life) come forth from their graves (the physical bodies). The animal man is crucified and dies; but the spiritual man, united to the universal Christ-principle, rises in glory from the tomb.

God.

God * unmanifested, is incomprehensible. God manifested as nature may be comprehended. God (*The Absolute*) is the interior, Nature is His exterior appearance. God created nature by—so to say—stepping out of his interior being, evolving it out of Himself and thereby laying a foundation for further evolutions. This first product of the Will of God has been called the *Word* (Logos) †. God being life itself, it is living and united with God in the same sense as force is

* Parabrahm.

† Manifested Purush and Prakriti.

united with motion. It is a spiritual substance, the *sensorium* of God so to speak, and has been called wisdom. "Through wisdom was the world created."† *God* is the source of all power, the active principle of creation; the *World* becomes the passive or feminine principle, and serves him, as it were, as a mirror in which he may behold himself reflected as the forms of all beings.

The principles of evolution are potentially contained in the *Logos* just as the seven colors of the solar-spectrum are contained in one pure ray of white light. *They are the seven spirits around the throne of God*, and through these seven spirits,—seven modes of activity or seven powers—God produces out of himself everything that exists, and therefore everything that exists is God, and nothing can exist, which is not God.

To "create" means to produce by the power of one's will, and God did not create the universe out of nothing (in the usual acceptance of this term), but he created it out of Himself, who is not a "thing," but *The absolute*. If Man can unite himself with God, he becomes God and is able to create.

† *Bible*. "In the beginning—through wisdom—was the Word."

SEARCH AFTER KNOWLEDGE OF SPIRIT.*

(Translated by the Editor).

1. As long as one's good and bad *karmas* are not exhausted, so long he does not attain *moksh*, even were he to live for hundreds of *kalpas*.

2. Like chains of gold and chains of iron the good and bad *karmas* bind human soul.

3. Let human soul acquire *karmas* after undergoing and surmounting many pains, yet he will not gain *moksh* so long as he acquires not *Jnana* (knowledge of spirit).

4. *Jnana* comes to those who through knowledge of *tattwas* (elements, spiritual and physical), and through performing of *karmas* without any desire of fruit, have purged away their darkness; who are wise and of pure soul. ✕

5. This whole universe, from the mightiest Brahma to the tiniest grass, is the creation of *Maya* (delusion), the only truth is the Param Brahm, knowing this man becomes happy.

6. He who has abandoned names and forms, and has fixed his mind steadfastly in the eternal and unmoving Brahm, becomes free from the chains of *karmas*.

7. *Mukti* (freedom) does not come from *jap* (repetition of the name of God) or from *hom* (fire sacrifice), or from fasting hundreds of time; when one knows "I am Brahm," then the embodied becomes free.

8. The spirit is the witness of all, all-pervading, full, truth, without duality, beyond everything, though in the body it is not (confined) in the body; when one knows this, he becomes free.

9. All these forms and names (of gods and goddesses)

* Taken from the Raj Yoga and Vedant of Sabapathi Swami, Edited by Sris Chunder Vasu, B. A. F. T. S.

are imagined like the plaything of children; leaving these when one immerses in the Brahm, there is no doubt of his freedom.

10. If the idols, which are the imagined creations of the mind, could be capable of giving *moksh* to man, then one might as well become king by receiving the kingdom in his dream.

11. Those who suffer pains through austerities, and think that Iswara is clay, stone, metal, or other material idol, will not gain *moksh* until they have true knowledge.

12. Happy through the drinking of many liquors, and grown stout through the eating of good foods, but devoid of the knowledge of Brahm, how will they be saved?

13. If by (austerities such as) living upon air only, or on decayed leaves or broken grains of rice, or merely water, one may expect to get *moksh*, then birds, beasts, reptiles and creatures of water may as well hope to attain *moksh*.

14. The idea that I am Brahm is the best of all conditions, contemplation is the middling state, prayers, praises, and *jap* is the low condition, and outward *pujah* is the lowest of all.

15. The unity of Jivatma with Paramatma is Yoga; the worship of Shiva and Keshava is *pujah*, but one who has realised that all the universe is Brahm needs not Yoga or *pujah*.

16. He in whose heart there dwells the knowledge of Brahm, the greatest of all knowledge, needs not *jap* (incessant repetition of the name of God), sacrifice, austerities, religious performances, and *vratas* (religious duties).

17. Having seen the one Brahm who is truth, knowledge, and bliss, and having become of the nature of Brahm, what for needs he *pujah* (worship), contemplation and attention (*Dhyana* and *Dharana*).

18. There is neither sin nor virtue, neither heaven nor rebirth, neither any object of contemplation nor a contemplator, when one knows that all this is Brahm.

19. The spirit is always free; it is everything without combining with them; what can bind it and why should men of small understanding wish for its freedom?

20. All this universe is created through Its own *Maya* (delusion), which cannot be discerned even by gods. Itself pervades in it, being in it and not being in it.

21. As the *akas* (ether) is outside and inside of every object, similarly this self-existing, all-witnessing spirit dwells inside and outside of all.

22. To the spirit there is neither childhood, nor old age, nor youth. It is always as existence, pure intelligence, and without any change.

23. Birth, youth and old age belong to body, not to soul; seeing this men do not see; their reason being warped by *Maya* (delusion).

24. As the reflection of one sun is seen in many vessels containing water, so through *Maya* one soul appears in many bodies.

25. As the moon reflected in water seems to be agitated with the agitation of the liquid, so through the agitation of intellect the spirit seems to be agitated.

26. As the ether within a jar remains the same when the jar is broken, so the spirit within the body remains the same when the body perishes.

27. This knowledge of spirit, O Devi, is the highest means of attaining *moksh*; knowing this there is freedom; verily, verily there is no doubt in it.

28. Neither through *karmas* nor mantras nor prayers does one become free; knowing the spirit through the spirit, man becomes liberated.

29. Spirit is the beloved of every body; nothing is beloved beyond spirit; all other things are loved through their relation with the spirit.

30. Knowledge, the object of knowledge, and the knower, appear separate through *Maya*; having known the spirit, all these appear in the spirit.

31. Pure *chid* spirit is knowledge, *chit* spirit is the object of knowledge, spirit as *vijnata* is the knower, he who knows this knows spirit.

32. I have told thee this wisdom, the cause of immediate *Nirvana*; this is the greatest treasure of the four kinds of *abadhutas*.

A BRIEF SKETCH OF VEDANTISM AND YOGA.*

Q.—Who is the *adhikāri*, or the person qualified to learn Vedānta and Yoga?

A.—He who is pure in his thoughts, mild in his words, and being free from all evil deeds, is benevolent towards all; who performs all the duties prescribed by the Śāstras and Vedas; who moving in this world is not ensnared by it; and who has a burning, longing, panting and yearning after emancipation.

Q.—How should such a *mumukshu* acquire self-knowledge?

A.—By means of the four *sadhans* :—

(1). Distinguishing between real and non-real, phenomena and noumena, eternal and transient, realising that Brahm is the only truth.

(2). Performing works from the most disinterested motives, doing good for the sake of good, without expecting any reward here or hereafter.

(3). Having faith, endurance, self-control, passivity, abstinence, and intensity of thought.

(4). A strong desire of Nirvana.

Q.—What is the subject of Vedānta?

A.—To prove that the Paramatma and Jivatma are one and the same in essence—the human spirit being the reflection of the Divine Spirit.

Q.—What is the necessity of such a knowledge?

A.—The aim of all systems of philosophy is to acquire freedom from pain. Worldly philosophies, like medicine, &c., give momentary relief from pain which might recur. True philosophy gives eternal peace and bliss. Vedānta does so. It is the highest Theosophy.

* Taken from the Raj Yoga and Vedant of Sabapathi Swami, Edited by Sris Chunder Vasu, B. A. F. T. S.

Q.—What are the arguments to prove your position?
Arguments are three—1, authority; 2, reason; 3, experience.

Q.—What is authority?

Authority is the Vedas, as interpreted by the light of Nature, Upanishads, and the sayings of the great men of different climes and ages.

Q.—Quote some passages from the Vedas to prove the identity of human and divine spirits?

A.—Such passages of the Vedas are known as *mahavakyas*.

1. *Tat tvan asi* :—Thou art that (*Brahma*).

2. *Ayam atma Brahma* :—This self (*Atma*) is *Brahma*.

3. *Ekamevadwityam* :—One without a second.

4. *Tasya bhasa sarvam idam bibhati* :—His light illumines all these.

5. *Yo savasou Purushah soham asmi* :—What is this *Purusha* (*Brahm*) the same am I.

6. *Dvitiād vai bhayam bhavati* :—From duality there is fear.

7. *Neha nanāsti kinchana* :—All these appearances are nothing.

8. *Sarva khalvidam Brahm* :—All this is *Brahm*.

Q.—Give some other authorities from the teachings of other nations?

A.—1. Socrates said :—“The soul was allied to the Divine Being by similarity of nature.”

2. Plato believed this world a mirage, non-reality, and an obstacle to divine knowledge.

3. Cicero said :—“I would swear that the soul is divine.”

4. M. A. Antoninus says :—“Soul is all-intelligence, and a portion of the divinity.”

5. Plotinus taught :—“By reducing the soul to abstraction we are one with the Infinite.”

6. Philo says :—“The soul of man is divine.”

7. Proclus :—“ Know the divinity that is within you, that you may know the divine one of which your soul is a ray.”

8. Spinoza :—“ God is the only substance.”

9. Mansúr, a Muhammadan mystic, was crucified, because he said Anal Haq :—I am God.

10. Hafiz, Shamsi-Tabriz, Mawlána Rumi, Abu Ali Kalendar, were all Vedantists. Christ : said “ ye are gods.”

Q.—What are the reasons that the soul is divine and the world a dream ?

* A.—If we believe that the human soul is different from God, then the question arises in what relation does that God stand to us ? As a ruler, he would seem to be the most tyrannical being, seeing that the world is full of misery. But this need not be a stumbling block if we believe that the whole world is a dream. We have many consciousnesses—our waking consciousness, or sleeping consciousness of *susupti*, our dreaming and our divine consciousness. Now in every one of these states the ideas presented to us seem to be real, and for the time being we believe them to be real. But no sooner that state is changed, we think the ideas of that state to be unreal, and the ideas of our new state to be real. Therefore the world is an idea, and spirit the only substance.

* If we do not believe the soul to be a portion of divinity and the world a dream, we are forced to the other hypotheses that the soul is separate from God, and the world is a reality. If these two substances—soul and matter—be real, then they must be eternal, for to say that they were created by the will of God from nothing is an absurdity, for out of nothing something cannot be produced. To say that the substance of matter came out of God would also be derogatory to his dignity, for then non-intelligence would come out of perfect intelligence. For similar reasons the materialistic theory, that soul is an evolution of matter, is untenable, as according to this doctrine intelligence would be produced out of non-intelligence. Thus we are led to three alternatives—(1), to believe the soul and matter eternal, which would be atheistic, it would do away with God ; (2) the substance of the world is a portion of God—a doctrine derogatory to Godhead ; (3) that the soul is a portion of divinity, and the world a dream.

Q.—The dreams of no two persons ever coincide, nor do the same dreams recur again. If then the world were a dream, how do all men see it in the same way, and why does it always appear the same?

A.—The world is not a dream of an ordinary man; the universe is a dream in the consciousness of the Brahm. As a great magnetiser can make his audience see, hear, perceive, &c., anything which he strongly wills, so the eternal will of the Brahm has made this world through his *Maya* or will force or delusion. He wills that we should see so and we do so, but when we become he, the delusion vanishes.

Q.—If the world be a dream, there is no such thing as vice or virtue, good or bad, and we are not responsible for what we do.

A.—The world is false from *paramárthik* point of view, but is real from relative point of view, and for all practical purposes we must consider it to be so. As a cup of water will intoxicate a mesmerised subject, if he is told that it is wine, though water has no such property, so a person, as long as he is not emancipated, will suffer the consequences of his *karmas*, simply because he is still involved in *Maya*.

Q.—How do you prove from experience that Paramatma and Jivatma are one?

A.—Because the lives of those persons who had reached the threshold of Nirvana prove it conclusively. They possessed all those attributes which we ascribe to God. They performed deeds which we in our ignorance call miracles and supernatural. Persons like Krishna, Buddha, Shankaracharya and Christ show by their lives that they are gods.

Q.—How should one then practically unite himself with God?

A.—The method lies through the practice of Yoga.

Q.—Define Yoga.

A.—Yoga is the suspension of the various modifications of the mind.

Q.—How many kinds of Yoga are there ?

A.—Many kinds of Yoga have been enumerated by ancient authors, *i. e.*, Karma Yoga or Hatha Yoga, Mantra Yoga, Raj Yoga, &c. But of all these only the Hatha Yoga and the Raj Yoga need be mentioned here.

Q.—Define and distinguish between the Hatha Yoga and the Raj Yoga.

A.—The Hatha Yoga is a process of physical training, in order to strengthen the will. The Raja Yoga is a process of pure mental training for the same purpose. The Hatha Yoga is the lowest, the Raja Yoga the middle, and the Shiva Raja Yoga (*i. e.*, spiritual method) the highest.

Q.—How should one practise Raja Yoga ?

A.—The *adhikári*, as defined above, should select first a suitable place free from all disturbances, &c., and a suitable time when his mind is pure and elevated, and his body in its normal healthy state. He should practise *yama, niyama, asana, pranayama, pratyahar and sanyama*.

Q.—Define Yama.

A.—Yama is the first step of Yoga. It requires the *adhikári* to practise the following five virtues:—

(1). *Ahinsa* :—Not killing or doing injury to any animal, and not eating animal food.

(2). *Satya* :—Speaking truth under every circumstance.

(3). *Asteya* :—Non-stealing.

(4). *Brahmacharya* :—Continence and chastity of mind and deed.

(5). *Aperigraha* :—Non-covetousness of things of this as well as of the world to come.

Q.—What is Niyama ?

A.—The Niyama is also five-fold—

(1). *Saucha* :—Purification of body and mind.

(2). *Santosha* :—Contentment with one's state without grumbling.

(3). *Tapas* :—Purification of bodily senses.

(4). *Swadhaya* :—Silently muttering any religious formula, e. g., *shivayavasi*.

(5). *Iswara pranidhāna* :—Persevering devotion to God.

Q.—What *asana* (posture) should one adopt ?

A.—Any posture which is steady and convenient. Do not change it at all.

Q.—What should one do after this ?

A.—Having assumed a steady and pleasant posture, let him practise *pranayama* if he likes. Pranayama is not absolutely necessary for Raja Yoga. The general method of Pranayama “ consists in three modifications of breathing. The first act is expiration, which is performed through the right nostril, while the left is closed with fingers of the right hand ; this is called *Rechaka* ; the thumb is then placed upon the right nostril, and the fingers raised from the left, through which breath is inhaled ; this is called *Puraka* ; in the third act both nostrils are closed and breathing suspended ; this is *Kumbhaka*.” First *Puraka*, then *Kumbhaka* and then *Rechaka*. The *Kumbhaka* or non-breathing should last at least for 30 seconds. To estimate this period, repeat 30 times the mantra *shivayavasi*. When the practice of Pranayama becomes complete, Pratyahara will follow, i. e., the practitioner will become insensible to all external things. He will not feel if one pinches his body ; he will not hear if you fire a gun near him, and so on. In Raja Yoga you need not practise Pranayama in order to bring about Pratyahara.

Q.—How should one practise Raja Yoga ?

A.—The Raja Yoga may be divided into three parts—

(1). *Indrya-sanyama* :—Subjugation of the senses.

(2). *Mano-sanyama* :—Subjugation of the mind.

(3). *Laya* :—Absorption.

To attain *Indriyama-sanyama* (i. e., Pratyahara), you should strongly *imagine* that you are out of the body and moving in *akás*. Practise this for months till you attain the power of throwing your body into catalepsy whenever you like. It will be easier if you begin step by step, e. g., *will* strongly that you will not *hear* any external sound, so much so that you should be able to make yourself deaf whenever you like. This is hard of course, but not impossible, and requires patience. Having subdued the ear, try to subdue in a similar way the senses of sight, taste, smell and touch. Having conquered the external senses, go to the internal senses, hunger, thirst, and conquer them too. Firm faith and persevering practice will bring about speedy success.

Q.—What is *Mano-Sanyama* ?

A.—One who has got mastery over his senses, to him the subjugation of mind is not very difficult. The first blow should be struck on memory and reasoning faculties. Then the association of ideas should be stopped, and so on. Thus the human soul, which is pure consciousness, will be free from the trammels of senses and mind, and become *mookta*. When it has reached *mookta* state, let it try to reach the *Laya* state, and, plunging into the Divinity, become *one* with it. This will come last of all, and is known as *Kaivallyam*. But long before this state is attained, the Yogi will be amply rewarded for his toil by the attainment of psychic powers or *siddhis*. Even in the first stage, i. e., of *Indriya-sanyama*, he will begin to see things at a distance clairvoyantly, and will perceive and read the thoughts of others. The whole secret of Yoga, as repeatedly told to us by Swami Sabhapaty, consists in making yourself a VOID, a VACUUM for the influx of Divinity. KNOW THYSELF is the secret of Philosophy, but VOID THYSELF is the secret of Nirvana or Theosophy.

MODERN SCIENCE AND ANCIENT RELIGION.*

(By Pandit Bishan Narayan).

It is said that Modern Science is tending towards atheism. But how? Modern Science means the growth of inventions; but is there anything irreligious in this growth? It means Medicine—but is it irreligious to resort to medicine in times of illness? It means Physics—but is it irreligious to know that rain instead of being the saliva of the gods is the water of the sea, evaporated by the sun's heat and wafted on the wings of the wind? Is it a *godless* explanation that the rainbow, instead of being the weapon of some god, is merely a physical phenomenon caused by the refraction and reflection of the sun's rays through rain-drops? Is it *atheistic* to teach that the Earth, instead of being hung by a golden chain, with the sun and stars revolving around it, is but one of the smaller planets of the solar system, which itself is but a most insignificant point in the immensity of space? Science does not say 'There is no God.' Unlike the current theologies of the day, it does not profess to know the mind of God. The object of science is simply to determine the sequence of phenomena; it does not know—never pretends to know—what is 'behind the veil.' Is it atheism? Assuredly not, if by atheism we mean the denial of God. Science has not destroyed but deepened the sense of mystery with regard to the Universe. "If you ask me," says Professor Tyndall, "whether physical science has solved or is ever likely to solve the problem of the universe, I must shake my head in doubt." Scientific men are charged with saying that they have searched every corner and found no God. I am not surprised at this charge, as calumny is the

* Taken from the Theosophist.

homage which bigotry always pays to Truth. If there is anything which science is constantly striving to impress upon the minds of men, it is the sense of our complete ignorance of the real facts of the Universe. "For after all," says Professor Huxley, "what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that 'Spirit' over whose threatened extinction by matter a great lamentation is arising, like that which was heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause, or condition of states of consciousness?" He says that protoplasm is the physical basis of life, but does not say that it itself is life. And is it any solution of the mystery? Does it imply any extinction of spirit by matter? Certainly not. It simply means that the lowest form of life we know of is protoplasm. But the principle of growth in the protoplasmic cell, which we do not find in what we call life-less objects, is yet a mystery. Why an acorn always grows into an oak, why the germ of an animal always reproduces a like animal—this is a riddle which science has not yet solved, and does not profess to solve. Under these circumstances, it is sheer injustice to call those philosophers materialists. "I individually," says Professor Huxley, "am no materialist, but on the contrary believe materialism to involve grave philosophical error. If there are some whom science has made sceptics and unbelievers, it is not her fault. Her great advice to all of us who seek her guidance is to follow faithfully and with unfaltering steps the light that is in us; and if some of us fail to distinguish the true from the false light, and follow the will-o'-the-wisps of their own imagination till they fall into the ditch and perish, then who is to blame for it? Certainly not science. It is true that scientific teachings have to some extent sha-

ken men's faith in God and soul; but it is because, failing to grasp the *substance* of science, men have allowed themselves to be led astray by its shadows."

It is said that science is sometimes very dogmatic in its tone—lays too much stress upon matter, too little upon spirit. There is no doubt a grain of truth in this remark, though even here we must distinguish between the science of the leading philosophers of the day, and the science, or the fables of science, current among the common herd. It will not be an easy thing for our critics to point out instances of dogmatism in science, as no one is more careful than the scientist in giving out his thoughts most clearly and in most guarded expressions.* But we may meet this objection in another way too. In the moral as in the physical world every action is followed by a reaction. Modern science is a reaction against the ecclesiasticism of the Middle Ages. Those who have read Dr. Draper's admirable book on "The Conflict between Religion and Science," must be fully aware of the difficulties and dangers which science had to encounter till very recent times; and they will see that if, now and then, it is a little too severe upon theology, too confident of its own strength, it is because the wounds which theology has inflicted upon it are yet fresh and sore. Every reaction has its excesses; and whatever appearance of dogmatism there may be in Science is but a reaction against the worse dogmatism of the Christian Church. When theology abandons the territories she has usurped and retires to her legitimate sphere, Science will cease to be dogmatic.

The two scientific religions of the present day are Agnosticism and the Religion of Humanity; and we shall find that with all their defects as true religions,

* This is rather strong. Has our contributor ever read the remarks of Tyndall, Huxley, Carpenter, and others upon the various branches of occult science?—Ed. Theo.

they are perhaps purer and nobler than any of the professed theologies of the day. Positivism, or the religion of Humanity, was founded by Auguste Comte in the beginning of this century. Let us see what he meant by this religion. First, he commenced with this hypothesis—that we can know nothing about the ultimate facts of the universe, and therefore all inquiry after a first cause must be given up as useless and vain. Then he proceeded to apply this principle to Morality and Religion, and the argument runs somewhat in this way:—

All knowledge is within the realm of the known. Social, political, and moral laws form a part of our knowledge, and are, therefore, within the realm of the known. Social progress depends upon the knowledge of these laws, but does not depend upon that of which we know nothing and can know nothing. But man is so constituted that he knows nothing and can know nothing about the ultimate cause of the Universe; and that which he can never know cannot help him in his progress. Religion deals with the first cause of the Universe; that is, it deals with a problem which can never be solved: and therefore it cannot help man in his progress. Let us, therefore, says Comte, leave religion, and turn to something else as our guide in our progress. Humanity is within the realm of the known; we can discover and determine the laws of body and mind. The knowledge of Humanity therefore affects our conduct. Its laws inform our mind and its grandeur stirs our spirits. Both intellectually and morally we are benefited by it. Let us therefore put Humanity in place of God, and worship it: that is to say, entertain feelings of deep reverence and gratitude towards it.

This is what the Comtists mean by the Religion of Humanity. It is no religion; it is the very mockery of religion: and yet even here I make bold to say that

Positivism is less atheistic than the current theologies of the day. Positivism, which tries to banish the idea of a god from our minds, and to replace it by the idea that our highest duty on earth is to elevate and ennoble the lot of our fellow men, and to help and encourage and feel grateful to those who toil for our good; the idea that we are a link in the vast chain of humanity, reaching back to an indefinite past and forward to an infinite future; that we are organically connected with the *tout ensemble* of humanity, and are bound morally and religiously to work for our race without any distinction of colour and creed—Positivism, I say, which teaches all this, however godless it may be, is surely nobler and even *diviner* than the creed which condemns all heathens to eternal damnation, and reserves paradise only for the elect few.

Now we shall see what Agnosticism says. Mr. Spencer is the most powerful exponent of this creed, and he has worked out his agnostic doctrine most admirably in his "First Principles." He too arrives at the same conclusion at which Comte arrived—the unknowableness of God. But there is this difference between him and Comte, that while the latter says that man need not trouble himself about a First Cause, and that after a time the idea of Divinity or First Cause will altogether die out of human consciousness, Mr. Herbert Spencer, on the other hand, says that man cannot help meditating upon a First Cause; that he is so constituted that the more he advances in knowledge, the more will he be made aware of the limits of knowledge; that the idea of "an energy from which all things proceed" instead of growing weaker will every day grow stronger; and that after all the outward forms and symbols of religion have died away, there will survive in man the consciousness of a mysterious Power which was before Humanity existed and will remain after Humanity has ceased to be. Thus, though

Mr. Spencer believes in the unknowableness of the First Cause, yet he thinks that the consciousness of this mystery will always influence human conduct most powerfully. He says that Religion and Science are not really incompatible with each other; that on the contrary they help each other by *a division of labour*; the one studying the physical aspects of the universe, the other the spiritual. He says that the apparent antagonism which exists between the two may be reconciled, and "the basis of reconciliation must be this deepest, widest, and most certain of all facts—that the Power which the universe manifests to us is utterly inscrutable." This is the agnostic creed; and is it not a noble one? Is not the admission that God is unknowable more becoming to us than the assumption that we know the mind of God? My belief is that agnosticism is the true beginning of religion—that by awakening and deepening in us the sense of Mystery which pervades the universe it takes out of us the conceit of our knowledge, shows us the insufficiency of physical researches, and stimulates our minds to an inquiry after higher problems of life. Having sounded the depths of the universe and discovered the subtle properties of matter and mind; having wandered "through star dust and star pilgrimages"; having waded through deep waters of philosophical perplexities, and scaled the loftiest heights of thought; Agnosticism returns at last to the place whence it started, and taking its stand upon a weather-beaten crag beholds before it in the light of science "a deep sacred infinitude of Nescience," and thus made conscious of its own littleness before the profound Mystery which reigns everywhere, cries out

"What am I?

An infant crying in the night,
 An infant crying for the light,
 And with no language but a cry."

This is Agnosticism; and is it not imbued with a true religious spirit?

At no other scientific doctrine has the word "godless" been hurled more frequently than at the doctrine of evolution. When Mr. Darwin's *Origin of Species*, which Professor Huxley calls "the veritable Whitworth gun in the armoury of liberalism," first came out, most fearful cries were raised, condemning it as the gospel of atheism. But what was in that book which deserved all this condemnation? The doctrine of evolution teaches us that all the higher forms of life have been developed out of some lower forms; that this development has been effected through the agency of natural selection and the struggle for existence. Some of the broad features of this theory may be given as follows:—There is a tendency in the animal world to extend itself beyond the means of its subsistence. Many more animals are born than can live, and this gives rise to the struggle for existence, in which only the fittest survive. There is another agency working in the animal world which helps this process—a law for which we can give no reason, but which is palpable to all, that like produces like, that the physical and mental traits of the parents are transmitted to their offspring. In the struggle for existence natural selection causes the survival of the fittest; and the law of heredity coming into operation makes the fittest transmit their qualities to their descendants, who to this legacy add such special adaptation as they may acquire in their own lives, and in their turn hand down their improved capabilities: thus every succeeding generation improves upon the preceding one, till after some time the development of the individual becomes the development of the species. Thus natural selection with the aid of the law of inheritance not only produces temporary results, but brings about most wonderful transformations in the long run. These are the main steps

in the theory of evolution which Mr. Darwin applied to the origin and development of human species. In this theory I confess I find nothing derogatory to the dignity of man. That the struggle for existence among mankind has gone on and is still going on is an indisputable fact ; and in this struggle the survival of the fittest seems to me a *moral* necessity. Those who shrink from facing this conclusion as "brutal," as the triumph of might over right, ought to bear in mind that after all strength, well understood, is the measure of all worth—that it is only the right which is strong and triumphs over everything in the long run. The law of nature is not mercy but justice. She rewards the deserving most generously and crushes the undeserving without remorse. Those who believe the legends of creation as told by Moses consider it very shocking to their sense of man's dignity that instead of being the degenerate descendant of a perfect Adam he is the descendant of a creature who many thousand years ago roamed naked in the forest, and was in a great many respects like the present ape. But they forget that the glory of Man as "the crowning act of creation" lies not in the fact that once so high he has fallen so low, but in the fact that having been so low he has risen so high. The doctrine of evolution teaches something which must be of special interest to the people of India. It rejects the six days' theory of creation ; it denies the assertion that man is only six thousand years old ; it considers the story of the Fall as libellous to the dignity of man ; it sees no necessity for the idea that a special soul was created for man as apart from the brute. Far nobler are the teachings of Science. There has never been any creation ; there was never a time when God said 'Let there be light' and there was light ; in the chain of nature there has never been any break ; there is one substance in the whole Universe, one mind common to all ; matter and spirit

are but two aspects of one substance of which we know nothing ; the smallest mote which floats in the air is as eternal as the soul of man ; man himself is but a bubble on the vast ocean of eternity ; there is no death in the Universe, but, as Carlyle most beautifully says, " a Phoenix-fire death, a new birth into the greater and the nobler." Science admits no duality in the universe, no Satan and God, dividing the whole world between them. It believes in one substance, in one power, which, as a German philosopher says, " sleeps in the stone, dreams in the animal, and awakes in the man." To the eye of Science, all is Godlike or God.

This is the creed of Evolution ; and is it not, as I said, of special interest to the Indians who are at all acquainted with their own systems of philosophy ? Viewed in this light, Darwin's theory seems to me a necessary step towards the right understanding of the enigma of the Universe, and consequently a strong arch in the temple of the coming Religion.

Here the reader may ask, " What is the use of this long and prolix defence of Modern Science ; and what has all this to do with Ancient Religion ?" After having cleared my ground with the help of the foregoing criticisms, I find myself in a position now to answer this question. The heading of this article is " Modern Science and Ancient Religion," and my wish is to set forth in it the claims which modern science has upon the thoughtful attention of the student of the ancient religions of India.

Very few of us know anything about the doctrines of our religion, and what we know are but the husks of religion. We know the fables invented by our priests ; we read, as we read fairy-tales, the beautiful allegories which abound in our literature, but remain all the while perfectly ignorant of the profound truths which they symbolize. The lapse of ages has thrown over the doctrines of our religion a veil which we have

no means of lifting. And, failing to lift it, we are driven in despair to one of two inferences. Some thing that the veil is everything; and some that there is nothing behind the veil, and that Hinduism is but an effete superstition.

Now those who take the veil for the reality behind it are generally uneducated people. In their hands Hinduism has become one of the chief stumbling-blocks of our social, moral, and intellectual progress. Our priests are the veritable symbols of sinfulness and shame. The word Brahman has now lost its sacred significance; it no longer means 'the knower of Brahma'; it no longer means one who has conquered the passions of the flesh, extricated himself from the turmoils of this world and devoted his life to Divine truth. It means now too often only a creature of selfishness, a man of sin. Hence Hinduism is no longer the purifier of the soul and the inspirer of holy emotions, as of yore.

Now let us turn to another class of men, who are utter disbelievers in Hinduism. These are mostly youths who have received an English education—whose faith—if they have any faith—rests upon the teachings of modern science. It is these men who, as I said a little while ago, see nothing behind the veil, and have made themselves fully certain of the fact that ancient Hinduism was the religion of a semi-barbarous race, and as such is full of cruel and savage superstitions and rites, revolting to the refined and improved sense of the modern generation. Modern science is the *summum bonum* of human progress; Oriental religions but mines of myths and fables; all progress depends upon accepting the former and rejecting the latter. This is the faith of our educated classes. When any body tells them that Hinduism is not a mere heap of superstitions—that behind the veil of custom which Time has thrown over it, there yet shines a divine

light, capable of enlightening the world once again, he is laughed to scorn, and told that science has exploded these myths for ever. Thus we see that a spirit of scepticism is daily growing among the younger generation, and this furnishes us with a clue to the apprehensions of some that India is drifting towards atheism. Hence, I suppose, some decry scientific teaching as atheistic in its tendency. But if we look closely into the matter we shall find that the cause of this growing spirit of irreligion in India is not scientific culture, but the want of scientific culture. Our young men decry the past because they know nothing about the present. They think that the ancients were a race of fools, because they knew not what the moderns have done. Plato's doctrine that all evil is ignorance is in the case of these men literally true. The evil of religious indifference exists, because our so-called educated men are perfectly ignorant of the best results of science. The bigotry of the elder generation is intolerable, because it rests upon a most irrational faith; but the atheism of the younger generation is still more intolerable, for it rests upon a perfect ignorance of the materialistic teachings of the day. To believe that materialism is the acme of human thought because Huxley and Tyndall are said to be materialists is as superstitious as to believe that whirlwinds are the work of demons, because our priest tells us that he heard from his grand-mother that her great-great grand-father knew a man who had seen a demon brewing a storm. Let us have a first-hand knowledge of science before we venture to dogmatise upon it; let us not be bigots with a doubt and persecutors without a creed.

We have indicated above what seems to us the high-water mark of modern thought; and now let us see for a while what our ancient Aryans thought of the greatest problems of Life and Religion. No one who has any knowledge of Hinduism can deny that it has

always tried to impress six great truths upon the hearts of men.

First, that there has been no special creation. Even the most idolatrous Hindu believes in the eternal revolution of the universe. What does the theory of the never-ending cycles of ages mean, but that life had no beginning and will have no end? Let us listen to the noblest words that ever fell from the lip of man. The sage of the Upanishada says that "Self, the Knower is not born, it came from nothing, it never became anything. The old man is unborn from everlasting to everlasting; he is not killed, though the body be killed." Has science gone any farther than this, or does it in any way contradict the ancient sage?

Secondly, that there is but one substance common to all things—one eternal principle running through them all. This idea is held both by the philosophical Hindu and by the superstitious, though in different forms; and it will be interesting to cast a cursory glance at these forms. The popular Hindu belief is that the soul after death passes into the body of an animal or a man, according to its actions in this life; and this idea has such a powerful hold upon their minds that they are very particular not to injure the meanest worm that crawls on earth, lest it may be some human soul in that form. Another thing which must have struck every body in Hindu mythology is, that in it no distinction is ever made between a human and an animal soul; animals are spoken of as having the same feelings and passions as men. In fact, in a sense they are all human souls, occupying animal frames in penalty of their past sins. The bullock of Mahadeva, the lion of Bhagvati, the peacock of Vishnu, Kag-Busund, Sheesh-Nag, and the white horses of the Sun, are not mere animals in our sense of the word; they are minor gods in the form of brutes serving other gods, and can always take the form of man and act like man. Some

will turn away in disgust from these silly stories ; but to the student of religion they are of the highest importance. They teach that the Hindus have never had any idea of two souls—the one human and the other brute—but thought that the life-principle was always one, though it assumed new forms under different circumstances. The popular idea of the transmigration of soul is a distortion—or, rather an adaptation to the less-advanced faculties of men—of the ancient conception of the unity of life. Thus even the superstitious Hindu, while believing in the passing of dead souls into animal frames, believes in the real—and not merely the poetical—bond of brotherhood which exists between him and the beasts of the field and the fowls of the air and the creatures that live under the water—to him

“ One touch of nature makes the whole world kin.”

Now let us turn to the philosophical Hinduism. The Upanishadhas say, “ As the one fire, after it has entered the world, though one, becomes different according to what it burns, thus the one self within all things becomes different according to whatever it enters. As the sun, the eye of the world, is not contaminated by the external impurities seen by the eye, thus the One Self, within all things, is never contaminated by the sufferings of the world, being himself apart.” Nor did Professor Tyndall do anything more than reiterate the words of the ancient sage when he in a beautiful discourse said “ that not alone the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse and lion, not alone, the exquisite and wonderful mechanism of the human body, but the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery mouldthat all our philosophy, all our poetry, all our science, and all our art—Plato, Shakspeare, Newton, and Raphael—are potential in the fires of the sun.”

The third thing which ancient Hinduism teaches us is that the universe is governed by eternal, immutable, invariable laws. The Hindu doctrine of the transmigration of soul is one of the grandest conceptions which have ever flashed upon the human mind. Our present life is the result of our past life ; our future will be moulded by our present ; we are a link in the vast and endless chain of beings ; the tiniest star that gleams in the distance is as intimately related to us as we are to our brother ; our meanest act affects as surely the whole course of events as the perturbation of the most distant stellar system affects our planet ; our present actions derive their force as much from the forces which were in operation a million years ago as the tiniest blade of grass and "the meanest flower that blows in spring" derive their nourishment from the solar fire. Emerson's words express exactly the thought of the Hindu sage—"as the air I breathe is drawn from the great repositories of nature, as the light on my book is yielded by a star a hundred millions of miles distant, as the poise of my body depends on the equilibration of centrifugal and centripetal forces ; so the hours should be instructed by the ages, and the ages explained by the hours." Thus to the ancient Hindu the universe was a continual revelation of the reign of Law. There was no anomaly in it—no need of miracles to make up for oversights in its order ; everything was predetermined and preordained. This law held good in the spiritual world too—and a full explanation and application of the fact is found in the theory of Karma. Modern Science and ancient Religion are at one on this subject :—

"Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

Fourthly, that man is capable of infinite improvement. The ancient Hindus, unlike the modern Christians, did not look upon man as the centre of the universe,

as "the crowning act of creation," than whom nothing better existed ; but as a wave in the infinite ocean of beings, higher than some waves, but also lower than many. Let us look at the popular as well as the philosophical interpretation of this idea. Popular belief is that man by leading a pure and virtuous life, by undergoing some penances, and sacrifices, can be raised gradually to the level of the gods. The constellation of seven stars that we see in India is supposed to be composed of the souls of seven Rishis, who a long time ago freed themselves from the chains of clay by the force of their piety and spirituality, and attained the rank of the immortals. On the other hand, the philosophical belief is that nothing is at a stand-still in Nature, that we are either going backward or forward ; and that there are spheres of higher existences than we yet know of, and by our efforts we may rise to those spheres : and this is well proved by the theory of Karma, and by that spiritual theory (so admirably propounded in Mr. Sinnett's Esoteric Buddhism) which traces the track of the spiritual monad from an unknown source through mineral, vegetable, animal, and *super-animal* stages.

Fifthly, that of the origin and the end of things we can know nothing. Hinduism teaches us the indestructibility of matter and spirit, or of that substance of which these two are the opposite poles, and thus it drives away from our minds the idea of the beginning or the end of anything by rejecting the idea of creation. There is a story that once upon a time the gods started to explore the terminating point of the lingham of Siva. Some went to heaven, some to the lower world, and some remained on earth. They explored every corner of the universe ; they soared as high as the throne of Indra, and dived down into the bosom of the universe even to the kingdoms of death (Yama), but could nowhere find the end they sought. At last, they

returned to Siva, ashamed of having failed in their enterprise. It is a very suggestive myth, showing how far beyond even the power of the gods it was to trace the source of the creative principle. The Hindus never imagined they had explained the problem of the universe by creating mythological deities. In the presence of their mythical gods—those bright creations of a poetic fancy—they felt the same “obstinate questionings” as Mr. Spencer with regard to the unknowable; they fully believed that the gods explained nothing, but were the visible symbols of Niran-Kar-Joti-Saroop—the Infinite Light—the poetical names of

“Something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.”

Sixthly, that righteousness is the highest religion. A very striking fact in Hindu religion is that it has no doctrine of exclusive salvation through the worship of any particular deity, as inculcated in Christianity and Mahomedanism. If you do not believe in Christ’s miraculous birth, his divinity, and his mediation, or in Mahomed’s divine messages and his special commission from God, you cannot be saved, however pure and pious your life may be. But Hinduism says what Christ said, “Blessed are the pure in heart, for they shall see God.” Even according to popular belief you may or may not believe in Hindu incarnations, or in mythical gods, but if you lead a pure and upright life you will be saved. There are stories in our sacred books which tell us that sometimes men by the sheer force of their purity and piety have fought against the gods, and very often come out successful in the conflict. Then the philosophical Hinduism, which is Yog, takes no notice of gods and goddesses, rejects all theories of

salvation, of heaven and hell ; it does not even invoke God as the Pharisees do, but teaches us to find our salvation within ourselves. It says that the God is not without but within—His temple is not that built with hands, but a pure and upright heart.

These are the cardinal doctrines of ancient Hinduism ; do they in any way clash with the teachings of science? My belief is that they have lost their significance to us, because we know nothing of science. The greatest service which scientific culture is in my opinion calculated to do to our people is to make them conscious of the scientific basis of their religion. We in our ignorance are apt to suppose that modern thought has found some better solution of the ultimate mystery than ancient thought, but a careful and impartial survey of the whole field will prove that Physical Science has arrived only on the verge of that impassable chasm which the Aryan mind explored more than three thousand years ago. It is in this light that modern science seems to me most intimately connected with our ancient religion ; and thus it deserves the highest attention of those who want to understand the otherwise inexplicable past.

If we want to found our civilization on a solid basis, we must follow Europe and study religion from a scientific point of view, and try to clear away the clouds of superstition which have gathered around it. We fell because we ignored religion and made it the special profession of a certain class.

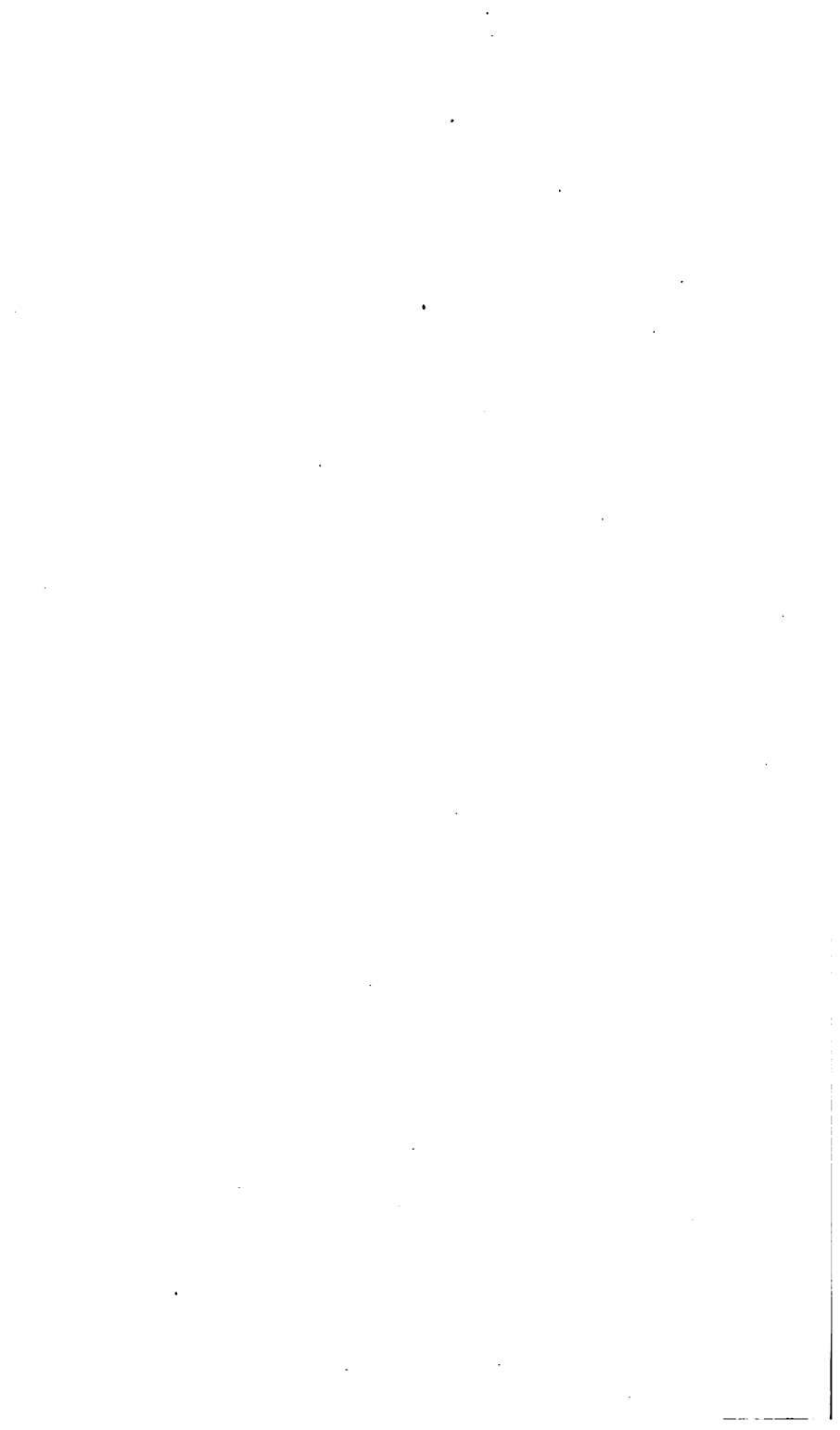
Priestcraft has always been the precursor of religious decay. But even the least examination of this subject would require a separate article ; and it is enough for my purpose to say here that priestcraft—the hardening of religious truths into dead and dry formulas in the hands of priests—has been the chief cause of religious paralysis in India. So long as men thought that it was everybody's highest concern to attend to religion,

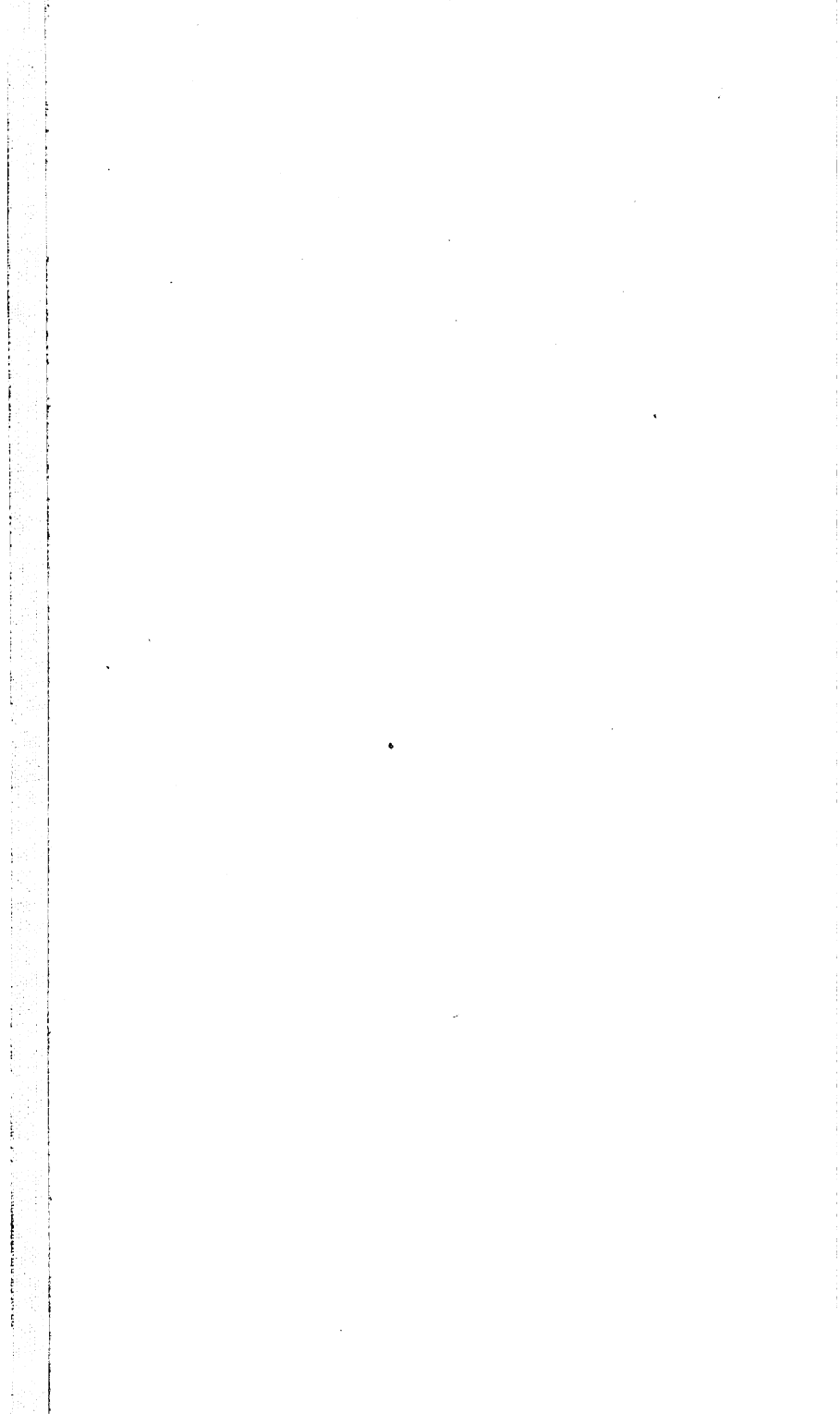
Hinduism flourished, and, rising like the sun in the moral firmament of the world, imparted heat and light to the spiritual lives of men. But when, like the sun, it was invaded by those Rahos and Kaits (राहो व कैत) whom we call our priests, a total spiritual eclipse was the result, and as in this utter darkness the morning star of science has risen to light up our path, we think that it is all in all, unaware of the fact that it also derives its light from the sun hidden from our view. The greatest service which Theosophy can render to the cause of ancient religion is, first, to make men look at it from a scientific standpoint, and secondly, to impress upon their minds the most important of all truths, that it is not the priest's business but their own to attend to religion. It is my strong belief that if Indians take full advantage of the scientific culture of the day, and with the help of that culture try to understand the deepest problems of the Hindu religion; if they grapple to their souls "with hooks of steel" this truth—that God is not served by proxy, but if we want to worship him, we must do so with all our mind and all our soul; then they will soon find that science does not contradict but verify the speculations of the ancient sage; that what at present appears to us a mass of absurdity is in reality a mine of most glorious truths, from which we may dig out what will be more precious to us than all the diamonds of Golconda or all the gold of Ophir.

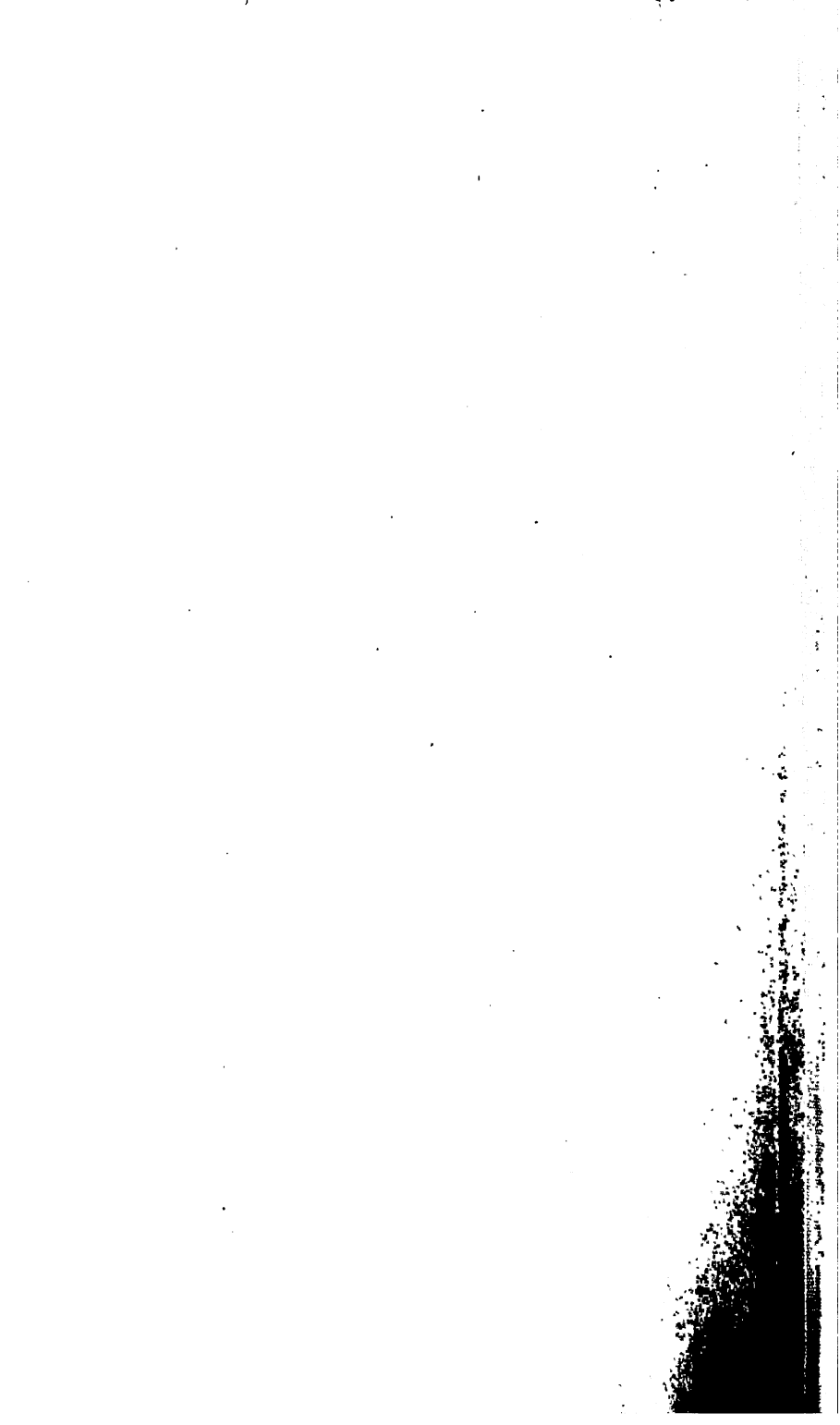
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