perature, were the best disposed for the most perfect Life in this World, of Generation and Corruption, and that this Spirit was very near having no opposite to its Forms, and did in this respect resemble the Heavenly Bodies which have no opposite to their Forms; and was therefore the Spirit of the Animal, because it was a Mean between all the Elements, and had no absolute Tendency, either upwards or downwards; but that, if it were possible it should be plac'd in the middle Space, between the Center and the highest Bounds of the Region of Fire, and not be destroy'd, it would continue in the same place, and move neither upwards nor downwards; but if it should be locally mov'd, it would move in a round, as the Heavenly Bodies do, and if it mov'd in its place, it would be round its own Center, and that it was impossible for it to be of any other Figure but Spherical, and for that reason it is very much like to the Heavenly Bodies.

§ 71. And when he had consider'd the Properties of Animals, and could not see any one among them, concerning which he could in the least suspect that it had any Knowledge of this necessarily self-existent Being, but he knew that his own Essence had the Knowledge of it; he concluded from hence that he was an Animal, endued with a Spirit of an equal Temperature, sure, as all the Heavenly Bodies are, and that he was of a distinct Species from the rest of Animals, and that he was created for another end, and design'd for something greater than what they were capable of. And this was enough to satisfy him of the Nobility of his Nature; namely, that his viler Part, i.e. the Corporeal, was most like of all to the Heavenly Substances, which are without this World of Generation and Corruption, and free from all accidents that cause any Defect, Change or Alteration; And that his noble Part, viz. that by which he attain'd the Knowledge of the necessarily self-existent Being, was something Heroical and Divine, not subject to Change or Dissolution, nor capable of being describ'd by any of the Properties or Attributes of Bodies: Not to be apprehended by any of the Senses, or by the Imagination; nor to be known by the means of any other Instrument but it self alone, and that it attains the Knowledge of it self by it self, and was at once the Knower, the Knowledge, and the Thing known, the Faculty and the Object. Neither was there any difference between any of these, because Diversity and Separation are Properties and Adjuncts of Bodies; but Body was no way concern'd here, nor any Property or Adjunct of Body.

§ 72. Hai-
§ 72. Having apprehended the manner by which the Being, like the Heavenly Bodies, was peculiar to him above all other kinds of Animals whatever; he perceived that it was a duty necessarily incumbent upon him to resemble them, and imitate their Actions, and endeavour to become like them. He perceived also that in respect of his nobler part, by which he had attained the knowledge of that necessarily self-existent Being, he did in some measure resemble it, because he was separated from the Attributes of Bodies, as the necessarily self-existent Being is separated from them. He saw also that it was his duty to endeavour to make himself master of the properties of that Being by all possible means, and put on his Qualities, and imitate his Actions, and labour in the doing his Will, and resign himself wholly to him, and submit to his Dispensations heartily and unfeignedly, so as to rejoice in him, that he should lay Afflictions upon his Body, and hurt, or totally destroy it.

§ 73. He also perceived that he resembled the Beasts in his viler part, which belong'd to this Generable and Corruptible World, viz. this dark, gross Body, which solicited him with the Desire of Variety of sensible Objects, and excited him to eating, drinking, and Copulation; and he knew that his Body was not created and join'd

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join'd to him in vain, but that he was oblig'd to preserve it and take care of it, which he could not be done without some of those Actions which are common to the rest of the Animals. Thus it was plain to him, that there were three sorts of Actions which he was oblig'd to, viz. 1. Either those by which he resembled the Irrational Animals. Or, 2. Those by which he resembled the Heavenly Bodies. Or, 3. Those by which he resembled the necessarily self-existent Being: And that he was oblig'd to the first, as having a gross Body, consisting of several Parts, and different Faculties, and variety of Motions. To the second, as having an Animal Spirit, which had its Seat in the Heart, and was the first beginning of the Body and all its Faculties. To the third, as he was what he was, viz. as he was that Being, by which he knew the necessarily self-existent Being. And he was very well assured before, that his Happiness and Freedom from Misery, consisted in the perpetual Vision of that necessarily self-existent Being, without being averted from it so much as the twinkling of an Eye.

§ 74. Then he weigh'd with himself, by what means a continuation of this Vision might be attain'd, and the Result of his Contemplation was this, viz. That he was obliged to keep himself constantly exercis'd in
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in these three kinds of Resemblance. Not
that the first of them did any way contri-
bute to the helping him to the Vision (but
was rather an Impediment and Hindrance,
because it was concern'd only in sen-
sible Objects, which are all of them a sort
of Veil or Curtain interpos'd between us
and it,) but because it was necessary for
the Preservation of the Animal Spirit,
whereby the second Resemblance, which
he had with the Heavenly Bodies was ac-
quir'd, and was for this reason necessary,
though incumbred with Hindrances and
Inconveniencies. But as to the second
Conformity, he saw indeed that a great
share of that continu'd Vision was attain'd
by it, but that it was not without Mix-
ture; because, whatsoever contemplates
the Vision after this manner continually,
does, together with it, have regard to, and
cast a Look upon his own Essence, as shall
be shewn hereafter. But that the third
Conformity was that by which he obtain'd
the pure and entire Vision, so as to be wholly
taken up with it, without being divert-
ed from it one way or other, by any
means whatsoever, but being still intent up-
on that necessarily self-existent Being; which
whosoever enjoys, has no regard to any
thing else, and his own Essence is alto-
gether neglected, and vanish'd out of sight,
and become as nothing; and so are all
other

other Essences both great and small, except
only the Essence of that One, True, Necess-
arily Self-existent, High and Powerful Being,
§ 75. Now when he was afflu'd that
the utmost Bound of all his Desires consist'd
in this third Conformity, and that it was
not to be attain'd, without being a long
time exercis'd in the second; and that there
was no continuing to long as was necessa-
ry for that Purpose, but by means of the
first; (which, how necessary forever; he
knew was an Hindrance in itself, and an
Help only by Accident,) He resolved to
allow himself no more of that first Confor-
mity than needs must, which was only
just so much as would keep the Animal
Spirit alive. Now, in order to this, he
found there were two Things necessary;
The former, to help it inwardly, and sup-
ply the Defect of that Nourishment which
was want'd; The latter, to preserve it
from without, against the Extremities of
Heat and Cold, Rain and Sun, hurt-
ful Animals, and such like; and he perceiv'd, that if he should allow himself
to use these things, though necessary, un-
advisedly and at Adventure, it might
chance to expostulate him to Excess; and by
that means he might do himself an Injury
unawares; whereupon he concluded it the
safest way to set Bounds to himself, which
he resolv'd not to pass; both as to the Kind of
of Meat which he was to eat, and the Quantity and Quality of it, and the Times of returning to it.

§. 76. And first he consider'd the several Kinds of those things which were fit to eat; and found that there were three sorts, viz. either such Plants as were not yet come to their full Growth, nor attained to Perfection, such as are several sorts of green Herbs which are fit to eat: Or secondly, the Fruits of Trees which were fully ripe, and had Seed fit for the Production of more of the same Kind (and such were the kinds of Fruits that were newly gathered and dry): Or lastly, Living Creatures, both Fish and Flesh. Now he knew very well, that all these things were created by that necessarily self-existent Being, in approaching to whom he was assured that his Happiness did consist, and in desiring to resemble him. Now the eating of these things must needs hinder their attainment to their Perfection, and deprive them of that End for which they were designed; and this would be an Opposition to the working of the Supreme Agent, and such an Opposition would hinder that Nearness and Conformity to him, which he so much desired. Upon this, he thought it the best way to abstain from eating altogether, if possible; but when he saw that this would not do, and that such an Abstinence tended to the Diff-

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Dissolution of his Body, which was so much a greater Opposition to the Agent than the former, by how much he was of a more excellent Nature than those things, whose Destruction was the Cause of his Preservation: Of two Evils he resolved to choose the least, and do that which contain'd in it the least Opposition to the Creator; and resolved to partake of any of these sorts, if those he had most mind to were not at hand, in such quantity as he should conclude upon hereafter; and if it should happen that he had them all at hand, then he would consider with himself, and choose that, in the partaking of which there would be the least Opposition to the Work of the Creator: Such as the pulp of those Fruits which were full ripe, and had Seeds in them fit to produce others of the like kind, always taking care to preserve the Seeds, and neither eat them, nor spoil them, nor throw them in such places as were not fit for Plants to grow in, as smooth Stones, salt Earth, and the like. And if such pulpy Fruits, as Apples, Pears, Plumbs, &c. could not easily be come at, he would then take such as had nothing in them fit to eat but only the Seed, as Almonds and Chestnuts, or such green Herbs as were young and tender; always observing this Rule, that let him take of which sort he would, he still chose those that
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that there was greatest Plenty of, and
which increased fastest, but so as to pull
up nothing by the Roots, nor spoil the
Seed: And if none of those things could
be had, he would then take some living
Creature, or eat Eggs; but when he took
any Animal, he chose that sort of which
there was the greatest Plenty, so as not
totally to destroy any Species.

§ 77. These were the Rules which he
preferred to himself, as to the Kinds of
his Provision; as to the Quantity, his Rule
was to eat no more than just what would
satisfy his Hunger; and as for the time
of his Meals, he desir'd, when he was
once satisfied, not to eat any more till he
found some Disability in himself, which
hinder'd his Exercise in the second Confor-
mity, (of which we are now going to
speak;) and as for those things which ne-
cessity requir'd of him towards the Con-
servation of his Animal Spirit, in regard
of defending it from external Injuries, he
was not much troubled about them, for
he was cloath'd with Skins, and had a
House sufficient to secure him from those
Inconveniences from without, which was
enough for him; and he thought it super-
fluous to take any further Care about those
things; and as for his Diet, he observ'd
those Rules which he had preferred to
himself, namely, those which we have just
now set down.

§ 78. After this he apply'd himself to
the second Operation, viz. the Imitation
of the Heavenly Bodies, and expressing
their proper Qualities in himself; which
when he had consider'd, he found to be
of three sorts. The first were such as had
relation to those inferior Bodies, which
are plac'd in this World of Generation
and Corruption, as Heat, which they im-
port to those of their own Nature, and
Cold by accident, Illumination, Rare-
faction, and Condensation, and all those
other things by which they influence
those inferior Bodies, whereby they
are dispos'd for the Reception of Spiritual
Forms from the necessarily self-existent Agent.
The second sort of Properties which they
had, were such as concern'd their own
Being, as that they were clear, bright and
pure, free from all manner of exculent
Matter, and whatsoever kinds of Impuri-
ty: That their Motion was circular,
some of them moving round their own
Center, and some again round the Center
of other Planets. The third kind of their
Properties, were such as had relation to the
necessarily self-existent Agent, as their con-
tinually beholding him without any Inter-
ruption, and having a Desire towards him,
being bulied in his Service, and mov-

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ing agreeable to his Will, and not otherwise, but as he pleased, and by his Power.
So he began to resemble them in every one of these three kinds, to the utmost of his Power.

§ 79. And as for his first Conformity, his Imitation of them consisted in removing all things that were hurtful, either from Animals or Plants if they could be removed: So that if he saw any Plant which was deprived of the Benefit of the Sun, by the Interposition of any other Body; or that its growth was hindered by its being twisted with, or standing too near any other Plant, he would remove that which hindered it if possible, yet so as not to hurt either; or if it was in danger of dying for want of Moisture, he took what care he could to water it constantly. Or if he saw any Creature pursued by any wild Beast, or entangled in a Snare, or prick'd with Thorns, or that had gotten anything hurtful fallen into its Eyes or Ears, or was hungry or thirsty, he took all possible care to relieve it. And when he saw any Water-course stopped by any Stone, or any thing brought down by the Stream, so that any Plant or Animal was hindered of it, he took care to remove it. And thus he continued in this first kind of Imitation of the Heavenly Bodies, till he had attained it to the very height of Perfection.

§ 80. The

Our Philosopher's imitating the Heavenly Bodies in their Circular Motion, would seem indeed extremely ridiculous, but you must consider that the Mahometans have a superstitious Custom of praying several times round the Cave of Meccah, when they go either on Pilgrimage, and look upon it as a very necessary part of their Duty. Now our Author having related to the Reader the motives which induced him to write this History, concludes with the following Remark, and adds a Note to the Reader, who will not understand him: 'In the 30th Year of the Hegira (425 A.D.) a Persian named Alhazan undertook to compose a treatise on the Subject of our History, having first advised with the Imams and Doctors, for having altered that in the case a Man had a Desire to go on Pilgrimage to Meccah, and could not, it would be sufficient, if he let alone any clean Room of his House for that purpose, and went round about it, and performed in it at the same time when the Pilgrimage at Meccah, the same things which they do there, and then fed and clothed 50 Orphans, and gave to each of them seven pieces of Silver. For which Alhazan Fins and al-Qa'un was received a thousand Stripes, without such a thing as fighting or quarrelling, and had first one Hand cut off, and then both his Feet, and then the other Hand, then he was killed and burnt, and his body thrown into the River Tigris, and his Head set upon a Pole in the City of Bagdad. See Abulpharagius, p. 287.'
sometimes walking round the Island, compassing the Shore, and going round the utmost Bounds of it; sometimes walking or running a great many times round about his House or some Stone, at other times turning himself round so often that he was dizzzy.

§ 81. His Imitation of the third sort of Attributes, consisted in confining his Thoughts to the Contemplation of the necessarily self-existent Being. And inorder to this, he remov'd all his Affections from sensible Things, that his Eyes, stopp'd his Ears, and restrain'd himself as much as possible from following his Imagination, endeavouring to the utmost to think of nothing besides him; nor to admit together with him any other Object of Contemplation. And he us'd to help himself in this by violently turning himself round, in which when he was very violently exercis'd, all manner of sensible Objects vanish'd out of his sight, and the Imagination, and all the other Faculties which make any use of the Organs of the Body grew weak; and on the other side, the Operations of his Senses, which depended not on the Body, grew strong, so that at sometimes his Meditation was pure and free from any Mixture, and he beheld by it the necessarily self-existent Being.

But then again the Corporeal Faculties would return upon him, and spoil his Contemplation, and bring him down to the lowest Degree where he was before. Now, when he had any Infirmitie upon him which interrupted his Design, he took some kind of Meat, but still according to the aforesaid Rules; and then remov'd again to that State of Imitation of the Heavenly Bodies, in these three Respects which we have mention'd; and thus he continued for some time opposing his Corporeal Faculties, and they opposing him, and mutually struggling one against another, and at such times as he got the better of them; and his Thoughts were free from Mixture; he did apprehend something of the Condition of those, who have attained to the third Resemblance.

§ 82. Then he began to seek after this third Affirmation, and took pains in the attaining it. And first he consider'd the Attributes of the necessarily self-existent Being. Now it had appear'd to him, during the time of his Theoretical Speculation, before he enter'd upon the Practical Part; that there were two Sorts of them, viz. Affirmative, as Knowledge, Power and Wisdom, &c. and Negative, as Immateriality; not only such as confin'd in the not-being Body, but in being altogether remov'd from