him alone, abstracted wholly from all Properties of Body.
§ 83. This he apply'd himself to; and as for the Negative Attributes, they all consisted in Separation from Bodily Things. He began therefore to strip himself of all Bodily Properties, which he had made some Progress in before, during the time of the former Exercise, when he was employ'd in the Imitation of the Heavenly Bodies; but there still remain'd a great many Relicks, as his Circular Motion (Motion being one of the most proper Attributes of Body, and his care of Animals and Plants, Compassion upon them, and Industry in removing whatever inconvenience'd them. Now all these things belong to Corpooreal Attributes, for he could not fee these things at first, but by Corpooreal Faculties; and he was oblig'd to make use of the same Faculties in preferring them. Therefore he began to reject and remove all those things from himself, as being in no wise consistent with that State which he was now in search of. So he continu'd, confining himself to rest in the Bottom of his Cave, with his Head bow'd down, and his Eyes shut, and turning himself altogether from all sensible Things and the Corpooreal Faculties, and bending all his Thoughts
Thoughts and Meditations upon the necessarily self-existent Being, without admitting any thing else besides him; and if any other Object presented itself to his Imagination, he rejected it with his utmost Force; and exercised himself in this, and persisted in it to that Degree, that sometimes he did neither eat nor stir for a great many Days together, and whilst he was thus earnestly taken up in Contemplation, sometimes all manner of Beings whatsoever would be quite out of his Mind and Thoughts, except his own Being only.

§ 84. But he found that his own Being was not excluded his Thoughts, nor at such times when he was most deeply immersed in the Contemplation of the first, true, necessarily self-existent Being. Which concern'd him very much, for he knew that even this was a Mixture in this simple Vision, and the Admission of an extraneous Object in that Contemplation. Upon which he endeavoured to disappear from himself, and be wholly taken up in the Vision of that true Being, till at last he attain'd it; and then both the Heavens and the Earth, and whatsoever is between them, and all Spiritual Forms, and Corporeal Faculties; and all those Powers which are separate from Matter, and are those Beings which know the necessarily self-existent Being, all disappear'd and vanish'd, and were as if they had never been, and amongst these his own Being disappear'd too, and there remain'd nothing but this ONE, TRUE, Perpetually Self-existent Being, who spoke thus in that Saying of his (which is not a Notion superadded to his Essence.) *To whom now belongs the Kingdom? To this One, Almighty God. Which Words of his Hai Ebn Yokdhan understood, and heard his Voice; nor was his being unacquainted with Words, and not being able to speak, any Hindrance at all to the understanding him. Wherefore he deeply immersed himself into this State, and witness'd that which neither Eye hath seen, nor Ear heard; nor hath it ever enter'd into the Heart of Man to conceive.

§ 85. And now, don't expect that I should give thee a Description of that, which the Heart of Man cannot conceive. For if a great many of those things which we do conceive are nevertheless hard to be explain'd, how much more difficult must those be which cannot be conceiv'd by the Heart, nor are circumferible in the Limits of that

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* Alcoran.
World in which it converses. Now, when I say the Heart, I don't mean the Substance of it, nor that Spirit which is contained in the Cavity of it; but I mean by it, the Form of that Spirit which is diffus'd by its Faculties through the whole Body of Man. Now every one of these three is sometimes call'd the Heart, but 'tis impossible that this thing which I mean should be comprehended by any of these three, neither can we express any thing by Words, which is not first conceiv'd in the Heart. And whosoever asks to have it explain'd, asks an Impossibility; for 'tis just as if a Man should have a mind to taste Colours, gustibus Colours, and desire that black should be either sweet or sour. However, I shall not dismiss you without some Limits, whereby I shall point out to you in some Measure, what wonderful things he saw when in this Condition, but all figuratively, and by way of Parable; nor pretending to give a literal Description of that, which is impossible to be known, but by coming thither. Attend therefore with the Ears of thy Heart, and look sharply with the Eyes of thy Understanding, upon that which I shall show thee; it may be thou may'st find so much in it, as may serve to lead thee into the right way. But I make this Bargain, that thou shalt not at present require any further Explanation of it by Word of Mouth; but rest thyself contented with what I shall commit to these Papers. For 'tis a narrow Field, and 'tis dangerous to attempt the explaining of that which stands only by Words, the Nature of which admits no Explanation.

§. 86. I say then, when he had abstracted himself from his own and all other Essences, and beheld nothing in Nature, but only that One, Living and Permanent Being: When he saw what he saw, and then afterwards return'd to the beholding of other Things: Upon his coming to himself from that State (which was like Drunkenness) he began to think that his own Essence did not at all differ from the Essence of that True Being, but that they were both one and the same thing; and that the thing which he had taken before for his own Essence, distinct from that true Essence, was in reality nothing at all, and that there was nothing in him but this true Essence. And that this was like the Light of the Sun, which, when it falls upon solid Bodies, shines there; and though it be attributed, or may seem to belong to that Body upon which it appears, yet it is nothing else in reality, but...
but the Light of the Sun. And if that Body be remov'd, its Light also is remov'd; but the Light of the Sun remains still after the same manner, and is neither increas'd by the Presence of that Body, nor diminisht by its Absence. Now when there happens to be a Body which is fitted for such a Reception of Light, it receives it; if such a Body be absent, then there is no such Reception, and it signifies nothing at all.

§. 87. He was the more confirm'd in this Opinion, because it appear'd to him before, that this TRUE, Powerful and Glorious Being, was not by any means capable of Multiplicity, and that his Knowledge of his Essence, was his very Essence, from whence he argued thus:

_He that has the Knowledge of this Essence, has the Essence itself; but I have the Knowledge of this Essence. Ergo, I have the Essence itself._

Now this Essence can be present nowhere but with itself, and its very Presence is Essence, and therefore he concluded that he was that very Essence. And to all other Essences which were separate from Matter, which had the Knowledge of that true Essence, though before

before he had look'd upon them as many, by this way of thinking, appear'd to him to be only one thing. And this misgrounded Conceit of his, had like to have firmly rooted itself in his Mind, unless God had pursuit'd him with his Mercy, and directed him by his gracious Guidance; and then he perceiv'd that it arose from the Relicks of that Obseverity which is natural to Body, and the Dregs of sensible Objects. Because that Much and Little, Unity and Multiplicity, Collection and Separation, are all of them Properties of Body. But we cannot say of these separate Essences, which know this TRUE Being (whose Name he prais'd) that they are many or one, because they are immaterial. Now, Multiplicity is because of the Difference of one Being from another, and there can be no Unity but by Conjunction, and none of these can be understood without Compound Notions which are mix'd with Matter. Besides, that the Explanation of Things in this place is very straight and difficult; because if you go about to express what belongs to these separate Essences, by way of Multitude, or in the Plural, according to our way of speaking, this insinuates a Notion of Multiplicity, whereas they are far from being many; and if you speak of them by way
way of Separation, or in the Singular, this insinuates a Notion of Unity, whereas they are far from being one.

§ 88. And here methinks I see one of those Batts, whose Eyes the Sun dazzles, moving himself in the Chain of his Folly, and saying, This Subtilty of yours exceeds all Bounds, for you have withdrawn your self from the State and Condition of understanding Men, and indeed thrown away the Nature of Intelligible Things, for this is a certain Axiom, that a thing must be either one, or more than one. Soft and fair; let that Gentleman be pleas'd to consider with himself, and contemplate this vile, sensible World, after the same manner which Hai Ebn Yokdhan did; who, when he consider'd it one way, found such a Multiplicity in it, as was incomprehensible; and then again considering it another way, perceive'd that it was only one thing; and thus he continu'd fluctuating, and could not determine on one side more than another. Now if it were so in this sensible World, which is the proper place of Multiplicity and Singularity, and the place where the true Nature of them is understood, and in which are Separation and Union, Division into Parts, and Definition, Agreement and Difference, what would he think of the Divine World, in, or concerning

cerning which we cannot justly say, all, nor some, nor express any thing belonging to it by such Words as our Ears are us'd to, without insinuating some Notion which is contrary to the Truth of the thing, which no Man knows but he that has seen it; nor understands, but he that has attain'd to it.

§ 89. And as for his saying, That I have withdrawn myself from the State and Condition of understanding Men, and thrown away the Nature of Intelligible Things; I grant it, and leave him to his Understanding, and his understanding Men he speaks of. For that Understanding which he, and such as he, mean, is nothing else but that Rational Faculty which examines the Individuals of Sensible Things, and from thence gets an Universal Notion; and those understanding Men he means, are those which make use of this sort of Separation. But that kind, which we are now speaking of, is above all this; and therefore let every one that knows nothing but Sensible Things and their Universals, shut his Ears, and pack away to his Company, who know the outside of the Things of this World, but take no care of the next. But if thou art one of them to whom these Limits and Signs by which we
describe the Divine World are sufficient, and do not put that Sense upon my Words in which they are commonly us'd, I shall give thee some farther Account of what Hai Ebn Yokdhan saw, when he was in the State of those who have attain'd to the Truth, of which we have made Mention before, and it is thus;

§. 90. After he was wholly immers'd in the Speculation of these things, and perfectly abstraeted from all other Objects, and in the nearest Approach; he saw in the highest Sphere, beyond which there is no Body, a Being free from Matter, which was not the Being of that ONE, TRUE ONE, nor the Sphere itself, nor yet anything different from them both; but was like the Image of the Sun which appears in a well-polish'd Looking-glass, which is neither the Sun nor the Looking-glass, and yet not distinct from them. And he saw in this Essence of that separate Sphere, such Perfection, Splendor and Beauty, as is too great to be express'd by any Tongue, and too subtil to be

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† Because Words borrowed from and us'd about sensible and material Things, would lead Men into Mistakes, when us'd to explain things Spiritual, if they be taken in a Literal Sense. See §§. 85.

* The Author means, the nearest Approach to God.
The History of serv'd in the former. And so in all the Spheres he observ'd distinct, immaterial Essences, every one of which was not any of those which went before it, nor yet different from them; but was like the Image of the Sun reflected from one Glass to another, according to the Order of the Spheres. And he saw in every one of these Essences, such Beauty, Splendor, Pleasure and Joy, as Eye hath not seen, nor Ear heard, nor hath it enter'd into the Heart of Man to conceive; and so downwards, till he came to the lower World, subject to Generation and Corruption, which comprehends all that which is contained within the Sphere of the Moon.

§ 92. Which he perceiv'd had an immaterial Essence, as well as the rest; not the same with any of those which he had seen before, nor different from them; and that this Essence had seventy thousand Faces, and every Face seventy thousand Mouths, and every Mouth seventy thousand Tongues, with which it praised, sanctified and glorified incessantly the Essence of that ONE TRUE BEING. And he saw that this Essence (which he had supposed to be many, tho' it was not) had the same Perfection and Pleasure, which he had seen in the other; and that this Essence was like the Image of the Sun, which appears in fluctuating Water, which has that Image reflected upon it from the last and lowermost of those Glasses, to which the Reflection came, according to the forementioned Order, from the first Glass which was set opposite to the Sun. Then he perceiv'd that he himself had a separate Essence, which one might call a part of that Essence which had seventy thousand Faces, if that Essence had been capable of Division; and if that Essence had not been created in time, one might say it was the very same; and had it not been join'd to the Body so soon as it was created, we should have thought that it had not been created. And in this Order he saw other Essences also, like his own which had necessarily been heretofore, then were disjoin'd, and afterwards necessarily existed together with himself; and that they were so many as could not be numbered, if we might call them many; or that they were all one, if we might call them one. And he perceiv'd both in his own Essence, and in those other Essences which were in the same Rank with him, infinite Beauty, Brightness and Pleasure, such as neither Eye hath seen, nor Ear heard, nor hath it enter'd into the Heart of Man; and which none can de-
describe nor understand, but those which have attain'd to it, and experimentally know it.

§. 93. Then he saw a great many other immaterial \( \dagger \) Essences, which resembled rusty Looking-glasses, cover'd over with Filth, and besides, turn'd their Backs upon, and had their Faces averted from those polished Looking-glasses that had the Image of the Sun imprinted upon them; and he saw that these Essences had so much Filthiness adhering to them, and such manifold Defects as he could not have conceiv'd. And he saw that they were afflicted with infinite Pains, which cauded incessant Sighs and Groans; and that they were compass'd about with Torments, as those who lie in a Bed are with Curtains; and that they were scorched with the fiery Veil of Separation\( \ast \). But after a

\( \dagger \) As the Author has in the three foregoing sections described the Condition of those glorified Spirits, who continually enjoy the Beatific Vision; so in this he describes the miserable State of those who are deprived of it, i.e. the Damned.

\( \ast \) I have omitted the following Passage, because I could not well tell how to make it intelligible, the meaning of it in gesta, is still to express the miserable Condition, and horrible Confusion of those Spirits which are separated from the Vision of God. However, I shall set it down in Latin out of Mr. Pocock's Translation, ut ferris dicitur hier repellendum & attrahendum; vidit etiam hic alas Efficiens, praeclarus, quam cruciabantur, quae apparabant & delude evanescabant, & conexerat &

very little while his Senses return'd to him again, and he came to himself out of this State, as out of an Extasie; and his Foot sliding out of this place, he came within sight of this sensible World, and lost the sight of the Divine World, for there is no joining them both together in the same State. For this World in which we live, and that other are like two Wives belonging to the same Husband; if you please one, you displeas the other.

§. 94. Now, if you should object, that it appears from what I have said concerning this Vision, that these separated Essences, if they chance to be in Bodies of perpetual Duration, as the Heavenly Bodies are, shall also remain perpetually, but if they be in a Body which is liable to Corruption (such an one as belongs to us reasonable Creatures) that then they must perish too, and vanish away, as appears from the Similitude of the Looking-glasses which I have us'd to explain it; because the Image there has no Duration of its self, but what depends upon the Duration cum dissipabantur \( \dagger \) et hic eo obhincuit illaque bene pependit, & vidi ingerat terrores, & negotia magna, & turbae occupatum, & operationem, efficacem, & complanationem, & inflationem, & productionem, & destructionem. The particulars of this Passage, would be fully explained by the Commentators upon the Alcoran, which I have no Opportunity of consulting.