of the Looking-glass; and if you break the Glass, the Image is most certainly destroy'd and vanishes. In answer to this I must tell you, that you have soon forgot the Bargain I made with you. For did not I tell you before that it was a narrow Field, and that we had but little room for Explication; and that Words however us'd, would most certainly occasion Men to think otherwise of the thing than really it was? Now that which has made you imagine this, is, because you thought that the Similitude must answer the thing represented in every respect. But that will not hold in any common Discourse; how much less in this, where the Sun and its Light, and its Image, and the Representation of it, and the Glances, and the Forms which appear in them, are all of them things which are inseparable from Body, and which cannot subsist but by it and in it, and therefore the very Essences of them depend upon Body, and they perish together with it.

§. 95. But as for the Divine Essences and Heroick Spirits, they are all free from Body and all its Adherents, and remov'd from them at the utmost distance, nor have they any Connection or Dependance upon them. And the existing or not existing of Body is all one to them, for their sole Connection and Dependance is upon that ONE TRUE NECESSARY SELF-EXISTENT BEING, who is the first of them, and the Beginning of them, and the Cause of their Existence, and he perpetuates them and continues them for ever; nor do they want the Bodies, but the Bodies want them; for if they should perish, the Bodies would perish, because these Essences are the Principles of these Bodies. In like manner, as if a Privation of that ONE TRUE BEING could be suppos'd (far be it from him, for there is no God but him) all these Essences would be remov'd together with him, and the Bodies too, and all the sensible World, because all these have a mutual Connection.

§. 96. Now, tho' the Sensible World follows the Divine World, as a Shadow does the Body, and the Divine World stands in no need of it, but is free from it, and independent of it, yet notwithstanding this, it is absurd to suppose a Possibility of its being annihilated, because it follows the Divine World: But the Corruption of this World consists in its being chang'd, not annihilated. And that glorious * Book spake, where there is no mention made of

* Alcoran, Chap. 83, and 101.
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Moving the Mountains, and making them like the World, and Men like Fire-flies, and darkening the Sun and Moon; and Eruption of the Sea, in that day when the Earth shall be changed into another Earth, and the Heavens likewise. And this is the Substance of what I can hint to you at present, concerning what Hai Ebn Tokdhan saw, when in that glorious State. Don't expect that I should explain it any farther with Words, for that is even impossible.

§. 97. But as for what concerns the finishing his History, that I shall tell you, God willing. After his return to the sensible World, when he had been where we have told you, he loath'd this present Life, and most earnestly long'd for the Life to come; and he endeavour'd to return to the same State, by the same means he had fought it at first, till he attain'd to it with less trouble than he did at first, and continu'd in it the second time longer than at the first. Then he return'd to the Sensible World; and then again endeavour'd to recover his Station, which he found easier than at the first and second time, and that he continu'd in it longer; and thus it grew easier and easier, and his Continuance in it longer and longer, time after time, till at last he could attain it when he pleas'd, and stay in it as long as he pleas'd. In this State he firmly kept himself, and never retir'd from it, but when the Necessities of his Body requir'd it, which he had brought into as narrow a Compass as was possible. And whilst he was thus exercis'd, he us'd to wish that it would please God to deliver him altogether from this Body of his, which detain'd him from that State; that he might have nothing to do but to give himself up wholly to his Delight, and be freed from all that Torment with which he was afflicted, as often as he was forc'd to avert his Mind from that State, by attending on the Necessities of Nature. And thus he continu'd, till he was past the seventh Septenary of his Age; that is, till he was about fifty Years of Age, and then he happen'd to be acquainted with Asal. The Narrative of which meeting of theirs, we shall now (God willing) relate.

§. 98. They say that there was an Island not far from that where Hai Ebn Tokdhan was born (no matter according to which of those two different Accounts they give of his Birth) into which one of those good Sects, which had some one of the ancient Prophets (of pious Memory) for its Author, had retir'd. A Sect which us'd to discourse of all things in Nature, by way of Parable and Similitude, and by that means represent the Images of them to the Imagination, and fix the Impressions of
However, notwithstanding this Difference, they both were constant in performing those Ceremonies requisite, and in calling themselves to an Account, and in opposing their Affections.

§ 100. Now there were in this Law some Passages which seemed to exhort Men to Retirement and a Solitary Life, intimating that Happiness and Salvation were to be attained by it; and others which seemed to encourage Men to Conversation, and the embracing Human Society. Asāl gave himself up wholly to Retirement, and those Expressions which favoured it were of most weight with him, because he was naturally inclined to Contemplation, and searching into the Meanings of Things; and his greatest hope was, that he should attain his End by a Solitary Life. Salīmān, on the other side, applied himself to Conversation, and those Sayings of the Law which tended that way, went the farthest with him; because he had a natural Aversion to Contemplation, and nice splitting of things. And he thought that Conversation did drive away evil Thoughts, and banish'd that Diversity of Opinions which offered themselves to his Mind, and kept him from the Suggestions of evil Thoughts. In short, their Disagreement in this particular, was the occasion of their parting.

§ 101. Now
§ 101. Now Asal had heard of that Island, in which we have told you that Hai Ebn Tokdhan had his Breeding. He knew also its Fertility and Conveniences, and the healthful Temper of the Air, so that it would afford him such a commodious Retirement as he had in his Wishes. Thither he resolved to go, and withdrew himself from all manner of Conversation, the remaining part of his Days. So he took what Substance he had, and with part of it he hir’d a Ship to convey him thither, the rest he distributed among the poor People, and took his leave of his Friend Salaman, and went aboard. The Mariners transported him to the Island, and set him ashore and left him. There he continued serving God, and magnifying him, and sanctifying him, and meditating upon his glorious Names and Attributes, without any Interruption or Disturbance. And when he was hungry, he took what he had occasion for to satisfy his Hunger, of such Fruits as the Island afforded, or what he could hunt. And in this State he continued a while, in the mean time enjoying the greatest Pleasure imaginable, and the most entire Tranquillity of Mind, arising from the Conversion and Communication which he had with his Lord; and every Day experiencing his Benefits and precious Gifts, and his bringing easily to his hand such things as he wanted, and were necessary for his Support, which confirm’d his Belief in him, and was a great Refreshment to him.

§ 102. Hai Ebn Tokdhan, in the mean time, was wholly immersed in his sublime Speculations, and never stirr’d out of his Cell but once a Week, to take such Provision as first came to hand. So that Asal did not light upon him at first, but walk’d round the Island, and compass’d the Extremities of it, without seeing any Man, or so much as the Footsteps of any: Upon which account his Joy was increas’d, and his Mind exceedingly pleas’d, in regard of his compassing that which he had propos’d to himself, namely, to lead the most retired Life that was possible.

§ 103. At last it happen’d, one time that Hai Ebn Tokdhan coming out to look for Provision in the same place whither Asal was retired, they spy’d one another. Asal, for his part, did not question but that it was some religious Perlon, who for the sake of a solitary Life, had retir’d into that Island, as he had done himself, and was afraid, lest if he should come up to him, and make himself known, it might spoil his Meditation, and hinder his attaining what he hop’d for. Hai Ebn Tokdhan on the other side could not imagine what it was, for of all the Creatures he had ever beheld in his whole Life, he had never seen
seen any thing like it. Now Asal had a black Coat on, made with Hair and Wool, which Hai Ebn Tokdana fancied was natural, and flood wondering at it a long time. Asal ran away as hard as he could, for fear he should disturb his Meditation; Hai Ebn Tokdana ran after him, out of an innate desire he had to know the Truth of Things. But when he perceiv'd Asal make so much haste, he retir'd a little and hid himself from him; so that Asal thought he had been quite gone off, and then he fell to his Prayers, and Reading, and Invocation, and Weeping, and Supplication, and Complaining, till he was altogether taken up, so as to mind nothing else.

§. 104. In the mean time Hai Ebn Tokdana stole upon him by degrees, and Asal took no notice of him, till he came so near as to hear him read and praise God, and observe'd his humble Behaviour, and his Weeping, and heard a pleasant Voice and distinct Words, such as he had never observe'd before in any kind of Animals.

Then he look'd upon his Shape and Lineaments, and perceive'd that he was of the same Form with himself, and was satisfied that the Coat he had on, was not a natural Skin, but an artificial Habit like his own. And when he observe'd the Decency of his humble Behaviour, and his Supplication and Weeping, he did not at all question but
but that he was one of those Essences which had the Knowledge of the TRUE ONE; and for that Reason he had a Desire to be acquainted with him, and to know what was the Matter with him, and what caus'd this Weeping and Supplication. Whereupon he drew nearer to him, till Asāl perceiving it, betook himself to his Heels again, and Hai Ebn Tokāhan (anfwereably to his Vigour and Power both of Knowledge and Body, which God had beftow'd upon him) pursu'd him with all his Might, till at last he overtook him and seiz'd on him, and held him fast, so that he could not get away.

§ 105. When Asāl look'd upon him, and saw him cloath'd with the Skins of wild Beasts with the Hair on, and his own Hair so long as to cover a great part of his Body, and observ'd his great Swiftness and Strength, he was very much afraid of him, and began to pacifie him with stroaking him, and entreating him, but Hai Ebn Tokāhan did not understand one word he said, nor knew any thing of his meaning, only he perceiv'd that he was afraid, and endeavour'd to allay his Fear with such Voices as he had learn'd of some of the Beasts, and stroak'd his Head, and both Sides of his Neck, and shew'd Kindness to him, and express'd a great deal of Gladness and Joy; till at last Asāl's Fear was laid
laid aside, and he knew that he meant him no harm.

§. 106. Now Assāl long before, out of his earnest Desire of searching into the meaning of Things, had studied most Languages, and was well skill'd in them. So he began to speak to Hāt Ebn Tokhdan in all the Languages which he understood, and ask him Questions concerning his way of Life; and took pains to make him understand him; but all in vain, for Hāt Ebn Tokhdan stood all the while wondering at what he heard, and did not know what was the meaning of it, only he perceive'd that Assāl was pleas'd, and well-affected towards him. And thus they stood wondering one at another.

§. 107. Now Assāl had by him some Remainder of the Provision which he had brought along with him, from the Inhabited Island from whence he came; and he offered it to Hāt Ebn Tokhdan, who did not know what to make on't, for he had never seen any such before. Then Assāl eat some of it himself, and invited Hāt Ebn Tokhdan by Signs to eat too. But Hāt Ebn Tokhdan bethought himself of those Rules which he had prescribed to himself, as to matter of Diet; and not knowing the Nature of that which he offer'd him, nor whether it was lawful for him to partake of it or not, he refus'd it. Assāl still continu'd urgent, and

and invited him kindly. Now Hāt Ebn Tokhdan had a great Desire to be acquainted with him, and was afraid that his continuing too stiff in his Refusal, might alienate his Affections from him; so he ventured upon it, and set forth. And when he had tasted of it, and lik'd it, he perceive'd that he had done amiss, in breaking those Promises which he had made to himself concerning Diet. And he repented himself of what he had done, and had Thoughts of withdrawing himself from Assāl, and retreating to his former State of Contemplation.

§. 108. But the Vision did not easily appear to him at first, upon which he resolve'd to continue with Assāl in the sensible World, till he had thoroughly satisfied himself concerning him, that to when he had no further Desire towards him, he might apply himself to his former Contemplations without any Interruption. Wherefore he applied himself to the Society of Assāl, who perceiving that he could not speak, was secure of any Damage that might come to his Religion, by keeping Company with him; and besides, had Hopes of teaching him Speech, Knowledge and Religion, and by that means, of obtaining a great Reward, and near Approach to God. He began therefore to teach him how to speak; first, by shewing