him particular Things, and pronouncing their Names, and repeating them often, and persuading him to speak them; which he did, applying every Word to the Thing by it signified, till he had taught him all the Nouns, and so improved him by degrees, that he could speak in a very short time.

§. 109. Then Asil began to enquire of him concerning his way of Living, and from whence he came into that Island? And Hai Ebn Tokdhan told him, that he knew nothing of his own Original, nor any Father or Mother that he had, but only that Roe which brought him up. Then he desribed to him his manner of Living, from first to last, and by what degrees he advanced in Knowledge, till he attained the Union with God. When Asil heard him give an Account of those Truths, and those Essences which are separate from the Sensible World, and which have the Knowledge of that TRUE ONE, (whose Name be praised); and heard him give an account of the Essence of that TRUE ONE, and describe, as far as was possible, what he witness'd (when he had attain'd to that Union) of the Joys of those who are near united to God, and the Torments of those who are separated from him. He made no doubt but that all those things which are contain'd in the Law of God [i.e. the Alcoran]

Hai Ebn Yokdhan. 149

Alcoran] concerning his Command, his Angels, Books and Messengers, the Day of Judgment, Paradise and Hell, were Resemblances of what Hai Ebn Tokdhan had seen; and the Eyes of his Understanding were open'd, and he found that the Original and the Copy did exactly agree together. And the ways of Mystical Interpretation became easie to him, and there appear'd nothing difficult to him in those Precepts which he had receiv'd, but all was clear; nor any thing shut up, but all was open; nor any thing profound, but all was plain. By this means his intellectual Faculty grew strong and vigorous, and he look'd upon Hai Ebn Tokdhan with Admiration and Respect, and affur'd himself that he was one of the Saints of God, which have no Fear upon them, neither shall

† The Arabicke Words, Watathhaka indaho 'mekouli walmekouli signify, And that which was underlaid agreeed with that which was copied. But because that way of expressing it is obscure, I have chose rather to leave the Arabicke Word, and express the Sense, which is this. Hai Ebn Yokdhan, having no Advantages of Education, had acquire'd all his Knowledge by singular Industry and Application, till at last he attain'd to the Vision of God himself, by which means he saw all things relating to a future State, viz. by beholding in God the Archetypal Ideas, of which all things created, and whatsoever is revealed to us, are supposed to be Copies. Now Asil, by conversing with him, found, that the Mekoul, i.e. what Hai Ebn Yokdhan saw by this sort of Speculation's and the Mekoul, i.e. what Asil had learn'd out of the Alcoran, and the Tradition of the Prophets, did exactly answer one the other, as a Copy does its Original.
they suffer Pain. Upon which he address'd himself to wait upon him, and imitate him, and to follow his Direction in the Performance of such Works as he had occasion to make use of; namely, those legal ones which he had formerly learn'd from his own Sect.

§. 110. Then Hai Ebn Tokdhan began to enquire of him concerning his Condition and manner of living, and Asal gave him an account of the Island from whence he came, and what manner of People inhabited it, and what sort of Life they led before that religious Sect, which we mention'd, came among them, and how it was now, since the coming of that Sect. He also gave him an Account of what was deliver'd in the Law [i.e. Alcoran] relating to the Description of the Divine World, Paradise and Hell, and the Awakening and Resurrection of Mankind, and their gathering together to Judgment, and the Balance and the Way. All which things Hai Ebn Tokdhan understood very well, and did not find any of them disagreeable to what he had seen, when in that noble Station; and he knew that he that had described those Things, and given an account of them, had given a true Account, and was a Messenger sent from his Lord; and he believe'd him, and affirm'd his Veracity, and bore Witness to his Message.

§. 111. Then he began to ask him concerning the Precepts which the Messenger of God had deliver'd, and the Rites of Worship which he had ordain'd. And Asal told him of Prayer, Alms, Fasting and Pilgrimage, and such other External Observances, which he receiv'd and practis'd, and took upon himself, in Obedience to his Command, of whose Veracity he was very well assured. Only there were two things stick in his Mind, which he wonder'd at, and could not comprehend, wherein the Wisdom of them did consist. The one was, why this Messenger of God, in describing most things which relate to the Divine World, us'd to express them to Men by Parables or Similitudes, and why a perspicuous Explication of them; by which occasion'd Men in a great Measure to fall into that Error of ascribing a Corporeity in God, and believing Things of that TRUE BEING, from which he is absolutely free; and to in like manner, concerning those Things which relate to the Rewards and Punishments of a Future State. The other was, why he went no farther than these Precepts and Rites of Worship, but gave Men leave to gather Riches, and allow'd them a Liberty as to matter of Food; by which means they 
employ'd themselves about vain Things, and turn'd away from the Truth. Whereas his Judgment was, that no Body ought to eat any thing, but only just to keep him alive; and as for Riches, he had no Opinion of them at all. And when he saw what was set down and prescribed in the Law, with Relation to Wealth, as Alms, and the Distribution of them, and Trading and Usury, Mulets and Punishments; these things seem'd all very odd to him, and he judg'd them superfluous; and said, that if Men understood Things a-right, they would lay aside all these vain Things, and follow the Truth, and content themselves with any thing of all this; and that no Man would challenge such a Propriety in Riches, as to have Alms ask'd of him, or to cause his Hands to be cut off, who privily stole them; or their Lives to be taken away, who had openly robb'd him.

§. 112. Now that which prompted him to this Persuasion, was this, that he thought all Men were indu'd with an ingenuous Temper, and penetrating Understanding, and a Mind constant to itself; and was not aware how blockish and stupid they were, how ill- advis'd, and inconstant in their Resolutions; infor- much, that they are like Brute Beasts, nay, more apt to wander out of the way.

Hai Ebn Yokdhan.

the way. Since therefore he was greatly affected with Pity towards Mankind, and desir'd that he might be an Instrument of their Salvation; a Resolution came into his Mind of going over to them, to declare and lay before them the Truth. This Intention of his he communicated to his Friend Asål, and ask'd him if there could possibly be any way contriv'd to come at them.

§. 113. But Asål told him what sort of People they were, and how far from an ingenuous Temper, and how averse from obeying the Commands of God; but he had no Notion of that, but still his Mind was intent upon that which he hop'd to com- paise. And Asål desir'd that it would please God, by his means, to direct some of his Acquaintance which were of a more pliable Temper than the rest, and had more Sincerity in them, into the right way. So then he was ready to further the Deign and Endeavour of Hai Ebn Yokdhan. Upon which they resolv'd to keep close to the Sea Shore, without stirring from it either Day or Night, till God should please to afford them an Opportunity of crossing the Sea. And all the while they were intent upon this, they continu'd praying to God to direct them in this their Business, and bring it to an happy Issue.

§. 114. At last, as God (whose Name be prais'd) would have it, it happen'd, that
that a Ship which had lost her Course, was
driven by the Wind and Water upon the
Shore of that Island; and as it drew nearer
to Land, they who were in it, seeing
two Men upon the Shore, made towards
them. Then Asil spoke to them, and de-
sir'd them to carry him and his Companion
along with them in the Ship; to which
they consented, and took them into the
Ship, and it pleas'd God to send them a fair
Wind, which, in a short time, carried
them to the Isle which they desire'd. There
they landed, and went into the City; and
Asil's Friends came all about him, and he
gave 'em an account of Hai Ebn Yokdhan,
and his manner of living; so that People
flock'd to him from every side, and admir'd
and reverence'd him. Then Asil told him
that this Sect was superiour to all other
sorts of Men in Knowledge and Sagacity;
and that if he could not work upon them,
there were much lesser Hopes of doing any
Good upon the Vulgar.

§ 115. Now Salaman (Asil's Friend,
who we told you chose Conversation, ra-
ther than Solitude and Retirement, which
he judg'd unlawful) was Prince and So-
vereign of this Island. So Hai Ebn Yokdhan
began to teach them, and explain the My-
steries of Wisdom to them; but so soon as
after he began to raise his Discourse above
External Things a little, and to inculcate
that,

that, the contrary whereof had been set-
tled, and deeply rooted in their Minds;
they began to withdraw themselves from
him, and their Minds had an Abhorrence
for what he spoke. And though they car-
rried themselves civilly to him, both be-
cause he was a Stranger, and out of the
Obserwance which they thought due to
their Friend Asil, yet they were angry
with him inwardly in their Hearts. How-
ever, he continu'd reasoning with them
mildly Night and Day, and teaching them
the TRUTH, both in Private and Pub-
llick, which only increas'd their Hatred to-
wards him, and made them avoid his
Company, though otherwife they were
Lovers of Goodness, and desirous of Truth.
However, through the Defect of their Na-
ture, they did not search for it after the
right manner, nor apprehend it as they
should do; but sought the Knowledge of
it after the common way, like the rest of
the World. So that he despaired of doing
any Good upon them, and all his Hopes
of amending them were defeated, because
they were not willing to receive what he
taught them.

§ 116. And afterwards, taking a View
of the several Ranks and Orders of Men,
he perceiv'd that every sort of them plac'd
their Delight in those Things which they
possess'd at present, and that their Appete-
tites
The History of

Hai Ebn Yokdhan.

Hearts and Eyes shall be turn'd round; he was fully satisfied, that it was to no purpose to speak to them plainly, neither that it was expedient any Works should be enjoin'd them beyond this Measure; and that the greatest Benefit which accrues to the common sort of Men by the Law, was wholly plac'd in Relation to Things of this World, viz. that they might be in a comfortable way of Living, and that no Man might invade another's Property; and that there was but here and there one that attain'd to Happiness hereafter; namely, such an one as made it his Business in this World to provide for another, and took due care about it, and was a Believer: But that Hell was the Place for him that err'd from the Truth, and preferr'd the Life of this present World before it. And what Labour can be greater, or what Misery more compleat than his, who works, if you observe, from the time he awakes, till he goes to sleep again, you will find that he does nothing but what tends to the attaining of some one or other of these vile sensible Things; namely, either Riches, to heap them up; or Pleasure, which he may take; or Lust, which he may satisifie; or Revenge, whereby he may pacifie his Mind; or Power, to defend himself; or some outward Work commanded by the Law, whereof he may make

* Alcoran, Chap. 2. and 83.

† This is an Expression taken out of the Alcoran, and is designed to express the Confusion which the Wicked shall be in at the Day of Judgments.
they should not much dive into the Things that did not concern them: and that in doubtful Things they should give Credit, and yield their Assent readily; and that they should abstain from novel Opinions, and from their Appetites, and follow the Examples of their pious Ancelors, and forfake Novelties, and that they should avoid that neglect of religious Performances which was seen in the vulgar sort of Men, and the Love of the World, which he principally caution'd them against. For both he, and his Friend Asisl knew that this tractable, but defective sort of Men, had no other way in the World to escape, but only by this means; and that if they should be rais'd above this to curious Speculations, it would be worse with them, and they would not be able to attain to the Degree of the Blessed, but would fluctuate and be toss'd up and down, and make a bad End. But on the contrary, if they continued in that State in which they were till Death overtook them, they should be happy, and stand on the right Hand: But as for those that out-went them, they should also take place of them, and that they should be the next.

§ 119. So they took their leave and left them, and sought for an Opportunity of returning to their Island, till it pleas'd God to help them to a Conveniency of passing.
The History of

And Hai Ebn Tokahan endeavour'd to attain to his lofty Station, by the same means he had sought it at first, till he recover'd it; and Asal followed his Steps, till he came near him, or wanted but very little of it; and thus they continu'd serving God in this Island till they died.

§ 120. And this is that (God assist thee and us by his Spirit) which we have receiv'd of the History of Hai Ebn Tokahan, Asal and Salaman; which comprehends such Choice of Words, as are not found in any other Book, nor heard in common Discourse. And it is a piece of hidden Knowledge which none can receive, but those which have the Knowledge of God, nor can any be ignorant of it, but those which have not. Now we have taken a contrary Method to our pious Ancestors, as to their Reservedness in this Matter, and Sparingness of Speech. And the Reason which did the more easily persuade me to divulge this Secret, and tear the Veil was, because of the corrupt Notions which some Pretenders to Philosophy in our Age have broach'd and scatter'd, so that they are diffus'd through several Countries, and the Mischief which arises from thence is become Epidemical. Fearing therefore left those weak ones, who reject the Tradition of the Prophets (of Bleffed Memory) and make choice of that which is deliver'd them by

APPENDIX

by Fools, should imagine that these Opinions are that Secret, which ought to be with-held from those who are not worthy or capable of it, and to their Desire and Study of these Opinions should be increased. I have thought good to give them a Glimpse of this Secret of Secrets, that I might draw them into the right Way, and avert them from this other. Nevertheless, I have not so deliver'd the Secrets which are comprehended in these few Leaves, as to leave them without a thin Veil or Cover over them, which will be easily rent by those who are worthy of it; but will be so thick to him, that is unworthy to pass beyond it, that he shall not be able to get through it. And I desire of those my Brethren who shall see this Discourse, that they would excuse me for being so easily induc'd to explain it, and so free in the Description of it; seeing I had not done so, if I had not been elevated to such Heights, as transcend the Reach of Humane Sight. And I was willing to express it in easie Terms, that I might dispose Men, and raise a Desire in them to enter into the right Way. And I beg of God Pardon and Forgivness, and that he would please to bring us to the true and certain Knowledge of himself, for he is gracious and liberal of