

Chinese beliefs about the human soul



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In her essay entitled “Theories about Reincarnation and Spirits,” H.P. Blavatsky mentions this material, together with her essay on “Egyptian Magic,” as intended to form an Appendix to *The Secret Doctrine*. By this she meant, of course, her First Draft of this work. Apparently, “Chinese Spirits” was not used by her when her *magnum opus* was published in 1888. On the basis of what she says in her “Theories, etc.,” the present essay must have been written before 1886, and possibly in 1885, and therefore belongs approximately within this period. — *Boris de Zirkoff*.

[The green numbers occurring throughout this essay refer to ten endnotes by Boris de Zirkoff. They should be consulted for clarification of various points.]

THE FOLLOWING NOTES have been collected partly from an old work by a French missionary who lived in China for over forty years; **1** some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Gougenot des Mousseaux and the Marquis de Mirville — for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman,^{**1**} is composed of four root-substances and three acquired “semblances.” This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:

Bis duo sunt hominis: manes, caro, spiritus, umbra;
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit. **2**

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This “soul” is divided by its nature and actions into two principal parts: the LING and the HOUEN. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an “upper” *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man’s life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have

^{**1**} [A now-disused term for a Chinese person or a citizen of China.]

four principles in these two “substances,” which correspond, as is evident, to our Buddhi, the divine “upper” *ling*; to Manas, the lower *ling* whose twin, the *houen*, stands for Kāma-rūpa — the body of passion, desire and evil; and then we have in the “mixed being” the outcome or progeny of both *ling* and *houen* — the “Māyāvi,” the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse — but not before its complete dissolution — it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course Prāna, the life-principle or vital form. Now, when man dies, the following takes place: — the “upper” *ling* ascends heavenwards — into Nirvāna, the paradise of Amitābha, or any other region of bliss that agrees with the respective sect of each Chinaman — carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle); the body and its principle vanish gradually and are annihilated; remain the *ling-houen* and the “mixed being.” If the man was good, the “mixed being” disappears also after a time; if he was bad and was entirely under the sway of *houen*, the absolutely evil principle, then the latter transforms his “mixed being” into *koueïs* — which answers to the Catholic idea of a damned soul¹ — and, imparting to it a terrible vitality and power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the millions of deceased “unbaptized” Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. Say the *Mémoires*:

The *koueïs*, being naturally wicked, do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. . . . Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses, that they form for themselves *visible and fantastic bodies* to deceive and frighten men with . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation [read, being baptised] and of forcing them to become damned as they themselves are.²

¹ The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *hien* — an absolute saint (a Nirvānī) when joined entirely with the “Dragon of Wisdom.”

² *Mémoires concernant l’histoire, les sciences, les arts, les mœurs, etc.*, par les Missionnaires de Pékin, 1791; pp. 221-22.

According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it — led to the discomfort and pain of *its astral* (Linga Śarīra), which died out only at the dissolu-

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen*.

What is the *houen* is a question to which it is difficult to give a clear answer . . . It is, if you so like it, something vague, something between *a spirit, a genii, and vitality*.¹

He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus reformed on the day of resurrection. This answers well enough the Christian idea of one body and merely *one* personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that “very cunning creature” might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the “elementary” are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kāma-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere — then man — as just shown by the *ling* or *houen* — would be possessed of the double faculty of experiencing a *simultaneous and distinct feeling* of two contraries — *bliss and torture*. The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium*, they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the “shell of the *false personality*.”²

There is but *one* real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.³

tion of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes.

“Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear” (See Porphyry, *de Sacrifice*.)

St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations.

“Patet quod animae illae quae, post mortem, adhuc, relicta corpora diligunt, quemadmodum animae sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa *cognatum* aliquod eos alliciens,” etc. (See Cornelius Agrippa, *De Occulta Philosophia*, pp. 354-55; *Le Fantôme Humain*, by des Mousseaux.) **3**

Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tātrikas*. Thus modern sorcery, as well as white magic, occultism and spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Āryāvarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author’s conclusions, by P. Thy-rée, *Loca Infesta*, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc. **4**

¹ See Huc’s *Voyage à la Chine*, Vol. II, p. 394

² See Lucretius, *De Rerum Natura*, I, 123, who calls it a *simulacrum*.

³ Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phren*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De clarorum philosophorum vitis*, Bk. VIII, 30) gives the common belief that the animal soul, *phren* — φρήν, generally the diaphragm — resided in the stomach, Diogenes calling the *anima bruta* θυμός. **5** Pythagoras and Plato also make the same division, calling the divine or rational soul λόγον, and the irrational ἄλογον. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these “souls” and principles are only its aspects. Spirit alone is immortal, infinite,

The *houen*, to return to it, is said to be the terror of men; in China, “that horrid spectre” troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as “spirits” are shown to do in Europe and America — the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulae used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told des Mousseaux¹ that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the *houen* reproduces on *its* body the wounds or lesions received by the murdered man — the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulae of such evocations, and even the name of the murderer may be forced from the complacent *houen*. In this the Chinamen were followed by Christian nations, however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. “The wounds of a murdered man will reopen at the approach of his murderer,” says a jurisprudential work.^{2 6}

“The *houen* can neither be buried underground nor drowned; he travels *above* the ground and prefers keeping at home.”

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China,³ tells of the “heathen Chinees” most extraordinary stories with regard to this subject.

Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the *lar*, and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes*; the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two *houens* will keep quiet

— if *they are those of adults, nota bene.* ⁷

and the one reality — the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent “spirit” in each of our organs, simply because he is unable to grasp the Baron’s idea.

¹ See *Les Médiateurs et les Moyens de la Magie*, p. 310

² Binsfeld, *De Conf. Malef.*, p. 137

³ *Annales de la propagation de la foi*, tome XXIV, No. 143, July 1852

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall find everywhere the same assertion: — Man is a *triple*, and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one.

I call the soul's *idol* that power which vivifies and governs bodies, whence are derived the senses, and through which the soul displays the strength of the senses . . . and FEEDS A BODY WITHIN ANOTHER BODY.¹

“Triplex unicuique homini daemon, bonus est proprius custos,” said Cornelius Agrippa, **8** from whom Dupotet had the idea about the “soul's *idol*.” For Cornelius says:

Anima humana constat mente, ratione et *idolo*. Mens illuminat rationem; ratio fluit in idolum; . . . idolum autem animae est, supra naturam, quae *corporis et animae* quodammodo *nodus est*. . . Dico autem animae idolum, *potentiam* illam VIVIFICATIVAM et *rectricem corporis*, sensuum originem, per quam . . . alit in torpore corpus. . . .²

This is the *houen* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of *A Fallen Idol*³ — whether meant seriously or otherwise by the writer — that

. . . if the rules [of mathematical proportions and measurements] are not accurately followed in every detail, the idol is liable to be taken possession of by some powerful evil spirit,

— is quite true. And as a moral law of nature — a counterpart to the mathematical — if the rules of harmony in the world of causes and effects are not observed during life, then our *inneridol* is as liable to turn out a maleficent demon (a *bhoot*) and to be taken possession of by other “evil” spirits, which are called by us “Elementaries” though treated almost as gods by sentimental ignoramuses.

Between these and those who, like des Mousseaux and De Mirville, write volumes — a whole library! — to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or “god,” that had appeared that was not a *ferouer*, and *impostor*, a *usurpator* — Satan, in short, in one of his masquerades — there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. “A god who eats and drinks and receives sacrifice and honour can be but an evil spirit,” argues De Mirville. “The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air” (ether?), teaches des Mousseaux.⁴ **10** “And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons.”

¹ Dupotet, *La Magie dévoilée*, p. 250

² *De Occulta Philosophia*, Vol. III, pp. 357, 358. **9**

³ *The Theosophist*, Vol. VII, September 1886, p. 793

⁴ *Le Monde Magique*, p. 287

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same — if “good appetite” be a sign of Satanic nature. And it is the same des Mousseaux who, unconsciously lays, for himself and his religion, a trap. He exclaims,

See the angels of God descend under the green trees near Abraham’s tent. They eat *with appetite* the bread and meat, the butter and the milk prepared for them by the patriarch.¹

Abraham dressed a whole “calf tender and good” and “they did eat”;² and baked cakes and milk and butter besides. Was their “appetite” any more *divine* than that of a “John King” drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured; she knows the difference between the three, and judges by their bodies. Let us see. “These [the Biblical] are real, genuine spirits”! Angels, beyond any doubt (*certes*), argues des Mousseaux. “Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight.”³

So can a “John King” we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?



¹ *Genesis xviii, 2 et seq.*

² verses 7 and 8

³ *p. 388*

Green Notes by Boris de Zirkoff

From *Blavatsky Collected Writings*, VII pp. 209-13. clarifying various points of “Chinese Spirits.”

1 Reference is here made to Father Joseph-Marie Amiot, and the work entitled *Mémoires concernant l’histoire, les sciences, les arts, les mœurs, les usages, etc. des Chinois*, par les Missionnaires de Pékin [J. Amiot, C. Bourgeois, Cibot, Ko, Poirot, A. Gaubil]. Edited by C. Batteux, L.G. Oudart Feudrix de Bréquigny, J. de Guignes, and A.I. Silvestre de Sacy. 16 volumes. Paris, 1776-1814. 4to. An earlier ed. is mentioned as of 1776-89, in 15 vols. Paris: Nyon aîné.

In describing Chinese ideas regarding the human soul, H.P. Blavatsky summarizes various passages from pp. 212, 223-24, and quotes from pp. 221-22, of Vol. XV of the above-mentioned work. The subject is treated therein in a section entitled: “Extrait d’une Lettre de M. Amiot, Missionnaire, écrite de Pékin, le 16 Octobre 1787. Sur la secte des *Tao-sée*.”

2 These verses are also quoted by H.P. Blavatsky in her essay on “Theories about Reincarnation and Spirits,” where she credits them to Ovid. They are also brought in, in a somewhat incomplete form, in *Isis Unveiled*, I, 362, where they are attributed to Lucretius who is supposed to portray old Ennius as saying these words. The two last lines only occur again in *Isis Unveiled*, I, 37, where they are attributed to Ovid.

In spite of an exhaustive search having been made, no such verses have been found either in Lucretius or in Ovid.

3 It is not known what particular edition of Henry Cornelius Agrippa’s work this passage is quoted from. The Latin text, as quoted, seems to contain a number of errors. For this reason, rather than to correct the text, we give below the Latin original as it occurs in the 1533 edition¹ of *De occulta philosophia libri tres*, by Agrippa of Nettesheim, namely in Vol. III, Chapter xlii, p. 304:

Ex his quae iam dicta sunt patet, quod animae illae que post mortem adhuc relicta corpora diligunt, quemadmodum sunt animae corporum sepultum debita carentiu, seu que corpus suum violenta morte reliquerunt, & adhuc in turbido illo humidoq; spiritu circa cadavera sua oberrant, tanq̄ circa cognatum aliquod eas alliciens, cognitis his mediis per quae quondam suis coiungebantur corporibus, per consimiles vapores, liquores nidoresq; facile evocari & allici possunt, adhibitis etia certis artificialibus luminibus, catibus, sonis & huiusmodi, que ipsam animae imaginativa spiritalemq; . . .

In the English translation by J.F., published in London in 1650, under the title of *Three Books of Occult Philosophy*, the above passage received the following rendering:

By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due burial or have left their bodies by violent death, and as yet wander about their carcass as in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the

¹ Beringo Fratres, Lugduni

which in times past they were joined to their bodies, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificial lights being also used, songs, sounds and such like, which do move the imaginative and spiritual Harmony of the soul. . . . ¹

As to *Le Fantôme Humain*, this appears to be only a subtitle for the later chapters of the work by des Mousseaux entitled *Les médiateurs et les moyens de la magie*, and not a separate work by that author.

With regard to Porphyry's *De sacrificio et magia*, a mediaeval condensation of his *De abstinentia carnis*, a passage similar to what H.P. Blavatsky mentions, but not identical with it, occurs in Book II, 47. *Vide* Thomas Taylor's *Select Works of Porphyry*, p. 82.

4 H.P. Blavatsky makes reference here to a very rare work by Petrus Thyraeus (1546-1601), entitled *Loca infesta, hoc est, de infestis ob molestantus daemoniorum et defunctorum hominum spiritus locis* . . . Accessit ejusdem libellus de Terriculamentis nocturnis, etc., Coloniae Agrippinae, 1598, 4to; also Lugduni, 1625. Both editions are in the British Museum.

Apart from the fact that A.J. Caillet mentions him² under the name of Thiresus of Nuys, Diocese of Cologne, and says he was a Jesuit, nothing else seems to be readily available concerning this writer.

5 The translation in the Loeb Classical Series does not seem to convey this meaning, however. It runs as follows:

The Soul of man, he says, is divided into three parts, intelligence (nous), reason (phren), and passion (thumos). Intelligence and passion are possessed by other animals as well, but reason by man alone. The seat of the soul extends from the heart to the brain; the part of it which is in the heart is passion, while the parts located in the brain are reason and intelligence. The senses are distillations from these.

6 Reference is here made to Petrus Binsfeldius and his *Tractatus de Confessionibus Maleficorum et Sagarum recognitus et auctus*, etc. An et quanta fides iis adhibenda sit? Augustae Trevirorum, excudebat H. Bock, 1591. 8vo. 633 pp. Also 1605, 8vo. 767 pp.; 1596,³ and 1623. German translation, Trier, 1590.

He also wrote *Commentarius intitulum Codicis de Maleficis* (same city and publisher, 1591, 8vo), which is a supplement to the first-mentioned work, and is often bound together with it.

The Latin original is as follows:

Nam fuerat mortuus quidam homo nocturno tempore, & nescie batur a quo: Attamen multi erant suspecti de morte sua, & quidam homo senex dixit mihi: Domine gubernator, si vultis scire veritate huius homicidij, faciatis cora! vobis

¹ [pp. 488-89]

² In his *Manuel Bibliographique des Science Psychiques ou Occultes*. Paris: Lucien Dorbon, 1912. 3 vols.

³ British Museum: 8630, c. II

portare cadauer illuis mortui, postea faciatis vocare illos, suspecti sunt de illo homicidio, & veniat unus post alium, ubi est cadauer illud, tunc cum superuenit verus homicida, vulnera ipsius fluent sanguinem de nouo: Quo audito feci coram me portare illud cadauer, & feci vocare illos suspectos de uno in unum, & cum superuenit verus homicida, vulnera illius cadaueris inceperunt effluere, & emittere sanguinem, de quo summe sui admiratus . . .

7 H.P. Blavatsky gives here a rather free translation of a passage from a French letter dated Moncy-de-Fou, 25th September 1851, and entitled “Missions de la Chine. Lettre de M. Delaplace, Missionnaire Lazariste, à un Prêtre du diocèse de Sens.” The *Annales* (Lyon, France) in which it was published are described as a periodical devoted to the publication of Letters from Bishops and Missionaries of various Old and New World Missions, as well as of documents concerning Missions and the dissemination of the faith. The French text is as follows:

. . . chaque homme a trois *houen* . . . *houen* sera quelque chose de vague comme *esprit, génie, vitalité*. Chaque individu a donc trois *houen*. A la mort de leur possesseur, un de ces *houen* transmigre dans un corps. Un autre reste dans la famille; c’est comme le *houen* domestique. Enfin le troisième repose sur la tombe. À cedernier on brûle des papiers (sorte de sacrifice). Au *houen* domestique qui siège sur la tablette, au milieu des caractères qui y sont gravés, on brûle des *hiang* (bâtons d’odeur), on offre des repas funèbres, etc. Ces honneurs rendus, on est tranquille: les *houens* sont apaisés; qu’y a-t-il à craindre?

8 This sentence is from Chapter xxii, page 252, of the edition of *De occulta philosophia* from which we have already quoted above. The chapter is entitled “That there is a threefold keeper in man, and from whence each of them proceeds.” The sentence, in its more complete form, is as follows:

Triplex unicuique homini daemon bonus est proprius custos, unus quidem sacer, alter geniture, tertius professionis. . . .

which, in the translation of J.F., is rendered as:

Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. . . .¹

9 The passages seem to have a number of inaccuracies and a considerable amount of text is left out, as indicated by dots. It is from Chapter xliii, pages 306 and 308. The Latin text is as follows:

Anima humana constat mente, ratione & idolo: mens illuminat rationem, ratio fluit in idolum, omnia una est anima. Ratio nisi per mentem illuminatur, ab errore no est immunis: Mens autem lumen rationi non praebebet, nisi lucescente deo, primo videlicet lumine: prima enim lux in deo est supereminens omne intellectu: qua propter non potest lux intelligibilis vocari, sed lux illa quando infunditur menti, fit intellectualis atque intelligi potest: deinde quando per metem infunditur rationi, fit rationalis, ac potest non solum intelligi, sed etiam

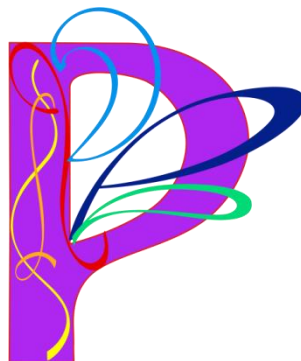
¹ [p. 410]

cogitari . . . ¹ Idolum autem animae in fato est, supra naturam, quae corporis & animae quodammodo nodus est, sub fato, supra corpus: iccirco coelestium corporum influxibus immutatur, rerumq; naturalium & corporalium qualitatibus afficitur. Dico autem animae idolum, potentiam illam vivificativam et rectificem corporis, sensuum originem, per quam ipsa anima in hoc corpore uires explicat sentiendi: sentit corporalia per corpus, movit corpus per locum. regit in loco, alitq; in torpore corpus. . . . ²

which is rendered by the translator, J.F., as follows:

Man's soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from error: but the mind giveth not light to reason, unless God enlighten, viz. the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectual, and can be understood: then when it is infused by the mind to the reason, it is made rational, and cannot only be understood but also considered. . . . ³ But the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of natural and corporeal things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the original of the senses; the soul itself doth manifest in this body its sensitive powers and perceiveth corporeal things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. . . . ⁴

10 *Le Monde Magique* does not seem to be a separate work by des Mousseaux, but only a running-head at the top of the pages of his work entitled *Les médiateurs et les moyens de la magie*.



¹ [p. 306]

² [p. 308]

³ [p. 492]

⁴ [pp. 494-95]