



**FRAGMENTS OF THE
LOST WRITINGS OF
PROCLUS**

THOMAS TAYLOR

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LOST WRITINGS OF
PROCLUS**

**BY
THOMAS TAYLOR**

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death, and, through her love of a youth named Machates, who came to Demonstratus from his own country Pelle, had connexion with him privately for many nights successively: this amour, however, being at length detected, she again died; previous to which, she declared that she acted in this manner according to the will of terrestrial dæmons. Her dead body was seen by every one lying in her father's house; and on digging the place, which prior to this had contained her body, it was found to be empty, by those of her kindred who came thither, through unbelief of what had happened to her.⁸⁵ The truth of this narration is testified both by the epistles of Hipparchus and those of Arridæus to Philip, in which they give an account of the affairs of Amphipolis.

Proclus then, with his usual sagacity, observes, concerning the cause of this phænomenon, as follows: "Many other of the ancients have collected a history of those that have apparently died, and afterwards revived; and among these are the natural philosopher Democritus, in his writings concerning Hades, and that wonderful Conotes, the familiar of Plato⁸⁶; * * * for the death was not, as it seemed, an entire desertion of the whole life of the body, but a cessation, caused by some blow, or perhaps a wound; but the bonds of the soul yet remained rooted about the marrow, and the heart contained in its profundity the empyreuma of life; and this remaining, it again acquired the life which had been extinguished, in consequence of becoming adapted to animation."

Lastly, Proclus adds: "that it is possible for the soul to depart from, and enter into the body, is evident from him who, according to Clearchus, used a soul-attracting wand on a sleeping lad; and who persuaded Aristotle, as Clearchus relates in his Treatise on Sleep, that the soul may be separated from the body, and that it enters into the body, and uses it as a lodging. For, striking the lad with the wand, he drew out, and, as it were, led his soul, for the purpose of evincing that the body was immovable when the soul was at a distance from it, and that it was preserved uninjured; but the soul being again led into the body, by means of the wand, after its entrance narrated every particular. From this circumstance, therefore, both the spectators and Aristotle were persuaded that the soul is separate from the body."

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⁸⁵ See this instance of revivification more fully detailed by Phlegon Tralliamis, in his Treatise de Mirabilibus et Longævis.

⁸⁶ There is an unfortunate chasm here in the Manuscript of two or three lines.