

Columbia University
in the City of New York

THE LIBRARIES



PYTHAGORAS

SOURCE BOOK *and* LIBRARY

Contains all available authoritative material about
Pythagoras and complete collection of
Writings of his Disciples.

First Rehabilitation of Pythagoreanism for 2400
years since the tragic burning of the House
in which his School was Assembled
in Crotona, about 500 B. C.

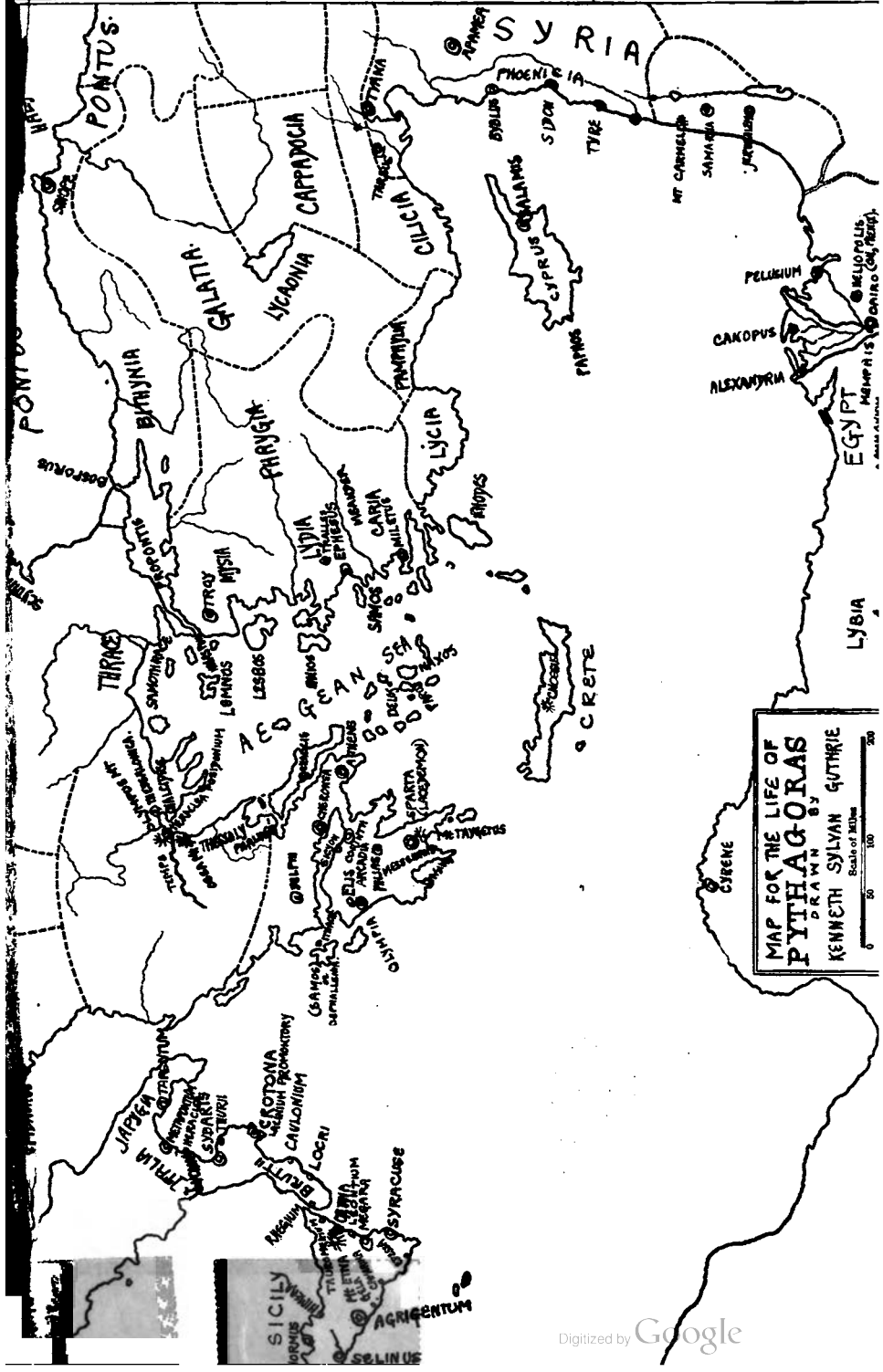
With Map and Portrait

EDITIO PRINCEPS

BY

KENNETH SYLVAN GUTHRIE

7133
The PLATONIST PRESS,
Teocalli, No. Yonkers, N.Y., U.S.A.



MAP FOR THE LIFE OF
PYTHAGORAS
 DRAWN BY
 KENNETH SYLVAN GUTHRIE
 Scale of Miles
 0 50 100 200



PYTHAGORAS

183P99

BG

Cap 2

57774B

Copyright, 1919, by Kenneth Sylvan
Guthrie, b All Rights
Including that of Translation,
Reserved, International
Copyright.

LIBRARY
RECEIVED
MAY 11 1919

copy 2

INDEX

I BIOGRAPHY BY IAMBLICHUS, 280-333 A. D.

1. Importance of the Subject,	Page	1.
2. Youth, Education, Travels,		4
3. Journey to Egypt,		7
4. Studies in Egypt and Babylonia,		9
5. Travels in Greece, Settlement at Crotona,		10
66 Pythagorean Community,		13
7. Italian Political Achievements,		14
8. Intuition, Reverence, Temperance, Studious-	ness,	15
9. Community and Chastity,		19
10. Advice to Youths,		22
11. Advice to Women,		24
12. Why he calls himself a Pythagorean,		26
13. He shared Orpheus's Control over Animals,		27
14. Pythagoras's Præexistence,		28
15. He Cured by Medicine and Music,		29
16. Pythagorean Aestheticism,		32
17. Tests of Initiation,		34
18. Organization of the Pythagorean School,		38
19. Abaris the Scythian,		43
20. Psychological Requirements of Candidates,		45
21. Daily Program,		46
22. Friendship,		48
23. Use of Parables in Instruction,		49
24. Dietary Suggestions,		51
25. Music and Poetry,		53
26. Theoretical Music,		55
27. Mutual Political Assistance,		59
28. Divinity of Pythagoras,		64
29. Sciences and Maxims,		74
30. Justice and Politics,		79
31. Temperance and Self-control,		87
32. Fortitude,		97
33. Universal Friendship,		103
34. Non-mercenary Secrecy,		108
35. Attack on Pythagoreanism,		111
36. The Pythagorean Succession,		118

II BIOGRAPHY BY PORPHYRY, 233-306 A. D., 129

AMBROSIUS of Syrian Chalcedon's

LIFE OF PYTHAGORAS

Chapter I

IMPORTANCE OF THE SUBJECT.

Since wise people are in the habit of invoking the divinities at the beginning of any philosophic consideration, this is all the more necessary on studying that one which is justly named after the divine Pythagoras. Inasmuch as it emanated from the divinities it could not be apprehended without their inspiration and assistance. Besides, its beauty and majesty so surpasses human capacity, that it cannot be comprehended in one glance. Gradually only can some details of it be mastered when, under divine guidance we approach the subject with a quiet mind. Having therefore invoked the divine guidance, and adapted ourselves and our style to the divine circumstances, we shall acquiesce in all the suggestions that come to us. Therefore we shall not begin with any excuses for the long neglect of this sect, nor by any explanations about its having been concealed by foreign disciplines, or mystic symbols, nor insist that it has been obscured by false and spurious writings, nor make apologies for any special hindrances to its progress. For us it is sufficient that this is the will of the Gods, which will enable us to undertake tasks even more arduous than these. Having thus acknowledged our primary submission to the divinities, our secondary devotion shall be to the prince and father of this philosophy as a leader. We shall, however, have to begin by a study of his descent and nationality.

CHAPTER II

YOUTH, EDUCATION, TRAVELS

It is reported that Ancaeus, who dwelt in Cephallenian Samos, was descended from Jupiter, the fame of which honorable descent might have been derived from his virtue, or from a certain magnanimity; in any case, he surpassed the remainder of the Cephallenians in wisdom and renown. This Ancaeus was, by the Pythian oracle, bidden form a colony from Arcadia and Thessaly; and besides leading some inhabitants of Athens, Epidaurus, and Chalcis, he was to render habitable an island, which, from the virtue of the soil and vegetation was to be called Black-leaved, while the city was to be called Samos, after Same, in Cephallenia. The oracle ran thus: "I bid you, Ancaeus, to colonise the maritime island of Same, and to call it Phyllas." That the colony originated from these places is proved first from the divinities, and their sacrifices, which were imported by the inhabitants, second by the relationships of the families, and third by their Samian gatherings.

From the family and alliance of this Ancaeus, founder of the colony, were therefore descended Pythagoras's parents Mnesarchus and Pythais. That Pythagoras was the son of Apollo is a legend due to a certain Samian poet, who thus described the popular recognition of the nobility of his birth. Sang he,

"Pythais, the fairest of the Samian race
 From the embraces of the God Apollo
 Bore Pythagoras, the friend of Jove."

It might be worth while to relate the circumstances of the prevalence of this report. Mnesarchus had gone to Delphi on a business trip, leaving his wife without any signs of pregnancy. He enquired of the oracle about the event of his return voyage to Syria, and he was informed that his trip would be lucrative, and most conformable to his wishes; but that his wife was now with child, and would present him with a son.

tion of all who saw and heard him speak, creating the most profound impression. That is the reason that many plausibly asserted that he was a child of the divinity. Enjoying the privilege of such a renown, of an education so thorough from infancy, and of so impressive a natural appearance, he showed that he deserved all these advantages by deserving them, by the adornment of piety and discipline, by exquisite habits, by firmness of soul, and by a body duly subjected to the mandates of reason. An inimitable quiet and serenity marked all his words and actions, soaring above all laughter, emulation, contention, or any other irregularity or eccentricity; his influence, at Samos, was that of some beneficent divinity. His great renown, while yet a youth, reached not only men as illustrious for their wisdom as Thales at Miletus, and Bias at Priene, but also extended to the neighboring cities. He was celebrated everywhere as the "long-haired Samian," and by the multitude was given credit for being under divine inspiration.

When he had attained his eighteenth year, there arose the tyranny of Policrates; and Pythagoras foresaw that under such a government his studies might be impeded, as they engrossed the whole of his attention. So by night he privately departed with one Hermodanas, — who was surnamed Creophilus, and was the grandson of the host, friend and general preceptor of the poet Homer, — going to Pherecydes, to Anaximander the natural philosopher, and to Thales at Miletus. He successively associated with each of these philosophers in a manner such that they all loved him, admired his natural endowments, and admitted him to the best of their doctrines. Thales especially, on gladly admitting him to the intimacies of his confidence, admired the great difference between him and other young men, who were in every accomplishment surpassed by Pythagoras. After increasing the reputation Pythagoras had already acquired, by communicating to him the utmost he was able to impart to him, Thales, laying stress on his advanced age and

the infirmities of his body, advised him to go to Egypt, to get in touch with the priests of Memphis and Jupiter. Thales confessed that the instruction of these priests was the source of his own reputation for wisdom, while neither his own endowments nor achievements equalled those which were so evident in Pythagoras. Thales insisted that, in view of all this, if Pythagoras should study with these priests, he was certain of becoming the wisest and most divine of men.

CHAPTER III

JOURNEY TO EGYPT

Pythagoras had benefited by the instruction of Thales in many respects, but his greatest lesson had been to learn the value of saving time, which led him to abstain entirely from wine and animal food, avoiding greediness, confining himself to nutriment of easy preparation and digestion. As a result, his sleep was short, his soul pure and vigilant, and the general health of his body was invariable.

Enjoying such advantages, therefore, he sailed to Sidon, which he knew to be his native country, and because it was on his way to Egypt. In Phoenicia he conversed with the prophets who were the descendants of Moschus the physiologist, and with many others, as well as with the local hierophants. He was also initiated into all the mysteries of Byblus and Tyro, and in the sacred functions performed in many parts of Syria. He was led to all this not from any hankering after superstition, as might easily be supposed, but rather from a desire of and love for contemplation, and from an anxiety to miss nothing of the mysteries of the divinities which deserved to be learned.

After gaining all he could from the Phoenician mysteries, he found that they had originated from the sacred rites of Egypt, forming as it were an Egyptian colony. This led him to hope that in Egypt itself he might find monuments of erudition still more genuine, beautiful, and divine.

Therefore following the advice of his teacher Thales, he left, as soon as possible, through the agency of some Egyptian sailors, who very opportunely happened to land on the Phœnician coast under Mount Carmel, in the temple on the peak of which Pythagoras for the most part dwelt in solitude. He was gladly received by the sailors, who intended to make a great profit by selling him into slavery. But they changed their mind in his favor during the voyage, when they perceived the chastened venerability of the mode of life he had undertaken. They began to reflect that there was some thing supernatural in the youth's modesty, and in the manner in which he had unexpectedly appeared to them on their landing, when, from the summit of Mount Carmel, which they know to be more sacred than other mountains, and quite inaccessible to the vulgar, he had leisurely descended without looking back, avoiding all delay from precipices or difficult rocks; and that when he came to the boat, he said nothing more than, "Are you bound for Egypt?" And farther that, on their answering affirmatively, he had gone aboard, and had, during the whole trip, sat silent where he would be least likely to inconvenience them at their tasks. For two nights and three days Pythagoras had remained in the same unmoved position, without food, drink, or sleep, except that, unnoticed by the sailors, he might have dozed while sitting upright. Moreover, the sailors considered that, contrary to their expectations, their voyage had proceeded without interruptions, as if some deity had been on board. From all these circumstances they concluded that a very divinity had passed over with them from Syria into Egypt. Addressing Pythagoras and each other with a gentleness and propriety that was un-
 wanted, they completed the remainder of their voyage through a halcyon sea, and at length happily landed on the Egyptian coast. Reverently the sailors here assisted him to disembark; and after they had seen him safe onto a firm beach, they raised before him a temporary altar, heaped on it the now abundant fruits of trees, as if

CHAPTER V

TRAVELS IN GREECE; SETTLEMENT AT CROTONA.

On his return to Samos he was recognized by some of the older inhabitants, who found that he had gained in beauty and wisdom, and achieved a divine graciousness; wherefore they admired him all the more. He was officially invited to benefit all men, by imparting his knowledge publicly. To this he was not averse; but the method of teaching he wished to introduce was the symbolical one, in a manner similar to that in which he had been instructed in Egypt. This mode of teaching, however, did not please the Samians, whose attention lacked perseverance. Not one proved genuinely desirous of those mathematical disciplines which he was so anxious to introduce among the Greeks; and soon he was left entirely alone. This however did not embitter him to the point of neglecting or despising Samos. Because it was his home town, he desired to give his fellow-citizens a taste of the sweetness of the mathematical disciplines, in spite of their refusal to learn. To overcome this he devised and executed the following stratagem. In the gymnasium he happened to observe the unusually skilful and masterful ball-playing of a youth who was greatly devoted to physical culture, but impecunious and in difficult circumstances. Pythagoras wondered whether this youth, if supplied with the necessaries of life, and freed from the anxiety of supplying them, could be induced to study with him. Pythagoras therefore called the youth, as he was leaving the bath, and made him the proposition to furnish him the means to continue his physical training, on the condition that he would study with him easily and gradually, but continuously, so as to avoid confusion and distraction, certain disciplines which he claimed to have learned from the Barbarians in his youth, but which were now beginning to desert him in consequence of the inroads of the forgetfulness of old age. Moved by hopes of financial support, the youth took up the proposition without delay. Pythagoras then introduced

him to the rudiments of arithmetic and geometry, illustrating them objectively on an abacus, paying him three oboli as fee for the learning of every figure. This was continued for a long time, the youth being incited to the study of geometry by the desire for honor, with diligence, and in the best order. But when the sage observed that the youth had become so captivated by the logic, ingeniousness and style of those demonstrations to which he had been led in an orderly way, that he would no longer neglect their pursuit merely because of the sufferings of poverty, Pythagoras pretended poverty, and consequent inability to continue the payment of the three oboli fee. On hearing this, the youth replied, that even without the fee he could go on learning and receiving this instruction. Then Pythagoras said, "But even I myself am lacking the means to procure food!" As he would have to work to earn his living, he ought not to be distracted by the abacus and other trifling occupations. The youth, however, loth to discontinue his studies, replied, "In the future, it is I who will provide for you, and repay your kindness in a way resembling that of the stork; for in my turn, I will give you three oboli for every figure." From this time on he was so captivated by these disciplines, that, of all the Samians, he alone elected to leave home to follow Pythagoras, being a namesake of his, though differing in patronymic, being the son of Eratocles. It is probably to him that should be ascribed three books on Athletics, in which he recommends a diet of flesh, instead of dry figs, which of course would hardly have been written by the Mnesarchian Pythagoras.

About this time Pythagoras went to Delos, where he was much admired as he approached the so-called bloodless altar of Father Apollo, and worshipped it. Then Pythagoras visited all the oracles. He dwelt for some time in Crete and Sparta, to learn their laws; and on acquiring proficiency therein he returned home to complete his former omissions.

uced so just and apt a generalization as Gods, heroes and demons; of the world, of the manifold motions of the spheres and stars, their oppositions, tions, eclipses, inequalities, eccentricities and epicycles; of all the natures contained in heaven and earth, together with the intermediate ones, whether apparent or occult. Nor was there, in all this variety of information, anything contrary to the phenomena, or to the conceptions of the mind. Besides all this, Pythagoras unfolded to the Greeks all the disciplines, theories and researches that would purify the intellect from the blindness introduced by studies of a different kind, so as to enable it to perceive the true principles and causes of the universe.

In addition, the best polity, popular concord, concord, community of possessions among friends, worship of the Gods, piety to the dead, legislation, erudition, silence, abstinence from eating the flesh of animals, continence, temperance, sagacity, divinity, and in one word, whatever is anxiously desired by the scholarly, was brought to light by Pythagoras.

It was on account of all this, as we have already observed, that Pythagoras was so much admired.

CHAPTER VII.

ITALIAN POLITICAL ACHIEVEMENTS

Now we must relate how he travelled, what places he first visited, and what discourses he made, on what subjects, and to whom addressed; for this would illustrate his contemporary relations. His first task, on arriving in Italy and Sicily, was to inspire with a love of liberty those cities which he understood had more or less recently oppressed each other with slavery. Then, by means of his auditors, he liberated and restored to independence Crotona, Sybaris, Catanes, Rhegium, Himaera, Agrigentum, Tauromenas, and some other cities. Through Charondas the Catanæan, and Zaleucus the Locrian, he established

laws which caused the cities to flourish, and become models for others in their proximity. Partisanship, discord and sedition, and that for several generations, he entirely rooted out, as history testifies, from all the Italian and Sicilian lands, which at that time were disturbed by inner and outer contentions. Everywhere, in private and in public, he would repeat, as an epitome of his own opinions, and as a persuasive oracle of divinity, that by any means soever, stratagem, fire, or sword, we should amputate from the body, disease; from the soul ignorance; from the belly, luxury; from a city, sedition; from a household, discord; and from all things soever, lack of moderation; through which he brought home to his disciples the quintessence of all teachings, and that with a most paternal affection.

For the sake of accuracy, we may state that the year of his arrival in Italy was that one of the Olympic victory in the stadium of Eryxidas of Chalcis, in the sixty-second Olympiad. He became conspicuous and celebrated as soon as he arrived, just as formerly he achieved instant recognition at Delos, when he performed his adorations at the bloodless altar of Father Apollo.

CHAPTER VIII

INTUITION, REVERENCE, TEMPERANCE, and STUDIOUSNESS

One day, during a trip from Sybaris to Crotona, by the sea-shore, he happened to meet some fishermen engaged in drawing up from the deep their heavily-laden fish-nets. He told them he knew the exact number of the fish they had caught. The surprised fishermen declared that if he was right they would do anything he said. He then ordered them, after counting the fish accurately, to return them alive to the sea, and what is more wonderful, while he stood on the shore, not one of them died, though they

capture of Troy, and ordering that annually the Locrians should send virgins into the Temple of Minerva in Troy.

Cultivation of learning was the next topic Pythagoras urged upon the young men. He invited them to observe how absurd it would be to rate the reasoning power as the chief of their faculties, and indeed consult about all other things by its means, and yet bestow no time or labor on its exercise. Attention to the body might be compared to unworthy friends, and is liable to rapid failure; while erudition lasts till death, and for some procures post-mortem renown, and may be likened to good, reliable friends. Pythagoras continued to draw illustrations from history and philosophy, demonstrating that erudition enables a naturally excellent disposition to share in the achievements of the leaders of the race. For others share in their discoveries by erudition.

Erudition (possesses four great advantages over all other goods). First, some advantages, such as strength, beauty, health and fortitude, cannot be exercised except by the cooperation of somebody else. Moreover, wealth, dominion, and many other goods do not remain with him who imparts them to somebody else. Third, some kinds of goods cannot be possessed by some men, but all are susceptible of instruction, according to their individual choice. Moreover, an instructed man will naturally, and without any impudence, be led to take part in the administration of the affairs of his home country, (as does not occur with more wealth). One great advantage of erudition is that it may be imparted to another person without in the least diminishing the store of the giver. For it is education which makes the difference between a man and a wild beast, a Greek and a Barbarian, a free man and a slave, and a philosopher from a boor. In short, erudition is so great an advantage over those who do not possess it, that in one whole city and during one whole Olympiad seven men only were found to

inasmuch as opportuneness was the best part of any deed. The separation of parents from their children Pythagoras considered the greatest of evils. While he who is able to discern what is advantageous to himself may be considered the best man, next to him in excellence should be ranked he who can see the utility in what happens to others; while the worst man was he who waited till he himself was afflicted before before understanding where true advantage lies. Seekers of honor might well imitate racers, who do not injure their antagonists, but limit themselves to trying to achieve the victory themselves. Administrators of public affairs should not betray offense at being contradicted, but on the other hand benefit the tractable. Seekers of true glory should strive really to become what they wished to seem; for counsel is not as sacred as praise, the former being useful only among men, while the latter mostly referred to the divinities.

In closing, he reminded them that their city happened to have been founded by Hercules, at a time when, having been injured by Lacinus, he drove the oxen through Italy; when, rendering assistance to Croton by night, mistaking him for an enemy, he slew him unintentionally. Therefore Hercules promised that a city should be built over the sepulchre of Croton and from him derive the name Crotona; thus endowing him with immortality. Therefore, said Pythagoras to the rulers of the city, these should justly render thanks for the benefits they had received.

The Crotonians, on hearing his words, built a temple to the Muses, and drove away their concubines, and requested Pythagoras to address the young men in the temple of Pythian Apollo, and the women in the temple of Juno.

CHAPTER I

ADVICE TO YOUTHS

To boys Pythagoras, complying with their parents' request, gave the following advice. They should neither revile any one, nor revenge themselves on those who did. They should devote themselves diligently to learning, which in Greek derives its name from their age. A youth who started out modestly would find it easy to preserve probity for the remainder of his life, which would be a difficult task for one who at that age was not well disposed; nay, for one who begins his course from a bad impulse to run well to the end is almost impossible.

Pythagoras pointed out that boys were most dear to the divinities; and he pointed out that, in times of great drought, cities would send boys as ambassadors to implore rain from the Gods, in the persuasion that divinity is especially attentive to children, although such as are permitted to take part in sacred ceremonies continuously hardly ever arrive at perfect purification. That is also the reason why the most philanthropic of the Gods, Apollo and Love, are, in pictures, universally represented as having the ages of boys. It is similarly recognized that some of the games in which conquerors are crowned were instituted for the behoof of boys; the Pythian, in consequence of the serpent Python having been slain by a boy, and the Nemean and Isthmian, because of the death of Archemorus and Kalicerta. Moreover, while the city of Crotona was building, Apollo promised to the founder that he would give him a progeny, if he brought a colony into Italy, inferring therefrom that Apollo presided over their development, and that inasmuch as all the divinities protected their age, it was no more than fair that they should render themselves worthy of their friendship.

He added that they should practise hearing, so that they might learn to speak. Further, that as soon as they had entered on the path along which they intended to proceed for the remainder of their existence, they should imitate their predecessors, never contradicting those who were their seniors. For later on, when they themselves will have grown, they will justly expect not to be injured by their future juniors.

Because of these moral teachings, Pythagoras deserved no longer to be called by his patronymic, but that all men should call him divine.

CHAPTER XI

ADVICE TO WOMEN

To the women Pythagoras spake as follows, about sacrificios. To begin with, inasmuch as it was no more than natural that they would wish th that some other person who intended to pray for them should be worthy, nay, excellent, because the Gods attend to these particularly, so also it is advisable that they themselves should most highly esteem equity and modesty, so that the divinities may be the more inclined to grant their requests.

Further, they should offer to the divinities such things as they themselves have with their own hands produced, such as cakes, honey-combs, ~~sapers~~ and perfumes, and should bring them to the altars without the assistance of servants.

They should not worship divinities with blood and dead bodies, nor offer so many things at one time that it might seem they meant never to sacrifici-
rifice again.

Concerning their association with men, they should remember that their female nature had by their parents been granted the license to love their husbands more excessively than even the authors of their existence. Consequently they should take care neither to oppose their husbands, nor consider that they have subjected their husbands should these latter yield to them in any detail.

It was in the same assembly that Pythagoras is said to have made the celebrated suggestion that, after a woman has had connection with her husband, it is holy for her to perform sacred rites on the same day, which would be inadmissible, had the connection been with any man other than her husband.

He also advised the women that their conversation should always be cheerful, and to endeavor that others may speak good things of them. He further admonished them to care for their god reputation, and to try not to justify the

CHAPTER XIII

THE SHARED ORPHIC CONTROL OVER ANIMALS

According to credible historians, his words possessed an admonitory quality that prevailed even with animals, which confirms that, in intelligent men learning tames beasts even wild or irrational. The Daunian bear, who had severely injured the inhabitants, was by Pythagoras detained, long stroking it gently, feeding it on maize and acorns, and after compelling it by an oath to leave alone living beings, he sent it away. It hid itself in the mountains and forest, and was never since known to injure any irrational animal.

At Tarentum he saw an ox feeding in a pasture, where he ate green beans. He advised the herdsman to abstain from this food till the ox to abstain from this food. The herdsman laughed at him, remarking he did not know the language of oxen; but that if Pythagoras did, he had better tell him so himself. Pythagoras approached the ox's ear, and whispered into it for a long time, whereafter the ox not only refrained from them, but even never tasted them. This ox lived a long while at Tarentum, near the temple of Juno, and was fed on human food by visitors, till very old, considered sacred. Once happening to be talking to his intimates about birds, symbols and prodigies, and observed that all these are messengers of the Gods, sent by them to men truly dear to them, when he brought down an eagle flying over Olympia, which he gently stroked, and dismissed.

Through such and similar occurrences, Pythagoras demonstrated that he possessed the same dominion as Orpheus over savage animals, and that he allured and detained them by the power of his voice.

CHAPTER XIV

PYTHAGORAS'S PREEXISTENCE.

Pythagoras used to make the very best possible approach to men by teaching them what would prepare them to learn the truth in other matters. For by the clearest and surest indications he would remind many of his intimates of the former life lived by their soul before it was bound to their body. He would demonstrate by indubitable arguments that he had once been Euphorbus, son of Panthus, conqueror of Patroclus. He would especially praise the following funeral Homeric verses pertaining to himself, which he would sing to the lyre most elegantly, frequently repeating them.

"The shining circlets of his golden hair,
Which even the Graces might be proud to wear,
Instarred with gems and gold, bestrew the shore
With dust dishonored, and deformed with gore.
As the young olive, in some sylvan scene,
Crowned by fresh fountains with eternal green,
Lifts the gay head, in snowy flowerets fair,
And plays and dances to the gentle air;
When lo, a whirlwind from high heaven invades
The tender plant, and withers all its shades;
It lies uprooted from its genial bed,
A lovely ruin now defaced and dead;
Thus young, thus beautiful Euphorbus lay,
While the fierce Spartan tore his arms away."
Homer, Iliad, 17, Pope.

We shall however omit the reports about the shield of this Phrygian Euphorbus, which, among other Trojan spoils was dedicated to the Argive Juno, as being too popular in nature. What Pythagoras, however, wished to indicate by all these particulars was that he knew the former lives he had lived, which enabled him to begin providential attention to others, in which he reminded them of their former existences.

CHAPTER XVI

PYTHAGOREAN ASCETICISM

Music therefore performed this Pythagorean soul-adjustment. But another kind of purification of the discursive reason, and also of the whole soul, through various studies, was effected (by asceticism). He had a general notion that disciplines and studies should imply some form of labor; and therefore, like a legislator, he decreed trials of the most varied nature, punishments, and restraints by fire and sword, for in-
 inate intemperance, or an ineradicably desire for possession, which the depraved could neither suffer nor sustain. Moreover, his intimates were ordered to abstain from all animal food, and any other that are hostile to the reasoning power by impeding its genuine energies. On them he likewise enjoined suppression of speech, and perfect silence, exercising them for years at a time in the subjugation of the tongue, while strenuously and assiduously investigating and muminating over the most difficult theorems. Hence also he ordered them to abstain from wine, to be sparing in their food, to sleep little, and to cultivate an unstudied contempt of, and hostility to fame, wealth, and the like; unfeignedly to reverence those to whom reverence is due, genuinely to exercise democratic assimilation and heartiness towards their fellows in age, and towards their juniors courtesy, encouragement, without envy.

Moreover Pythagoras is generally acknowledged to have been the inventor and legislator of friendship, under its many various forms, such as universal amity of all towards all, of God towards men through their piety and scientific theories, or of the mutual interrelation of teachings, or universally of the soul towards the body, and of the rational to the rational part, through philosophy and its underlying theories; or whether it be that of men towards each other, of citizens indeed through sound legislation, but of strangers through a correct physiology; or of the husband to the wife, or of brothers and kindred, through unperverted

not have repeated. If you give them up, I shall be delighted; but if you do not, you will to me be dead. For it would be pious to recall the human and divine precepts of Pythagoras, and not to communicate the treasures of wisdom to those who have not purified their souls, even in a dream. It is unlawful to give away things obtained with labors so great, and with assiduity so diligent to the first person you meet, quite as much as to divulge the mysteries of the Eleusynian goddesses to the profane. Either thing would be unjust and impious. We should consider how long a time was needed to efface the stains that had insinuated themselves in our breasts, before we became worthy to receive the doctrines of Pythagoras. Unless the dyers previously purified the garments in which they wish the desired colors to be fixed, the dye would either fade, or be washed away entirely. Similarly, that divine man prepared the souls of lovers of philosophy, so that they might not disappoint him in any of those beautiful qualities which he hoped they would possess. He did not impart spurious doctrines, nor stratagems, in which most of the Sophists, who are at leisure for no good purpose, entangle young men; but his knowledge of things human and divine was scientific. These Sophists, however, use his doctrines as a mere pretext commit dreadful atrocities, sweeping the youths away as in a drag-net, most disgracefully, making their auditors become rash nuisances. They infuse theorems and divine doctrines into hearts whose manners are confused and agitated, just as if pure, clear water should be poured into a deep well full of mud, which would stir up the sediment and destroy the clearness of the water. Such a mutual misfortune occurs between such teachers and disciples. The intellect and heart of those whose initiation has not proceeded by disciplines, are surrounded by thickets dense and thorny, which obscure the mild, tranquil and reasoning power of the soul, and impede the development and elevation of the intellectual part. These thickets are produced by intemperance and avarice, both of which are prolific.

CHAPTER XVIII

ORGANIZATION OF THE PYTHAGOREAN SCHOOL

The next step is to set forth how, after admission to discipleship followed distribution into into several classes according to individual merit. As the disciples were naturally dissimilar, it was impracticable for them to participate in all things equally, nor would it have been fair for for some to share in the deepest revelations, while others might get excluded therefrom, or others from everything; such discriminations would ~~be~~ unjust. While he communicated some suitable portion of his discourses to all, he sought to benefit everybody; preserving the proportion of justice, by making every man's merit the index of the extent of his teachings. He carried this method so far as to call some Pythagoreans, and others Pythagorists, just as we discriminate poets from poetasters. According to this distinction of names, some of his disciples he considered genuine, and to be the models of the others. The Pythagoreans' possessions were to be shared in common, inasmuch as they were to live together, while the Pythagoreists should continue to manage their own property, though by assembling frequently they might all be at leisure to pursue the same activities. These two modes of life which originated from Pythagoras, was transmitted to his successors.

Among the Pythagoreans there were also two forms of philosophy, pursued by two classes, the Hearers and the Students. The latter were universally recognized as Pythagoreans, by all the rest, though the Students did not admit as much for the Hearers, insisting that these derived their instructions not from Pythagoras, but from Hippasus, who was variously described as either a Crotonian or Metapontine.

The philosophy of the Hearers consisted in lectures without demonstrations or conferences or arguments, merely directing something to be done in a certain way, unquestioningly preserv-

ing them as so many divine dogmas, non-discussable, and which they promised not to reveal, esteeming as most wise who more than others retained them.

Of the lectures there were three kinds; the first merely announced certain facts; others expressed what it was especially, and the third, what should, or should not be done about it. The objective lectures studied such questions as, What are the islands of the Blessed? What are the sun and moon? What is the oracle at Delphi? What is the Tetractys? What is harmony? What was the real nature of the Sirens? — The subjective lectures studied the especial nature of an object, such as, What is the most just thing? To sacrifice. What is the wisest thing? Number. The next wisest is the naming power. What is the wisest human thing? Medicine. What is the most beautiful? Harmony. What is the most powerful? Mental decision. What is the most excellent? Felicity. Which is the most unquestioned proposition? That all men are depraved. That is why Pythagoras was said to have praised the Salaminian poet Hippodamas, for singing:

"Tell, O ye Gods, the source from whence ye came,
And ye, O Men, how evil ye became."

Such were these subjective lectures, which taught the distinctive nature of everything.

This sort of study really constitutes the wisdom of the so-called seven sages. For these also did not investigate what was good simply, but especially, nor what is difficult, but what is particularly so. — namely, for a man to know himself. So also they considered not what was easy, but what was most so, namely, to continue following out your habits. Such studies resembled, and followed the sages, who however preceded Pythagoras.

The practice lectures, which studied what should or should not be done, considered questions such as, That it is necessary to beget children, inasmuch as we must leave after us successors who may worship the divinities. Again, that we should put on first the shoe on the right foot. That it is not proper to parade on the pub-

lic streets, nor to dip into a sprinkling vessel, nor to wash in a public bath. For in all these cases the cleanliness of the agents is uncertain. Other such problems were, Do not assist a man in laying down a burden, which encourages him to loiter, but to assist him in undertaking something. Do not hope to beget children from a woman who is rich. Speak not about Pythagoric affairs without light. Perform libations to the Gods from the handle of the cup, to make the omen auspicious and to avoid drinking from the same part (from which the liquor was poured out?) Wear not the image of a God on a ring, for fear of defiling it, as such resemblances should be protected in a house. Use no woman ill, for she is a suppliant; wherefore, indeed, we bring her from the Vestal hearth, and take her by the right hand.

Nor is it proper to sacrifice a white cock, who also is a suppliant, being sacred to the moon, and announces the hours. — To him who asks for counsel, give none but the best, for counsel is a sacrament. The most laborious path is the best, just as the pleasurable one is mostly the worst, inasmuch as we entered into the present life for the sake of education, which best proceeds by chastening. — It is proper to sacrifice, and to take off one's shoes on entering into a temple. In going to a temple, one should not turn out of the way; for divinity should not be worshipped carelessly. — It is well to sustain, and show wounds, if they are in the breast, but not if they are behind. — The soul of man incarnates in the bodies of all animals, except in those which it is lawful to kill; hence we should eat none but those whom it is proper to slay. Such were subjects of these ethical lectures.

The most extended lectures, however, were those concerning sacrifices, both at the time when migrating from the present life, and at other times; also, about the proper manner of sepulture.

Of some of these propositions the reason is assigned; such as, for instance that we must beget children, to leave successors to worship

ference arose as follows. According to them, Pythagoras hailed from Ionia and Samos, to Italy then flourishing under the tyranny of Polycrates, and he attracted as associates the very most prominent men of the city. But the more elderly of these who were busied with politics, and therefore had no leisure, needed the discourses of Pythagoras dissociated from reasonings, as they would have found it difficult to follow his meanings through disciplines and demonstraticns, while nevertheless Pythagoras realized that they would be benefited by knowing what ought to be done, even though lacking the underlying reason, just as physicians' patients obtain their health without hearing the reasons of every de tail of the treatment. But Pythagoras conversed through disciplines and demonstrations with the younger associates, who were able both to act and learn. Such then are the differing explanations of the Hearers and Students.

As to Hippassus, however, they acknowledge that he was one of the Pythagoreans, but that he met the doom of the impious in the sea in consequence of having divulged and explained the method of squaring the circle, by twelve pentagons; but nevertheless he obtained the renown of having made the discovery. In reality, however, this, just as everything else pertaining to geometry, was the invention of that man, as they referred to Pythagoras. But the Pythagoreans say that geometry was divulged under the following circumstance: A certain Pythagorean happened to lose his fortune, to recoup which he was permitted to teach that science, which, by Pythagoras was called History.

So much then concerning the difference of each mode of philosophizing, and the classes of Pythagoras's disciples. For those who heard him either within or without the veil, and those who heard him accompanied with seeing, or without seeing him, and who are classified as internal or external auditors, were none others than these. Under these can be classified the Political, Economic, and Legislative Pythagoreans.

through the miasmatic nature of the ground, in the suffocating heat produced by the overhanging mountain Taygetus, just as happens with Cnossus in Crete. Many other similar circumstances were reported of Abaris.

Pythagoras, however, accepted the dart, without expressing any amazement at the novelty of the thing, nor asking why the dart was presented to him, as if he really was a god. Then he took Abaris aside, and showed him his golden thigh, as an indication that he was not wholly mistaken (in his estimate of his real nature). Then Pythagoras described to him several details of his distant Hyrborean temple, as proof of deserving being considered divine. Pythagoras also added that he came (into the regions of mortality) to remedy and improve the condition of the human race, having assumed human form lest men, disturbed by the novelty of his transcendency should avoid the discipline he advised. He advised Abaris to stay with him, to aid him in correcting (the manners and morals) of those they might meet, and to share the common resources of himself and his associates, whose reason led them to practice the precept that the possessions of friends are common.

So Abaris stayed with him, and was compendiously taught physiology and theology; and instead of divining by the entrails of beasts, he revealed to him the art of prognosticating by numbers, conceiving this to be a method purer, more divine, and more kindred to the celestial numbers of the Gods. Also he taught Abaris other studies for which he was fit.

Returning however to the purpose of the present treatise, Pythagoras endeavored to correct and amend different persons according to their individual abilities. Unfortunately most of these particulars have neither been publicly transmitted, nor is it easy to describe that which has been transmitted to us concerning him.

CHAPTER XX

DAILY PROGRAM

The studies which he delivered to his associates, were as follows; for those who committed themselves to the guidance of his doctrine acted thus.

They took solitary morning walks to places which happened to be appropriately quiet, to temples or groves, or other suitable places. They thought it it inadvisable to converse with any one until they had gained inner serenity, focussing their reasoning powers; they considered it turbulent to mingle in a crowd as soon as they rose from bed; and that is the reason why these Pythagoreans always selected the most sacred spots to walk.

After their morning walk they associated with each other, especially in temples, or, if this was not possible, in similar places. This time was employed in the discussion of disciplines and doctrines, and in the correction of manners.

(Chapter XX) After an association so holy they turned their attention to the health of the body. Most of them were rubbed down, and raced; fewer wrestled, in gardens or groves; others in leaping with leaden weights on their hands, or in oratorical gesticulations, with a view to the strengthening of the body, studiously selecting for this purpose opposite exercises.

They lunched on bread and honey, or on the honey-comb, avoiding wine. Afterwards, they held receptions to guests and strangers, conformably to the mandates of the laws, which was restricted to this time of day.

In the afternoon they once more betook themselves to walking, yet not alone, as in the morning walk, but in parties of two or three, rehearsing the disciplines they had learned, and exercising themselves in attractive studies.

After the walk, they patronized the bath; and after whose ablution they gathered in the common dining-room, which accommodated no more than a group of ten. Then were performed liba-

CHAPTER XXII

Tradition tells of another kind of teaching, by Pythagorean maxims pertaining to human opinions and practices, some examples of which may here be mentioned. It advised to remove strife from true friendship. If possible, this was to apply to all friendship; but at all events to that towards parents, elders, and benefactors. Existing friendships with such as these would not be preserved (but destroyed) by rivalry, contention, anger, and subsequent graver passions. The scars and ulcers which their advice sometimes cause should be minimized as much as possible, which will be effected if especially the younger of the two should learn how to yield, and subdue his angry emotions. On the other hand, the so-called "paedartases," or corrections and admonitions of the elder towards the younger, should be made with much suavity of manners, and great caution; also with much solicitude and tact, which makes the reproof all the more graceful and useful.

Faith should never be separated from friendship, whether seriously or in jest. Existing friendship cannot survive the insinuation of deceit between professors of friendship.

Nor should friendship be affected by misfortune or other human vicissitude; and the only rejection of friendship which is commendable is that which follows definite and incurable vice.

Such is an example of the Pythagorean hortatory maxims, which extended to all the virtues, and the whole of life.

CHAPTER XXIII

USE OF PARABLES IN INSTRUCTION

Pythagoras considered most necessary the use of parables in instruction. Most of the Greeks had adopted it, as the most ancient; and it had been both preferentially and in principle employed by the Egyptians, who had developed it in the most varied manner. In harmony with this it will be found that Pythagoras attended to it sedulously, if from the Pythagoric symbols we unfold their significance and arcane intentions, developing their content of rectitude and truth, liberating them from their enigmatic form. When, according to straightforward and uniform tradition they are accommodated to the sublime intelligence of these philosophers, they deify beyond human conception.

Those who came from this school, not only the most ancient Pythagoreans, but also those who during his old age were still young, such as Philolaos, and Eurytus, Charondas and Zaleucus, Brysson and the elder Archytas, Aristaeus, Lysis and Empdocles, Zanklis and Epimenides, Milo and Leucippus, Alcmaeon and Hippasus, and Thymaridas were all of that age, a multitude of savants, incomparably excellent, — all these adopted this mode of teaching, both in their conversations, and commentaries and annotations. Their writings also, and all the books which they published, most of which have been preserved to our times, were not composed in popular or vulgar diction, or in a manner usual to all other writers, so as to be immediately understood, but in a way such

as to be not easily apprehended by their readers. For they adopted Pythagoras's law of reserve, in an arcane manner concealing divine mysteries from the uninitiated, obscuring their writings and mutual conversations.

The result is that they who presents theses symbols without unfolding their meaning by a suitable exposition, runs the danger of exposing

CHAPTER XXIV

DIETARY SUGGESTIONS

Since food, used properly and regularly, greatly contributes to the best discipline, it may be interesting to consider Pythagoras's precepts on the subject. Forbidden was generally all food causing flatulence or indigestion, while he recommended the contrary kind of food that proterve and are astringent. Wherefore he recommended the nutritious qualities of millet. Rejected was all food foreign to the Gods, as withdrawing us from communion with them. On the other hand, he forbade to his disciples all food that was sacred, as too honorable to subserve common utility. He exhorted his disciples to abstain from such things as were an impediment to prophecy, or to the purity and chastity to the soul, or to the habit of temperance, and virtue. Lastly, he rejected all things that were an impediment to sanctity, and disturbed or obscured the other purities of the soul, and the phantasms which occur in sleep. Such were the general regulations about food.

Specially, however, the most contemplative of the philosophers, who had arrived at the summit of philosophic attainments, were forbidden superfluous

food such as wine, or unjustifiable food, such as was animated; and not to sacrifice animals to the Gods, nor by any means to injure animals, but to observe most solicitous justice towards them. He himself lived after this manner, abstaining from animal food, and adoring altars undefiled with blood. He was likewise careful to prevent others from destroying animals of a nature kindred to ours, and rather corrected and instructed savage animals, than injured them as punishment. Further, he ordered abstaining from animal food even to politicians; for as they desired to act justly to the highest degree, they must certainly not injure any kindred animals. How indeed could

they persuade others to act justly, if they themselves were detected in an insatiable avidity in devouring animals allied to us? These are conjoined to us by a fraternal alliance through the communion of life, and the same elements, and the commingling of these. Eating of the flesh of certain animals was however permitted to those whose life was not entirely purified, philosophic and sacred; but even for these was appointed a definite time of abstinence. Besides, these were not to eat the heart, nor the brain, which were entirely forbidden to all Pythagoreans. For these organs are predominant, and as it were ladders and seats of wisdom and life.

Food other than animal was by him also considered sacred, on account of the nature of divine reason. Thus his disciples were to abstain from mallows, because this plant is the first messenger and signal of the sympathy of celestial with terrestrial natures. Moreover, the fish melanurus was interdicted because sacred to the terrestrial gods. Likewise, the erythinus. Beans ~~physical, psychic, and sacred~~ out of many causes also were interdicted, on account of many causes, physical, psychic and sacred.

Many other similar precepts were enjoined, in the attempt to lead men to virtue through their food,

ed home in an orderly manner, although but a little while since he had stupidly insulted Pythagoras on meeting him, would bear no admonition, and could not be restrained.

Here is another instance. Anchitus, the host of Empedocles, had, as judge, condemned to death the father of a youth, who rushed on Anchitus with drawn sword, intending to slay him. Empedocles changed the youth's intention by singing, to his lyre, that vers of Homer (Od. 4):

"Nepenthe, without gall, o'er every ill
Oblivion spreads; —"

thus saving his host Anchitus from death, and the youth from committing murder. It is said that from that time on the youth became one of the most faithful disciples of Pythagoras.

The Pythagoreans distinguished three states of mind, called exartysis, or readiness; synarmoge, or fitness, and epaphe, or contact, which converted the soul to contrary passions, and these could be produced by certain appropriate songs.

When they retired, they purified their reasoning powers from the noises and perturbations to which they had been exposed during the day, by certain odes and hymns which produced tranquil sleep, and few, but good dreams. But when they arose from slumbers, they again liberated themselves from the dazedness and torpor of sleep by songs of another kind. Sometimes the passions of the soul and certain diseases were, as they said, genuinely lured by enchantments, by musical sounds alone, without words. This is indeed probably the origin of the general use of this word epode.

Thus therefore through music Pythagoras produced the most beneficial correction of manners and lives.

CHAPTER XXVI

THEORETICAL MUSIC (from Nicomachus).

While describing Pythagoras's wisdom in instructing his disciples, we must not fail to note that he invented the harmonic science and ratios. But to explain this we must go a little backwards in time. Once as he was intently considering music, and reasoning with himself whether it would be possible to devise some instrumental assistance to the sense of hearing, so as to systematize it, as sight is made precise by the compass, rule, and telescope, or touch is made reckonable by balance and measures, — so thinking of these things Pythagoras happened to pass by a brazier's shop, where providentially he heard the hammers beating out a piece of iron on the anvil, producing sounds that harmonized, except one. But he recognized in these sounds the concord of the octave, the fifth, and the fourth. He saw that the sound between the fourth and the fifth, taken by itself, was a dissonance, and yet completed the greater sound among them. Delighted, therefore, to find that the thing he was anxious to discover had by divine assistance succeeded, he went into the smithy, and by various experiments discovered that the difference of sound arose from the magnitude of the hammers, but not from the force of the strokes, nor from the shape of the hammers, nor from the change of position of the beaten iron. Having then accurately examined the weights and the swing of the hammers, he returned home, and fixed one stake diagonally to the walls, lest some difference should arise from there being several of them, or from some difference in the material of the stakes. From this stake he then suspended four gut-strings, of similar materials, size, thickness and twist. A weight was suspended from the bottom of each. When the strings were equal in length, he struck

formed both his hand and hearing to the suspended weights, and having established according to them the ratio of the proportions, by an easy artifice he transferred the common suspension of the strings from the diagonal stake to the head of the instrument which he called "chord-tonon," or string-stretcher. Then by the aid of pegs he produced a tension of the strings analogous to that effected by the weights.

Employing this method, therefore, as a basis, and as it were an infallible rule, he afterwards extended the experiment to other instruments, namely, the striking of pans, to pipes and reeds, to monochords, triangles, and the like, in all of which he found the same ratio of numbers to obtain. Then he named the sound which participates in the number 6, tonic; that which participates of the number 8, and is four to three, subdominant; that which participated of the number 9, and is one tone higher than the sub-dominant, he called dominant, and 9 to 8; but that which participates of the number 12, octave.

Then he filled up the middle spaces with analogous sounds in diatonic order, and formed an octochord from symmetric numbers: from the double, the three to two, the four to three, and from the difference of these, the 8 to 9. Thus he discovered the harmonic progression, which tends by a certain physical necessity from the lowest to the most acute sound, diatonically.

Later, from the diatonic he progressed to the chromatic and enharmonic orders, as we shall later show when we treat of music. This diatonic scale, however, seems to have the following progression: a semi-tone, a tone, and a tone; and this is the fourth, being a system consisting of two tones, and of what is called a semi-tone. Afterwards, adding another tone, we produce the fifth, which is a system consisting of three tones and a semi-tone. Next to this is the system of a semi-tone, a tone, and a tone, forming another fourth, that is, another four to three ratio. Thus in the more ancient octave indeed, all the sounds from the lowest pitch which are with respect to each

other fourths, produce everywhere with each other fourths; the semitone, by transition, receiving the first, middle and third place, according to that tetrachord. Now in the Pythagoric octave, however, which by conjunction is a system of the tetrachord and pentachord, but if disjoined is a system of two tetrachords separated from each other, the progression is from the gravest to the most acute sound. Hence all sounds that by their distance from each other are fifths, with each other produce the interval of the fifth; the semi-tone successively proceeding into four places, the first, second, third, and fourth.

This is the way in which music was said to have been discovered by Pythagoras. Having reduced it to a system, he delivered it to his disciples to utilize it to produce things as beautiful as possible.

(The story of the smithy is an ancient error, as pieces of iron give the same note whether struck by heavy or light hammers. Pythagoras may therefore have brought the discovery with him from Egypt, though he may also have developed the further details mentioned in this chapter).

panion, "Do you see the witnesses?" A Pythagorean near by haled them into a court presided over by a thousand magistrates, where, being examined they confessed to having thrown certain boys into the sea, who, on drowning had called on the cranes, flying above them, to witness to the deed. This story is mistakenly located elsewhere, but it really happened at Crotona.

Certain recent disciples of Pythagoras were at variance with each other, and the junior came to the senior, declaring there was no reason to refer the matter to an arbitrator, inasmuch as all they needed to do was to dismiss their anger. The elder agreed, but regretted he had not been the first to make that proposition.

We might relate here the story of Damon and Phinthias, of Plato and Archytas, and of Clinias and Prorus. At present however we shall limit ourselves to that of Dubulus the Messenians, who, when sailing homeward, was taken captive by the Tyrrhenians, where he was recognized by a Pythagorean named Nausithus, who redeemed him from the pirates, and sent him home in safety.

When the Carthaginians were about to send five thousand soldiers into a desert island, the Carthaginian Miltiades saw among them the Argive Pythagorean Possiden. Approaching him, and without revealing his intentions, he advised him to return home with all possible haste. He placed him in a ship then sailing near the shore, supplied him with the travel necessaries, and thus saved him from the impending danger.

He who would try to relate all the fine deeds that beautified the mutual relations of the Pythagoreans would find the task exceeding space and patience. I shall therefore pass on to show that some of the Pythagoreans were competent administrators, adapted to rule. Many were custodians of the laws, and ruled over certain Italian cities, infolding to them, and advising them to adopt the most salutary measures, while themselves refusing all pay. Though greatly calumniated, their probity and the desire of the

citizens prevailed to make them administrators. At this time the best governed states seem to have been in Italy and Sicily. One of the best legislators, Charondas the Catanean, was a Pythagorean, and so were the celebrated Locrian legislators Zaleucus and Timares. Pythagoreans also were those Rheginic polities, called the Gymnasiarchic, named after Theocles. Excelling in studies and manners which were then adopted by their fellow-citizens, were Phytius, Theocles, Eleaon, and Aristocrates. Indeed, it is said that Pythagoras was the originator of all political erudition, when he said that nothing existent is pure, inasmuch as earth participates of fire, fire of air, and air of water, and water of spirit. Likewise the beautiful participates in the deformed, the just of the unjust, and so on; so that from this principle human impulse may (by proper direction) be turned in either direction. He also said that there were two motions, one of the body, which is irrational, and one of the soul, which is the result of deliberate choice. He also said polities might be likened to three lines whose extremities join, forming a (triangle containing) one right angle (the lines being as 4, 3 and 2; so that one of them is as 4 to 3, another as 3 to 2, and the other (3) is the arithmetical medium between 2 and 4. Now when, by reasoning, we study the mutual relations of these lines, and the places under them, we shall find that they represent the best image of a polity. Plato plagiarized, for in his Republic he clearly says, "That the result of the 4 to 3 ratio, conjoined with the 5 ratio, produces two harmonies." (This means that) he cultivated the moderation of the passions, and the middle path between extremes, rendering happy the life of his disciples by relating them to ideals of the good.

We are also told that he persuaded the Crotonians to give up associations with courtesans and prostitutes. Crotonian wives came to Deino the wife of the Pythagorean Brentinus, who was a wise and splendid woman, the author of the maxim that it was proper for women to sacrifice or

the same day they had risen from the embraces of their husbands), — (which some ascribe to Pythagoras's wife Theano), — and entreated her to persuade Pythagoras to discourse to them on their continence as due to their husbands, This she did, and Pythagoras accordingly made an address to the Crotonians, which successfully ended the then prevalent incontinence.

When ambassadors came from Sybaris to Crotona to demand the (return of) the exiles, and Pythagoras, seeing one of the ambassadors who with his own hand had slain one of Pythagoras's friends, made no answer whatever. But when this man insisted on an explanation, and addressed Pythagoras, the latter said it was unlawful to converse with murderers. This induced many to believe he was Apollo.

All these stories, together with what we mentioned above about the destruction of tyrants, and the democratization of the cities of Italy and Sicily, and many other circumstances, are eloquent of the benefits conferred on mankind by Pythagoras, in political respects.

CHAPTER XXVIII.

DIVINITY OF PYTHAGORAS.

Henceforward we shall confine ourselves to the works flowing from Pythagoras's virtues. As usual, we shall begin from the divinities, endeavoring to exhibit his piety, and marvellous deeds. Of his piety, let this be a specimen: that he knew what his soul was, whence it came into the body, and also its former lives, of this giving the most evident indications. Again, once passing over the river Nessus along with many associates, he addressed the river, which, in a distinct and clear voice, in the hearing of all his associates, answered, "Hail, Pythagoras!"

Further, all his biographers insist that during the same day he was present in Metapontum in Italy, and at Tauromenium in Sicily, discoursing with his disciples in both places; although these cities are separated, both by land and sea by many stadia, the traveling over which consumes many days.

It is also a matter of common report that he showed his golden thigh to the Hyperborean Abaris, who said that he resembled the Apollo worshipped among the Hyperboreans, and of whom Abaris was the priest; and that he had done this so that Abaris might be certified thereof, and that he was not deceived therein.

A myriad of other more admirable and divine particulars are likewise unanimously and uniformly related of the man, such as infallible predictions of earthquakes, rapid expulsions of pestilences, and hurricanes, instantaneous cessations of hail, tranquilizations of the waves of rivers and seas, in order that his disciples might the more easily pass over them. The power of effecting miracles of this kind was achieved by Empedocles of Agrigentum, Epimenides the Cretan, and Abaris the Hyperborean, and these performed them in many places. Their deeds were so manifest that Empedocles was surnamed a wind-stiller, Epimenides an expiator, and Abaris an

air-walker, because, carried on the dart given him by the Hyperborean Apollo, he passed over rivers, and seas and inaccessible places like one carried on air. Many think that Pythagoras did the same thing, when in the same day he discoursed with his disciples at Metapontum and Tauromenium. It is also said that he predicted there would be an earthquake from the water of a well which he had tasted; and that a ship was sailing with a prosperous wind, would be submerged in the sea. These are sufficient proofs of his piety.

Pitching my thoughts on a higher key, I wish to exhibit the principle of the worship of the Gods, established by Pythagoras and his disciples. That the mark aimed at by all plans, whether to do or not to do, is consent with the divinity. The principle of their piety, and indeed their whole life is arranged with a view to follow God. Their philosophy explicitly asserts that men act ridiculously in searching for good from any source other than God; and that in respect the: conduct of most men resembles that of a man who, in a country governed by a king should reverence one of the city magistrates, neglecting him who is the ruler of all of them. Since God exists as the lord of all things, it is evident and acknowledged that good must be requested of him. All men impart good to

those they love, and admire, and the contrary to those they dislike. Evidently we should do those things in which God delights. Not easy, however, is it for a man to know which these are, unless he obtains this knowledge from one who has heard God, or has heard God himself, or procures it through divine art. Hence also the Pythagoreans were studious of divination, which is an interpretation of the benevolence of the Gods. That such an employment is worth while will be admitted by one who believes in the Gods; but he who thinks that either of these is folly will also be of opinion that both are foolish. Many of the precepts of the Pythagoreans were derived from the mysteries

Pythagoras should be received as referring not to a mere man, but to a super-man. This is also what is meant by their maxim, that man, bird, and another thing are bipeds, thereby referring to Pythagoras. Such, therefore, on account of his piety, was Pythagoras; and such he was truly though thought to be.

Oaths were religiously observed by the Pythagoreans, who were mindful of that precept of theirs,

"As duly by law, thy homage pay first to the
immortal Gods;

Then to thy oath, and last to the heroes
illustrious."

For instance: A Pythagorean was in court, and asked to take an oath. Rather than to disobey this principle, although the oath would have been a religiously permitted one, he preferred to pay to the defendant a fine of three talents.

Pythagoras taught that no occurrence happened by chance or luck, but rather conformably to divine Providence, and especially so to good and pious men. This is well illustrated by a story from Androcles's treatise on Pythagoric symbols, about the Tarentine Pythagorean Thymaridas. He was happening to be sailing away from his country, his friends were all present to bid him farewell, and to embrace him. He had already embarked when some one cried to him, "O Thyramidas, I pray that the Gods may shape all your circumstances according to your wishes!" But he retorted, "Predict me better things; namely, that what may happen to me may be conformable to the will of the Gods!" For he thought it more scientific and prudent to not to resist or grumble against divine providence.

If asked about the source whence these men derived so much piety, we must acknowledge that the Pythagorean number-theology was clearly foreshadowed, to some extent, in the Orphic writings. Nor is it to be doubted that when Pythagoras composed his treatise Concerning the Gods, he received assistance from Orpheus, wherefore indeed that theological treatise is sub-titled, the

derived faith concerning the Gods. For Pythagoras always insisted that nothing marvellous concerning Gods or divine teachings should be disbelieved, inasmuch as the Gods are competent to effect anything. But the divine teachings in which we must believe are those delivered by Pythagoras. The Pythagoreans therefore assumed and believed what they taught (on the a priori ground that) they were not the offspring of false opinion. Hence Eurytus the Crotonian, the disciple of Philolaus, said that a shepherd feeding his sheep near Philolaus's tomb had heard some one singing. But the person to whom this was related did not at all question this, merely asking what kind of harmony it was. Pythagoras himself also, being asked by a certain person the significance of converse with his defunct father in sleep, answered that it meant nothing. For neither is anything portended by your speaking with me, said he.

Pythagoras wore clean white garments, and used clean white coverlids, avoiding the woolen ones. This custom he enjoined on his disciples. 63

In speaking of super-human natures, he used honorable appellations, and words of good omen, on every occasion mentioning and reverencing the Gods; so, while at supper, he performed libations to the divinities, and taught his disciples daily to celebrate the super-human beings with hymns. He attended likewise to rumors and omens, prophecies and lots, and in short to all unexpected circumstances. Moreover, he sacrificed to the Gods with millet, cakes, honey-combs, and fumigations. But he did not sacrifice animals, nor did any of the contemplative philosophers. His other disciples, however, the Hearers and the Politicians, were by him ordered to sacrifice animals such as a cock, or a lamb, or some other young animal, but not frequently; but they were prohibited from sacrificing oxen.

Another indication of the honor he paid the Gods was his teaching that his disciples must never use the names of the divinities uselessly in swearing. For instance, Syllus, one of the

Crotonian Pythagoreans, paid a fine rather than swear, though he could have done so without violating the truth. Just as the Pythagoreans abstained from using the names of the Gods, so also, through reverence, they were unwilling to name Pythagoras, indicating him whom they meant by the invention of the Tetraktys. Such is the form of an oath ascribed to them:

"I swear by the discoverer of the Tetraktys,
which is the spring of all our wisdom;
The perennial fount and root of Nature."

In short, Pythagoras imitated the Orphic mode of writing, and (pious) disposition, the way they honored the Gods, representing them in images and in brass not resembling our (human form), but the divine receptacle (of the sphere), because they comprehend and provide for all things, being of a nature and form similar to the universe.

But his divine philosophy and worship was compound, having learned much from the Orphic followers, but much also from the Egyptian priests, the Chaldeans and Magi, the mysteries of Eleusis, Imbrus, Samothracia, and Delos and even the Celtic and Iberian. It is also said that Pythagoras's Sacred Discourse is current among the Latins, not being read to or by all, but only by those who are disposed to learn the best things, avoiding all that is base.

He ordered that libations should be made thrice, observing that Apollo delivered oracles from the tripod, the triad being the first number. Sacrifices to Venus were to be made on the sixth day, because this number is the first to partake of every number, and when divided in every possible way, receives the power of the numbers subtracted, and those that remain. Sacrifices to Hercules, however, should be made on the eighth day, of the month, counting from the beginning, commemorating his birth in the seventh month.

He ordained that those who entered into a temple should be clothed in a clean garment, in which no one had slept; because sleep, just as black and brown, indicates sluggishness, while

cleanliness is a sign of equality and justice in reasoning.

If blood should be found unintentionally spilled in a temple, there should be made a lustration, either in a golden vessel, or with seawater; gold being the most beautiful of all things, and the measure of exchange of everything else; while the latter was derived from the principle of moistness, the food of the first and more common matter. Also, children should not be brought forth in a temple; where the divine part of the soul should not be bound to the body. On a festal day neither should the hair be cut, nor the nails pared; as it was unworthy to disturb the worship of the Gods to attend to our own advantage. Nor should lice be killed in a temple, as divine power should not participate in anything superfluous or degrading.

The Gods should be honored with cedar, laurel, cypress, oak and myrtle; nor should the body be purified with these, nor any of them be cut with the teeth.

He also ordered that what is boiled should not be roasted, signifying hereby that mildness has no need of anger.

The bodies of the dead he did not suffer to be burned, herein following the Magi, being unwilling that anything (so) divine (as fire) should be mingled with mortal nature. He thought it holy for the dead to be carried out in white garments; thereby obscurely prefiguring the simple and first nature, according to number, and the principle of all things.

Above all, he ordained that an oath should be taken religiously; since that which is behind (the futurity of punishment) is long.

He said that it was much more holy to be injured than to kill a man; for judgment is pronounced in Hades, where the soul and its essence, and the first nature of things is correctly appraised.

He ordered that coffins should not be made of cypress, either because the sceptre of Jupiter was made of this wood, or for some other

CHAPTER XXIX.

SCIENCES AND MAXIMS.

The Pythagoreans' Commentaries best express his wisdom; being accurate, concise, savoring of the ancient elegance of style, and deducing the conclusions exquisitely. They contain the most condensed conceptions, and are diversified in form and matter. They are both accurate and eloquent, full of clear and indubitable arguments, accompanied by scientific demonstration, in syllogistic form; as indeed will be discovered by any careful reader.

In his writings, Pythagoras, from a supernal source, delivers the science of intelligible natures and the Gods. Afterwards, he teaches the whole of physics, completely unfolding ethics and logic. Then come various disciplines and other excellent sciences. There is nothing pertaining to human knowledge which is not discussed in these encyclopedic writings. If therefore it is acknowledged that of the (Pythagoric) writings which are now in circulation, some were written by Pythagoras himself, while others consist of what he was heard to say, and on this account are anonymous, though of Pythagoric origin; — if all this be so, it is evident that he was abundantly skilled in all wisdom.

It is said that while he was in Egypt he very much applied himself to geometry. For Egyptian life bristles with geometrical problems; since, from remote periods, when the Gods were fabulously said to have reigned in Egypt, on account of the rising and falling of the Nile, the skilful have been compelled to measure all the Egyptian land which they cultivated; wherefrom indeed the science's name, geometry, was derived. Besides, the Egyptians studied the theories of the celestial orbs, in which Pythagoras also was skilled. All theorems about lines seem to have been derived from that country.

All that relates to numbers and computation is said to have been discovered in Phoenicia.

The theorems about the heavenly bodies have by some been referred to the Egyptians and Chaldeans in common. Whatever Pythagoras received, however, he developed further, he arranged them for learners, and personally demonstrated them with perspicuity and elegance. He was the first to give a name to philosophy, describing it as ~~as a desire for and love of wisdom, which latter~~ he defined as the science of objectified truth. Beings he defined as immaterial and eternal natures, alone possessing a power that is efficacious, as are incorporeal essences. The rest of things are beings only figuratively, and considered such only through the participation of real beings; such are corporeal and material forms, which arise and decay without ever truly existing. Now wisdom is the science of things which are truly beings; but not of the mere figurative entities. Corporeal natures are neither the objects of science, nor admit of a stable knowledge, since they are infinite, and by science incomprehensible, and when compared with universals resemble non-beings, and are in a genuine sense non-definable. Indeed it is impossible to conceive that there should be a science of things not naturally the objects of science; nor could a science of non-existent things prove attractive to any one. Far more desirable will be things which are genuine beings, existing in invariable permanency, and always answering to their description. For the perception of objects existing only figuratively, never truly being what they seem to be, follows the apprehension of real beings, just as the knowledge of particulars is posterior to the science of universals. For, as said Archytas, he who properly knows universals will also have a clear perception of the nature of particulars. That is why beings are not simple, only-begotten, nor simple, but various and multifarious. For those genuine beings are intelligible and incorporeal natures, while others are corporeal, falling under the perception of sense, com-

municate with that which is really existent only by participation. Concerning all these Pythagoreans as formed sciences the most apposite, leaving not thing uninvestigated. Besides, he developed the master-sciences of method, common to all of them, such as logic, definitions, and analysis, as may be gathered from the Pythagoric commentaries.

To his intimates he was wont to utter symbolically oracular sentences, wherein the smallest number of words were pregnant with the most multifarious significance, not unlike certain oracles of the Pythian Apollo, or like nature herself in tiny seeds, the former exhibiting conceptions, and the latter effects innumerable in multitude, and difficult to understand. Such was Pythagoras's own maxim, "The beginning is the half of the whole." In this and similar utterances the most divine Pythagoras concealed the sparks of truth, as in a treasury, for those capable of being kindled thereby. In this brevity of diction he deposited an extension of theory most ample, and difficult to grasp, as in the maxim, "All things accord in number," which he frequently repeated to his disciples. Another one was, "Friendship is equality; equality is friendship." He even used single words, such as "cosmos," or, adorned world; or, "philosophy!" or further, "tetractys!"

All these and many other similar inventions were by Pythagoras devised for the benefit and amendment of his associates; and by those that understood them they were considered to be so worthy of veneration, and so divinely inspired, that those who dwelt in the common auditorium adopted this oath:

"I swear by the discoverer of the Tetraktys, which is the spring of all our wisdom; The perennial fount and root of Nature." This was the form of his so admirable wisdom.

Of the sciences honored by the Pythagoreans not the least were music, medicine and divination. . . . Of medicine, the most emphasized part was dietetics; and they were most scrupulous in its exercise. First they sought to understand the

For the Pythagoreans rightly taught that (the natural) man is an animal naturally insolent, and changeable in impulse, desire and passions. He therefore requires an extraordinary inspectionary government of this kind, which may produce some chastening and ordering. They therefore thought that any who recognize their changeableness should never be forgetful of piety towards and worship of divinity; ever keeping him before the eye of the mind, as watching and inspecting the conduct of mankind. Every one should pay heed, beneath the divine nature, and that of the genii, to his parents and the laws, and obey them unfeignedly and faithfully. In general, they thought it necessary to believe that there is no evil greater than anarchy; since the human race is not naturally adapted to salvation without some guidance.

The Pythagoreans also considered it advisable to adhere to the customs and laws of their ancestors, even though somewhat inferior to other regulations. For it is unprofitable and not salutary to evade existing laws, or to be studious of innovation. Pythagoras, therefore, to evince that his life was conformable to his doctrines gave many other specimens of piety to the Gods.

It may be quite suitable to mention one of these, as example of the rest. I will relate what Pythagoras said and did relative to the embassy from Sybaris to Crotona, relative to the return of the exiles. By order of the ambassadors, some of his associates had been slain, a part of them, indeed, by one of the ambassadors himself, while another one of them was the son of one of those who had excited the sedition, and had died of disease. When the Crotonians therefore were deliberating how they should act in this affair, Pythagoras told his disciples he was displeased that the Crotonians should be so much at odds over the matter, and that in his opinion the ambassadors should not even be permitted to lead victims to the altar, let alone drag thence the

suppliant exiles. When the Sybarites came to him with their complaints, and the man who had slain some of his disciples with his own hands, was defending his conduct, Pythagoras declared he would make no answer to (a murderer). Another (ambassador) accused him of asserting that he was Apollo, because when, in the past, some person had asked him about a certain subject, why the thing was so; and he had retorted, Would he think it sensible, when Apollo was delivering oracles to him, to ask Apollo why he did so? Another one of the ambassadors derided his school, wherein he taught the return of souls to this world, saying that, as Pythagoras was about to descend into Hades, the ambassador would give Pythagoras an epistle to his father, and begged him to bring back an answer, when he returned. Pythagoras responded that he was not about to descend into the abode of the impious, where he clearly knew that murderers were punished. As ~~than~~ the rest of the ambassadors reviled him, Pythagoras, followed by many people, went to the sea-shore, and sprinkled himself with water. After reviling the rest of the ambassadors, one of the Crotonian counsellors observed that he understood they had defamed Pythagoras, whom not even a brute would dare to blaspheme, though all animals should again utter the same voice as men, as prehistoric fables relate.

Pythagoras discovered another method of restraining men from injustice: the fear of judgment. He knew that this method could be taught, and that fear was often able to suppress justice. He asserted therefore that it is much better to be injured, than to kill a man; for judgment is dispensed in Hades, where the soul and its essence and the first nature of beings, are accurately appraised.

Desiring to exhibit among human unequal, indefinite and unsymmetrical affairs the equality, definiteness and symmetry of justice, and to show how it ought to be exercised, he likened justice to (a right-angled) triangle, the only one among geometrical forms, which, though having an in-

CHAPTER XXXI.

TEMPERANCE AND SELF-CONTROL

Temperance is our next topic, cultivated as it was by Pythagoras, and taught to his associates. The common precepts about it have already been detailed, in which we learned that everything irregular should be cut off with fire and sword. A similar precept is the abstaining from animal food, and also from such likely to produce intemperance, and lulling the vigilance and genuine energies of the reasoning powers. A further step in this direction is the precept to introduce, at a banquet, sumptuous fare, which is to be shortly sent away, and given to the servants, having been exhibited merely to chasten the desires. Another one was that none but courtesans should wear gold, not the free women. Further the practice of taciturnity, and even entire silence, for the purpose of governing the tongue. Next, intensive and continuous puzzling out of the most difficult speculations, for the sake

of which wine, food and sleep would be minimized. Then would come genuine discrediting of notoriety, wealth, and the like; a sincere reverence towards those to whom reverence is due; joined with an unassumed democratic geniality towards one's equals in age, and towards the juniors guidance and counsel, free from envy, and everything similar which is to be deduced from temperance.

The temperance of the Pythagoreans, and how Pythagoras taught this virtue, may be learned from what Hippobotus and Neanthes narrate of Myllias and Timycha, who were Pythagoreans. It seems that Dionysius the tyrant could not obtain the friendship of any one of the Pythagoreans, though he did everything possible to accomplish that purpose; for they had noted, and condemned his monarchical leanings. He therefore sent a troop of thirty soldiers, under the command of Eurymenes the Syracusan, who was the brother of Dion, through (whose) treachery he hoped to take advantage of the Pythagoreans' usual annual migration to catch

some of them; for they were in the habit of changing their abode at different seasons of the year, and they selected places suitable to such a migration. Therefore in Phalae, a rugged part of Tarentum, through which the Pythagoreans were scheduled to pass, Eurymenes insidiously concealed his troop; and when the unsuspecting Pythagoreans reached there about noon, the soldiers rushed upon them with shouts, after the manner of robbers. Disturbed and terrified at an attack so unexpected, at the superior number of their enemies, -- the Pythagoreans amounting to no more than ten, -- and being unarmed against regularly equipped soldiery, the Pythagoreans saw that they would inevitably be taken captive, so they decided that their only safety lay in flight, which they did not consider inadmissible to virtue. For they knew that, according to right reason, fortitude is the art of avoiding as well as enduring. So they would have escaped, and their pursuit would have been given up by Eurymenes's soldiers, who were heavily armed, had their flight not led them up against a field sown with beans, which were already flowering. Unwilling to violate their principle not to touch beans, they stood still, and driven to desperation turned, and attacked their pursuers with stones and sticks, and whatever they found to hand, till they had wounded many, and slain some. But (numbers told), and all the Pythagoreans were slain by the spearmen, as none of them would suffer himself to be taken captive, preferring death, according to the Pythagorean teachings.

As Eurymenes and his soldiers had been sent for the express purpose of taking some of the Pythagoreans alive to Dionysius, they were much crest-fallen; and having thrown the corpses in a common sepulchre, and piled earth thereupon, they turned homewards. But as they were returning they met two of the Pythagoreans who had lagged behind, Myllias the Crotonian, and his Lacedaemonian wife Timycha, who had not been able to keep up with the others, being in the sixth month of pregnancy. These therefore the soldiers gladly

made captive, and led to the tyrant with every precaution, so as to insure their arrival alive. On learning what had happened, the tyrant was very much disheartened, and said to the two Pythagoreans, "You shall obtain from me honors of unusual dignity if you shall be willing to reign in partnership with me." All his offers, however, were by Myllias and Timycha rejected. Then said he, I will release you with a safe-guard if you will tell me one thing only. On Myllias asking what he wished to learn, Dionysius replied: "Tell me only why your companions chose to die rather than to tread on beans?" But Myllias at once answered, "My companions did indeed prefer death to treading on beans; but I had rather do that than tell you the reason." Astonished at this, answer, Dionysius ordered him removed forcibly, and Timycha tortured, for he thought that a pregnant woman, deprived of her husband, would weaken before the torments, and easily tell him all he wanted to know. The heroic woman, however, with her teeth bit her tongue until it was separated and spat it out at the tyrant, thus demonstrating that the offending member should be entirely cut off, even if her sexweakness, vanquished by the torments, should be compelled to disclose something that should be reserved in silence. Such difficulties did they make to the admission of outside friendships, even though they happened to be royal.

Similar to these also were the precepts concerning silence, which tended to the practice of temperance; for of all continence, the subjugation of the tongue is the most difficult. The same virtue is illustrated by Pythagoras's persuading the Crotonians to relinquish all sacrilegious and questionable commerce with courtesans. Moreover Pythagoras restored to temperance a youth who had become wild with amatory passion, through music. Exhortations against lascivious insolence promote the same virtue.

Such things were delivered to the Pythagoreans by Pythagoras himself, who was their cause.

Another beautiful trait of theirs was that they gave credit to Pythagoras for everything, naming it after him, not claiming the glory of their own inventions, except very rarely. Few are there who acknowledged their own works.

Admirable too is the careful secrecy with which they preserved the mystery of their writings. For during so many centuries, prior to the times of Philolaus, none of the Pythagorean commentaries appeared publicly. Philolaus first published those three books celebrated books which, at the request of Plato, Dion of Syracuse is said to have bought for a hundred minae. For Philolaus had been overtaken by sudden severe poverty, and he capitalized the writings of which he was partaker through his alliance with the Pythagoreans.

As to the value of opinion, such were their views: A stupid man should defer to the opinion of any one, especially to that of the crowds. Only a very few are qualified to apprehend and epine rightly; for evidently this is limited to the intelligent, who are very few. To the crowds, such a qualification of course does not extend. But to despise the opinion of every one is also stupid; for such a person will remain unlearned and incorrigible. The unscientific should study that of which he is ignorant, or lacks scientific knowledge. A learner should also defer to the opinion of the scientific, and is able to teach. Generally, youths who wish to be saved should attend to the opinions of their elders, or of those who have lived well.

During the course of human life there are certain ages, by them called enedasmenae, which cannot be connected by the power of any chance person. Unless a man from his very birth is trained in a beautiful and upright manner, these ages antagonize each other. A well educated child, formed to temperance and fortitude, should devote a great part of his education to the stage of adolescence. Similarly, when the adolescent is trained to temperance and fortitude, he should focus his education on the next age of manhood. Nothing could be more absurd than the way in which the general public

treats this subject. They fancy that boys should be orderly and temperate, abstaining from everything troublesome or indecorous; but as soon as they have arrived at the age of adolescence, they may do anything they please. In this age, therefore, there is a combination of both kinds of errors, puerile and virile. To speak plainly, they avoid anything that demands diligence and good order, while following anything that has the appearance of sport, intemperance and petulance, being familiar only with boyish affairs. Their desires should be developed from the boyish stage into the next one. In the meanwhile ambition and the rest of the more serious and turbulent inclinations and desires of the virile age prematurely invade adolescence; wherefore this adolescence demands the greatest care. I

In general, no man ought to be allowed to do whatever he pleases; but there is always need of a certain inspection, or legal and cultured government, to which each of the citizens is responsible. For animals, when left to themselves, and neglected, rapidly degenerate into vice and depravity.

The Pythagoreans (who did not approve of men being intemperate,) would often compel answers from, and puzzle (such intemperate people) by asking them why boys are generally trained to take food in an orderly and moderate manner, being compelled to learn that order and decency are beautiful, and their contraries, disorder and intemperance base, while drunkards and gourmandizers are held in great disgrace. For if none of these (temperate) habits are to be continued on into the virile age, to accustom us, as boys, to such (temperate) habits, was useless. The same argument holds good in respect to other good habits to which children are trained. Such a reversal of training is not seen in the case of the education of other lower animals. From the very first a whelp and a colt are trained to, and learn those tricks which they are to exercise when arrived at maturity. (The more liberal standard for men in the matter of morals

is therefore not sustained by the common sense that trains children to temperance).

The Pythagoreans are generally reported to have exhorted not only their intimates, but also whomsoever they happened to meet, to avoid pleasure as a danger demanding the utmost caution. More than anything else does this passion deceive us, and mislead us into error. They contended that it was wiser never to do anything whose end was pleasure, whose results are usually shameful and harmful. They asserted we should adopt as an end the beautiful and fair, and do our duty. Only secondarily should we consider the useful and advantageous. In these matters there is no need to consider considerations of chance.

Of desire, the Pythagoreans said: That desire itself is a certain tendency, impulse and appetite of the soul, wishing to be filled with something, or to enjoy the presence of something, or to be disposed according to some sense-enjoyment. There are also contrary desires, of evacuation and repulsion, and to terminate some sensation. This passion is manifold, and is almost the most Protean of human experiences. However, many human desires are artificially acquired, and self-prepared. That is why this passion demands the utmost care and watchfulness, and physical exercise that is more than casual. That when the body is empty it should desire food is no more than natural; and then it is just as natural that when it is full it should desire evacuation, appropriate evacuation. But to desire superfluous food, or luxurious garments or coverlets, or residences, is artificial. The Pythagoreans applied this argument also to furniture, dishes, servants and cattle raised for butchering. Besides, human passions are never permanent, but are ever changing, even to infinity. That is why education of the youth should begin at the earliest moment possible, that their aspirations may be directed towards ends that are proper, avoiding those that are vain and unnecessary, so as to be undisturbed by, and remain pure from such undesirable passions;

crease or diminish those passions, till they reduced them to moderation, and compatibility with fortitude. The thought which afforded them the greatest support in generous endurance was the conviction that no human casualty should be unexpected by men of intellect, but that they must resign themselves to all vicissitudes beyond human control.

Moreover, whenever overwhelmed by grief or anger, they immediately forsook the company of their associates, and in solitude endeavored to digest and heal the oppressing passion. They took it for granted that studies and disciplines implied labor, and that they must expect severe tests of different kinds, and be restrained and punished even by fire and sword, so as to exorcise innate intemperance and greediness; for which purpose no labor or endurance should be spared. Further to accomplish this, they unselfishly abstained from animal food, and also some other kinds. This also was the cause of their ~~slowing~~ .. of speech and complete silence, as means to the entire subjugation of the tongue, which demanded year-long exercise of fortitude. In addition, their strenuous and assiduous investigation and resolution of the most difficult theorems, their abstinence from wine, food and sleep, and their contempt of wealth and glory. Thus by many different means they trained themselves to fortitude.

But this is not all. They restrained themselves from lamentations and tears. They abstained from entreaty, supplication, and adulation, as effeminate and abject. (or, humble). To the same practice of fortitude must be referred their peculiarity of absolute reserve among their arcana of the principal principles of their discipline, preserving them from being divulged to strangers, committing them unwritten to memory, and transmitting them orally to their successors as if they were the mysteries of the Gods. That is why nothing worth mentioning of their philosophy was ever made public, and though it had been taught and learned for a long while, it was

not known beyond their walls. Those outside, whom one might call the profane, sometimes happened to be present; and under such circumstances the Pythagoreans would communicate only obscurely, through symbols, a vestige of which is retained by the celebrated precepts still in circulation, such as, Fire should not be poked with a sword, and other like ones, which, taken literally, resemble old-wives' tales; but which, when properly unfolded, are to the recipients admirable and venerable.

That precept which, of all others, was of the greatest efficacy in the achievement of fortitude is that one which helps defend and liberate from the life-long bonds that restrain the intellect in captivity, and without which no one can perceive or learn anything rational or genuine, whatever be the sense in activity. They said,
 "Tis mind that sees all things, and hears them all;

All else is deaf and blind."

The next most efficacious precept is that one which exhorts excessively to be studious of purifying the intellect, and by various methods adapting it through mathematical disciplines to receive something divinely beneficial, so as neither to fear a separation from the body, nor, when directed towards incorporeal natures, through their most refulgent splendor to be compelled to turn away the eyes, nor to be converted to those passions which fasten and even nail the soul to the body, and makes her rebellious to all those passions which are the progeny of procreation, degrading her to a lower level. The training of ascent through all these is the study of the most perfect fortitude. Such are important instances of the fortitude of Pythagoras and his followers.

the "vicarious stag;" when however sunset approached, Phintias came to die; at which all present were astonished and subdued. Dionysius, having embraced and kissed the men, requested that they would receive him as a third into their friendship. They however would by no means consent to anything of the kind, though he entreated them to comply with his request. These words are related by Aristoxenus, who received them from Dionysius himself.

It is also said, that the Pythagoreans endeavored to perform the offices of friendship to those of their sect, though they were unknown, and had never seen each other; on receiving a sure indication of participation in the same doctrines; so that, judging from such friendly offices, it may be believed, as is generally reported, that worthy men, even though they should dwell in the remotest parts of the earth, are mutually friends, and this before before they become known to, and salute each other.

The story runs that a certain Pythagorean, travelling through a long and solitary road on foot, came to an inn; and there from over-exertion, or other causes, fell into a long and severe disease, so as at length to want the necessaries of life. The inn-keeper, however, whether from pity or benevolence, supplied him with every thing requisite, sparing neither personal service, nor expense. Feeling the end near, the Pythagorean wrote a certain symbol on a tablet, and desired the inn-keeper, in event of his death, to hang the tablet near the road, and observe whether any traveller read the symbol. For that person, said, he, will repay you what you have spent on me, and will also thank you for your kindness. At the Pythagorean's death the innkeeper buried him, and attended to the obsequies, without any expectation of being repaid, nor of receiving any remuneration from anybody who might read the tablet. However, struck with the Pythagorean's request, he was induced to expose the writing in the public road. A long time thereafter a Pythagorean passed that way, and on understanding the

symbol, found out who had placed the tablet there, and having also investigated every particular, paid the inn-keeper a very much greater sum than he had disbursed.

It is also related that Clinias the Tarentine when he learned that the Cyronaean Prorus, who was a zealous Pythagorean, was in danger of losing all his property, sailed to Cyrene, and after having collected a sum of money, restored the affairs of Prorus to a better condition, though thereby he sensibly diminished his own estate, and risked the peril of the sea-voyage.

Similarly, Thestor Posidoniates, having from mere report heard that the Pythagorean Thymaridas Paros had fallen into poverty, from great wealth into abject poverty, is said to have sailed to Paros, and after having collected a large sum of money, and reinstated Thymaridas in affluence. These are beautiful instances of friendship.

But much more admirable than the above examples were the Pythagoreans' teachings respecting the communion of divine goods, the agreement of intellect, and their doctrines about the divine soul. They were ever exhorting each other not to tear apart the divine soul within them. The significance of their friendship both in words and deeds was an effort to achieve a certain divine union, (or union with the divinity), or communion of intellect with the divine soul. Better than this, either in what is uttered in words, or performed by deed, it is not possible to find. For I am of opinion that in this all the goods of friendship are united. In this, as a climax, we have collected all the blessings of Pythagorean friendship; there is nothing left to say.

the
abl
thy
lod

CHAPTER XXXV

ATTACK ON PYTHAGOREANISM

There were however certain persons who were hostile to the Pythagoreans, and who rose against them. That stratagems were employed to destroy them, during Pythagoras's absence, is universally acknowledged; but the historians differ in their account of the journey which he then undertook.

Some say that he went to Pherocydes the Syrian, and others, to Metapontum. Many causes of the stratagems are assigned. One of them, which is said to have originated from the men called Cylonians, is as follows: Cylon of Crotona was one of the most prominent citizens, in birth, renown and wealth; but in manners he was severe, turbulent, violent, tyrannical. His greatest desire was to become partaker of the Pythagoric life, and he made application to Pythagoras who was now advanced in age, but was rejected for the above causes. Consequently he and his friends became violent enemies of the brotherhood. Cylon's ambition was so vehement and immoderate that with his associates he persecuted the very last of the Pythagoreans. That is why Pythagoras moved to Metapontum, where he closed his existence.

Those who were called Cylonians continued to plot against the Pythagoreans, and to exhibit the most virulent malevolence. Nevertheless for a time this enmity was subdued by the Pythagoreans' probity, and also by the vote of the citizens, who entrusted the whole of the city affairs to their management.

At length, however, the Cylonians became so hostile to "the men," as they were called, that they set fire to Milo's residence, where were assembled all the Pythagoreans, holding a council of war. All were burnt, except two, Archippus and Lysis, who escaped through their bodily vigor. As no public notice was taken of this calamity, the Pythagoreans ceased to pay any further attention to public affairs, — which was due to two causes: the cities' negligence,

office-holders by appointment. To rule should be an object of desire, for it is better to be a bull for one day only, than for all one's life to be an ox. While other states' constitutions might be laudable, yet it would be advisable to use only that which is known to oneself.

In short, Ninon showed that their philosophy was a conspiracy against democracy; and advised the people not even to listen to the defendants, considering that they would never have been admitted into the assembly if the Pythagoreans' council had had to depend for admission on the session of a thousand men; that they should not allow speech to those who, had used their utmost power to prevent speech by others. The people must remember that when they raised their right hands to vote, or even counted their votes, this their right hand was constructively rejected by the Pythagoreans, who were aristocrats. It was also disgraceful that the Crotonian masses who had conquered thirty myriads of men at the river Tracis should be outweighed by a thousandth part of the same number through sedition in the city itself. Through these calumnies Ninon so exasperated his hearers that a few days after a great multitude assembled intending to attack the Pythagoreans as they were sacrificing to the Muses in a grove near the temple of Apollo. Foreseeing this, the Pythagoreans fled to an inn, while Democedes with the youths retired to Plataea. The partisans of the new constitution decreed an accusation against Democedes of inciting the youths to capture power, putting a price of thirty talents on his head, dead or alive. A battle ensued, and the victor Theages was given the thirty talents promised by the city. The city's evils were spread to the whole region, and the exiles were arrested even in Tarentum, Metapontum and Caulonia. The envoys from these cities that came to Crotona to get the charges were, according to the Crotonian record, bribed, with the result that the exiles were condemned as guilty, and driven out further. The Crotonians then expelled from the city all who were dissatisfied with

Of the Rheginenses, Aristides, Demosthenes, Aristocrates, Phytius, Helicaon, Enesibulus, Hipparchides, Athosion, Euthycles, Opsinus.

Of the Selinuntians, Calais.

Of the Syracusans, Leptines, Phintias, and Damon.

Of the Samians, Melissus, Lacon, Archippus, Glorippus, Heloris, Hippon.

Of the Caulonienses, Callibrotus, Dicon, Nastas, Drymon and Xentas.

Of the Phliasians, Diocles, Echebrates, Phanton, and Polymnastus.

Of the Sicyonians, Poliades, Demon, Sostratius, and Sosthenes.

Of the Cyrenians, Prorus, Melanippus, Aristangelus, and Theodorus.

Of the Cyziceni, Pythodorus, Hipposthenes, Butherus and Xenophilus.

Of the Catanaci, Charondas and Lysiades.

Of the Corinthians, Chrysippus.

Of the Tyrrenians, Hausitheus.

Of the Athenians, Neocritus.

Of the Pontians, Lyramus.

In all, two hundred and eighteen.

The most illustrious Pythagorean women are Timycha, the wife of Myllias the Crotonian; Phyllis, the daughter of Theophrisus the Crotonian. Byndacis, the sister of Ocellus and Occillus, Lucanians. Chilonis, the daughter of Chilon the Lacedemonian. Cratesiclea the Lacedemonian, the wife of the Lacedemonian Cleonor. Theano, the wife of Brontius of Metapontum. Mya, the wife of Milon the Crotonian. Lathenia the Arcadian. Abrotelia, the daughter of Abroteles the Tarentine. Echecratia the Phliasian. Tyrsenis the Sybarite; Pisirrhonde, the Tarentine. Misleadusa, the Lacedemonian. Bryo, the Argive. Babelyna the Argive, and Cleaeclma, the sister of Autocharidas the Lacedemonian. In all, seventeen.

the Egyptian priests, and diligently endeavoring to participate therein, requested the Tyrant Polycrates to write to Amasis, the King of Egypt, his friend and former host, to procure him initiation. Coming to Amasis, he was given letters to the priests; of Heliopolis, who sent him on to those of Memphis, on the pretense that they were the more ancient. On the same pretense, he was sent on from Memphis to Diospolis.

8. From fear of the King, the latter priests dared not make excuses; but thinking that he would desist from his purpose as result of great difficulties, enjoined on him very hard precepts, entirely different from the institutions of the Greeks. These he performed so readily that he won their admiration, and they permitted him to sacrifice to the Gods, and to acquaint himself with all their sciences, a favor theretofore never granted to a foreigner.

9. Returning to Ionia, he opened ~~#####~~ in his own country, a school, which is even now called Pythagoras's Semicircles, in which the Samians meet to deliberate about matters of common interest. Outside the city he made a cave adapted to the study of his philosophy, in which he abode day and night, discoursing with a few of his associates. He was now forty years old, says Aristoxenus. Seeing that Polycrates's government was becoming so violent that soon a free man would become a victim of his tyranny, he journeyed towards Italy.

10. Diogenes, in his treatise about the Incredible Things Beyond Thule, has treated Pythagoras's affairs so carefully, that I think his account should not be omitted. He says that the Tyrrenian Mnesarchus was of the race of the inhabitants of Lemnos, Imbros and Scyros; and that he departed thence to visit many cities and various lands. During his journeys he found an infant lying under a large, tall poplar tree. On approaching, he observed it lay on its back, looking steadily without winking at the sun. In its mouth was a

17. Going to Crete, Pythagoras besought initiation from the priests of Morgos, one of the Idaean Dactyli, by whom he was purified with the meteoritic thunder-stone. In the morning he lay stretched upon his face by the sea-side; at night, he lay beside a river, crowned with a black lamb's wooled wreath. Descending into the Idaean cave, wrapped in black wool, he stayed there twenty-seven days, according to custom; he sacrificed to Zeus, and saw the throne which there is yearly made for him. On Zeus's tomb, Pythagoras inscribed an epigram, "Pythagoras to Zeus," which begins: "Zeus deceased here lies, whom men call Jove."

18. When he reached Italy, he stopped at Crotona. His presence was that of a free man, tall, graceful in speech and gesture, and in all things else. Dicaearchus relates that the arrival of this great ~~traveller~~ traveller, endowed with all the advantages of nature, and prosperously guided by fortune, produced on the Crotonians so great an impression, that he won the esteem of the older magistrates, by his many and excellent discourses. They ordered him to exhort the young men, and then to the boys who flocked out of the school to hear him; and lastly to the women, who came together on purpose.

19. Through this he achieved great reputation, and he drew great audiences from the city, not only of men, but also of women, among whom was a specially illustrious person named Theano. He also drew audiences from among the neighboring barbarians, among whom were magnates and kings. What he told his audiences cannot be said with certainty, for he enjoined silence upon his hearers. But the following is a matter of general information. He taught that the soul was immortal, and that after death it transmigrated into other animated bodies. After certain specified periods, the same events occur again; that nothing was entirely new; that all animated beings were kin, and should be considered as belonging to one great family. Pythagoras was the first one to introduce these teachings into Greece.

20. His speech was so persuasive that, according to Nicomachus, in one address made on first landing in Italy he made more than two thousand adherents. Out of desire to live with him, these bought ~~the~~ ~~land~~ ~~and~~ ~~the~~ ~~territory~~, to which both women and built a large auditorium, to which both women and boys were admitted. (Foreign visitors were so many that) they built whole cities, settling that whole region of Italy now known as Magna Grecia. His ordinances and laws were by them received as divine precepts, and without them would do nothing. Indeed they ranked him among the divinities. They held all property in common, holding all their property in common. They ranked him among the divinities, and whenever they communicated to each other some choice bit of his philosophy, from which physical truths could always be deduced, they would swear by the Tetractys, adjuring Pythagoras as a divine witness, in the words,

I call to witness him who to our souls expressed
The Tetractys, eternal Nature's fountain-spring."

21. During his travels in Italy and Sicily he found various cities subjected one to another, both of long standing, and recently. By his disciples, some of whom were found in every city, he infused into them an aspiration for liberty; thus restoring to freedom Crotona, Sybaris, Catana, Rhegium, Himera, Agrigentum, Tauromenium, and others, on whom he imposed laws through Charondas the Catanean, and Zaleucus the Locrian, which resulted in a long era of good government, emulated by all their neighbors. Simichus the tyrant of the Centuripini, on hearing Pythagoras discourse, abdicated his rule, and divided his property between his sister and the citizens.

22. According to Aristoxenus, some Lucanians, Messapians, Picentinians and Romans came to him. He rooted out all dissensions, not only among his disciples and their successors, for many ages, but among all the cities of Italy and Sicily, both internally and externally. He was continuously harping on this maxim, "We ought, to the best of our ability avoid, and even with fire and sword extirpate from

Of Pythagoras many other more wonderful and divine things are persistently and unanimously related, so that we have no hesitation in saying never was more attributed to any man, nor was any more eminent.

29. Verified predictions of earthquakes are banded down, also, that he immediately chased away a pestilence, suppressed violent winds and hail, calmed storms both on rivers and on seas, for the comfort and safe passage of his friends. As their poems attest, the like was often performed by Empedocles, Epimenides and Abaris, who had learned the art of doing these things from him. Empedocles, indeed, was surnamed Alexanemos, as the chaser of winds; Epimenides, Cathartes, the Lustrator. Abaris was called Aethrobates, the walker in air; for he was carried in the air on an arrow of the Hyperborean Apollo, over rivers, seas and inaccessible places. It is believed that this was the method employed by Pythagoras when on the same day he discoursed with his friends at Metapontum and Tauromenium.

30. He soothed the passions of the soul and body by rhythms, songs, and incantations. These he adapted and applied to his friends. He himself could hear the harmony of the Universe, and understood the universal music of the spheres, and of the stars which move in concert with them, and which we cannot hear because of the limitations of our weak nature. This is testified to by these characteristic verses of Empedocles:

"Amongst these was one in things sublimest skilled,
His mind with all the wealth of learning filled."
Whatever sages did invent, he sought;
And whilst his thoughts were on this work intent,
All things existent, easily he viewed,
Through ten or twenty ages making search."

31. Indicating by sublimest things, and, he surveyed all existent things, and the wealth of the mind, and the like, Pythagoras's constitution of body, mind, seeing, hearing and understanding, which was exquisite, and surpassingly accurate.

41. Such things taught he, though advising above all things to speak the truth, for this alone deifies men. For as he had learned from the Magi, who call God Oromasdes, God's body is light, and his soul is truth. He taught much else, which he claimed to have learned from Aristoclea at Delphi. Certain things he declared mystically, symbolically, most of which were collected by Aristotle, as when he called the sea a tear of Saturn; the two bear (constellations) the hand of Rhea; the Pleiades, the lyre of the Muses; the planets, the dogs of Persephone; and he called the sound caused by striking on brass the voice of a genius enclosed in the brass.

42. He had also another kind of symbols, such such as, Pass not over a balance; that is, Shun avarice. Poke not the fire with a sword, that is, we ought not to excite a man full of fire and anger with sharp language. Pluck not a crown meant not to violate the laws, which are the crowns of cities. Eat not the heart, signified not to afflict oneself with sorrows. Do not sit upon a peck-measure, meant, do not live ignobly. On starting a journey, do not turn back, meant that this life should not be regretted, when near the bourne of death. Do not walk in the public way meant to avoid the opinions of the multitude, adopting those of the learned and the few; Receive not swallows into your house, meant not to admit under the same roof garrulous and intemperate men. Help a man to take up a burden, but not to lay it down, meant to encourage no one to be indolent, but to apply oneself to labor and virtue. Do not carry the images of the Gods in rings, signified that one should not at once to the vulgar reveal one's opinions about the Gods, or discourse about them. Offer libations to the Gods, just to the ears of the cup, meant that we ought to worship and celebrate the Gods with music, for that penetrates through the ears. Do not eat those things that that are unlawful, sexual, or increase, beginning nor end, nor the first basis of all things.

46. He obliterated philosophy, the scope of which is to free the mind implanted within us from the impediments and fetters within which it is confined; without whose freedom none can learn anything sound or true, or perceive the unsoundness in the operation of sense. Pythagoras thought that mind alone sees and hears, while all the rest are blind and deaf. The purified mind should be applied to the discovery of beneficial things, which can be effected by certain artificial ways, which by degrees induce it to the contemplation of eternal and incorporeal things, which never vary. This orderliness of perception should begin from consideration of the most minute things, lest by any change the mind should be jarred and withdraw itself, through the ~~#####~~ failure of continuousness in its subject-matter.

47.

47. That is the reason he made so much use of the mathematical disciplines and speculations, which are intermediate between the physical and the incorporeal realm; for the reason that like bodies they have a three-fold dimensions, and yet share the impassibility of incorporeals; as degrees of preparation to the contemplation of the really existent things; by an artificial reason diverting the eyes of the mind from corporeal things, whose manner and state never remain in the same condition, to a desire for true (spiritual) food; By means of these mathematical sciences therefore, Pythagoras rendered men truly happy, by this artistic introduction of truly existent things.

48. Among others, Moderatus of Gades, who learnedly treated of the qualities of numbers in eleven books, states that the Pythagoreans specialized in the study of numbers to explain their ~~#####~~ teachings symbolically, as do geometers, inasmuch as the primary forms and principles are hard to understand and express, otherwise, in plain discourse. A similar case is the representation of sounds by letters, which are known by marks, which are called the first elements of learning; later,

us so that by the form of this Triad. So also with th with the other numbers, which were ranked according to the same reasons.

52. All other things were comprehended under a single form and power, which they called Decad, explaining it by a pun, as dechad, meaning comprehension. That is why they called Ten a perfect number, the most perfect of all, as comprehending all difference of numbers, reasons, species and proportions. For if the nature of the universe be defined according to the reasons and proportions of numbers, and if that which is produced, increased and perfected, proceed according to the reason of numbers; and since the Decad comprehends every reason of numbers, every proportion, and every species, -- why should Nature herself not be denoted by the most perfect number, Ten? Such was the use of numbers among the pythagoreans.

53. This primary philosophy of the Pythagoreans finally died out first, because it was enigmatical, and then because their commentaries were written in Doric, which dialect itself is some somewhat obscure, so that Doric teachings were not fully understood, and they became misapprehended, and finally spurious, and later, they who published them no longer were Pythagoreans. The Pythagoreans affirm that Plato, Aristotle, Speusippus, Speusippus, Aristoxenus and Xenocrates appropriated the best of them, making but minor changes. (to distract attention from this their theft), they later collected and delivered as characteristic Pythagorean doctrines whatever therein was most trivial, and vulgar, and whatever had been invented by envious and calumnious persons, to cast contempt on Pythagoreanism.

54. Pythagoras and his associates were long held in such admiration in Italy, that many cities invited them to undertake their administration. At last, however, they incurred envy, and a conspiracy was formed against them as follows. Cylo, a Crotonian, who in race, nobility and wealth

Pythagoras turned back, and sailed to Tarentum, where, receiving the same treatment as at Crotona, he went to Metapontum. Everywhere arose great mobs against him, of which even now the inhabitants make mention, calling them the Pythagorean riots, as his followers were called Pythagoreans.

57. Pythagoras fled to the temple of the Muses, in Metapontum. There he abode forty days, and starving, died. Others however state that his death was due to grief at loss of all his friends who, when the house in which they were gathered was burned, in order to make a way for their master, they threw themselves into the flames, to make a bridge of safety for him, whereby by indeed he escaped. When died the Pythagoreans, with them also died their knowledge, which till then they had kept secret, except for a few obscure things which were commonly repeated by those who did not understand them. Pythagoras himself left no book; but some little sparks of his philosophy, obscure and difficult, were preserved by the few who were preserved by being scattered, as were Lysis and Archippus.

58. The Pythagoreans now avoided human society, being lonely, saddened and dispersed. Fearing nevertheless that among men the name of philosophy would be entirely extinguished, and that therefore the Gods would be angry with them, they made abstracts and commentaries. Each man made his own collection of written authorities and his own memories, leaving them wherever he happened to die, charging their wives, sons and daughters to preserve them within their families. This mandate of transmission within each family was obeyed for a long time.

38. Nichemacus says that this was the reason why the Pythagoreans studiously avoided friendship with strangers, preserving a constant friendship among each other.

Aristoxenus, in his book on the Life of Pythagoras, says he heard many things from Dionysius, the tyrant of Sicily, who, after his abdication, taught letters at Corinth. Among these were that

they abstained from lamentations and grieving, and tears; also from adulation, entreaty, supplication and the like.

60. It is said that Dionysius at one time wanted to test their mutual fidelity under imprisonment. He contrived this plan. Phintias was arrested, and taken before the tyrant, and charged with plotting against the tyrant, convicted, and condemned to death. Phintias, accepting the situation, asked to be given the rest of the day to arrange his own affairs, and those of Damon, his friend and associate, who now would have to assume the management. He therefore asked for a temperaty release, leaving Damon as security for his appearance. Dionysius granted the request, and they sent for Samon, who agreed to remain until Phintias should return.

61. The novelty of this deed astonished Dionysius; but those who had first suggested the experiment, scoffed at Damon, saying he was in danger of losing his life. But to the general surprise, near sunset Phintias came to die. Dionysius then expressed his admiration, embraced them both, and asked to be received as a third in their friendship. Though he earnestly besought this, they refused this, though assigning no reason therefore. Aristoxenus states he heard this from Dionysius himself.

Hippobotus and Neanthes relate about Myllia and Timycha.....

all evil, imitating the divinity, even unto assimilation; second, by well doing, which is a characteristic of the divinity; third by dying; for if the slight soul-separation from the body resulting from discipline improves the soul so that she begins to divine, in dreams; and if the disease - extasies produce visions, then the soul must surely improve far more when entirely separated from the body by death.

6. The Pythagoreans abstained from eating animals, on their foolish belief in transmigration; also because this flesh-food engages digestion too much, and is too fattening. Beans also they avoided, because they produced flatulency, produced over-satiety, and other reasons.

7. The Pythagoreans considered the Monad as the beginning of all things, just as a point is the beginning of a line, a line of a surface, and a surface of a solid, which constitutes a body. A point implies a preceding Monad, so that it is really the principle of bodies, and all of them arise from the Monad.

8. The Pythagoreans are said to have predicted many things, and Pythagoras's predictions always came true.

9. Plato is said to have learned his speculative and physical doctrines from the Italic Pythagoreans; and his ethics from Socrates; and his logic from Zeno, Parmenides and the Eleatics. But all of these teachings descended from Pythagoras.

10. According to Pythagoras, Plato and Aristotle, sight is the judge of the ten colors; white and black being the extremes of all others, between: yellow, tawny, pale, red, blue, green, light blue, and grey. Hearing is the judge of the voice, sharp and flat. Smell judges of odors, good and bad, and putridity, humidity, liquidness and evaporation. Taste judges of tastes, sweet and bitter, and between them five: sharp, acid, fresh, salt and hot. Touch judges of many things between the extremes of heavy and lightness, such as heat and cold; and those between them, hardness and softness; and those those between them, dryness and moistness, and those those between them. While the main four senses are confined to their special senses in the head, touch

is diffused throughout the head and the whole body, and is common to all the senses; but is specialised in the hands.

11. Pythagoras taught that in heaven there were twelve orders: the first and outermost being the fixed sphere, where, according to Aristotle, dwelt the highest God, and the intelligible deities; and where Plato located his ideas. Next are the seven planets: Saturn, Jupiter, Mars, Venus, Mercury, Sun and Moon. Then comes the sphere of Fire, that of Air, Water, and last, Earth. In the fixed sphere dwells the First Cause, and whatever is nearest thereto is the best organized, and most excellent; while that which is furthest therefrom is the worst. Constant order is preserved as low as the Moon; while all things sublunary are disorderly. Evil, therefore, must necessarily exist in the neighborhood of the Earth; which has been arranged as the lowest, as a basis for the world, and as a receptacle for the lowest things. All superlunary things are governed in firm order, and Providentially; and the decree of God, which they follow; while beneath the moon operate four causes: God, Fate, our election, and Fortune. For instance, to go aboard a ship, or not, is in our power; but the storms and tempests that may arise out of a calm, are the result of Fortune; and the preservation of the ship, sailing through the waters, is in the hands of Providence, of God. There are many different modes of Fate. There is a distinction to be made between Fate, which is determined, orderly and consequent, while Fortune is spontaneous and casual. For example, it is one mode of Fate that guides the growth of a boy through all the sequent ages to manhood.

12. Aristotle, who was a diligent investigator, agreed with the Pythagoreans that the Zodiac runs obliquely, on account of the generations of those earthly things which become complements to the universe. For if these moved evenly, there would be no change of seasons, of any kind. Now the passage of the sun and the other planets from one sign to another effect the four seasons of the year, which determine the growth of plants, and generation of animals.

13. Others thought that the sun's size exceeded that of the earth by no more than thirty times; but Pythagoras, as I think correctly, taught it was more than a hundred times as great.

14. Pythagoras called the revolution of Saturn the great year, inasmuch as the other planets run their course in a shorter time; Saturn, thirty years; Jupiter, in twelve; Mars in two; the Sun in one; Mercury and Venus the same as the Sun. The Moon, being nearest to the Earth, has the smallest cycle, that of a month.

##. It was Pythagoras who first called heaven cesmes, because it is perfect, and "adorned" with infinite beauty and living beings.

##. With Pythagoras agreed Plato and Aristotle, that the soul is immortal; although some who did not understand Aristotle claimed he taught the soul was mortal.

##. Pythagoras said that man was a microcosm; which means, a compendium of the universe; not because, like other animals, even the least, he is constituted by the four elements, but because he contains all the powers of the world. For the world contains gods, the four elements, animals and plants. All of these powers are contained in man. He has reason, which is a divine power; he has the nature of the elements, the powers of moving, growing, and reproduction. However, in each of these he is inferior to the others. For example, an athlete who practices five kinds of sports, and diverting his powers into five channels, is inferior to the athlete who practises a single sport; so man, having all of the powers, is inferior in each. Than the gods, we have less reasoning powers; and less of each of the elements than the elements themselves. Our anger and desire are inferior to these passions in the irrational animals; while our powers of nutrition and growth are inferior to that in plants. Constituted therefore of different powers, we have a difficult life to lead.

16. While all other things are ruled by one nature only, we are drawn by different powers; as for instance, when by God we are drawn to better things, or when we are drawn to evil courses by the prevailing of the lower powers. He who,

LIKE A VIGILANT AND EXPERT CHARIOTER, within himself cultivates the divine element, will be able to utilize the other powers by a mingling of the elements, by anger, desire and habit, just as far as may be necessary. Though it seems easy to know yourself, this is the most difficult of all things. This is said to derive from the Pythian Apollo, though it is also attributed to Chilo, one of the seven sages. Its message is, in any event, to discover our own power; which amounts to learning the nature of the whole extant world, which, as as God advises us, is impossible without philosophy.

17. There are eight organs of knowledge: sense, imagination, art, opinion, prudence, science, wisdom and mind. Art, prudence, science and mind we share with the gods; sense and imagination, with the irrational animals; while opinion alone is our characteristic. Sense is a fallacious knowledge derived through the body; imagination is a notion in the soul; art is a habit of cooperating with reason. The words "with reason," are here added, for even a spider operates, but it lacks reason. prudence is a habit selective of the rightness of planner deeds; science is a habit of those things which remain ever the same, with Sameness; wisdom is a knowledge of the first causes; while mind is the principle and fountain of all good things.

18. Docility is divided into three: shrewdness, memory and acuteness. Memory guards the things which have been learned; acuteness is quickness of understanding, and shrewdness is the ability of deducing the unlearned from what one has learned to investigate.

19. Heaven may be divided into three: the first sphere; second, the space from the fixed sphere to the moon; third, the whole world, heaven and earth.

20. The extreme elements, the best and the worst, operate unintermittently. There is no intermission with God, and things near him in mind and reason; and plants are continuously nourished by day and night. But man is not always active, nor

LIFE OF PYTHAGORAS

By DIOGENES LAERTIUS

CHAPTER I

EARLY LIFE

Since we have now gone through the Ionian philosophy, which was derived from Thales, and the lives of the several illustrious men who were the chief ornaments of that school, we will now proceed to treat of the Italian School, which was founded by Pythagoras, the son of Mnesarchus, a seal engraver, as he is recorded to have been by Hermippus; a native of Samos, or, as Aristoxenus asserts, a Tyrrhenian, and a native of one of the islands which the Athenians, after they had driven out the Tyrrhenians, had occupied. But some authors say that he was the son of Marmacus, the son of Hippasus, the son of Euthyphron, the son of Cleonymus, who was an exile from Phlias; and that Marmacus settled in Samos, and that from this circumstance Pythagoras was called a Samian. After that, he migrated to Lesbos; having come to Pherecydes, with letters from his uncle Zoilus. Then he made three silver goblets, and carried them to Egypt as a present for each of the three priests. He had brothers, the eldest of whom was named Eunomus, the middle one Tyrrhenius, and a slave named Zamolxis, to whom the Getae sacrifice, believing him to be the same as Saturn, according to the account of Herodotus (4:93).

II. STUDIES

He was a pupil, as I have already mentioned, of Pherecydes the Syrian; and after his death he came to Samos, and became a pupil of Hermodamas, the descendant of Creophylus, who was already an old man now.

DIOGENES LAERTES' BIOGRAPHY

PLANTS OR ANIMALS IF PLEASED; and he had also received the gift of knowing and recollecting all that his soul had suffered in hell, and what sufferings too are endured by the rest of the souls.

But after Euphorbus died, he said that his soul had passed into Hermotimus; and when he wished to convince people of this, he went into the territory of the Branchidae, and going into the temple of Apollo, he showed his shield which Menelaus had dedicated there as an offering. For he said that he, when he sailed from Troy, had offered up his shield which was already getting worn out, to Apollo, and that nothing remained but the ivory face which was on it. He said that when Hermotimus died he had become Pyrrhus, a fisherman of Delos; and that that he still recollected everything, how he had formerly been Aethalides, then Euphorbus, then Hermotimus, and then Pyrrhus. When Pyrrhus died, he became Pythagoras, and still recollected all the circumstances I have been mentioning.

V. WORKS OF PYTHAGORAS

Now they say that Pythagoras did not leave behind him a single book; but they talk foolishly; for Heraclitus, the natural philosopher, speaks plainly enough of him, saying, "Pythagoras, the son of Mnesarchus, was the most learned of all men in history; and having selected from these writings, he thus formed his own wisdom and extensive learning, and mischievous art." Thus he speaks, because Pythagoras, in the beginning of his treatise on natural philosophy, writes in the following manner: "By the air which I breathe, and by the water which I drink, I will not endure to be blamed on account of this discourse."

There are three volumes extant written by Pythagoras: one on education, one on politics, and one on Natural Philosophy. The treatise which is now extant under the name of Pythagoras is the work of Lysis, of Tarentum, a philosopher of the Pythagorean school, who fled to Thebes, and became the teacher of Epaminondas. Heraclides, the son of Sarapion, in his Abridgment of Sotion, says that he wrote a poem in epic verse upon the Universe;

AND BESIDES THAT A SACRED poem which begins thus:

"Dear youths, I warn you cherish peace divine,
And in your hearts lay deep these words of mine."
A third about the Soul; a fourth on Piety; a fifth entitled Helothales, which was the name of the father of Epicharmus of Cos; a sixth, called Crotona; and other poems too. But the mystic discourse which is extant under his name, they say is really the work of Hippasus, having been composed with a view to bring Pythagoras into disrepute. There were also many other books composed by Aristotle of Crotona, and attributed to Pythagoras.

Aristoxenus asserts that Pythagoras derived the greater part of his ethical doctrines from Themistoclea, the priestess at Delphi. Ion of Chios, in his Victories, says that he wrote some poems and attributed them to Orpheus. His also, it is said, is the poem called Scopadaea, which begins thus:
"Behave not shamelessly to any one."

VI GENERAL VIEWS ON LIFE.

Socrates, in his Successions, relates that he having been asked by Leon, the tyrant of the Phliasians, who he was, replied, "A philosopher." He adds that Pythagoras used to compare life to a festival. "And as some people come to the festival to contend for the prizes, and others for the purposes of traffic, and the best as spectators, so also in life the men of slavish dispositions are born hunters after glory and covetousness; but philosophers are seekers after the truth." Thus he spoke on this subject. But in the three treatises above mentioned, the following principles are laid down by Pythagoras:

He forbids men to pray for anything in particular for themselves, because they do not know what is good for them. He calls drunkenness an expression identical with ruin, and rejects all superfluity, saying, "That no one ought to exceed the proper quantity of meat and drink." On the subject of venereal pleasures, he writes thus: "One ought to sacrifice to Venus in the winter, not in the summer; and in autumn and spring in a lesser degree. But the practice is pernicious at every season, and is never good for the health." And once,

sively called virgins, nymphs, and then mothers.

XI SCIENTIFIC CULTURE

Also it was Pythagoras who carried geometry to perfection, after Moeris had first found out the principles of the elements of that science, as Aristiclidides tells us in the second book of his History of Alexander; and the part of the science to which Pythagoras applied himself above all others, was arithmetic. He also discovered the numerical relation of sounds on a single string; he also studied medicine. Apollodorus the logician, records of him that he sacrificed a hecatomb, when he had discovered that the square of the hypotenuse of a right-angled triangle was equal to the squares of the sides containing the right angle. There is an epigram which is couched in the following terms: "When the great Samian sage his nobly problem found
A hundred oxen with their life-blood dyed the ground."

XII. DIET AND SACRIFICES

He is also said to have been the first man who trained athletes on meat; and Eurymenes was the first man, according to the statement of Phavorinus, in the third book of his Commentaries, who ever did submit to this diet, as before that time men used to train themselves on dry figs, and moist cheese, and wheaten bread; as the same Phavorinus informs us in the eighth book of his Universal History. But some authors state that a true trainer of the name of Pythagoras certainly did train his athletes on this system, but that it was not our philosopher; for that he even forbade men to kill animals at all, much less would he have allowed his disciples to eat them, as having a right to live in common with mankind. And this was his pretext; but in reality he prohibited the eating of animals because he wished to train and accustom men to simplicity of life; so that all their food should be easily procurable, as it would be, if they ate only such things as required no fire to cook them, and if they drank plain water; for from this diet they would derive health of body, and acuteness of intellect.

The only altar at which he worshipped was that of Apollo the Father, at Delos, which is at the back of the altar of Ceratinus, because wheat and barley, and cheese-cakes are the only offerings laid upon it, as it is not dressed by fire; and no victim is evr slain there, as Aristotle tells us, in his Constitution of the Delians. It is also said that he was the first person who asserted that the soul went a necessary circle being transformed and confined at different times in different bodies.

XIII **MEASURES AND WEIGHTS**

He was also the first person who introduced measures and weights among the Greeks, as Aristoxenus the musician informs us,

XIV **HESPERUS LUCIFER**

Parmenides assures us too that he was the first person who asserted the identity of Hesperus and Lucifer.

XV **STUDENTS AND REPUTATION**

He was so greatly admired that it used to be said that his disciples looked on all his sayings as the oracles of God. In his writings he himself said that he had come among men after having spent two hundred and seven years in the shades below. Therefore the Lucanians, Peucetians, Messapians and Romans flocked around him, coming with eagerness to hear his discourses; but until the time of Philolaus no doctrines of pythagoras were ever divulged; and he was the first person who published the three celebrated books which plato wrote to have purchased for him for a hundred minae. The scholars who used to come to him by night were no less than six hundred. Whenever any one of them was permitted to see him, he wrote of it to his friends, as if they had achieved something wonderful.

The people of Metapentum used to call his house the temple of Ceres; and the street leading to it was called that of the Muses, as we are informed

in the universal history of Phavorinus.

According to the account given by Aristoxenus in his tenth book of his Laws on Education, the rest of the Pythagoreans used to say that his precepts ought not to be divulged to all the world; and Xenophilus the Pythagorean, when he was asked what was the best way for a man to educate his son, said, "That he must first of all take care that he was born in a city which enjoyed good laws."

Pythagoras formed many excellent men in Italy, by his precepts, and among them Zaleucus and Charondas, the law-givers.

XVI FRIENDSHIP FOUNDED ON SYMBOLS

Pythagoras was famous for his power of attracting friendships; and among other things, if he ever heard that anyone had any community of symbols with him, he at once made him a companion and a friend.

XVII SYMBOLS OR MAXIMS

Now what he called his symbols were such as these. "Do not peke the fire with a sword." "Do not sit down on a bushel." "Do not devour your heart." "Do not aid men in discarding a burden, but in increasing one." "Always have your bed packed up." "Do not bear the image of God on a ring." "Efface the traces of a pot in the ashes." "Do not wipe a seat with a lamp." "Do not make water in the sunshine." "Do not walk in the main street." "Do not offer your hand lightly." "Do not cherish swallows under your roof." "Do not cherish birds with crooked talons." "Do not defile; do not stand upon the parings of your nails, or the cuttings of your hair." "Avoid a sharp sword." "When travelling abroad, do not look back at your own borders."

Now the precept not to peke the fire with a sword meant, not to provoke the anger or swelling pride of powerful men; not to violate the beam of the balance meant, not to transgress fairness and justice; not to sit on a bushel is to have an equal care for the present and the future;

for by the bushel is meant one's daily food. By not devouring one's heart, he intended to show that we ought not to waste away our souls with grief and sorrow. In the precept that a man when travelling abroad should not turn his eyes back, he recommended those who were departing this life not to be desirous to live, and not to be too much attracted by the pleasures here on earth. And the other symbols may be explained in a similar manner, that we may not be too prolix here.

XVIII PERSONAL HABITS

Above all things, he used to prohibit the eating of the erythinus and the mebanurus; also the hearts of animals, and beans. Aristotle informs us that to these prohibitions he sometimes added tripe and mullet. Some authors assert that he himself used to be contented with honey, honey-comb and bread; and that he never drank wine in the day-time. He usually ate vegetables, either boiled or raw; and he very rarely ate fish. His dress was white, very clean; his bed-clothes also were white, and wollen, for linen had not yet been introduced in that country. He was never known to have eaten too much, or to have drunk too much; or to indulge in the pleasures of love. He abstained wholly from laughter, and from all such indulgences as jests and idle stories. He never chastised any one, whether slave or free man, while he was angry. Admiring he used to call feeding storks.

He used to practise divination, as far as auguries and auspices; but not by means of burnt-offerings, except only the burning of frank-incense. All the sacrifices which he offered consisted of inanimate things. But some, however, assert that he did sacrifice animals, limiting himself to cocks, and sucking kids, which are called spalioi, but that he very rarely offered lambs. Aristoxenus, however, affirms that he permitted the eating of all other animals, and abstained only from oxen used in agriculture, and from rams.

"Pythagoras who often teaches
 Precepts of magic, and with speeches
 Of long high-sounding diction draws,
 From gaping crowds, a vain applause."
 Referring to his having been different people at
 different times, Xenophanes says in an elegiac
 poem, that begins thus:

Now will I upon another subject touch,
 And lead the way.....
 They say that once, as passing by he saw
 A dog severely beaten, he did pity him;
 And spoke as follows to the man who beat him:
 "Stop now, and beat him not; since in his body
 Abides the soul of a dear friend of mine,
 Whose voice I recognized as he was crying."

Cratinus also ridiculed him in his Pythagorean
 Woman; but in his Tarentines he speaks thus:

"They are accustomed, if by chance they see
 A private individual abroad,
 To try what powers of argument he has,
 How he can speak and reason; and they bother him
 With strange antithesis, and forced conclusions,
 Errors, comparisons, and magnitudes,
 Till they have filled, and quite perplexed his
 mind."

In his Alcmaeon, Innesimachus says:
 "As we do sacrifice to the Phoebus whom
 Pythagoras worships, never eating aught
 Which has the breath of life."

Austophon says in his Pythagorean:

A. "He said that when he did descend below
 Among the shades in Hell, he there beheld
 All men who e'er had died; and there he saw,
 That the Pythagoreans differed much
 From all the rest; for that with them alone
 Did Pluto deign to eat, much honoring
 Their pious habits.

B. "He's a civip God,
 Ig he likes eating with such dirty fellows."
 And again in the same play he says,

"They eat
 Nothing but herbs and vegetables, and drink
 Pure water only; but their lice are such
 Their cloaks so dirty, and their unwash'd so
 So rank, that none of our younger men
 Will for a moment bear them.

XXI DEATH OF PYTHAGORAS

Pythagoras died in this manner. When he was sitting with some of his companions in Milo's house, some of these whom he did not think worthy of admission into it, was by envy excited to set fire to it. But some say that the people of Crotona themselves did this, being afraid lest he might aspire to the tyranny. Pythagoras was caught as he was trying to escape; and coming to a place full of beans, he stopped there, saying that it was better to be caught than to trample on the beans, and better to be slain than to speak; and so he was murdered by those who were pursuing him. In this way also, most of his companions were slain; being about forty in number; but that a very few did escape, among whom were Archippus of Tarentum, and Lysis, whom I have mentioned before.

But Dicaearchus states that Pythagoras died later, having escaped as far as the temple of the Muses at Metapontum, where he died of starvation, after forty days. Heraclides, in his abridgment of the life of Satyrus says that after he had buried Pherecydes at Delos, he returned to Italy, and there finding a superb banquet prepared at the house of Milo, of Crotona, he left that city for Metapontum, where, not wishing any longer to live, he put an end to his life by starvation. But Hermippus says that when there was war between the Agrigentines and the Syracusans, Pythagoras, with his usual companions, joined the Agrigentine army, which was put to flight. Coming up against a field of beans, instead of crossing it, he ran around it, and so was slain by the Syracusans; and that the rest, about thirty-five in number, were burned at Tarentum, where they were trying to excite a sedition in the state against the principal magistrates.

Hermippus also relates another story about Pythagoras. When in Italy, he made a subterranean apartment, and charged his mother to write an account of everything that took place, marking the time of each on a tablet, then sending them down to him until he came up again. His mother

to resume it with her clothes; when she was asked, What clothes, she said, Those which cause you to be called a woman."

XXIII RIDICULING EPIGRAMS

Now Pythagoras, according to Heraclides, the son of Serapion, died when he was eighty years of age, according to his own account; by that of others, he was over ninety. On him we have written a sportive epigram, as follows:

"You are not the only man who has abstained
From living food; for so have we;
And who, I'd like to know, did ever taste
Food while alive, most sage Pythagoras?
When meat is boiled, or roasted well and salted,
I do not think it well can be called living.
Which, without scruple therefore then we eat it,
And call it no more living flesh, but meat."

Another, which runs thus:

"Pythagoras was so wise a man, that he
Never ate meat himself, and called it sin.
Yet gave he good joints of beef to others;
So that I marvel at his principles;
Who others wronged, by teaching them to do
What he believed unholy for himself."

Another, which follows:

"Should you Pythagoras's doctrine wish to know,
Look on the centre of Euphorbus's shield.
For he asserts there lived a man of old,
And when he had no longer an existence,
He still could say that he had been alive,
Or else he would not still be living now."

Another one follows:

"Alas! alas! why did Pythagoras hold
Beans in such wondrous honor? Why, besides,
Did he thus die among his choice companions?
There was a field of beans; and so the sage,
Died in the common road of Agrigentum,
Rather than trample down his favorite beans."

XXIV THE LAST PYTHAGOREANS

He flourished about the sixtieth olympiad; and his system lasted for about nine or ten generations.

The last Pythagoreans known to Aristoxenus were Xenophilus the Chalcidean, from Thrace; Phanton the Phliasian with his countrymen Echurates, Diodorus and Polymnestus, disciples of Philolaus and Eurytus of Tarentum.

XXV VARIOUS PYTHAGORASES

Pythagoras was the name of four men, almost contemporaneous, and living close to each other. One was a native of Crotona, a man who attained to tyrant's power; the second was a Phliasian, and as some say, a trainer of wrestlers. The third was a native of Zacynthus; the fourth was this our philosopher, to whom the mysteries of philosophy are said to belong, and in whose time the proverbial phrase, ipse dixit, arose generally. Some also claim the existence of a fifth Pythagoras, a sculptor of Rhodes, who is believed to have been the first discoverer of rhythm and proportion. Another was a Samian sculptor. Another, an orator of small reputation. Another was a physician, who wrote a treatise on squills, and some essays on Homer. Dionysius tells us there was another who wrote a history of the affairs of the Dorians.

Eratosthenes, quoted by Phavorinus, in the eighth book of his Universal History, tells us that this philosopher, of whom we are speaking, was the first man who ever practised boxing in a scientific manner, in the forty-eighth olympiad, having his hair long, and being robed in purple. From competition with boys he was rejected; but being ridiculed for his application for this, he immediately entered among the men, and was victorious. Among other things, this statement is confirmed by an epigram of Theaetetus;

"Stranger, if e'er you knew Pythagoras,
Pythagoras, the man with flowing hair,
The celebrated boxer, erst from Samos,
I am Pythagoras. And if you ask
A citizen of Elis of my deeds,
You will surely think he is relating fables.

Phavorinus says that he employed definitions, on account of the mathematical subjects to which

he applied himself. Socrates and his pupils did so still more; and in this they were later followed by Aristotle and the Stoics.

He too was the first man who applied to the universe the name kosmos, and who first called the earth round; though Theophrastus attributes this to Parmenides, and Zeno to Hesiod. It is also said that he had a constant adversary, named Cylon, as Socrates's was Antidicus. This epigram was formerly repeated concerning Pythagoras the athlete:

"Pythagoras of Samos, son of Crates,
Came while a child to the Olympic games;
Eager to battle for the prize in boxing."

XXVI PYTHAGORAS'S LETTER

Extant is a letter of our philosopher's, which follows:

PYTHAGORAS TO ANAXIMENES

"YOU TOO, most excellent friend; if you were not superior to Pythagoras in birth and reputation, would have migrated from Miletus, and gone elsewhere. But now the reputation of your father keeps you back, which perhaps would have restrained me too, if I had been like Anaximenes. But if you, who are the most eminent man, abandon the cities, all their ornaments will disappear, and the Median power will be the more dangerous to them. Nor is it always seasonable to be studying astronomy, but it is more honorable to exhibit a regard for one's country. I myself am not always occupied about speculations of my own fancy, but I am busied also with the wars which the Italians are waging one with another.

But since we have now finished our account of Pythagoras, we must also speak of the most eminent of the Pythagoreans. After whom, we must mention those who are spoken of more promiscuously in connection with no particular school; and then we will connect the whole series of philosophers with speaking of, till we arrive at Epicurus. Now Jélanges and Theano we have mentioned; and we must speak of Empedocles, in the first place, for according to some accounts, he was a pupil of Pythagoras.

EMPEDOCLES AS PYTHAGOREAN

Timaeus, in his ninth book, relates that he was a pupil of Pythagoras, saying that he was afterwards convicted of having divulged his doctrines, in the same way as Plato was, and that he was therefore henceforth forbidden from attending his school. It is said Pythagoras had him in mind when he said:

"And in that band there was a learned man
Of wondrous wisdom; one who of all men
Had the profoundest wealth of intellect."
But some say the philosopher was here referring to Pythagoras.

Neanthes relates that until the time of Philolaus and Empedocles the Pythagoreans used to admit into their school all persons indiscriminately into their school; but when Empedocles, by means of his poems, then they made a law to admit no epic poet. They said that the same thing happened to Plato; for that he too was excluded from the school. Who was Empedocles's Pythagorean teacher is not mentioned; for, as for the letter of Jélanges, in which he is stated to have been a pupil of Hippasus and Brontinus, that is not worthy of belief. But Theophrastus says that he was an imitator and rival of Parmenides in his poems, for that he too had delivered his opinions on natural philosophy in Epic verse.

Hermippus however says that he was an imitator not of Parmenides, but of Xenophanes with whom he lived; and that he imitated his epic style, and that it was at a later period that he fell in with the Pythagoreans. But Alcimadas, in his Natural Philosophy, says that Zeno and Empedocles were pupils of Parmenides, about the same time; and that they subsequently seceded from him. Zeno was said to have adopted a philosophical system peculiar to himself; but that Empedocles became a pupil of Anaxagoras and Pythagoras, and that he imitated the pompous demeanor and way of life and gestures of the one, and the system of Natural Philosophy of the other.

P Y T H A G O R E A N L I B R A R Y

A COMPLETE COLLECTION OF
THE WORKS OF SURVIVING WORKS OF PYTHAGOREANS

For the lack of which
Pythagoreanism has till now
Remained Unrecognized as
the Source of Greek Thought.

Translated and Collected by

KENNETH SYLVAN GUTHRIE

Translator of Plotinus,
Compiler of the Lives of Pythagoras

Copyright, 1920# by K.S.Guthrie
International Copyright Secured.

T H E P L A T O N I S T P R E S S

Box 42, A L P I N E N . J .

INDEX OF PYTHAGOREAN FRAGMENTS

Archytas of Tarentum, B.C.400,	Page 26
Aristoxenus of Tarentum, B.C.350,	121
Callicratidas, B.C.500,	113
Charondas of Catanaea, B.C.494,	109
Clinias, B.C.400?	144
Crito, B.C.400?	131
Diotogenes,	93
Ephantus of Crotona, B.C.400?	135
Euryphamus, B.C.450?	123
Hipparchus, B.C.380,	126
Hippodamus the Thurian, 443-408,	84
Golden Verses of Pythagoras,?	7
Hierocles of the Ethical Fragments, 157 A.D.450,	129
Metopus, B.C.400,	69
Ocellus Lucanus, B.C.480,	140
Pempelus, B.C.400?	117
Pericthyone, B.C.430?	131
Philolaus of Crotona,	141
Phintys, B.C.400?	133
Polus, B.C.450?	151
Select Sentences,	145
Sextus the Pythagorean, B.C.300?	134
Sthenidas the Locrian, B.C.400,	1
Symbols of Pythagoras, 500-570,	99
Theages, 450?	176
Timaeus the Locrian, B.C.480-450,	106
Zaleucus the Locrian, BMC 560,	

INTRODUCTION TO PYTHAGOREAN FRAGMENTS

INTRODUCTION

The reason that Pythagoreanism has been neglected, and often treated mythically, is that until this edition the Pythagorean fragments have never been collected, in text, or any translation. This book therefore marks an era in the study of philosophy, and is needed by every university and general library in the world, not to mention those of the students of philosophy.

But there is yet a wider group of people who will welcome it, the lovers of truth in general, who will be charmed by Hierocles' modern views about the family, inspired by Iamblichus's beautiful life of Pythagoras, which has been inaccessible for over a century, and strengthened by the maxims of Sextus, which represent the religious facts of the religion of the future more perfectly than can easily be found elsewhere.

The universal culture of Pythagoras is faithfully portrayed by the manifold aspects of the teachings of Archytas, and Philolaus, and of many other Pythagoreans, among whose fragments we find dissertations on every possible subject: metaphysics, psychology, ethics, sociology, science, and art. Men of general culture, therefore, will feel the need of this encyclopedic information and study; and conversely, there is neither scientist, metaphysician, clergyman, litterateur or sociologist who will fail to discover therein something to his taste.

The Fragments have been gathered from various sources. On Philolaus, the authority is Boeckh. The Archytas fragments have been taken from Chaignet; the minor works from Gale and Taylor, and the Maxims and Golden verses from Dacier. The Timaeus was taken from Plato's works, among which it has been preserved. Hierocles's Commentary on the Golden verses has been temporarily omitted as late, wordy, and containing nothing new.

ii INTRODUCTION TO PYTHAGOREAN LIBRARY

As it is the Editor's purpose to live up to the title of this book, "A Complete Pythagorean Library," he will be grateful to any purchaser of the book who may point out to him further fragments that might be added, as the Editor has no idea that he has, in spite of his good intentions, and herculean labors, done more than to make the first attempt in a most important direction. Moreover, as the work had to be done at off times, by night, or on holidays, it was inevitably hurried, and therefore inevitably imperfect; for all of which oversights and errors he begs consideration, forgiveness, and constructive criticism,

This work was done, however, because of its great significance in the history of philosophy, which has been elsewhere more definitely been pointed out, and for the sake of which, no doubt, the book will be procured by all students, philosophers, and general lovers of truth. It was undertaken for no purpose other than the benefit of humanity that had for so long been deprived of this its precious heritage, and the Editor will be satisfied if he succeeds in restoring these these treasures of thought and inspiration to his day and generation,

IV SIGNIFICANCE OF THIS PYTHAGOREAN LIBRARY

suggest so much from mere fragments, we could do much more from the now lost complete work of the Pythagoreans.

To begin with, Plato showed his good taste by making great efforts to procure the inaccessible writings of Ocellus, and through Archytas secured several. So we have a definite historical connection on which to base our further suppositions.

Then we hear that he paid a large sum of money for a Pythagorean writing, which indeed may have been the treatise of the Locrian Timaeus, which is generally printed with his works, and whose close relations with his own "Timaeus" are unblinkable. To begin with, we do know that the titles of many of his dialogues were not taken on chance, but represented famous thinkers in that field, such as the Protagoras, and others.

The correspondences between his Timaeus and the Locrian work are so marked, that inevitably some connection has been assumed, and in view of Plato's fame and the Locrian's rusticity, has generally led to calling the Locrian work an abstract of Plato's.

But even they who stated and assumed this had qualms of conscience. Both De Gelder and Tene-mann had pointed out that the Locrian "origin of the human soul is more clearly explained" than the Platonic; and Burges adds, that in view of this it is hard to understand how the former could have been an abridgment of the latter." De Gelder had already pointed out important discrepancies, so that the abstract theory is unsatisfactory. The Locrian calculation from 384 (instead of Plato's 192) through all the numbers of the scale to a total of 114,695 is no easy matter, and impossible for a student abstracter; this implied great mathematical and musical skill, and could not have been made without very clear purposes, which indeed here are unmistakably Pythagorean.

In comparing the Locrian and Platonic essays we find the Locrian much shorter, logical, and without any padding. It is therefore, antecedently, much more likely to have been the source of inspiration.

SIGNIFICANCE OF THIS PYTHAGOREAN LIBRARY v

Thomas Taylor had already done much in this field, which deserves, and no doubt in the future will attract serious attention. We can here mention only a few of the better known correspondences.

The second chapter of Ocellus Lucanus's treatise, is practically reproduced by Aristotle in his essay on Generation and Corruption, especially the three things necessary to generation; also the four powers, and details about matter. Several paragraphs about the mixture of the elements are taken entire. Also the expression, "as is proper, from such things as are proper, and when it is proper."

Hippodamus's mingling of democracy, aristocracy and monarchy is found in Plato's Laws, and his Statesman.

Ephantus said that any man who has a divine conception of things is in reality a king. Plato in his Statesman said that "we must call royal him who possesses the royal science, whether or not he governs."

Callicratidas defined God as an intellectual, and incorruptible animal, while in the 12th book of his Metaphysics Aristotle says that God is an animal eternal and most excellent."

Strange to say, Plato's mother was named Pericthyone, whose namesake was one of the Pythagoreans' female philosophers. She said that those who are unfaithful to their parents must expect punishment in hell, while Olympiodorus, on the Phaedo of Plato states that the soul is by the divinity not punished through anger, but medicinally, as was implied by Pericthyone.

Aristoxenus's second paragraph is quoted in extenso in Plato's Laws, (viii, p. 187, 188, Bipon) Pempelus's fragment on Parents is also quoted by Plato in the same work.

Archytas's treatment of happiness is reproduced in part in Aristotle's Nicomachean Ethics.

This most interesting topic should furnish the subject of a most valuable treatise, which will be necessary to the proper appreciation of all Greek philosophy. Who will have time for it?

61. Stop not at the threshold. (Be not wavering, but choose your side).
62. Give way to a flock that goes by. (Oppose not the multitude).
63. Avoid the weasel. (Avoid tale-tellers).
64. Refuse the weapons a woman offers you. (Reject all suggestions revenge inspires).
65. Kill not the serpent that chances to fall within your walls. (Harm no enemy who becomes your guest or suppliant).
66. It is a crime to throw stones into fountains. (It is a crime to persecute good men).
67. Feed not yourself with your left hand. (Support yourself by honest toil, not robbery).
68. It is a horrible crime to wipe off the sweat with iron. (It is a criminal to deprive a man by force of what he earned by labor).
69. Stick not iron into the footsteps of a man. (Mangle not the memory of a man).
70. Sleep not on a grave. (Live not in idleness on the parents' inherited estates).
71. Lay not the whole faggot on the fire. (Live thriftily, spend not all at once.)
72. Leap not from the chariot with your feet close together. (Do nothing inconsiderately).
73. Threaten not the stars. (Be not angry with your superiors).
74. Place not the candle against the wall. (Persist not in enlightening the stupid).
75. Write not in the snow. (Trust not your precepts to persons of an inconstant character).

PYTHAGORAS'S GOLDEN VERSES

- 1 First honor the immortal Gods, as the Law
demands;
- 2 Then reverence thy oath, and then the illustrious heroes;
- 3 Then venerate the divinities under the earth,
due rites performing.
- 4 Then honor your parents, and all of your kindred
dred;
- 5 Among others make the most virtuous thy friend!
- 6 Love to make use of soft speeches, but deeds
that are useful;
- 7 Alienate not the beloved comrade for trifling
offences,
- 8 Bear all you can, what you can, and you should
are so near to each other.
- 9 Take this well to heart: you must gain control
of your habits;
- 10 First over stomach, then sleep, and then luxury,
- 11 And anger; what brings you shame, do not unto
others;
- 12 Nor by yourself; highest of duties is honor
of self.
- 13 Let justice be practiced in words as in deeds;
- 14 Then make the habit, never inconsiderately to
act;
- 15 Neither forget that death is appointed to all;
- 16 That possessions here gladly gathered, there
must be left;
- 17 Whatever sorrow the fate of the gods may
here send us,
- 18 Bear, whatever may strike you, with patience
unmurmuring.

8 PYTHAGOREAN FRAGMENTS, HIEROCLES

- 19 To relieve it, so far as you can, is permitted;
but reflect:
- 20 Not much good has Fate given to the good.
- - - - -
- 21 The speech of the people is various, now good,
and now evil;
- 22 So let them not frighten you, nor keep you from
your purpose.
- 23 If false calumnies come to your ears, support
it in patience;
- 24 Yet that which I now am declaring, fulfil it
full faithfully:
- 25 Let no one with speech or with deeds e'er
deceive you;
- 26 To do or to say what is not the best.
- 27 Think, ere you act, that nothing stupid result;
- 28 To act inconsiderately is part of a fool;
- 29 Yet whatever later will not bring you repentance,
ance, that you should carry through.
- 30 Do nothing beyond what you know; yet learn
- 31 What you may need; thus shall your life grow
happy. - - - - -
- 32 Neither grow anxious about the health of the
body;
- 33 Keep measure in eating and drinking, and every
exercise of the body;
- 34 -- By measure, I mean what later will not induce
pain;
- 35 Follow clean habits of life, but not the lu-
xurious;
- 36 Avoid what envy arouses,
- 37 At the wrong time, never be prodigal, as if
you did not know what was proper;
- 38 Nor show yourself stingy; that which is medium
is ever the best. - - - - -
- 39 Never let slumber approach thy wearied eye-lids,
- 40 Ere thrice you review what this day you did:

- 63 Yet, do not fear, for the mortals are divine by race
64 To whom holy Nature everything will reveal and demonstrate;
65 Whereof if you have received, so keep what I teach you;
66 For I will heal you, and you shall remain insured from manifold evil.
- 67
68 Avoid foods forbidden, reflect, that this contributes to the cleanliness
69 And redemption of your soul; This all, Oh, consider;
70 Let reason, the gift divine, be thy highest guide;
71 Then should you be separated from the body, and soar in the spiritual aether,
72 Then will you be imperishable, a divinity, no longer a human!

FRAGMENTS OF
PHILOLAUS

Biography of PHILOLAUS,

By DIOGENES LAERTES

Philolaus of Crotona, a Pythagorean, was he from whom Plato, in one of his Letters, begged Dio to purchase Pythagorean books. He died under the accusation of having had designs on the tyranny. I have made about him the following epigram: "I advise everybody to take good care to avoid suspicion; even if you are not guilty, but seem so, you are ruined. That is why Crotona, the homeland of Philolaus, destroyed him, because he was suspected of wishing to establish autocracy."

He teaches that all things are produced by necessity and harmony, and he is the first who said that the earth has a circular movement; others however insist this was due to Hicetas of Syracuse. He had written a single book which the philosopher Plato, visiting Dionysius in Sicily, bought, according to Hermippus, from Philolaus's parents, for the sum of 40 Alexandrian minae, whence he drew his Timaeus. Others state that he received them as a present for having obtained the liberty of one of Philolaus's disciples, whom Dionysius had imprisoned. In his Homonyms, Demetrius claims that he is the first of the Pythagorean philosophers who made a work on nature public property. This book begins as follows: "The world's being is the harmonious compound of infinite and finite principles; such is the totality of the world and all it contains."

FRAGMENTS OF PHILOLAUS,

From Boeckh.

1. (Stob.21.7; Diog.#.8.85) The world's nature is a harmonious compound of infinite and finite elements; similar is the totality of the world in itself, and of all it contains.

b. All beings are necessarily finite or infinite, or simultaneously finite and infinite; but they could not all be infinite only.

2. Now, since it is clear that the beings cannot be formed neither of elements that are all infinite, it is evident that the world in its totality, and its included beings are a harmonious compound of finite and infinite elements. That can be seen in works of art. Those that are composed of finite elements, are finite themselves; those that are composed of both finite and infinite elements, are both finite and infinite; and those composed of infinite elements, are infinite.

2. All things, at least those we know, contain number; for it is evident that nothing whatever can either be thought or known, without number. Number has two distinct kinds: the odd, and the even, and a third, derived from a mingling of the other two kinds, the even-odd. Each of its subspecies is susceptible of many very numerous varieties; which each manifests individually.

3. The harmony is generally the result of contraries; for it is the unity of multiplicity, and the agreement of discordances. (Nicom. Arith. 2:509).

4. This is the state of affairs about nature and harmony. The essence of things is eternal; it is a unique and divine nature, the knowledge of which does not belong to man. Still it would not be possible that any of the things that are, and are known by us, should arrive to our knowledge, if this essence was not the internal foundation of the principles of which the world was founded, that is, of the finite and infinite elements. Now since these principles are not mutually similar, neither of similar nature, it would be impossible that the order of the world should

have been formed by them, unless the harmony had intervened, in any manner whatever. Of course, the things that were similar, and of similar nature, did not need the harmony; but the dissimilar things, which have neither a similar nature, nor an equivalent function, must be organized by the harmony, if they are to take their place in the connected totality of the world.

5. The extent of the harmony is a fourth, plus a fifth. The fifth is greater than the fourth by nine eighths; for from the lowest string to the second lowest, there is a fourth; and from this to the next, a fifth; but from this to the next, or "third," a fourth; and from this "third" to the lowest, a fifth. The interval between the second lowest and the "third" (from the top) is nine eighths; the interval of the fourth, is four thirds; that of the fifth, three halves; that of the octave, the double repetition. Thus the harmony contains five nine-eighths plus two sharps; the fifth, three nine eighths, plus one sharp; the fourth two nine-eighths, plus one

6. (Poethius, Music, 3:5). Nevertheless the Pythagorean Philolaus has tried to divide the tone otherwise; his tone's starting-point is the first uneven number which forms a cube, and you know that the first uneven number was an object of veneration among these Pythagoreans. Now the first odd number is three; thrice three are nine, and nine times three is 27, which differs from the number 24 by the interval of one tone, and differs from it by this very number 3. Indeed, 3 is one eighth of 24, and this eighth part of 24, added to 24 itself, produces 27, the cube of 3. Philolaus divides this number 27 in two parts, the one greater than half, which he calls "apotone;" the other one smaller than half, he calls sharp; but which latterly has become known as minor half-tone. He supposes that this sharp contains thirteen unities, because 13 is the difference between 256 and 243, and that this same number is the sum of 9, 3, and unity, in which the unity plays the part of the period, 3 of the first odd line, and 9 of the first odd square.

After having, for these reasons, expressed by 13 the sharp, which is called a semi-tone, out of 14 unities he forms the other part of the number 27, which he calls "apotome," and as the difference between 13 and 14 is the unity, he insists that the unity forms the comma, and that 27 unities form an entire tone, because 27 is the difference between 216 and 243, which are distant by one tone.

7. (Boethius, Music, 5:8). These are the definitions that Philolaus has given of these intervals, and of still smaller intervals. The comma, say says he, is the interval whose eight-ninths relation exceeds the sum of two sharps, namely, the sum of two minor semi-tones. The schisma is half the comma, the diaschisma is half the sharp, namely, of the minor semi-tone.

8. (Claudius Mamert. de Stat. anim. 2:3). Before treating of the substance of the soul, Philolaus, according to geometrical principles, treats of music, arithmetic, measures, weights, numbers, insisting that these are the principles which support the existence of the universe.

9. (Nicom. Arith. 2:p.72). Some, in this following Philolaus, think that this kind of a proportion is called harmonic, because it has the greatest analogy with what is called geometrical harmony; which is the cube, because all its dimensions are mutually equal, and consequently in perfect harmony. Indeed this proportion is revealed in all kinds of cubes; which has always 12 sides, 8 angles, and 6 surfaces.

b. (Cassiodorus, Exp. in Ps. 9, p. 36) The number 8, which the arithmeticians call the first actual square, has been named, by the Pythagorean Philolaus the name of geometrical harmony, because he thinks he recognizes in it all the harmonic relations.

10. (Stob. Eclog. 1:15:7:p. 360) The world is single; it began to form from the centre outwards. Starting from this centre, the top is entirely identical to the base; still you might say that what is above the centre is opposed to what is below it; for, for the base, lowest point would be the centre, as for the top, the highest point would still be the centre; and likewise for the other

parts; in fact, in respect to the centre, each one of the opposite points is identical, unless the whole be removed.

b. (Stob. Ecl. 1:22:8:p. 468). The prime composite, the One placed in the centre of the sphere is called Hestia.

11. a. (Stob. Ecl. 1:22:1:p. 488). Philolaus has located the fire in the middle, the centre; he calls it Hestia, of the All, the house (*polioipost*) of Jupiter, and the mother of the Gods, the altar, the link, the measure of nature. Besides, he locates a second fire, quite at the top, surrounding the world. The centre, says he, is by its nature the first; around it, the ten different bodies carry out their choric dance; these are, the heaven, the planets, lower the sun, and below it the moon; lower the earth, and beneath this, the anti-earth (a body invented by the Pythagoreans, says Aristotle, Met 1:5) then beneath these bodies the fire of Hestia, in the centre, where it maintains order. The highest part of the Covering, in which he asserts that the elements exist in a perfectly pure condition, is called Olympus; the space beneath the revolution-circle of Olympus, and where in order are disposed the five planets, the sun and moon, forms the Cosmos world; finally, beneath the latter is the sublunar region, which surrounds the earth, where are the generative things, susceptible to change; that is the heaven. The order which manifests in the celestial phenomena, is the object of science; the disorder which manifests in the things of becoming, is the object of virtue; the former is perfect, the latter is imperfect.

b. (Plut. Plac. Phil. 3:11). The Pythagorean Philolaus located the fire in the centre, it is the Hestia of the All, then the Anti-earth, then the earth we inhabit, placed opposite the other, and moving circularly; which is the cause that its inhabitants are not visible to ours.

c. Stob. Ecl. 1:21:6:p. 452). The directing fire, says Philolaus, is in the entirely central fire; which the demiurge has placed as a sort of keel to serve as foundation to the sphere of the All.

FRAGMENTS OF PHILOLAUS

d. (Iacisus, Pro Laps. Inter Salut. 5). Some called the Tetractys the great oath of the Pythagoreans, because they considered it the perfect number, or even because it is the principle of health; among them is Philolaus.

19. (Theon of Smyrna Plat. Math. 4). Archytas and Philolaus use the terms monad and unity interchangeably.

b. (Syrrius, sub init, Comment. in Arist. Met. 1. xiv). You must not suppose that the philosophers begin by principles supposed to be opposite; they know the principle above these two elements, as Philolaus acknowledges when saying that it is God who Hypostasizes the finits and the infinite, He shows that it is by the limit, that every coordinate series of things further approaches Unity, and that it is by infinity that the lower series is produced. Thus even above these two principles they posited the unique and separate cause distinguished by all of its excellence. This is the cause which Archinetus called the cause before the cause; and which Philolaus vehemently insists is the principle of all, and of which Brontinus says that in power and dignity it surpasses all reason and essence.

c. (Iamb. ad Nicom. Arith. p. 109). In the formation of square numbers by addition, unity is as, it it were the starting-post from which one starts, and also the end whither one returns; for if one places the numbers in the form of a double procession, and you see them grow from unity to the root of the square, and the root is like the turning-point where the horses turn to go back through similar numbers to unity, as in the square of 5. For example:

1	2	3	4	
				5 = added, 25.
1	2	3	4	

It is not the same with rectangular numbers; if, just as if in the gnomon, one adds to any number the sum of the even, then the number two will will alone seem to receive and stand addition, and without the number two it will not be possible to produce rectangular numbers. If you set out the naturally increasing series of numbers in the order of the double race-track, then unity,

of the elements, which refers to the superior part of the universe, starting from the sky, or sections of the zodiac. Indeed, Kronos presides over everything humid and cold essence; Mars, over everything fiery; Hades contains everything terrestrial, and Dionysus directs the generation of wet and warm things, symbolized by wine, which is liquid and warm. These four divinities divide their secondary operations, but they remain united; that is why Philolaus, by attributing to them one angle only, wished to express this power of unification.

The Pythagoreans also claim that, in preference to the quadrilateral, the tetragone bears the divine impress; and by it they express perfect order,,,,, For the property of being straight imitates the power of immutability; and equality represents that of permanence; for motion is the result of inequality; and rest, that of equality. These are the causes of the organization of the being that is solid in its totality, and of its pure and immovable essence. They were therefore right to express it symbolically by the figure of the tetragon. Besides, Philolaus, with another stroke of genius, calls the angle of the tetragon that of Rhea, of Demeter, and of Hestia.... For considering the earth as a tetragon, and noting that this element possesses the property of continuousness, as we learned it from Timaeus, and that the earth receives all that drips from the divinities, and also the generative powers that they contain, he was right in consecrating the angle of the tetragon to these divinities which procreate life. Indeed, some of them call the earth Hestia and Demeter, and claim that it partakes of Rhea, in its entirety, and that Rhea contains all the begotten causes. That is why, in obscure language, he says, that the angle of the tetragon contains the single power which produces the unity of these divine creations.

And we must not forget that Philolaus assigns the angle of the triangle to four divinities, and the angle of the tetragone to three, thereby indicating their penetrative faculty, whereby they influence each other mutually; showing how all things

defines the soul as a self-moving number; Aristotle call it an entelechy; and Pythagoras and Philolaus, a harmony

c. (Olympiod.ad Plat.Phaed.p,150). Philolaus opposed suicide, because it was a Pythagorean precept not to lay down the burden, but to help others carry theirs; namely, that you must assist, and not hinder it.

d. (Clem.Strom.3:p.433).It will help us to remember the Pythagorean Philolaus's utterance that the ancient theologians and divines claimed that the soul is bound to the body as a punishment, and is buried in it as in a tomb.

24. (Arist.Eth.Eud.2:8). As Philolaus has said, there are some reasons stronger than us.

b. (Jambl.ad Nicom.Arithm.1:25).I shall later have a better opportunity to consider how, in raising a number to its square, by the position of the simple component unities, we arrive at very evident propositions, naturally, and not by any law, as says Philolaus.

25. (Sext.Empir, Adv.Math.7:92:p.388). Anaxagoras has said how reason in general is the faculty of discerning and judging; the Pythagoreans also agree that it is Reason, not reason in general, but the Reason that develops in men by the study of mathematics, as Philolaus used to say, and they insist that if this Reason is capable of understanding All it is only that its essence is kindred with this nature, for it is in the nature of things that the similar be understood by the similar.

26. a. (Laurent.Lydus,de Mens.p'16; Cedrenus, 1:169b). Philolaus was therefore right in calling it a decad, because it receives (a pun) the Infinite, and prophes was right in calling it the branch, because it is as the branch from which issue all the numbers, as so many branches.

b.(Cedrenus, 1,p.72). Philolaus was therefore right to say that the number seven was motherless.

c. (Cedrenus, 1,p.208). Philolaus was therefore right to call the spouse of Kronos, the Dyad.

Biography of ARCHYTAS

By DIOGENES LAERTES

Archytas of Tarentum, son of Mnesagoras, or of Hestius, according to Aristoxenus, also was a Pythagorean. It was he who, by a letter, saved Plato from death threatened by Dionysius. He possessed all the virtues, so that, being the admiration of the crowd, he was seven times named general, in spite of the law which forbade reelection after one year. Plato wrote him two letters, in response to this one of Archytas:

"Greetings. It is fortunate for you that you have recovered from your illness; for I have heard of it not only from you, but also from Lamiscus. I have busied myself about those notes, and took a trip into Lucania, where I met descendants of Ocellus. I have in my possession the treatises on Law and Royalty, on Holiness, and on the Origin of All Things; and I am sending them to you. The others could not be discovered. Should they be found, they will be sent to you!

Plato answered, "Greetings. I am delighted to have received the works which you have sent me, and I acknowledge a great admiration for him who wrote them. He seems to be worthy of his ancient and glorious ancestors, who are said to be Myreans, and among the number of those Trojans who emigrated under the leadership of Laomedon, all worthy people, as the legend proves. Those works of mine about which you wrote me are not in a sufficient state of perfection, but I send them such as they are. Both of us are in perfect agreement on the subject of protesting them. No use to renew the request. May your health improve!" Such are these two letters.

There were four Archytases. The first, of whom we have just spoken. The second, from Mytilene, was a musician; the third wrote about agriculture; the fourth is an author of epigrams. Some mention a fifth; an architect, who left a treatise on mechanics, beginning as follows: This book contains what I have been taught by the Carthaginian Teucer.

The musician is said to have made this joke. Being reproached for not advertising himself more, he said, It is my instrument, which speaks for me.

Aristoxenus claims that the philosopher Archytas was never vanquished when he commanded. Once, overcome by envy, he had been obliged to resign his command; and his fellow-citizens were immediately conquered. He was the first who methodically applied the principles of mathematics to mechanics; who imparted an organic motion to a geometric figure, by the section of the semi-cylinder seeking two means that would be proportional, to double the cube. He also first, by geometry, discovered the properties of the cube, as Plato records in the Republic.

SECTION I

METAPHYSICAL FRAGMENTS (Stob. Ec. Phys. 1:712)

1. There are necessarily two principles of beings; the one containing the series of beings organized, and finished, the other, of unordered and unfinished beings. That one which is susceptible of being expressed, by speech, and which can be explained, both embraces beings, and determines and organizes the non-being.

For every time that it approaches the things of becoming, it orders them, and measures them, and makes them participate in the essence and form of the universal. On the contrary, the series of beings which escape speech and reason, injures ordered things, and destroys those which aspire to essence and becoming; whenever it approaches them, it assimilates them to its own nature.

But since there are two principles of things of an opposite character, the one the principle of good, and the other the principle of evil, there are therefore also two reasons, the one of beneficent nature, the other of maleficent nature.

That is why the things that owe their existence to art, and also those which owe it to nature, must above all participate in these two principles: form and substance.

The form is the cause of essence; substance is the substrate which which receives the form. Neither can substance alone participate in form, by itself; nor can form by itself apply itself to substance; there must therefore exist another cause which moves the substance of things, and form them. This cause is primary, as regards substance, and the most excellent of all. Its most suitable name is God.

There are therefore three principles; God, the substance of things, and form. God is the artist, the mover; the substance is the matter, the moved; the essence is what you might call the art, and that to which the substance is brought by the mover. But since the mover contains forces which are self-contrary, those of simple bodies, and as the contraries are in need of a principle

harmonizing and unifying them, it must necessarily receive its efficacious virtues and proportions from the numbers, and all that is manifested in numbers and geometric forms, virtues and proportions capable of binding and uniting into from the contraries that exist in the substance of things. For, by itself, substance is formless; only after having been moved towards form does it become formed, and receives the rational relations of order. Likewise, if movement exists, besides the thing moved, there must exist a prime mover; there must therefore be three principles; the substance of things, the form, and the principle that moves itself, and which by its power is the first; not only must this principle be an intelligence, it must be above intelligence, and we call it God.

Evidently the relation of equality applies to the being which can be defined to language, and reason. The relation of inequality applies to the irrational being; and cannot be fixed by language; it is substance; that is why all begetting, and destruction take place in substance, and do not occur without it.

2. In short, the philosophers began only by so to speak contrary principles; but above these elements they knew another superior one, as is testified to by Philolaus, who says that God has produced, and realized the finite and infinite, and shown that at the limit is attached the whole series which has a greater affinity with the One, and to Infinity, the one that is below. Thus, above these two principles they have posited a unifying cause, superior to everything; which, according to Archenetus, is the cause before the cause, and, according to Philolaus, the universal principle.

3. Which unity are you referring to? Of supreme unity, or of the infinitely small unity that you can find in the parts? The Pythagoreans distinguish between the Unity and the Monad, as says Archytas: Unity and the Monad have a natural affinity, but yet they differ.

3b. Archytas and Philolaus indiscriminately call the unity a monad, and monad a unity. The majority however add to the name monad, the distinction of first monad, for there is a monad which is not the first, and which is posterior to the monad in itself, and to unity.

3c. Pythagoras said that the human soul was a tetragon with right angles. Archytas, on the contrary, instead of defining the soul by the tetragon, did so by a circle, because the soul is a self-mover, and consequently, the prime mover; mover; but this a circle or a sphere.

3e. Plato and Archytas and the other Pythagoreans claim that there are three parts in the soul: reason, courage and desire.

4. The beginning of the knowledge of beings is in the things that produce themselves. Of these some are intelligible, and others sensible; the former are immovable, the latter are moved. The criterium of intelligible things is the world; that of sensible things is sensation.

Of the things that do not manifest in things themselves, some are science, the others, opinion; science is immovable; opinion is movable.

We must, besides, admit these three things; the subject that judges, the object that is judged, and the rule by which that object is judged. What judges, is the mind, or sensation; what is judged, is the logos, or rational essence; the rule of judgment is the act itself which occurs in the being; whether intelligible or sensible. The mind is the judge of essence, whether it tends towards an intelligible being, or a sensible one. When reason seeks intelligible things, it tends toward towards an intelligible element; when it seeks things of sense, it tends towards their element. Hence come those false graphic representations in figures and numbers seen in geometry, those researches researches in causes and probable ends, whose object are beings subject to becoming, and moral acts, in physiology or politics. It is while tending toward towards the intelligible element that reason recognizes that harmony is in the double relation; but sensation alone attests that this double relation

IBLE we cannot conceive of either more nor less, better or worse; and just as reason sees the primary being, and the (cosmic) model, so sensation sees the image, and the copied. Reason sees man in himself; sensation sees in them the circle of the sun, and the forms of artificial objects. Reason is perfectly simple and indivisible, as unity, and the point; it is the same with intelligible beings.

The idea is neither the limit nor the frontier of the body; it is only the figure of being, that by which the being exists, while sensation has parts, and is divisible.

Some beings are perceived by sensation, others by opinion, others by science, and others by reason.

The bodies that offer resistance are sensible; opinion knows those that participate in the ideas, and are its images, so to speak. Thus some particular man participates in the idea of man, and this triangle, in the triangle-idea. The object of science are the necessary accidents of ideas; thus the object of geometry is the properties of the figures; reason knows the ideas themselves, and the principles of the sciences and of their objects; for example, the circle, the triangle, and the pure sphere in itself. Likewise, in us, in our souls, there are four kinds of knowledge; pure thought, science, opinion and sensation; two are principles of knowledge (thought and sensation); two are its purpose, science and opinion.

It is always the similar which is capable of knowing the similar; reason knows the intelligible things; science, the knowable things; opinion, conjecturable things; sensation, sensible things.

That is why thought must rise from things that are sensible, to the conjecturable ones, and from these to the knowable, and on to the intelligible; and he who wishes to know the truth about these objects, must in a harmonious grouping combine all these means and objects of knowledge. This being established, you might represent them under the image of a line divided into two equal parts, each of which would be similarly divided; if we separate the sensible, dividing it into

two parts, in the same proportion, the one will be clearer, the other obscurer. One of the sections of the sensible contains images of things, such as you see reflected in water, or mirrors; the second represents the plants and animals of which the former are images. Similarly dividing the intelligible, the different kinds of sciences will represent the images; for the students of geometry begin by establishing by hypotheses the odd and the even, figures, three kinds of angles, and from these hypotheses deduce their science; as to the things themselves, they leave them aside, as if they knew them, though they cannot account for them to themselves or to others; they employ sensible things as images, but these things are neither the object nor the end proposed in their researches and reasonings; which pursue only things in themselves, such as the diameter, or square. The second section is that of the intelligible; object of dialectics. It really makes no hypotheses, positing principles whence it rises to arrive to the unconditioned, to the universal principle; then, by an inverse movement, grasping that principle, it descends to the end of the reasoning, without employing any sensible object, exclusively using pure ideas. By these four divisions, you can also analyse the soul-states, and give the highest the name of thought, reasoning to the second, faith to the third, and imagination to the fourth.

6. Archytas, at the beginning of his book on Wisdom gives this advice; In all human things, wisdom is as superior as sight is to all the other senses of the body, as mind is superior to soul, as the sun is superior to the stars. Of all the senses, sight is the one that extends furthest in its sphere of action, and gives us the most ideas. Mind, being supreme, accomplishes its legitimate operation by reason and reasoning; it is like sight, and the power of the noblest objects; the sun is the eye and soul of natural things, for it is through it that they are all seen, begotten, and thought; through it the things produced by root or seed are fed, developed, and endowed with sensation.

Of all beings, man is the wisest; by far; for he is able to contemplate beings, and to acquire knowledge and understanding of all. That is why divinity has engraved in him, and has revealed to him the system of speech, which extends to everything, a system in which are classified all the beings, kinds of being, and the meanings of nouns and verbs. For the specialised seats of the voice are the pharynx, the mouth and the nose. As man is naturally organized to produce sounds, through which nouns and verbs are expressed and formed, likewise he is naturally destined to contemplate the notions contained in the visible objects; such, in my view, is the purpose for which man has been created, and was born; and for which he received from God his organs and faculties.

Man is born and was created to know the essence of universal nature; and precisely the function of wisdom is to possess and contemplate the intelligence manifested in the beings.

The object of wisdom is no particular being, but all the beings, absolutely; and it should not begin to seek the principles of an individual being, but the principles common to all. The object of wisdom is all the beings, as the object of sight is all visible things. The function of wisdom is to see all the beings in their totality, and to know their universal attributes; and that is how wisdom discovers the principles of all beings.

He who is capable of analysing all the species, and to trace and group them, by an inverse operation, into one single principle, he seems to me the wisest, and the closest to the truth; he seems to have found that sublime observatory from the peak of which he may observe God, and all the things things that belong to the series and order of divine things; being master of this royal road, his mind will be able to rush forwards, and arrive at the end of the career, uniting principles to the purposes of things, and knowing that God is the principle, the middle and the end of all things made according to the rules of justice and right reason.

SECTION II

PHYSICAL AND MATHEMATICAL FRAGMENTS

7. As Eudæmus reports, Archytas used to ask this question: If I was situated at the extreme and immovable limit of the world, could I, or not, extend a wand outside of it? To say I could not, is absurd; but if I can, there must be something outside of the world, be it body or space; and in whatever manner we reason, by the same reasoning we will ever return to this limit. I will still place myself there, and ask, Is there anything else on which I may place my wand? Therefore, the infinite exists; if it is a body, our proposition is demonstrated; if it is space, place is that in which a body could be; and if it exists potentially, we will have to place it among classify it among the eternal things, and the infinite will then be a body and a place.

8. The essence of place is that all other things are in it, while itself is not in anything. For if it was in a place, there would be a place in a place, and that would continue to infinity. All other beings must therefore be in place, and place in nothing. Its relation to things is the same as limit to limited things; for the place of the entire world is the limit of all things.

9. Some say that time is the sphere of the world; such was the sentiment of the Pythagoreans, according to those who had no doubt heard Archytas give this general definition of time: "Time is the interval of the nature of all."

9b. The divine Iamblichus, in the first book of his commentaries on the Categories, said that Archytas thus defined time: "It is the number of movement, or in general the interval of the nature of all."

9c. We must combine these two definitions, and recognize time as both continuous and discrete, though it is properly continuous. Iamblichus claims that Archytas taught the distinction of time physical, and time psychic;,, so at least Iamblichus interpreted Archytas; but we must recognize that there, and often elsewhere, he adds to his con-

11. Plato says that the movement is the great and the small, the non-being, the unequal, and all that reduces to these; like Archytas, we had better say that it is a cause.

12. Why do all natural bodies take the spherical form? As it, as said Archytas, because in the natural movement is the proportion of equality? For everything moves in proportion; and this proportion of equality is the only one which, when it occurs, produces circles and spheres, because it returns on itself.

13. He who knows must have learned from another, or have found his knowledge by himself. The science that you learn from another, is as you might say, exterior; what you find by yourself, belongs to ourselves individually. To find without seeking is something difficult and rare; to find what one is seeking is comradious and easy; to ignore, and seek what you ignore, is impossible.

14. The Pythagorean opinion about sciences to me seems correct, and they seem to show an exact judgment about each of them. Having known how to form a just idea of the nature of ball, they should have likewise seen the essential nature of the parts. They have left us certain and evident theories about arithmetic, geometry and spherics; also about music; For all these sciences seem to be kindred, in fact, the first two kinds of being are indistinguishable.

15. First they have seen that it was not possible that there should be any noise, unless there was a shock of one body against another; they said there is a shock, when moving bodies meet and strike each other. The bodies moved in the air in an opposite direction and those that are moved with an unequal swiftness, -- in the same direction, -- the first, when overtaken, make a noise, because struck. Many of these noises are not susceptible of being perceived by our organs; some because of the slighness of the shock, the others because of their too great distance from us, some even

measured by the intervals, he resumes his discussion, saying, that the shrill sounds are the result of a swifter movement, the lower sounds, of a slower movement, this is a fact which numerous experiments demonstrate clearly.

15b. Eudoxus and Archytas believed that the reasons of the agreement of the sounds was in the numbers; they agree in thinking that these reasons consist in the movements, the shrill movement being quick, because the agitation of the air is continuous, and the vibration more rapid; the low pitch movement being slow, because it is calmer.

16. Explaining himself about the means, Archytas writes: In music there are three means: the first is the arithmetical mean, the second is the geometrical, the third is the subcontrary mean, which is called harmonic. The mean is arithmetical, when the three terms are in a relation of analogical excess, that is to say, when the difference between the first and second is the same as between second and third; in this proportion, the relation of the greater terms is smaller, and the relation of the smaller is greater. The geometric mean exists when the first term is to the second as the second is to the third; here the relation of the greater is identical with the relation of the smaller terms. The subcontrary mean, which we call harmonic, exists when the first term exceeds the second by a fraction of itself, identically with the fraction by which the second exceeds the third; in this proportion the relation of the greatest terms is greater, and that of the smaller, smaller.

SECTION III

ETHICAL FRAGMENTSS

17 * We must first know that the good man is not thereby necessarily happy, but that the happy man is necessarily good; for the happy man is he who deserves praise and congratulations; the good man deserves only praise.

We praise a man because of his virtue, we congratulate him because of his success. The good man is such because of the goods that proceed from virtue; the happy man is such because of the goods that come from fortune. From the good man you cannot take his virtue; sometimes the happy man loses his good fortune. The power of virtue depends on nobody; that of happiness, on the contrary, is dependent. Long diseases, the loss of our senses cause to fade the flower of our happiness.

2. God differs from the good man in that God, not only possesses a perfect virtue, purified from all mortal affection, but enjoys a virtue whose power is indefectible, independent, as suits the majesty and magnificence of his works.

Man, on the contrary, not only possesses an inferior virtue, because of the mortal constitution of his nature, but even sometimes by the very abundance of his goods, now by the force of habit, by the vice of nature, or from other causes, he is incapable of attaining the perfection of the good.

3. The good man, in my opinion, is he who knows how to act properly in serious circumstances and occasions; he will therefore know how to support good and bad fortune; in a brilliant and glorious condition, he will show himself worthy of it, and if fortune happens to change, he will know how to accept properly his actual fate. In short, the good man is he who, in every occasion, and according to the circumstances, well plays his part, and knows how to fit to it not only himself, but also those who have confidence in him, and are associated with his fortunes.

4. Since amidst the goods, some are desirable for themselves, and not for anything else, and others are desirable for something else, and not for themselves, there must necessarily exist a third kind of goods, which are desirable both for themselves and for other things. Which are the goods naturally desirable for themselves, and not for anything else? Evidently, it is happiness; for it is the end on account of which

prosperity this affluence of goods which we re- without reason, without reason being their cause. Then since virtue and science depend on us, and prosperity does not depend thereon, since happiness consists in the contemplation and practice of good things, and since contemplation and action when they meet obstacles, lend us a necessary support, when they go by an easy road, they bring us distraction and happiness; since after all it is prosperity that gives us these benefits, it is evident that happiness is nothing else than the use of virtue in prosperity.

7. Man's relations with prosperity resemble a healthy and vigorous human body; he also can stand heat and cold, raise a great burden, and and easily bear many other miseries.

8. Since happiness is the use of virtue in prosperity, let us speak of virtue and prosperity, the latter first. Some goods, such as virtue, are not subject to excess; for excess is impossible in virtue, for one can never be too decent a man; indeed, virtue's measure is duty, and is the habit of duty in practical life. Prosperity is subject to excess and lack, which excesses produce certain evils, disturbing man from his usual mood, so as to oppose him to virtue; this is not only the case with prosperity, but other more numerous causes also produce this effect. You need need not be surprised at seeing in the hall certain impudent artists, who neglect true art, misleading the ignorant by a false picture; but do you suppose that this race does not exist as regards virtue? On the contrary, the greater and more beautiful virtue is, the more do people feign to adorn themselves with it. There are indeed many things which dishonor the appearance of virtue; first are the deceivers who simulate it, others are the natural passions which accompany it, and sometimes twist the dispositions of the soul into a contrary direction; others are the bad habits which the body has rooted in us, or have been ingrained in us by youth, age, prosperity, adversity, or a thousand other circumstances. Wherefore we must not at all be surprised at entirely wrong judgments, because the true nature of our soul has

The beginning of philosophy is the science of nature; the middle, practical life; and the end, science itself. It is fortunate to have been well born, to have received a good education, to have been accustomed to obey a just rule, and to have habits conformable to nature. One must also have been exercised in virtue, and have been educated by wise parents, governors and masters. It is fine to impose the rule of duty on one self, to have no need of constraint, to be docile to those who give us good advice about life and science. For a fortunate disposition of nature, and a good education are often more powerful than lessons to bring us to the good; its only lack would be the efficacious light of reason, which science gives us. Two rival directions of life contend for mastery; practical and philosophical life. By far the most perfect life unites them both, and in each different path adapts itself to circumstances. We are born for rational activity; which we call practical. Practical reason leads us to politics; the theoretical reason, to the contemplation of the universality of things. Mind itself, which is universal, embraces these two powers necessary to happiness, which we define as the activity of virtue in prosperity; it is not exclusively either a practical life which would exclude science, nor a speculative life which would exclude the practical. Perfect reason inclines towards these two omnipotent principles, for which man is born; the principle of society and science; for if these opposite principles seem mutually to interfere in their development, the political principles turning us away from politics, and the speculative principles turning us from speculation, to persuade us to live at rest, nevertheless nature, uniting the ends of these two movements, shows them fused; for virtues are not contradictory and antipathetic mutually; than the harmony of virtues no harmony is more consonant. If, from his youth, man has subjected himself to the principles of virtues, and to the divine law of the world harmony, he will lead an easy life; and if, by his own inclination, he inclines towards evil, and has the luck of meeting better guides, he will,

by rectifying his course, arrive at happiness, like passengers favored by chance, finishing a fortunate sea-passage, thanks to the pilot; and the fortunate passage of life is happiness. But if by himself he cannot know his real interests, if he does not have the luck of meeting prudent directors, what benefit would it be if he did have immense treasures? for the fool, even if he had for himself all the other elements of luck, is eternally unhappy. And since, in everything, you must first consider the end, — for that is what is done by the pilots ever meditating over the harbor whither they are to land the ship, and the drivers who keep their eye on the goal of their trip, the archers and slingers who consider their objective, for it is the objective towards which all their efforts must tend, — virtue must necessarily undertake an objective, which should become to the art of living; and that is the name I give it in both directions it can take. For practical life, this objective is improvement; for the philosophical life, the perfect good; which, in their human affairs the sages call happiness. Those who are in misery are not capable of judging of happiness according to exact ideas; and those who do not see it clearly, would not know how to choose it. Those who consider that pleasure is the sovereign good are punished therefor by foolishness, those who above all seek the absence of pain, also receive their punishment, and, to resume all, to define life-happiness as the enjoyment of the body, or in an unreflective state of soul is to expose himself to all the whirl-winds of the tempest. Those who suppress moral beauty, by avoiding all discussion, all reflexion about the matter, and seeking pleasure absence of pain, simple and primitive physical enjoyments, the irreflective inclinations of body and soul, are not more fortunate; for they commit a double fault, by reducing the good of the soul and its superior functions to the level of that of the body, and in raising the good of the body to the high level due to the good of the soul. By an exact discernment of these goods, we should outline its proper part for the divine element, and for nature; They themselves do not observe this relation of dignity from the bet-

EAR TO THE WORSE. But we do so, when we say that if the body is the organ of the soul, reason is the guide of the entire soul, the mistress of the body, this tent of the soul and that all the other physical advantages should serve only as instruments to the intellectual activity, if you wish it to be perfect in power, duration and wealth.

20. These are the most important conditions to become a sage: first, you must have received from fate a mind endowed with facility to understand, memory, and industry; you must then from youth up exercise your intelligence by the practice of argumentation, by mathematical studies, and the exact sciences. Then you must study healthful philosophy, after which you may undertake the knowledge of the gods, of laws, and of human life. For there are two means of arriving at this state known as wisdom. The first is to acquire the habit of work that is intellectual, and the taste for knowledge; the other is to seek to see many things, to undertake business frequently, and to know them, either directly at first hand, or indirectly. For he who from youth up has exercised reason by dialectic reasonings, mathematical studies, and exact sciences, is not yet ready for wisdom, any more than he who has neglected these labors, and has only listened to others, and has plunged himself in business. The one has become blind; when the business is to judge particular facts; the other, when he is to judge of general deductions. Just as in calculations, you obtain the total by combining the parts, so also, in business practice, reason can vaguely sketch the general formula; but experience alone can enable us to grasp the details and individual facts.

21. Age is in the same relation to youth. Youth makes men energetic, age makes them prudent; never by imprudence does it let a thought escape; it reflects on what it has done; it considers maturely what it ought to do, in order that this comparison of the future with the present, and of the present with the future lead it to good conduct. To the past it applies memory, to the present, sensation, and to the future, fore-

sight; for our memory

has always as object the past, foresight the future, and sensation the present. He therefore who wishes to lead an honest and beautiful life must not only have senses and memory, but foresight.

SECTION IV

POLITICAL FRAGMENTS

22. a. The laws of the wicked and atheists are opposed by the unwritten laws of the Gods, who inflict evils and terrible punishments on the disobedient. It is these divine laws which have developed and directed the laws and written maxims given to men.

b. The relation of law to the soul and human life is identical to that of harmony to the sense of hearing, and the voice; for the law instructs the soul, and therethrough, the life; as harmony regulates the voice through education of the ear. In my opinion, every society is composed of the commander, the commanded, and the laws. Among the latter, one is living; namely the king; the other is inanimate, the written letter. The law is therefore the essential; through it only is the king legitimate, the magistrate regularly instituted, the commanded free, and the whole community happy. When it is violated, the king is no more than a tyrant; the magistrate illegitimate, the commanded becomes a slave, and the whole community becomes unhappy. Human acts are like a mingled tissue, formed of command, duty, obedience, and force sufficient to overcome resistance. Essentially, the command belongs to the better; being commanded to the inferior, and force belongs to both; for the reasonable part of the soul commands, and the irrational part is commanded; both have the force to conquer the passions. Virtue is born from the harmonious cooperation of both; and leads the soul to rest and indifference by turning it away from pleasures and sorrows.

c. Law must conform to nature, and exercise an efficient power over things, and be useful to the

political community; for if it lacks one, two, or all of these characteristics, it is no longer a law, or at least it is no longer a perfect law. It conforms to nature if it is the image of natural right; which fits itself, and distributes to each according to his deserts; it prevails, if it harmonizes with the men who are to be subject thereto; for there are many people who are not apt to receive what by nature is the first of goods; and who are fitted to practice only the good which is in relation with them, and possible for them; for that is how the sick and the suffering have to be nursed. Law is useful to the political society if it is not monarchical, if it does not constitute privileged classes, if it is made in the interest of all, and is equally imposed on all. Law must also regard the country and the lands, for not all soils can yield the same returns, neither all human souls the same virtues. That is why some establish the aristocratic constitution, while others prefer the democratic or oligarchic. The aristocratic constitution is founded on the subcontrary proportion, and is the justest, for this proportion attributes the greatest results to the greatest terms, and the smallest to the smallest. The democratic constitution is founded on the geometrical proportion, in which the results of the great and small are equal. The oligarchic and tyrannic constitutions are founded on the arithmetical proportion, which, being the opposite of the subcontrary, attributes to the smallest terms the greatest results, and vice versa.

Such are the kinds of proportions, and you can observe their image in families and political constitutions; for either the honors, punishments and virtues are equally attributed to the great and small, or they are so attributed unequally, according to superiority, in virtue, wealth or power. Equal distribution is the characteristic of democracy; and the unequal, that of aristocracy and oligarchy.

d. The best law and constitution must be a composite of all other constitutions, and contain something democratic, , oligarchic, monarchic.

having fever, shivering or rejoicing belong to the category of quality, possession, or suffering. We must distinguish: if we say, it is fever, it is shivering, it is joy, it is ^{qual-}ity; if we say, he has fever, he shivers, he rejoices, it is possession; while possession again differs from suffering, in that the latter can be conceived without the agent. Suffering is a relation to the agent, and is understood only by him who produces it; if we say, he is cut, he is beaten, we express the patient; if we say, he suffers, we express possession.

We say that (Archytas) has ten, and no more universal notions; of which we may convince ourselves by the following division: the being is in a subject, (a substance), or is not in a subject; that which is not in a subject, forms the substance; that which is in a subject or is conceived by itself, or is not conceived by itself; that which is not conceived by itself constitutes relation, for relative beings, which are not conceived by themselves, but which forcibly import the idea of another being, are what is called scheseis, conditions; Thus the term son is associated with the term father, that of slave, master; thus all relative beings are conceived in a necessary bond together with something else, and not by themselves. The self-conceivable being is either divisible — when it is quantity, — or indivisible, when it constitutes quality. The six other notions are produced by combination of the former. Substance mingled with quantity, if seen in space, constitutes the category of where; if seen in time, constitutes that of when. Mingled with quality, substance is either active, and forms the category of action, or when passive, forms that of suffering, or, passivity. Combined with relation, it is either posited in another, and that is what is called situation, or it is attributed to somebody else, and then it is possession.

As to the order of the categories, quantity follows substance and precedes . . . quality; because, by a natural law, everything that receives quality also receives mass, and that it is only of something so determinate that quality can be so

affirmed and expressed. Again, quality precedes relation, because the former is self-sufficient, and the latter by a relation; we first have to conceive and express something by itself before in a relation.

After these universal categories follow the others. Action precedes passivity, because its force is greater; the category of situation precedes that of possession, because being situated is something simpler than being possessed; and you cannot conceive something attributed to another, without conceiving the former as situated somewhere. That which is situated is also in a position, such as standing, seated, or lying. The characteristic of substance is more or less-ness; for we say, that a man is no more of an animal than a horse, by substance, and not to admit the contraries. The characteristic of quality is to admit more or less; for we say, more or less white, or black. The characteristic of quantity is to admit equality or inequality; for a square foot is not equal to an acre, and 144 sq. inches equal a square foot; five is not equal to ten, and twice five is equal to ten. The characteristic of relation is to join contraries; for if there is a father, there is a son; and if there is a master, there is a slave. The characteristic of whereness is to include; and of whenness not to remain, of situation, to be located, of possession to be attributed. The composite of substance and quantity is anterior to the composite of quality; the composite of substance and quality in its turn precedes that of substance and relation. Whereness precedes whenness; because whereness presupposes the place that is fixed and permanent; whenness relates to time, and time, ever in movement, has no fixity, and rest is anterior to movement. Action is anterior to passivity, and situation to possession.

1. CATEGORY OF SUBSTANCE. Substance is divided into corporeal and incorporeal; the corporeal into bodies animate and inanimate. Animated bodies, into those endowed with sensation, and without sensation. Sense-bodies into animals and zoophytes,

beyond the pole; and such differences are repeated below; the infinitely divided spaces themselves are further subject to an infinity of differences; but this very ambiguous point will be explained later.

6. CATEGORY OF WHENNESS. This is divided in present, past and future; the present is indivisible, the past is divided into nine subdivisions, the future into five; we have already spoken of them.

7. CATEGORY OF ACTION. This is divided into action, discourse and thought; action in work of the hands, with tools, and with the feet; and each of these divisions is subdivided into technical divisions which also have their parts. Language is divided into Greek, barbarian, and each of these divisions has its varieties, namely, its dialects. Thought is divided into an infinite world of thoughts, whose objects are the world, other people, and the hypervostic. Language and thought really belong to action, for they are acts of the reasonable nature; in fact, if we are asked? What is Mr. X doing, we answer, he is chatting, conversing, thinking, reflecting, and so on.

8. CATEGORY OF PASSIVITY. Passivity is divided in suffering of the soul, and of the body; and each of these is subdivided into passions which result from actions of somebody else, as for instance, when somebody is struck; and passions which arise without the active intervention of someone else; which occur in a thousand different forms.

9. CATEGORY OF SITUATION. This is divided into three: standing, sitting, and lying; and each of these is subdivided by differences of location. We may stand on our feet, or in the tips of our fingers; with the leg unflexed, or the knee bent; further differences are equal or unequal steps; or walking on one or two feet. Being seated has the same differences; one may be straight, bent, reversed; the knees may form an acute or obtuse angle; the feet may be placed over each other, or in some other way. Likewise with lying down; prone or head forwards, or to the side, the body extended, in a circle, or angularly. Far from uniform are these divisions; they are very various. Position is also subject to other divisions; for an

stance, an object may be spread out like corn, sand, oil, and all the other solids; that are susceptible of position, and all the liquids that we know. Nevertheless being extended belongs to position, as cloth and nets.

10. CATEGORY OF POSSESSIONS. "Having" signifies things that we put on, as shoes, arms, coverings; things which are put on others, such as a peck, a bottle, and other vases; for we say that the Peck has oats, that the bottle has wine; also of wealth, and estates; we say, he has a fortune, fields, cattle, and other similar things.

30. The order of the categories is the following; in the first rank is substance, because it alone serves as substrate to all the others, that we can conceive it alone, and by itself, and that the others cannot be conceived without it; for all attributes' subject reside therein, or are affirmed thereof. The second is quality; for it is impossible for a thing to have a quality without an essence.

31. Every naturally physical and sensible substance must, to be conceived by man, be either classified within the categories, or be determined by them, and cannot be conceived without them.

32. Substance has three differences; the one consists in matter, the other in form, and the third in the mixture of both.

33; These notions, these categories, have characteristics that are common and individual. I say that they are characteristics common to substance, not to receive more or lessness; for it is not possible to be more or less man, God, or parent; to have no contraries, for man is not the contrary of man, neither god of a god; neither is it contrary to other substances, to exist by oneself, and not to be in another, as green or blue color is the characteristic of the eye, since all substance depends on itself. All the things that belong to it intimately, or the accidents are in it, or cannot exist without it;... quality is suited by several characteristics of substance, for example, not to be subject to more or lessness.

and sensation cannot exist without the intelligible and the sensible; ... the characteristic of relatives is to exist simultaneously in each other: for if we grant the existence of doubleness, the half must necessarily exist; and if the half exists, necessarily must the double exist, as it is the cause of the half, as the half is the cause of the double.

40. Since every moved thing moves in a place, since action and passivity are actualized movements, it is clear that there must be a primary place in which exist the acting and the passive objects.

41. The characteristic of the agent is to contain the cause of the motion; while the characteristic of the thing done, which is passive, is to have it in some other. For the sculptor contains the cause of the making of the statue, the bronze possesses the cause of the modification it undergoes, both in itself and in the sculptor. So also with the passions of the soul, for it is in the nature of anger to be aroused as the result of something else; that it be excited by some other external thing, for example, by scorn, dishonor, and outrage; and he who acts thus towards another, contains the cause of his action.

42. The highest degree of the action, is the act; which contains three differences; it may be accomplished in the contemplation of the stars, or in doing, such as healing or constructing; or in action, as in commanding an army, or in administering the affairs of state. An act may occur even without reasoning, as in irrational animals. Those are the most general contraries.

43. Passion differs from the passive state; for passion is accompanied by sensation, like anger, pleasure and fear; while one can undergo something without sensation, such as the wax that melts, or the mud that dries. Then also the deed done differs also from the passive state, for the deed done has undergone a certain action, while everything that has undergone a certain action is not a deed done; for a thing may be in a passive state as a result of lack or privation.

44. On one side there is the agent; on the other other, the patient; for example, in nature, God is the being who acts; matter is the being that is

44. On one side is the agent; on the other, the patient; for instance, in nature, God is the being who acts; matter the being which undergoes, and the elements are neither the one nor the other.

45. The characteristic of possession is to be something adventitious, something corporeal, separated from essence. Thus a veil or shoes, are distinct from the possessor; those are not natural characteristics, nor essential accidents, like the blue color of the eyes, and rarefaction; these are two incorporeal characteristics, while possession relates to something corporeal and adventitious.

46. Since the signs and the things signified have a purpose, and since the man who uses these signs and signified things is to fulfil the perfect function of speech, let us finish what we have said by proving that the harmonious grouping of all these categories does not belong to man in general, but to a certain definite individual. Necessarily it must be a definite man existing somewhere who possesses quality, quantity, relation, action, passivity, location and possession, who is in a place and time. The man in himself perceives only the first of these expressions; I mean, essence and form; but he has no quality, no age, he is not old, he neither does nor suffers anything, he has no location, he possesses nothing, he exists neither in place nor time. All these are only accidents of the physical and corporeal being; but not of the intelligible, immovable, and indivisible being.

47. Among contraries, some are said to be mutually opposed by convention and nature, as good to evil, the sick to the well man, truth to error; the others, as possession is opposed to privation, such as life and death, sight and blindness, science and ignorance; others as relatives, as the double and the half, the commander and the commanded, the master and the slave; others, like affirmation and negation, as being man and not a man, being honest, and not.

48. The relatives arise and disappear necessarily simultaneously; the existence of the double is impossible, without implying that of the half, and vice versa. If something becomes double, the

Affirming is showing of something that

it is a man, for instance, and ~~not~~ a horse, or an attribute of these beings, as of the man that he is a musician, and of the horse, that he is warlike; we call denying, when we show of something that it is not something, not man, not horse, or that it lacks an attribute of these beings, for instance, that the man is not a musician, and that the horse is not warlike; and between this affirmation and this negation, there is nothing.

52. Privation, and being deprived is taken in three senses; or one does not at all have at all have the thing, as that the blind man does not have sight, the mute does not have voice, and the ignorant, no science; or that one does not have it but partially, as that the man hard of hearing has hearing, and that the man with sore eyes has sight; or one can say that partially he does not have it, as one says that a man whose legs are crooked that he has no legs, and of a man who has a bad voice, that he has no voice.

to the less, and from the better to the worse; but the end of this mutation is called corruption and dissolution.

If therefore the whole and the universe were generated, and are corruptible, they must, when generated, have been changed from the less to the greater, and from the worse to the better; but when corrupted, they must be changed from the greater to the less, and from the better to the worse. Hence, if the world was generated, it would receive increase, and would arrive at its consummation; and again, it would afterwards decrease and end. For every thing which has a progression possesses three boundaries, and two intervals; the three boundaries are generation, consummation and end; and the intervals are, progression from generation to consummation, and from consummation to end.

The whole, however, and the universe, affords, as from itself, no indication of anything of this kind; for neither do we perceive it rising into existence, or becoming to be, nor changing to the better and the greater, nor changing to worse or less; but it always continues to subsist in the identical manner, and perpetually remains self-identical.

Clear signs and indications of this are the orders of things, their symmetry, figurations, positions, intervals, powers, swiftness and slowness in respect to each other; and, besides these, their numbers and temporal periods, are clear signs and indications. For all such things as these change and diminish, conformably to the course of generation; for things that are greater and better tend towards consummation through power, but those that are less and worse decay through the inherent weakness of nature.

The whole world is what I call the whole universe; for this word "kosmos" was given it as a result of its being adorned with all things. From itself it is a consummate and perfect system of all things, for there is nothing external to the universe, since whatever exists is contained

in the universe, and the universe subsists together with this, comprehending in itself all things, both parts and superfluous.

The things contained in the world are naturally congruous with it; but the world harmonizes with nothing else, symphonizing with itself. Other things do not possess self-subsistence, but require adjustment with their environment. Thus animals require conjunction with air for the purpose of respiration; and with light, in order to see; and similarly the other senses with other environment, to function satisfactorily. A conjunction with earth is necessary for the germination of plants. The sun, moon, planets and fixed stars likewise integrate with the world, as parts of its general arrangement. The world, however, has no conjunction with anything outside of itself.

The above is supported by the following. Fire which imparts heat to others, is self-hot; honey which is sweet to the taste, is self-sweet. The principles of demonstrations, which conclude to things unapparent, are self-evident. Therefore the cause of the perfection of other things is itself perfect. That which preserves and renders permanent other things must itself be preserved and permanent. What harmonizes must itself be a self-harmonic. Now as the world is the cause of the existence, preservation and perfection of other things, must itself be perpetual and perfect; and because its duration is everlasting, it becomes the cause of the permanence of all other things.

In short, if the universe should be dissolved, it would be dissolved either into the existent, or non-existent. As it could not be dissolved into existence, for in this case the dissolution would not be a corruption; as being is either the universe, or some part of it. Nor can it be dissolved into nonentity, since being cannot possibly arise from non-being, or be dissolved into nonentity. Therefore the universe is incorruptible, and never can be destroyed.

If, however, somebody should think that it can

So that part of the world, however, in which nature and generation predominate, it is necessary that the three following things be present. In the first place, the body which yields to the touch, and which is the subject of all generated natures. But this will be an universal recipient, and a characteristic of generation itself, having the same relation to the things that are generated from it, as water to taste, silence to sound, darkness to light, and the matter of artificial forms to the forms themselves. For water is tasteless and devoid of quality, yet is capable of receiving the sweet and the bitter, the tart and the salt. Air also, which is formless as regards sound, is the recipient of words and melody. Darkness, which is without color, and without form, becomes the recipient of splendor, and of the yellow color, and the white; but white pertains to the statuary's art, and the wax-sculptor's art. Matter's relation, however, is different from the sculptor's art, for in matter, prior to generation, all things are in capacity, but they exist in perfection when they are generated, and receive their proper nature. Hence matter (or a universal recipient) is necessary to the existence of generation.

The second necessity is the existence of contrarieties, in order to effect mutations and changes in quality, matter, for this purpose, receiving passive qualities, and an aptitude to the participations of forms. Contrariety is also necessary in order that powers which are naturally mutually repugnant may not finally conquer, or vanquish each other. These powers are heat and cold, dryness and moistness.

In the third place rank essences; and these are fire and water, air and earth, of which heat and cold, dryness and moistness, are powers. But essences differ from powers, essences being locally corrupted by each power, but powers are neither corrupted or generated, as their reasons or forms are incorporeal.

Of these four powers, however, heat and cold subsist as causes and things of an effective nat-

moisture of air, and frigidity of water. These essences remain permanent, through the possession of common properties; but they change through such as are peculiar, when one contrary overcomes another.

Hence, when the moisture in air overcomes the dryness in fire, or when water's frigidity overcomes air's heat, and earth's dryness water's moistness, and vice versa, then are effected the mutual mutations and generations of the elements.

The body, however, which is the subject and recipient of mutations, is a universal receptacle, and is in capacity the first tangible substance.

But, the mutations of the elements are effected either from a change of earth into fire, or from fire into air, or from air into water, or from water into earth. Mutation is also effected, in the third place, when each element's contrariness is corrupted, simultaneously with the preservation of everything kindred and coeval. Generation therefore is effected when one contrary quality is corrupted. For fire, indeed, is hot and dry, but air is hot and moist, and heat is common to both; but the peculiarity of fire is dryness, and of air, moisture. Hence when the moisture in air overcomes the dryness in fire, then fire is changed into air.

Again, since water is moist and cold, but air is moist and hot, moisture is common to both. Water's peculiarity is coldness, and of air, heat. When therefore the coldness in water overcomes the heat in air, air is altered into water.

Further, earth is cold and dry, and water cold and moist; coldness being common to both. But earth's peculiarity is dryness, and water's, moisture. When therefore earth's dryness overcomes water's moisture, water is altered into earth.

Earth's mutation in the ascending alteration occurs in a contrary way. One alternate mutation is effected when one whole vanquishes another; and two contrary powers are corrupted, nothing being common to them, at the same time. For since fire is hot and dry, while water is cold and moist,

LUNARY, while that which generated is sublunary; and that which consists of both of these, namely, an ever-running body, and an ever-mutable generated nature, is the world itself.

III

PERPETUITY OF THE WORLD

Man's generation did not originate from the earth, other animals, or plants; but the world's proper order being perpetual, its contained, aptly arranged natures should share with it never-failing subsistence. As primarily the world existed always, its parts must coexist with it; and by these I mean the heavens, the earth, and what is contained between them; which is on high, and is called aerial; for the world does not exist without, but with and from these.

As the world's parts are consubsistent, their comprehended natures must coexist with them; with the heavens, indeed, the sun, moon, fixed stars and planets; with the earth, animals and plants, gold and silver; with the aerial region, spiritual substances and wind, heating and cooling; for it is the property of the heavens to subsist in conjunction with the natures which it comprehends, and of the earth to support its native plants and animals; of the aerial regions, to be consubsistent with the natures it has generated.

Since therefore in each division of the world there is arranged a certain genus of animals which surpasses its fellows, the heavens are the habitat of the gods, on the earth men, and in the space between, the geniuses. Therefore the race of men must be perpetual, since reason convinces us that not only are the world's parts consubsistent with it, but also their comprehended natures.

Sudden destructions, and mutations however take place in the parts of the earth; the sea overflows on to the land, or the earth shakes and splits, through the unobserved entrance of wind or water. But an entire destruction of the earth's

whole arrangement never took place, nor ever will.

Hence the story that Grecian history began with the Argive Inachus is false, if understood to be a first principle, but true, as some mutation of Greek politics; for Greece has frequently been, and will again be barbarous, not only from the irruption of foreigners, but from Nature herself, which, although she does not become greater or less, yet is always younger, and has a beginning, in reference to us.

So much about the whole, and the universe; the generation and corruption of natures generated in it; how they subsist, and for ever; one part of the universe consisting of a nature which is perpetually moved, and another passive one; the former governing, the latter ever governed.

IV.

GROWTH OF MEN.

Law, temperance and piety conspire in explaining as follows the generation of men from each other, after what manner, from what particulars, and how effected. The first postulate is that sexual assention should occur never for pleasure, but only for procreation of children.

Those powers and instincts, and appetites ministering to copulation were implanted in men by divinity, not for the sake of voluptuousness, but for the perpetuation of the race. Since it was impossible that man, who is born mortal, should participate in a divine life were his race not immortal, divinity operated this immortality through individuals, and lent continuousness to mankind's generation. This is the first essential, that cohabitation should not be effected for mere pleasure.

Next, man should be considered in connection with the social organism, a house or city, and especially that each human progeny should work at the competition of the world, unless he plans to be a deserter of either the domestic, political or divine Vestal hearth.

ON LAWS

(Fragment preserved by Stobaeus, E.Ph. 8:16)

As life contains bodies, whose cause is the soul, so harmony, connectedly, comprehends the world, whose cause is God. Likewise concord unites families, whose cause is the law. Therefore there is a certain cause and nature which perpetually adapts to each other the parts of the world, hindering their being disordered and unconnected. However, cities and families continue only for a short time; as the former's constituent matter, and the latter's progeny contain the cause of dissolution, deriving their subsistence from a mutable and perpetually passive nature. For the destruction of things which are generated is the salvation of the matter from which they are generated. That nature, however, which is perpetually moved governs; while that which is always passive is governed; the capacity of the former being prior, and of the latter posterior. The former is divino, possessing reason and intellect, the latter being generated, irrational and mutable.

the most impetuous, and the most daring, the remaining military multitude being gregarious. Of the third part engaged in sordid occupations, and in laboring to procure the necessaries of life, one part consists of husbandmen, and those employed in the cultivation of land; another are artisans, making such instruments and machines as are required by the occasions of life, and another part travels and bargains, exporting to foreign regions such things as are superabundant in the city, and importing into it other things from foreign countries. The systems of political society are organized in many such parts.

Next we must study their adaptation and union. Since, however, the whole of political society may be well compared to a lyre, as it requires apparatus and mutual adjustment, and also because it must be touched and used musically; — this is enough, Political society is organized by disciplines, the study of customs, and laws; through these three man is educated, and improved. Disciplines are the source of erudition, and lead the desires to tend towards virtue. The laws, both repelling men (from the commissions of crimes), and alluring them by honors and gifts, excite them (to virtue). Manners and studies fashion the soul like wax, and through their continued energy impress thereon propensities that become second nature. These three should however cooperate with the beautiful, the useful and the just; each of these three should if possible aim at all these three; but if not all of them, it should at least have two or one of them as its goal, so that disciplines, manners and laws may be beautiful just and advantageous. In the first place, the beautiful in conduct should be preferred; in the second place the just, and in the third place the useful. Universally the endeavor should be that through these the city may become, in the most eminent degree, consentaneous and concordant with its parts, and may be free from sedition, and hostile contention. This will happen, if the passions in the youths' souls are disciplined, and in things

pleasing and painful are led to mediocrity, and if the possessions of men are moderate, and they derive their subsistence from the cultivation of the earth. This will also be accomplished, if good men rule over those that are in want of virtue; skillful men over those that are wanting in skill, and rich men over those things that require a certain amount of generosity and expenditure; and if also appropriate honors are distributed to those who govern in all these in a becoming manner. But there are three causes which are incitements to virtue, — fear, desire and shame. Law can produce fear, but custom, shame; for those that are accustomed to act well will be ashamed to do anything that is base. Desire is produced by disciplines; for they simultaneously assign the causes of things, and attract the soul, and especially so when accompanied by abstemiousness. Hence the souls of young men should be sufficiently instructed in what pertains to senates, fellowship and associations, both military and political, but that the tribe of elderly men should be trained to things of this kind; since young men indeed require correction and instruction, but elderly men need benevolent associations, and a mode of living unattended by pain.

Since therefore we have said that the worthy man is perfected through three things, — customs, laws and disciplines, we must consider how customs or manners are corrupted usually, and how they grow permanent. We shall then find that customs are corrupted in two ways; through ourselves, or foreigners. Through ourselves, indeed, through our flying from pain, whereby we fail to endure labor; or through pursuit of pleasure, whereby we reject the good, for labors procure good, and pleasures evil. Hence through pleasures, becoming incontinent and remiss, men are rendered effeminate in their souls, and more prodigal. Customs and manners are corrupted through foreigners when their numbers swamp the natives, and best of the success of their mercantile employments; or when those who dwell in the suburbs, becoming lovers of pleasures and luxury, their manners spread to

For a kingdom, indeed, is as it were an image of God, and which is with difficulty preserved and defended by the human soul. For it rapidly degenerates through luxury and insolence. Hence it is not proper to employ it universally, but only so far as it may be useful to the state; and an aristocracy should be liberally mingled with it, as this consists of many rulers, who un-ulate each other, and often govern alternately. There must however also be democratic elements; for as the citizen is part of the whole state, he also should receive a reward from it. Yet he must be sufficiently restrained, for the common people are bold and rash.

- - - - -

By a necessity of nature, everything mortal is subject to changes; some improving, others growing worse. Things born, increase until they arrive at their consummation, whereafter they age and perish. Things that grow of themselves by the same nature degenerate into the hidden beyond; and thence return to mortality through transformation of growth; then by repeated decay, retrograde in another circle. Sometimes, when houses or cities have attained the peak of supreme happiness, in exuberant wealth, they have, through an ebullition of insolent self-satisfaction, through human folly, perished together with their vaunted possessions.

Thus every human empire has shown three distinct stages, growth, fruition, and destruction. For in the beginning, being destitute of goods, empires are engrossed in acquisition; but after they become wealthy, they perish. Such things, therefore, as are under the dominion of the gods, being incorruptible, are preserved through the whole of time, by incorruptible natures; but such things as are under the government of men, being mortal, from mortals receive perpetual disturbance. The end of self-satisfaction and insolence is destruction; but poverty and narrow circumstances often result in a strenuous and worthy life. Not poverty alone, but many other things, bring human life to an end.

DIOTOGENES
ON SANCTITY.

It is necessary that the laws should not be enclosed in houses, or by gates, but in the manners of the citizens. Which, therefore, is the basic principle of any state? The education of the youth. For vines will never bear useful fruit, unless they are well cultivated; nor will horses ever excel, unless the colts are properly trained. Recently ripened fruit grows similar to its surroundings. With utmost prudence do men study how to prune and tend the vines; but to things pertaining to the education of their species they behave rashly and negligently; though neither vines nor wine govern men, but man and the soul of man. The nurture of a plant, indeed, we commit to an expert, who is supposed to deserve no less than two minae (a day); but the education of our youth we commit to some Illyrian or Thracian, who is worthless. As the earliest legislators could not render the bourgeoisie stable, they prescribed (in the curriculum) dancing and rhythm, which instils motion and order; and besides these they added sports, some of which induced fellowship, but others truth and mental keenness. For those who through intoxication or guzzling had committed any crime, they prescribed the pipe and harmony, which by maturing and refining the manners so shaped the mind that it became capable of culture.

It is well to invoke God at the beginning and end both of supper and dinner, not because he is in want of anything of the kind, but in order that the soul may be transfigured by the recollection of divinity. For since we proceed from him, and part participate in a divinenature, we should honor him. Since also God is just, we also should act justly in all things.

In the next place, there are four causes which terminate all things; and bring them to an end; namely nature, law, art and fortune. Nature is admittedly the principle of all things. Law is the inspective guardian and creator of all things that change manners into political concord. Art is justly said to be the mother and guide of things consummated through human prudence. But of things which accidentally happen to the worthy and unworthy, the cause is ascribed to fortune, which does not produce anything orderly, prudent, moderate, or controlled.

CONCERNING A KINGDOM

A king should be one who is most just; and he will be most just who most closely attends to the laws. Without justice it is impossible to be a king; and without law there can be no justice. For justice is such only through law, justice's effective cause. A king is either animated law, or or a legal ruler, whence he will be most just, and observant of the laws. There are however three peculiar employments of a king: leading an army, administering justice, and worshipping the Gods. He will be able to lead an army properly only if he knows how to carry on war properly. He will be skilled in administering justice and in governing all his subjects, only if he has well learned the nature of justice and law. He will worship the gods in a pious and holy manner only if he has diligently considered the nature and virtue of God. So a good king must necessarily be a good general, judge and priest; which things are inseparable from the goodness and virtue of a king. It is the pilot's business to preserve the ship; the charioteer's to preserve the chariot; and the physician's to save the sick; but it is a king's or a general's business to save those who are in danger in battle. For a leader must also be a provident inspector, and preserver. While judicial affairs are in general every body's interest, this is the special work of a king; who, like a god, is a world-leader and protector. While the

troublesome to them, especially to men of inferior rank, and of slender fortune; for these, like diseased bodies, can endure nothing of a troublesome nature. Good kings, indeed, have dispositions similar to the Gods, especially resembling Jupiter, the universal ruler, who is venerable and honorable through the magnanimous preeminence of virtue. He is benign, because he is beneficent, and the giver of good; hence by the Ionic poet (Homer) he is said to be father of men and gods. He is also also extremely terrible; punishing the unjust, reigning and ruling over all things. In his hand he carries thunder, as a symbol of his formidable excellence.

All these particulars remind us that a kingdom is something resembling the divine.

THEAGES

ON THE VIRTUES

The soul is divided into reasoning power, anger and desire. Reasoning power rules knowledge, anger deals with impulse, and desire bravely rules the soul's affections. When these three parts unite into one action, exhibiting a composite energy, then in the soul results concord and virtue. When sedition divides them, then appear discord and vice. Virtue therefore contains three elements; reason, power, and deliberate choice. The soul's reasoning power's virtue is prudence, which is a habit of contemplating and judging. The irascible part's virtue is fortitude; which is a habit of enduring dreadful things, and resisting them. The appetitive part's virtue is temperance; which is a moderation and detention of the pleasures which arise from the body. The whole soul's virtue is justice; for men indeed become bad either through vice, or through incontinence, or through a natural ferocity. They injure each other either through gain, pleasure or ambition. More appropriately therefore does vice belong to the soul's reasoning part. While prudence is similar to good art, vice resembles bad art, inventing contrivances to act unjustly. Incontinence pertains to the soul's appetitive part, as continence consists in subduing, and incontinence in failure to subdue pleasures. Ferocity belongs to the soul's irascible part, for when some are activated by evil desires is gratified not as a man should be, but as a beast would be, then this is called ferocity.

The effects of these dispositions also result from the things for the sake of which they are performed. Vice, hailing from the soul's reasoning part results in avarice; the irascible part's fault is ambition, which results in ferocity; and as the appetitive part ends in pleasure, this generates incontinence. As unjust actions are

it is called the Law. These are but symbols indicative that justice is the supreme virtue. Virtue, therefore, when it consists in contemplating and judging, is called prudence; when in sustaining dreadful things, is called fortitude; when in restraining pleasure, it is called temperance; and when in abstaining from injuring our neighbors, justice.

Obedience to virtue according to, and transgression thereof contrary to right reason, tend towards decorousness, and its opposite. Propriety is that which ought to be. This requires neither addition or detraction, being what it should be. The improper is of two kinds: excess and defect. The excess is over-scrupulousness, and its deficiency, laxity. Virtue however is a habit of propriety. Hence it is both a climax and a modium, of which are proper things. They are media because they fall between excess and deficiency; they are climaxes, because they endure neither increase nor decrease, being just what they ought to be.

Since however the virtue of manners consists in dealing with the passions, over which pleasure and pain are supreme, virtue evidently does not consist in extirpating the passions, of the soul, pleasure and pain, but in regulating them. Not any more does health, which is an adjustment of the bodily powers, consist in expelling the cold and the hot, the moist and the dry, but in adjusting them suitably, and symmetrically. Likewise in music, concord does not consist in expelling the sharp and the flat, but in exterminating dissonance by concord arising from their adjustment. Therefore it is the harmonious adjustment of heat and cold, moisture and dryness which produces health, and destroys disease. Thus by the mutual adjustment of anger and desire, the vices and other passions are extirpated, while virtues and good manners are induced. Now the greatest peculiarity of the virtue of manners in beauty of conduct is deliberate choice. Reason and power may be used without virtue, but deliberate choice cannot be used without it; for

NESS. Therefore, neither would it be necessary nor profitable to remove the passions of the soul; but they must be mutually adjusted to the rational part, under the direction of propriety and moderation.

ZALEUCUS THE LOCRIAN

PREFACE TO HIS LAWS

All inhabitants of city or country should in the first place be firmly persuaded of the existence of divinities, as result of their observation of the heavens and the world, and the orderly arrangement of their contained beings. These are not the productions of fortune or of men. We should reverence and honor them as causes of every reasonable good. We should therefore prepare our souls so they may be free from vice. For the gods are not honored by the worship of a bad man, nor through sumptuousness of offerings, nor with the tragical expense of a depraved man; but by virtue, and the deliberate choice of good and beautiful deeds. All of us, therefore, should be as good as possible, both in actions and deliberate choice; if he wishes to be dear to divinity; He should not fear the loss of money more than that of renown; such a one would be considered the better citizen.

Those who do not easily feel so impelled, and whose soul is easily excited to injustice, are invited to consider the following. They, and their fellow-residents of a house should remember that there are Gods who punish the unjust, and should remember that no one escapes the final liberation from life. For in the supreme moment they will repent, from remembering their unjust deeds, and wishing that their deeds had been just. Every one, in every action should be mindful of this time, as if it were present; which is a powerful incentive to probity and justice.

Should any one feel (tempted by) the presence of an evil genius, tempting him to injustice, he should go into a temple, remain at the altar, or in sacred groves, flying from injustice as from an impious and harmful mistress, supplicating the divinities to cooperate with him in turning it away from himself. He should also seek the company of men known for their probity, in

Any one who wishes to change any one of the est-
established laws, or to introduce another law,
should put a halter around his neck, and address
the people. And if from the suffrages it should
appear that the established law should be dissol-
ved, or that a new law should be introduced, let
him not be punished. But if it should appear that
the preexisting law is better, or that the new
proposition is unjust, let him who wishes to
change an old, or introduce a new law, be exe-
cuted by the halter.

[The following text is extremely faint and largely illegible due to significant fading and noise in the scan. It appears to be a continuation of the text or a separate section, but the words are mostly unrecognizable.]

CHARONDAS THE CATAHEAN,

PREFACE TO HIS LAWS

From the Gods should begin any deliberation or performance; for according to ~~the~~ old proverb "God should be the cause of all our deliberation and works." Further, we should abstain from base actions especially on account of consulting with the gods; for there is no communication between God and the unjust.

Next, every one should help himself, inciting himself to the undertaking and performance of such things as are conformable to his abilities; for it seems sordid and illiberal for a man to extend himself similarly to small and great undertakings. You should carefully avoid rushing into things too extensive, or of too great importance. In every undertaking you should measure your own desert and power, so as to succeed and gain credit.

A man or woman condemned by the city should not be assisted by anybody; any one who should associate with him should be disgraced, as similar to the condemned. But it is well to love men who have been voted approved, and to associate with them; to imitate and acquire similar virtue and probity, thus being initiated in the greatest and most perfect of the mysteries; for no man is perfect without virtue.

Assistance should be given to an injured citizen, whether he is in his own, or in a foreign country. But let every stranger who was venerated in his own country, and conformably to the proper laws of that country, be received or dismissed with auspicious cordiality, calling to mind hospitable Jupiter, as a God who is established by all nations in common, and who is the inspective guardian of hospitality and inhospitality.

Let the older men preside over the younger, so that the latter may be deterred from, and ashamed of vice, through reverence and fear of the former.

Let it be considered as a worthy deed to point out any one who has acted unjustly, in order that the state may be saved, having many guardians of its proprieties. Let the informer be considered a pious man, though his information affect his most familiar acquaintance; for nothing is more intimate or kindred to a man than his country. However let not the information regard things done through involuntary ignorance, but of such crimes as have been committed from a previous knowledge of their enormity. A criminal who shows enmity to the informer should be generally hated, that he may suffer the punishment of ingratitude, through which he deprives himself of being cured of the greatest of diseases, namely, injustice.

Further, let contempt of the Gods be considered as the greatest of iniquities, also voluntary injury to parents, neglecting of rulers and laws, and voluntary dishonoring of justice. Let him be considered as a most just and holy citizen who honors these things, and to the rulers indicates the citizens that despise them.

Let it be esteemed more honorable for a man to die for his country, than through a desire of life to desert it, along with probity; for it is better to die well than to live basely and disgracefully.

We should honor each of the dead not with tears or lamentations, but with good remembrance, and with an oblation of annual fruits. For when we grieve immoderately for the dead, we are ungrateful to the terrestrial geniuses.

Let no one curse him by whom he has been injured; praise is more divine than defamation.

He who is superior to anger should be considered a better citizen than he who therethrough offends.

Not praiseworthy, but shameful is it to surpass temples and palaces in the sumptuousness of his expense. Nothing private should be more magnificent and venerable than things of a public nature.

Let him who is a slave to wealth and money be despised, as pusillanimous and illiberal, being

impressed by sumptuous possessions, yet leading a tragical and vile life. The magnanimous man foresees all human concerns, and is not disturbed by any accident of fortune.

Let no one speak obscenely; lest his thoughts lead him to base deeds, and defile his soul with impudence. Proper and lovely things it is well and legal to advertise; but such things are honored by being kept silent. It is base even to mention something disgraceful.

Let every one dearly love his lawful wife, and beget children by her. But let none shed the seed due his children into any other person, and let him not disgrace that which is honorable by both nature and law. For nature produced the seed for the sake of producing the children, and not for the sake of lust.

A wife should be chaste, and refuse impious connection with other men, as by so doing she will subject herself to the vengeance of the geniuses, whose office it is to expel those to whom they are hostile from their houses, and to produce hatred.

He who gives a step-mother to his children should not be praised, but disgraced, as the cause of domestic dissension.

As it is proper to observe these mandates, let him who transgresses them be subjected to political execration.

The law also orders that these introductory suggestions be known by all the citizens, and should be read in the festivals after the hymns to Apollo called paeans, by him who is appointed for this purpose by the master of the feast, so that these precepts may germinate in the minds of all who hear them.

CALLICRATIDAS

ON THE FELICITY OF FAMILIES

The universe must be considered as a system of kindred communion or association. But every system consists of certain dissimilar contraries, and is organized with reference to one particular thing, which is the most excellent, and also with a view to benefit the majority. What we call a choir is a system of musical communion in view of one common thing, a concert of voices. Further a ship's construction-plan contains many dissimilar contrary things, which are arranged with reference to one thing which is best, the pilot; and the common advantage of a prosperous voyage.

Now a family is also a system of kindred communion, consisting of dissimilar proper parts; organized in view of the best thing, the father of the family, the common advantage being unanimity. In the same manner as a zither, every family requires three things, apparatus, organization, and a certain manner of practise, or musical use. An apparatus being the composition of all its parts, is that from which the whole, and the whole system of kindred communion derives its consummation. A family is divided into two divisions; man and the possessions; which latter is the thing governed, that affords utility. Thus also, an animal's first and greatest parts are soul and body; soul being that which governs and uses, the body being that which is governed, and affords utility. Possessions indeed are the adventitious instruments of human life, while the body is a tool born along with the soul, and kindred to it. Of the persons that complete a family, some are relatives, and others only attracted acquaintances. The kindred are born from the same blood, or race. The affinities are an accidental alliance, commencing with the communion of wedlock. These are either fathers or brothers, or maternal and paternal grandfathers, or other relatives by marriage.

for the ignorant. Political domination, however, aims at the common benefit of both governors and governed. For in human affairs, according to this domination, are organized both a family and a city; just as the world and divine affairs are in correspondence. A family and a city stand in a relation analogous to the government of the world. Divinity indeed is the principle of nature, and his attention is directed neither to his own advantage, nor to private good, but to that of the public. That is why the world is called cosmos, from the orderly disposition of all things, which are mutually organized of the most excellent thing, which is God, who, according to our notions of him, is a celestial living being, incorruptible, and the principle and cause of the orderly disposition of the wholes.

Since therefore the husband rules over the wife, he rules with a power either despotic, protective, or political. Despotic power is out of the question, as he diligently attends to her welfare; nor is it protective entirely, for he has to consider himself also. It remains therefore that he rules over her with a political power, according to which both the governor and governed seek the common advantage. Hence wedlock is established with a view to the communion of life. Those husbands that govern their wives despotically are by them hated; those that govern them protectively are despised; being as it were mere appendages and flatterers of their wives. But those that govern them politically are both admired and beloved. Both these will be effected if he who governs exercises his power so that it may be mingled with pleasure and veneration; pleasure at his fondness, but veneration at his doing nothing vile or abject.

He who wishes to marry ought to take for a wife one whose fortune is conformable to his own, neither above nor beneath, but of equal property.

These who marry a woman above their condition have to contend for the mastership; for the wife, surpassing her husband in wealth and lineage, wishes to rule over him; but he considers it to be worthy of him, and unnatural to submit to his wife. But these who marry a wife beneath their condition subvert the dignity and reputation of their family. One should imitate the musician, who having learned the proper tone of his voice, moderates it so as to be neither sharp nor flat, nor broken, nor strident. So wedlock should be adjusted to the tone of the soul, so that the husband and wife may accord, not only in prosperity, but also in adversity. The husband should be his wife's regulator, master and preceptor. Regulator, in paying diligent attention to his wife's affairs; master, in governing and exercising authority over her, and preceptor in teaching her such things as are fitting for her to know. This will be specially effected by him who, directing his attention to worthy parents, from their family marries a virgin in the flower of her youth. Such virgins are easily fashioned, and docile; and are naturally well disposed to be instructed by, and to fear and love their husbands.

propriety, and that is all it needs. Men's opinions, combined with ignorance, demands inanities and superfluities. No woman should be decorated with gold, nor gems from India nor any other country, nor plait her hair artistically, nor be perfumed with Arabian perfumes, nor paint her face so that it may be more white or more red, nor give a dark tinge to her eyebrows and her eyes, nor artificially dye her gray hair, nor bathe continually. A woman of this sort is hunting a spectator of female intemperance. The beauty produced by prudence, and not by these particulars, pleases women that are well born. Neither should she consider it necessary to be noble, rich, born in a great city, glory, have glory, and the friendship of renowned or royal men. The presence of such should not cause her any annoyance, but should they be absent, she should not regret them; their absence will not hinder the prudent woman from living properly. Her soul should not anxiously dream about them, but ignore them. They are really more harmful than beneficial, as they mislead to misfortune; inevitable are treachery, envy and calumny, so that their possessor cannot be free from perturbation.

She should venerate the Gods, thereby hoping to achieve felicity, also by obeying the laws and sacred institutions of her country. After the gods, she should honor and venerate her parents, who cooperate with the gods in benefiting their children.

Moreover she ought to live with her husband legally and kindly, claiming nothing as her own property, but preserving and protecting his bed; for this protection contains all things. In a becoming manner she should bear any stroke of fortune that may strike her husband; whether he is unfortunate in business, or makes ignorant mistakes, is sick, intoxicated, or has connection with other women. This last is a privilege granted to men, but but not to women, since they are punished for this offence. She must submit to the law with equanimity, without jealousy. She should likewise patiently

bear his anger, his parsimony, complaints he may make of his destiny, his jealousy, his accusations of her, and whatever other faults he may inherit from his nature. All these she should cheerfully endure, conducting herself towards him with prudence and modesty. A wife who is dear to her husband, and who truly performs her duty towards him, is a domestic harmony, and loves the whole of her family, to which also she conciliates the benevolence of strangers.

If however she loves neither her husband nor her children, nor her servants, nor wishes to see any sacrifice preserved, then she becomes the herald of every kind of destruction, which she likewise prays for, as being an enemy, and also prays for the death of her husband, as being hostile to him, in order that she may be connected with other men; and in the last place she hates whatever her husband loves.

But a wife will be a domestic harmony if she is full of prudence and modesty. For then she will love not only her husband, but also her children, her kindred, her servants, and the whole of her family, among which she numbers her possessions, friends, fellow-citizens, and strangers. Their bodies she will adorn without any superfluous ornaments, and will both speak and hear such things only as are beautiful and good. She should conform to her husband's opinion in respect to their common life, and be satisfied with those relatives and friends as meet his approbation. Unless she is entirely devoid of harmony she will consider pleasant or disagreeable such things which are thought so by her husband.

ON THE HARMONY OF A WOMAN

Parents ought not to be injured either in word or deed; and whatever their rank in life, small or great, they should be obeyed. Children should remain with them, and never forsake them, and almost to submit to them, even when they are insane, in every allotted condition of soul or bod

body, or external circumstances, in peace, war, health, sickness, riches, poverty, renown, ignominy, class, or magistrate's rank. Such conduct will be wisely and cheerfully adopted by the pious. He who despises his parents will both among the living and the dead be condemned for this crime by the Gods, will be hated by men, and under earth will, together with the impious, be eternally punished in the same place by Justice, and the subterranean Gods, whose province it is to inspect things of this kind.

The aspect of parents is a thing divine and beautiful, and a diligent observance of them is attended by a delight such that neither a view of the sun, nor of all the stars, which swing around the illuminated heavens, is capable of producing any spectacle greater than this. The Gods are not envious in a case like this.

We should reverence parents both while living and dead, and never oppose them in any thing they say or do. If ignorant of anything through deception or disease, their children should console and instruct, but by no means hate them on this account. For no greater error or injustice can be committed by men than to act impiously towards their parents.

than those which our ancestors erected for their parents. Every year, also, attention ought to be paid to the decoration of their tombs. They should likewise be continually remembered and revered, and this with a moderate but appropriate expense.

By always acting and living in this manner we shall each of us be rewarded according to our deserts, both by those Gods and those natures that are superior to us, and shall pass the greatest part of our life in good hope.

EURYPHAMUS

CONCERNING HUMAN LIFE.

The perfect life of man falls short indeed of the life of God, because it is not self-perfect, but surpasses that of irrational animals, participating as it does of virtue and felicity. For neither is God in want of external causes, — as he is naturally good and happy, and is perfect from himself; — nor any irrational animal. For brutes being destitute of reason, they are also destitute of the sciences pertaining to actions. But the nature of man partly consists of his own proper deliberate choice, and partly is in want of the assistance derived from divinity. For that which is capable of being fashioned by reason, which has an intellectual perception of things beautiful and base, can from earth erect itself and look to heaven, and with the eye of intellect can perceive the highest Gods, — that which is capable of all this likewise receives assistance from the Gods.

But in consequence of possessing will, deliberate choice, and a principle of such a kind as enables it to study virtue, and to be agitated by the storms of vice, to follow, and also to apostacize from the Gods, — it is likewise able to be moved by itself. Hence it may be praised or blamed, partly by the Gods, and partly by men, according as it applies itself zealously either to virtue or vice.

For the whole reason of the thing is as follows: Divinity introduced man into the world as a most exquisite being; to be honored reciprocally with Divinity, and as the eye of the orderly systematization of everything. Hence also man gave things names, himself becoming the character of them. He also invented letters, through these procuring a treasury of memory. He imitated the established order of the universe, by laws and judicial proceedings organizing the communion of cities. For no human work is more honorable in the eyes of the world, nor more worthy of notice by the Gods, than

Virtue, indeed, is a part of him so far as he is soul; but prosperity, so far as he is connected with body; but both parts of him, so far as he is an animal. For it is the province of virtue to use in a becoming manner the goods which are conformable to nature; but of prosperity to impart the use of them. The former, indeed imparts deliberate choice and right reason; but the latter, energies and actions. For to wish what is beautiful in conduct, and to endure things of a dreadful nature, is the proper business of virtue. But it is the work of prosperity to render deliberate choice successful, and to cause actions to arrive at the desired end. For a general conquers in conjunction with virtue and good fortune. The pilot sails well in conjunction with art and prosperous winds; the eye sees well in conjunction with acuteness of vision, and light. So the life of man reaches its perfection through virtue itself, and prosperity.

HIPPARCHUS

ON TRANQUILLITY

Since men live but for a very short period, if their life is compared to the whole of time, they will, as it were, make a most beautiful journey, if they pass through life with tranquillity. This they will best possess if they will accurately and scientifically know themselves, namely, that they are mortal and of a fleshly nature, and that they have a body which is corruptible, and can be easily injured, and which is exposed to everything most grievous and severe, even to their latest breath.

In the first place, let us observe those things which happen to the body; such as pleurisy, pneumonia, phrensy, gout, strangury, dysentery, lethargy, epilepsy, ulcers, and a thousand other diseases. But the diseases that can happen to the soul are much greater and direr. For all the iniquitous, evil, lawless and impious conduct in the life of man, originates from the passions of the soul. For through unnatural immoderate desires many have become subject to unrestrained impulses; and have not refrained from the most unholy pleasures, arising from connections with daughters and even mothers. Many have even destroyed their fathers and offspring. But what is the use to continue detailing externally impending evils, such as excessive rain, draught, violent heat, and cold; so that frequently from the anomalous state of the air, pestilence and famine arise, followed by manifold calamities making whole cities desolate. Since therefore many such calamities impend, we should neither be elated by the possession of worldly goods, which might rapidly be consumed by the irruption of some small fever, nor with what are conceived to be prosperous external circumstances, which from their own nature frequently decay quicker than they arose. For all these are uncertain and un-

stable, and are found to have their existence in many and various mutations; and no one of them is permanent, or immutable, or stable, or indivisible. Considering these things well, and also being persuaded that if what is present and is imparted to us, is able to remain for the smallest portion of time, it is as much as we ought to expect; we shall then live in tranquility, and with hilarity, generously bearing whatever may befall us.

Now many people imagine that all they have and what they receive from fortune and nature is better than it is, not realizing what it is in reality; but such as it is able to become when it has arrived at its highest excellence, they then burden the soul with many and great, and nefarious stupid evils, when they are suddenly deprived of these transitory goods. That is how they lead a most bitter and miserable life. But this takes place in the loss of riches, or the death of friends, friends and children, or in the privation of certain other things, which by them are conceived to be possessed most honorable. Afterwards, weeping and lamenting, they assert of themselves, that they alone are most unfortunate and miserable, not remembering that these things have happened, and even now happen to many others; nor are they able to understand the life of those that are now in existence, and of those that have lived in former times, nor to see in what great calamities and waves of evils many of the present times are, and of the past have been involved. Therefore considering with ourselves that many who have lost their property have afterwards on account of this very loss been saved, since thereafter they might either have fallen into the hands of robbers, or into the power of a tyrant; that many also who have loved certain persons, and have been extremely benevolently disposed towards them, but have afterwards hated them extremely, — considering all these things, of which history informs us; and learning likewise that many have been destroyed by their own children, and by those they have most dearly loved, and comparing our own life with that of

THOSE WHO HAVE BEEN MORE UNHAPPY THAN WE have been, and taking into account general human vicissitudes, that happen to others beside ourselves, we shall pass through life with greater tranquility.

A reasonable man will not think the calamities of others easy to be born, but not his own; since he sees that the whole of life is naturally exposed to many calamities. Those however who weep and lament, besides not being able to recover what they have lost, or recall to life those that are dead, impel the soul to still greater perturbations; in consequence of its being filled with much depravity. Being washed and purified, we should do our best to wipe away our inveterate stains, by the reasonings of philosophy. This we shall accomplish by adhering to prudence and temperance, being satisfied with our present circumstances, and not aspiring after too many things. Men who gather a great abundance of external things do not consider that enjoyment of them terminates with this present life. We should therefore use the present goods; and by the assistance of the beautiful and venerable results of philosophy we shall be liberated from the insatiable desire of depraved possessions.

METOPUS

CONCERNING VIRTUE

Man's virtue is the perfection of his nature. By the proper nature of his virtue, every being becomes perfect, and arrives at the climax of its excellence. Thus the virtue of the horse is that which makes the best of the horse's nature. The same reasoning applies to details. Thus the virtue of the eyes is acuteness of vision; and this is the climax of the eyes' nature. The virtue of the ears is acuteness of hearing; and this is the sure nature's climax. The virtue of the feet is swiftness; and this is the pedal nature's climax.

Every virtue, however, should include these three things; reason, power, and deliberate choice. Reason indeed judges and contemplates; power prohibits and vanquishes; and deliberate choice loves and enjoys propriety. Therefore to judge and contemplate pertain to the intellectual part of the soul; to prohibit and vanquish are the peculiarity of the irrational part of the soul; and to love and enjoy propriety includes both rational and irrational parts of the soul; for deliberate choice consists of the discursive energy of reason, and appetite. Intention therefore, pertains to the rational, but appetite to the irrational parts of the soul.

We may discern the multitude of the virtues by observing the parts of the soul; also the growth and nature of virtue. Of the soul's parts, two rank first: the rational and the irrational; it is by the rational that we judge and contemplate; by the irrational we are impelled and desire. These are either concordant or discordant, their strife and dissonance being produced by excess or defect. The rational part's victory over the irrational produces endurance and continence; when the rational leads, the irrational follows, both accord, and produce virtue. That is why endurance and continence are generally accompanied by pain; for endurance resists pain, and continence pleasure. However, incontinence

and effeminacy neither resist nor vanquish pleasure. That is why men fly from good through pain, but reject it through pleasure. Likewise praise and blame, and everything beautiful in human conduct, are produced in these parts of the soul.

This explains the nature of virtue.

Let us study virtue's kinds and parts. Since the soul is divided into two parts, the rational and the irrational, the latter is also divided into two, the irascible and appetitive part. By the rational we judge and contemplate; by the irrational we are impelled and desire. The irascible part defends us, and revenges incidental molestations; the appetitive directs and preserves the body's proper constitution. So we see that the numerous virtues with all their differences and peculiarities do little more than conform to the distinctive parts of the soul.

Man's constitution is such that he needs changes, work and rest, sorrow and gladness, prosperity and adversity. Somethings draw

the intellect towards wisdom, and industry, and keep it there; others relax and delight, rendering the intellect vigorous and prompt. Should one of these elements prevail, then man's life becomes one-sided, exaggerating sorrow and difficulty, or levity and smoothness. Now all these should be mutually adjusted by prudence, which discerns and distinguishes in actions the elements of limitation and infinity. That is why prudence is the mother and leader of the other virtues. For it is prudence's reason and law which organize and harmonize all other virtues.

Summarizing: The irrational and explainable are to be found in all things; the latter defines and limits, the former is defined and bounded. The resultance of both is the proper organization of the whole and the universe.

God fashioned man in a way such as to declare that not through the want of power or deliberate choice, that man is incapable of impulsion to beauty of conduct. In man was implanted a principle such as to combine the possible with the desirable; so that while man is the cause of power and of the possession of good, God is that of reasonable impulse and incitation. So God made man tend to heaven, gave him an intellective power, implanted in him a sight called intellect, which is capable of beholding God. For without God, it is impossible to discover what is best and most beautiful; and without intellect we cannot see God, since every mortal nature's establishment implied a progressive loss of intellect. It is not God, however, who effected this, but generation, and that impulse of the soul which lacks deliberate choice.

POLUS
ON JUSTICE

I think that the justice which subsists among men may be called the mother and nurse of the other virtues. Without it no man can be temperate, brave, nor prudent. In conjunction with elegance it is the harmony and peace of the whole soul. This virtue's strength will become more manifest if we compare it to the other habits. They have a partial utility, and refer to one thing only; while this refers to a multitude, nay, to whole systems. It conducts the whole world-government, and is called providence, harmony, and Vengeance (Dike), by the decrees of a certain kind of geniuses. In a city it is justly called peace, and equitable legislation. In a house, it is the concord between husband and wife; the kindness of the servant towards his master, and the anxious care of the master for his servant. In the body, likewise, which to all animals is the first and dearest thing, it is the health and wholeness of each part. In the soul it is the wisdom that depends from science and justice. As therefore this virtue disciplines and saves both the whole and parts of everything, mutually tuning and familiarizing all things, it surely deserves, by universal suffrages, to be called the mother and nurse of all things.

STHENIDAS THE LOCRIAN

ON A KINGDOM

A king should be a wise man; thus will he be honored in the same manner as the supreme divinity, whose imitator he will be. As the Supreme is by nature the first King and potentate, so will a king be, by birth and imitation. As the former rules in the universe, and in the whole of things, so does the latter in the earth. While the former governs all things eternally, and has a never-failing life, possessing all wisdom in himself, so the latter acquires science through time. But a king will imitate the First God in the most excellent manner, if he acquires magnanimity, gravity, and the restriction of his wants to but few things, to his subject exhibiting a paternal disposition.

For it is because of this especially that the First God is called the father of both Gods and men, because he is mild to everything that is subject to him, and never ceases to govern with providential regard. Nor is he satisfied with being the Maker of all things, but he is the nourisher and preceptor of everything beautiful, and the legislator to all things equally. Such also ought to be a king who on earth rules over men.

Nothing is beautiful, that lacks a director, or ruler. Again, no king or ruler can exist without wisdom and science. He therefore who is both a sage and a king will be an imitator and legitimate minister of God.

ECPHANTUS THE CROTONIAN

ON KINGS

Many arguments apparently prove that every being's nature is adapted to the world and the things it contains. Every animal thus conspiring (into union and consent) and having such an organization of its parts, it follows, through the attractive progress of the universe around it, an excellent and necessary evolution which produces the general ornamentation of the world, and the peculiar permanence of everything it contains. Hence it is called the (ornamental) kosmos, and is the most perfect being.

When we study its parts, we find them many, and naturally different. First, ~~the best~~ a being who is the best, both from its native alliance to the world, and in its particular divinity (containing the stars called planets, forming the first and greatest series). Second is the nature of the geniuses, in the sublunary region, where bodies move in a right line. Third, in the earth, and with us, the best being is man, of whom the divinest is a king, surpassing other men in his general being. While his body resembles that of other men, being made of the same physical matter, he was molded by the best sculptors, who used him as the archetype. Hence, in a certain respect, a king is one and alone; being the production of the supernal king, with whom he is always familiar; being beheld by his subjects in his kingdom as in a splendid light.

A kingdom has been said to resemble an eagle, the most excellent of winged animals, who undazzled stares at the sun. A kingdom is also similar to the sun, because it is divine; and because of its exceeding splendor cannot be seen without difficulty, except by piercing eyes, that are genuine. For the numerous splendors that surround it, and the black eye-clouds it produces in those that gaze at it, as if they had ascended into some foreign altitude, demonstrates that their eyes are spurious.

Those however who can safely arrive thither, either because of their familiarity therewith, or their alliance with it, can use it properly.

A kingdom, therefore, is something pure, genuine, uncorrupted, and because of its preeminence, divine, and difficult of access. He who is established therein should naturally be most pure and (think) clearly, that by his personal stains he may not obscure so splendid an institution; as some persons defile the most sacred places, and the impure pollute those they meet. But a king, who associates with the (best), should be undefiled, realizing how much diviner than other things are both himself and his prerogatives; and from the divine exemplar of which he is an image, he should treat both himself and his subjects worthily.

When other men are delinquents, their most holy purification causes them to imitate their rulers, whether laws or king. But kings who cannot on earth find anything better than their own nature to imitate, should not waste time in seeking any model other or lower than God himself. No one should long search for the world, seeing that he exists in it, as a part of it; so the governor of others should not ignore him by whom he also is governed. Being ruled is the supreme ornament, inasmuch as there is nothing rulerless in the universe.

A king's manners should also be the inspiration of his government. Thus its beauty will immediately shine forth, since he who imitates God through virtue will surely be dear to him whom he imitates; and much more dear will he be to his subjects. No one who is beloved by the divinity will be hated by men; since neither do the stars, nor the whole world hate God. For if they hated their ruler and leader, they would never obey him. But it is because he governs properly that human affairs are properly governed. The earthly king, therefore, should not be deficient in any of the virtues distinctive of the heavenly ruler.

Now as an earthly king is something foreign and external, inasmuch as he descends to man from the heavens, so likewise his virtues may be con-

sidered as workd of God, and to descend upon h
him from divinity. You will find this true, if
you study out the whole thing from the beginning.

An earthly king obtains possession of his subje
jects by an agreement, which is the first essential.
The truth of this may be gathered from the state
of affairs produced by the destruction of the usual
unanimity among citizens, which indeed is much
inferior to a divine and royal nature. Such
natures are not oppressed by any such poverty;
but, conforming to intellect, they supply the wants
wants of others, assisting them in common, being
perfect in virtue. But the friendship obtaining
in a city, and which possesses a certain common
end, imitates the concord of the universe. No city
could be inhabited without an institution of mag-
istrates. To effect this, however, and to preser-
ve the city, there is a necessity of laws, a polit-
ical domination, and a governor and the governed.
All this happens for the general good, for unanim-
ity, and the consent of the people in harmony
with organic efficiency. Likewise, he who governs
according to virtue, is called a king, and is so
in reality; since he possesses the same friendship
and communion with his subjects, as divinity pos-
sesses with the world, and its contained natures.
All benevolence, however, ought to be exerted, in
the first place, indeed, by the king towards his
subjects; second, by the subjects towards the
king; and this benevolence should be similar to
that of a parent towards his child, of a shepherd
towards his flock, and of the law towards the
law-abiding.

For there is one virtue pertaining to the
government, and to the life of men. No one should,
through indigence, solicit the assistance of oth-
ers, when he is able to supply himself with what
nature requires. Though (in the city)
there is a certain community of goods, yet every
one should live so as to be self-sufficient; ad
the latter requires the aid of none others in
his passgae through life. If therefore it is ne-
cessary to lead an active life, it is evident

she good by abad education, may be strengthened by the king's eloquence, may have their diseased minds healed, and their depravity's dazedness expelled, may become mindful of an intimate associate, whose influence may persuade them. Though originating from undesirable seeds, yet (this royal influence) is the source of a certain good to humans, in which language supplies our deficiencies, in our mutual converse.

 He who has a sacred and divine conception of things will in reality be a king. Persuaded by this, he will be the cause of all good, but of no evil. Evidently, as he is fitted for society, he will become just. For communion or association consists in equality, and in its distribution. Justice indeed precedes, but communion participates. For it is impossible for a man to be unjust, and yet distribute equality; or that we should distribute equality, and yet not be adapted to association.

How is it possible that he who is self-sufficient should not be continent? For sumptuousness is the mother of incontinence, and this of wonton insolence, and from this an innumerable host of ills. But self-sufficiency is not mastered by sumptuousness, nor by any of its derivative evils, but itself being a principle, it leads all things, and is not led by any. To govern is the province of God, and also of a king, (on which account indeed, he is called self-sufficient); so to both it pertains not to be governed by any one.

Evidently, these things cannot be effected without prudence, and it is manifest that the world's intellectual prudence is God. For the world reveals graceful design, which would be impossible without prudence. Nor is it possible for a king without prudence to possess these virtues; I mean justice, continence, sociability and kindred virtues.

PHYNTIS, DAUGHTER OF CALLICRATES

ON WOMAN'S TEMPERANCE

A woman ought to be wholly good and modest; but she will never be a character of this kind without virtue, which renders precious whatever contains it. The eyes's virtue is sight; the ears, hearing. A horse's virtue makes it good; while the virtue of man or woman makes them worthy. A woman's principal virtue is temperance, wherethrough she will be able to honor and love her husband.

Some, perhaps, may not think that it becomes a woman to philosophize, any more than it is suitable for her to ride on horseback, or to harangue in public. But I think that while there are certain employments specialized to each sex, that there are some common to both man and woman, while some belong to a sex only preferentially. Male avocations are to lead an army, to govern, and to harangue in public. Female avocations are to guard the house, to stay at home, to receive and minister to her husband. Her particular virtues are fortitude, justice and prudence. Both husband and wife should achieve the virtues of the body and the soul; for as bodily health is beneficial to both, so also is health of the soul. The bodily virtues, however, are health, strength, vigor of sensation, and beauty. With respect to the virtues, also, some are peculiarly suitable to men, and some to women. Fortitude and prudence regard the man more than they do the woman; both on account of the bodily habits, and the soul-power; but temperance peculiarly belongs to the woman.

It would be well to know the number and quality of the things through which this virtue is acquirable by women. I think that they are five. First, temperance comes through the sanctity and piety of the marriage bed. Second, through body-ornaments; third, through trips outside the house. Fourth, through refraining from celebrat-

ing the orgies and mysteries of Cybele. Fifth, in being cautious and moderate in sacrifices to the divinities. Of these, however, the greatest and most comprehensive cause of temperance is undefiledness in the marriage bed; and to have connexion with none but her husband.

By such lawlessness she acts unjustly towards the Gods who preside over natiuities, changing them from genuine to spurious assistants to her family and kindred. In the second place, she acts unjustly towards the gods who preside over Nature, by whom she and all her kindred solemnly swore that she would lawfully associate with her husband in the association of life, and the procreation of children. Third, she injures her country, in not observing its decrees. It is frivolous and unpardonable, for the sake of pleasure and wayward insolence, to offend in a matter where the crime is so great that the greatest punishment, death, is ordained. All such insolent conduct ends in death. Besides, for this offence there has been discovered no purifying remedy; which might turn such guilt into purity beloved by the divinity, for God is most averse to the pardoning of this crime. The best indication of a woman's chastity towards her husband is her children's resemblance to their father. This suffices about the marriage-bed.

As to body-ornaments, a woman's garments should be white and simple and not superfluous. They will be so if they are neither transparent nor variegated, nor woven from silk, inexpensive, and white. This will prevent excessive ornamentation, luxury, and superfluity of clothes; and will avoid the imitation of depravity by others. Neither gold nor emeralds should ornament her body; for they are very expensive, and exhibit pride and arrogance toward the vulgar. Besides, a city governed by good laws, and well organized, should adjust all its interests in an equitable legislation; which therefore would expel from the city the jewelers who make such things.

A woman should, besides, illuminate her face,

not by powder or rouge, but by the natural glow from the towel, adorning herself with modesty, rather than by art. Thus she will reflect honor both on herself and her husband.

As to gadding, women should chiefly go out of their houses to sacrifice to the municipal tutelary divinity, for the welfare of her husband and her kindred. Neither should a woman go out from her house at dawn or dusk, but openly when the forum is full of people; accompanied by one, at most two servants, to see something, or to shop.

As to sacrifices of the gods, they should be frugal, and suited to her ability; she should abstain from celebration of orgies, and the Cybelean sacrifices performed at home. For the municipal law forbids them to women. Moreover, these rites lead to intoxication and insanity. A family-mistress, presiding over domestic affairs, should be temperate and undefiled.

SEXTUS THE PYTHAGOREAN

SELECT SENTENCES

1. To neglect things of the smallest consequence is not the least thing in human life.
2. The sage and the contemner of wealth most resemble God.
3. Do not investigate the name of God, because you will not find it. For everything called by a name receives its appellation from that which is more worthy than itself, so that it is one person that calls, and another that hears. Who is it, therefore, who has given a name to God? The word "God" is not a name of his, but an indication of what we conceive of him.
4. God is a light incapable of receiving its opposite, (darkness).
5. You have in yourself something similar to God, and therefore use yourself as the temple of God, on account of that which in you resembles God.
6. Honor God above all things, that he may rule over you.
7. Whatever you honor above all things, that which you so honor will have dominion over you. But if you give yourself to the domination of God, you will thus have the dominion over all things.
8. The greatest honor which can be paid to God is to know and imitate him.
9. There is not any thing, indeed, which wholly resembles God; nevertheless the imitation of him as much as possible by an inferior nature is grateful to him.
10. God, indeed, is not in want of anything; but the wise man is in want of God alone. He, therefore, who is in want of but few things, and those necessary, emulates him who is in want of nothing.
11. Endeavor to be great in the estimation of divinity; but among men avoid envy.
12. The sage whose estimation with men was but small while he was living, will be renowned when he is dead.

13. Consider lost all the time in which you do not think of divinity.
14. A good intellect is the choir of divinity.
15. A bad intellect is the choir of evil geniuses.
16. Honor that which is just, on this very account that it is just.
17. You will not be concealed from divinity when you act unjustly, nor even when you think of acting so.
18. The foundation of piety is continence, but the summit of piety is love to God.
19. Wish that what is expedient and not what is pleasing may happen to you.
20. Such as you wish your neighbor to be to you, such also be to your neighbors.
21. That which God gives you none can take away.
22. Neither do, nor even think, of that which you are unwilling God should know.
23. Before you do anything, think of God, that his light may precede your energies.
24. The soul is illuminated by the recollection of God.
25. The use of animal food is indifferent, but it is more rational to abstain from them.
26. God is not the author of any evil.
27. You should not possess more than the use of the body requires.
28. Possess those things that no one can take away from you.
29. Bear that which is necessary, as it is necessary.
30. Ask of God things such as it is worthy of God to bestow.
31. The reason that is in you is the light of your life.
32. Ask from God those things that you cannot receive from man.
33. Wish that those things which labor ought to precede, may be possessed by you after labor.
34. Be not anxious to please the multitude.
35. It is not proper to despise those things.

of which we shall be in want after the dissolution of the body.

36. Do not ask of divinity that which, when you have obtained, you cannot perpetually possess.

37. Accustom your soul after (it has conceived all that is great of) divinity, to conceive something great of itself.

38. Esteem precious nothing which a bad man can take from you.

39. He is dear to divinity, who considers those things alone precious, which are esteemed to be so by divinity.

40. Everything superfluous is hostile.

41. He who loves that which is not expedient, will not love that which is expedient.

42. The intellect of the sage is always with divinity.

43. God dwells in the intellect of the wise man.

44. The wise man is always similar to himself.

45. Every desire is insatiable, and therefore is always in want.

46. The knowledge and imitation of divinity are alone sufficient to beatitude.

47. Use lying as poison.

48. Nothing is so peculiar to wisdom as truth.

49. When you preside over man, remember that divinity presides over you also.

50. Be persuaded that the end of life is to live conformably to divinity.

51. Depraved affections are the beginnings of sorrows.

52. An evil disposition is the disease of the soul; but injustice and impiety is the death of it.

53. Use all men in a way such as if, after God, you were the common curator of all things.

54. He who uses badly mankind, badly uses himself.

55. Wish that you may be able to benefit your enemies.

56. Endure all things, in order that you may live conformably to God.

57. By honoring a wise man, you will honor yourself.

58. In all your actions, keep God before your eyes.

59. You may refuse matrimony, in order to live in incessant presence with God. If, however, you know how to fight, and are willing to, take a wife, and beget children.

60. To live, indeed, is not in our power; but to live rightly is.

61. Be unwilling to entertain accusations against a man studious of wisdom.

62. If you wish to live successfully, you will have to avoid much, in which you will come out only second-best.

63. Sweet as you should be any cup that quenches thirst.

64. Fly from intoxication as you would from insanity.

65. No good originates from the body.

66. Estimate that you are suffering a great punishment when you obtain the object of corporeal desire; for desire will never be satisfied with the attainments of any such objects.

67. Invoke God as a witness to whatever you do.

68. The bad man does not think that there is a Providence.

69. Assert that your true man is he who in you possesses wisdom.

70. The wise man participates in God.

71. Wherever that which in you is wise resides, there also is your true good.

72. That which is not harmful to the soul does not harm the man.

73. He who unjustly expels from his body a wise man, by his iniquity confers a benefit on his victim; for he thus is liberated from his bonds.

74. Only through soul-ignorance is a man saddened by fear of death.

75. You will not possess intellect till you understand that you have it.

76. Realize that your body is the garment of your soul; and then you will preserve it pure.

77. Impure geniuses let not the impure soul escape them.

SELECT PYTHAGOREAN SENTENCES.

1. From the PROTREPTICS OF IAMBlichus

105. As we live through soul, it must be said that by the virtue of this we do live well; just as because we see through the eyes, we see well through their virtues.

106. It must not be thought that gold can be injured by rust, or virtue by baseness.

107 We should betake ourselves to virtue as to an inviolable temple, so that we may not be exposed to any ignoble insolence of soul, with respect to our communion with, and continuance in life.

108. We should confide in virtue as in a chaste wife; but trust to fortune as to an inconstant mistress.

109. It is better that virtue should be received accompanied by poverty, than wealth with violence; and frugality with health, than veracity with disease.

110. An overabundance of food is harmful to the body; but the body is preserved when the soul is disposed in a becoming manner.

111. It is as dangerous to give power to a depraved man, than a sword to a madman.

112. As it is better for a part of the body that contains purulent decay to be burned, than to continue as it is, thus also is it better for a depraved man to die, than to continue to live.

113. The theorems of philosophy are to be enjoyed as much as possible, as if they were ambrosia and nectar. For the resultant pleasure is genuine, incorruptible and divine. They are also capable of producing magnanimity, and though they cannot make us eternal, yet they enable us to obtain a scientific knowledge of eternal natures.

114. If vigor of sensation is, as it is, considered to be desirable, so much more strenuously should we endeavor to obtain prudence; for it is, as it were, the sensitive vigor of the practical

Intellect, which we contain. And as through the former we are not deceived in sensible perceptions, so through the latter we avoid false reasonings in practical affairs.

115. We shall properly venerate Divinity if we purify our intellect from vice, as from a stain stain.

116. A temple should, indeed, be adorned with gifts; but our soul with disciplines.

117. As the lesser mysteries are to be delivered before the greater, thus also discipline: must precede philosophy.

118. The fruits of the earth, indeed, appear annually; but the fruits of philosophy ripen at all seasons.

119. As he who wishes the best fruit must pay most attention to the land, so must the greatest attention be paid the soul, if it is to produce fruits worthy of its nature.

2. FROM STOBÆUS

120. Do not even think of doing what ought not to be done.

121. Choose rather to be strong in soul, than in body.

122. Be sure that laborious things contribute to virtue, more than do pleasurable things.

123. Every passion of the soul is most hostile to its salvation.

124. Pythagoras said that it is most difficult simultaneously to walk in many paths of life.

125. Pythagoras said that we must choose the best life; for custom will make it pleasant. Wealth is a weak anchor; glory, still weaker; and similarly with the body, dominion, and honor. Which anchors are strong? Prudence, magnanimity and fortitude; these can be shaken by no tempest. This is the law of God, that virtue is the only thing strong; all else is a trifle. (Taylor thinks that this and the next six sentences are wrongly attributed to Socrates, and are by Democritus or Demophilus).

1266. All the parts of human life, just as those of a statue, should be beautiful.

127. As a statue stands immovable on its pedestal, so should stand a man on his deliberate choice, if he is worthy.

128. Incense is for the gods, but praise to good men.

129. Men unjustly accused of acting unjustly should be should be defended, while those who excel should be praised.

130. It is not the sumptuous adornment of the horse that earns him praise, but the nature of the horse himself; nor is the man worthy merely because he owns great wealth, but he whose soul is generous.

131. When the wise man opens his mouth the beauties of his soul present themselves to view as the statues in a temple (when the gates are opened).

132. Remind yourself that all men assert that wisdom is the greatest good, but that there are few who strenuously endeavor to obtain this greatest good. — Pythagoras.

133. Be sober, and remember to be disposed to believe; for these are the nerves of wisdom. — Epicharmus.

134. It is better to live lying on the grass, confiding in divinity and yourself, than to lie on a golden bed with perturbation.

135. You will not be in want of anything, which it is in the power of Fortune to give or take away. — Pythagoras.

136. Despise all those things which you will not want when liberated from the body; and exercising yourself in those things of which you will be in want, when liberated from the body, be sure to invoke the Gods to become your helpers. — Pythagoras.

137. It is as impossible to conceal fire in a garment, as a base deviation from rectitude in time. — Demophilus, rather than Socrates.

138. Wind increases fire, but custom, love. Ibidem.

139. Only those are dear to divinity, who are hostile to injustice. — Democritus or Demophilus.

140. Bodily necessities are easily procured by anybody; without labor or molestation; but those things whose attainment demands effort and trouble, are objects of desire not to the body, but to depraved opinion. Aristoxenus the Pythagorean.

141. Thus spoke Pythagoras of desire: This passion is various, laborious and veru multiform. Of desires, however, some are acquired and artificial, while others are inborn. Desire is a certain tendency and impulse of the soul, and an appetite of fulness, or presence of sense, or of an emptiness and absence of it, and of non-perception. Three three best known kinds of depraved desire are the improper, the unpropertiona te, and the unseasonable. For desire is either immediately indecorous, troublesome or illiberal; or if not absolutely so, it is improperly vehement and persistent. Or, in the third place, it is impelled at an improper time, or towards improper objects. — Aristoxenus.

142. Pythagoras said, Endeavor not to conceal your errors by words, but to remedy them by reproofs.

143. Pythagoras said, It is not so difficult to err, as not to reprove him who errs.

144. As a bodily disease cannot be healed, if it is concealed or praised, thus also can neither a remedy be applied to a diseased soul, which is badly guarded and protected; — Pythagoras.

145. The grace of freedom of speech, like beauty in season, is productive of greater delight.

146. To have a blunt sword is as improper as to use ineffectual freedom of speech.

147. As little could you deprive the world of the sun, as freedom of speech from erudition.

148. As one who is clothed with a cheap robe may have a good body-habit, thus also may he whose life is poor possess freedom of speech.

149. Pythagoras said, Prefer those that reprove, to those that flatter; but avoid flatterers as much as enemies.

THAT "You should do those things that you judge to be beautiful, though in doing them you should lack renown; for the rabble is a bad judge of a good thing," the words, "Therefore despise the reprehension of those whose praise you despise."

166. Pythagoras said that Those who do not punish bad men, are really wishing that good men be injured.

167. Pythagoras said, Not without a bridle can a horse be gajurned, and no less riches without prudence.

168. The prosperous man who is vain is no better than the driver of a race on a slippery road (Socrates? Probably Democrates, or Demophilus).

169. There is no gate of wealth so secure but that may open to the opportunity of Fortune (Democritus? Probably Democrates or Demophilus).

170. The unrestrained grief of a terpid soul may be expelled by reasoning. (Democrates, not Democritus).

171. Poverty should be born with equanimity by a wise man. (Same).

172. Pythagoras; Spare your life, lest you consume it with sorrow and care.

173. Phavorinus, in speaking of Old Age, said, Nor will I be silent as to this particular, that both to Plato and Pythagoras it appeared that old age was not to be considered with reference to an egress from the present life, but to the beginning of a blessed one.

§. From CLEMENT OF ALEXANDRIA, Strom. 3:413.

174. Philolaus said that the ancient theologians and priests testified that the soul is united to the body by a certain punishment, and that it is buried in this body as a sepulchre.

175. Pythagoras said that "Whatever we see when awake is death, and when asleep is a dream.

HIEROCLES,

ETHICAL FRAGMENTS (preserved by STOBAEUS).

(His Commentary on the Golden Verses is wordy and common-place, and therefore is here omitted).

I.

CONDUCT TOWARDS THE GODS.

Concerning the Gods we should assume that they are immutable, and do not change their decrees, from the very beginning they never vary their conceptions of propriety. The immutability and firmness of the virtues we know, and reason suggests that it must transcendently obtain with the Gods, and be the element which to their conception imparts a never-failing stability. Evidently no punishment which divinity thinks proper to inflict is likely to be remitted. For if the Gods changed their decisions, and omitted to punish someone whom they had designed to punish, the world could be neither beautifully nor justly governed; nor can we assign any probable reason for repentance (on their part). Rashly, indeed, and without any reason, have poets written words such as the following:

"Men bend the Gods, by incense and libation,

By gentle vows, and sacrifice and prayer,
When they transgress, and stray from what is right!" (Homer, Iliad, ix:495-7).

And: "Flexible are even the Gods themselves!" (495).

Nor is this the only such expression in poetry.

Nor must we omit to observe, that though the Gods are not the causes of evil, yet they connect certain persons with things of this kind, and surround those who deserve to be afflicted with corporeal and external hindrances; not through any malignity, or because they think it advisable

my witness that our country is a sort of secondary divinity, and our first and greatest parent. That is why its name is, for good reason, patris, derived from pater, a father; but taking a feminine termination, to be as it were a mixture of father and mother. This also explains that our country should be honored equally with our parents; preferring it to either of them separately, and not even to it preferring both our parents; preferring it besides to our wife, children and friends; and in short to all things, under the Gods.

He who would esteem one finger more than five would be considered stupid; inasmuch as it is reasonable to prefer five to one; the former despising the most desirable, while the latter, among the five preserves also the one finger. Likewise, he who prefers to save himself rather than his country, in addition to acting unlawfully, desires an impossibility. On the contrary, he who to himself prefers his country is dear to divinity, and reasons properly and irrefutably. Moreover it has been observed that though someone should not be a member of an organized society, remaining apart therefrom, yet is it proper that he should prefer the safety of society to his own; for the city's destruction would demonstrate that on its existence depended that of the individual citizen, just as the amputation of the hand involves the destruction of the finger, as an integral part. We may therefore draw the general conclusion that general utility cannot be separated from private welfare, both at bottom being identical.

For whatever is beneficial to the whole country is common to every single part, inasmuch as without the parts the whole is nothing. Vice versa, whatever redounds to the benefit of the citizen extends also to the city; the nature of which is to extend benefits to the citizen. For example, whatever is beneficial to a dancer, must, in so far as he is a dancer, be so also to the whole choric ballet. Applying this reasoning to the discursive power of the soul, it will shed light on every particular duty, and we shall never omit to perform whatever may by us be due to our country.

their proximity, they should, in a certain not blasphemous sense, be by us more honored than the Gods themselves. To begin with, the only gratitude worthy of the name is a perpetual and unremitting promptness to repay the benefits received from them; since, though we do our very utmost, this would yet fall short of what they deserve. Moreover, we might also say that in one sense our deeds are to be counted as theirs, because we who perform them were once produced by them. If, for instance, the works of Phidias and other artists should themselves produce other works of art, we should not hesitate to attribute these latter deeds also to the original artists; that is why we may justly say that our performances are the deeds of our parents, through whom we originally derived our existence.

In order that we may the more easily apprehend the duties we owe them, we should keep in mind the underlying principle, that our parents should by us be considered as the images of the Gods; and, so help me heaven, images of gods domestic, who are our benefactors, our relatives, our creditors, our lords, and our most stable friends. They are indeed most stable images of the gods, possessing a likeness to them which no artist could possibly surpass. They are the guardian divinities of the home, and live with us; they are our greatest benefactors, endowing us with benefits of the greatest consequence, and indeed bestowing on us not only all we possess, but also such things as they wish to give us, and for which they themselves pray. Further they are our nearest kindred, and the causes of our alliance with others. They are also creditors of things of the most honorable nature, and repay themselves only by taking what we shall be benefited by returning. For to a child what benefit can be so great - as piety and gratitude to his parents? Most justly, too, are they our lords, for of what can we be the possession in a degree greater than of those through whom we exist? Moreover,

So also parents, verging on the grave, enjoy most of all the sedulous and unremitting attention of their children. Moreover, should our parents at any time, as happens often, especially with those whose education was deficient, their conduct should be reprehensible, they should indeed be corrected but not as we are accustomed to do with our inferiors or equals, but as it were with suggestiveness; not as if they had erred through ignorance, but as if they had committed an oversight through inattention, as if they would not have erred, had they considered the matter. For reproof, especially if personal, is to the old very bitter. That is why their oversights should be supplemented by mild exhortation, as by an elegant artifice.

Children, besides, rejoice their parents by performing for them servile offices such as washing their feet, making their bed, or ministering to their wants. These necessary servile attentions are all the more precious when performed by the dear hands of their children, accepting their ministrations. Parents will be especially gratified when their children publicly show their honor to those whom they love and very much esteem.

That is why children should affectionately love their parents' kindred, and pay them proper attention, as also to their parents' friends and acquaintances. These general principles will aid us to deduce many other smaller filial duties, which are neither unimportant nor accidental. For since our parents are gratified by the attention we pay to those they love, it will be evident that as we are in a most eminent degree beloved by our parents, we shall surely much please them by paying a proper attention to ourselves.

IV.

ON FRATERNAL LOVE

The first admonition, therefore, is very clear and convincing, and obligatory generally, being

SAME and self-evident. Here it is: Act by every one, in the same manner as if you supposed yourself to be him, and him to be you. A servant will be well treated by one who considers how he would like to be treated by him, if he was the master, and himself the servant. The same principle might be applied between parents and children, and vice versa; and in short, between all men. This principle, however, is peculiarly adapted to the mutual relation of brothers; since no other preliminary considerations are necessary, in the matter of conduct towards one's brother, than promptly to assume that equitable mutual relation. This therefore is the first precept, to act towards one's brother in the same manner in which he would think it proper for his brother to act towards him.

But some one will say, I do not transgress propriety, and am equitable; but my brother's manners are rough and brusque. This is not right; for, in the first place, he may not be speaking the truth; as excessive vanity might lead a man to extol and magnify his own manners, and diminish and vilify what pertains to others. It frequently happens, indeed, that men of inferior worth prefer themselves to others who are far more excellent characters. Second, though the brother should indeed be of the rough character mentioned above, the course to take would be to prove oneself the better character, by vanquishing his boorishness by your superiority. Those who conduct themselves worthily towards moderate, benignant men are entitled to no great thanks; but to transform to graciousness the stupid vulgar man, he deserves the greatest applause.

It must not be thought impossible for exhortation to take marked effect; for in men of the most impossible manners there are possibilities of improvement, and of love and honor for their benefactors. Not even animals, and such as naturally are the most hostile to our race, who are captured by violence and dragged off in chains, and confined in cages, -- are not beyond being tamed by appropriate treatment, and daily food. Will not then th-

No one, therefore, is alone, nor does he derive his origin from an oak or a rock, but from parents, in conjunction with brothers, relatives, and other intimates. Here reason for us performs a great work, conciliating to us strangers, who are no relatives of ours, furnishing us with many assistants. That is the very reason why we naturally endeavor to allure and make every one our friend. How insane a thing it therefore is to wish to be united to those who naturally have nothing suitable to procure our love, and become as familiar as possible with them, voluntarily; and yet neglect those willing helpers and associates supplied by nature herself, who are called brothers!

V.

ON MARRIAGE

The discussion of marriage is most necessary, as the whole of our race is naturally social; and the most fundamental social association is that effected by marriage. Without a household, there could exist no cities; and households of the unmarried are most imperfect, while on the contrary those of the married are most complete. That is why, in our treatise on Families, we have shown that the married state is to be preferred by the sage; while a single life is not to be chosen except under peculiar circumstances. (Pythagoras and Socrates were married, while Plato, Plotinus and Proclus were not). Therefore, inasmuch as we should imitate the man of intellect so far as possible, and as for him marriage is preferable, it is evident it will be so also for us, except if hindered by some exceptional circumstance. This is the first reason for marriage.

Entirely apart from the model of the sage, Nature herself seems to incite us thereto. Not only did she make us gregarious, but adapted us to sexual intercourse, and proposed the procreation of children and stability of life as the one and universal work of wedlock. Now Nature justly teaches us that a choice of such things as are fit should be made so as to accord with what she has procured

for us. Every animal, therefore, lives in conformity to its natural constitution, and so also every plant in harmony with its laws of life. But there obtains this difference: that the latter do not employ any reasoning or calculation, in the selection of the things on which they lay hold, using alone nature, without participating in soul. Animals are drawn to investigate what may be proper for them by imaginations and desires. To us, however, Nature gave reason, to survey everything else, and, together with all things, nay, prior to all things, to direct its attention to Nature itself, so as to tend towards her, as a glorious aim, in an orderly manner, that by choosing everything consonant with her, we might live in a becoming manner. Following this line of argument, he will not err in saying that a family without wedlock is imperfect; for (nature) does not conceive of the governor without the governed, nor the governed without a governor. Nature therefore seems to me to shame those who are averse to marriage.

In the next place, marriage is beneficial. First, because it produces a truly divine fruit, the procreation of children, who are, as partaking of our nature, to assist us in all our undertakings, while our strength is yet undiminished; and when we shall be worn out; oppressed with old age, they will be our assistants. In prosperity they will be the associates of our joy, and in adversity, the sympathetic diminishers of our sorrows.

Marriage is beneficial not only because of procreation of children, but for the association of a wife. When we are wearied with our labors outside of the home, she receives us with officious kindness, and refreshes us by her solicitous attentions. Next, she induces a forgetfulness of molestations outside of the house. The annoyances in the forum, the gymnasium, or the country, and in short all the vicissitudes of our intercourse with friends and acquaintances, do not disturb us so obviously, being obscured by our necessary occupations; but when released from these, we return home, and our mind has time to reflect, then, availing themselves of this opportunity these cares and

anxieties rush in upon us, to torment us, at the very moment when life seems cheerless and lonely. Then comes the wife as a great solace, and by making some inquiry about external affairs, or by referring to, and together considering some domestic problem, she, by her sincere vivacity inspires him with pleasure and delight. It is needless to enumerate all the help a wife can be in festivals, when sacrificing victims; or during her husband's journeys, she can keep the household running smoothly, and direct at times of urgency; in managing the domestics, and in nursing her husband when sick.

Summarizing, in order to pass through life properly, all men need two things: the aid of relatives, and kindly sympathy. But nothing can be more sympathetic than a wife; nor anything more kindred, than children. Both of these are afforded by marriage; how therefore could we find anything more beneficial?

Also beautiful is a married life, it seems to me. What relation can be more ornamental to a family, than that between husband and wife? Not sumptuous edifices, not walls covered with marble plaster, not piazzas adorned with stones, which are indeed admired by those ignorant of true goods; not paintings and arched myrtle walks, nor anything else which is the subject of astonishment to the stupid, is the ornament of a family. The beauty of a household consists in the conjunction of man and wife, united to each other by destiny, and consecrated to the gods presiding over nuptial births, and houses, and who harmonize, and use all things in common for their bodies, or even their very souls; who likewise exercise a becoming authority over their house and servants; who are properly solicitous about the education of their children; and to the necessities of life pay an attention which is neither excessive or negligent, but moderate and appropriate. For, as the most admirable Homer says, what can be better and more excellent,

"Than when at home the husband and wife
"Live in entire unanimity!" (Odyssey, 7:183).

That is the reason why I have frequently wondered at those who conceive that life in common with a woman must be burdensome and grievous. Though to them she appears to be a burden and molestation, she is not so; on the contrary, she is something light and easy to be borne, or rather, she possesses the power of charming away from her husband things burdensome and grievous. No trouble so great is there which cannot easily be borne by a husband and wife who harmonize, and are willing to endure it in common. But what is truly burdensome and unbearable is imprudence, for through it things naturally light, and among others a wife, become heavy.

To many, indeed, marriage is intolerable, in reality not from itself, or because such an association as this with a woman is naturally insufferable, but when we marry the wrong person, and, in addition to this, are ourselves entirely ignorant of life, and unprepared to take a wife in a way such as a free-born woman ought to be taken, than indeed it happens that this association with her becomes difficult and intolerable. Vulgar people do marry in this way; taking a wife neither for the procreation of children, nor for harmonious association; being attracted to the union by the magnitude of the dower, or through physical attractiveness, or the like; and by following these bad counsellors, they pay no attention to the bride's disposition and manners, celebrating nuptials to their own destruction, and with crowned doors introduce to themselves ~~not a wife~~ instead of a wife, a tyrant, whom they cannot resist, and with whom they are unable to contend for chief authority.

Evidently, therefore, marriage becomes burdensome and intolerable to many, not through itself, but through these causes. But it is not wise to blame things which are not harmful, nor to make our own deficient use of these things the cause of our complaint against them. Most absurd, besides, is it feverishly to seek the auxiliaries of friendship, and achieve certain friends and associates, to aid and defend us in the vicissitudes of life, without seeking and endeavoring to obtain the relief, defence and assistance afforded us by Nature, the gods, and the laws, through a wife and children.

As to a numerous offspring, it is generally suitable to nature and marriage that all, or the majority of the offspring be nurtured. Many dissent from this, for a not very beautiful reason, avariciousness, and the fear of poverty as the greatest evil. To begin with, in procreating children, we are not only begetting assistants, nurses for our old age, and associates in every vicissitude of life; -- we do not however beget them for ourselves alone, but in many ways also for our parents. To them our procreation of children is gratifying; because, if we should suffer anything calamitous prior to their decease, we shall, instead of ourselves, leave our children as the support of their old age. Then for a grandfather it is a beautiful thing to be conducted by the hands of his grandchildren, and by them to be considered as worthy of every attention. Hence, in the first place, we shall gratify our own parents by paying attention to the procreation of children. In the next, we shall be cooperating with the ardent wishes and fervent prayers of those who begot us. They were solicitous about our birth from the first, therethrough looking for an extended succession of themselves, that they should leave behind them children of children, therefore paying attention to our marriage, procreation, and nurture. Hence, by marrying and begetting children we shall be, as it were, fulfilling a part of their prayers; while, acting contrariwise, we shall be destroying the object of their deliberate choice.

Moreover, it would seem that every one who voluntarily, and without some prohibiting circumstance avoids marriage and the procreation of children, accuses his parents of madness, as having engaged in wedlock without the right conception of things. Here we see an unavoidable contradiction. How could that man live without dissension, who finds a pleasure in living, and willingly continues in life, as one who was properly brought into existence by his parents, and yet conceives that for him procreation of offspring is something to be rejected?

We must remember that we beget children not only for our own sake, but, as we have already stated, for our parents; but further also for the sake of our friends and kindred. It is gratifying to see children which are our offspring on account of human kindness, relatives, and security. Like ships which, though greatly agitated by the waves, are firmly secured by many anchors, so do those who have children, or whose friends or relatives have them, ride at anchor in port, in absolute security. For this reason, then, will a man who is a lover of his kindred, and associates earnestly desire to marry and beget children.

Our country also loudly calls upon us to do so. For after all we do not beget children so much for ourselves, as for our country, procuring a race that may follow us, and supplying the community with successors to ourselves. Hence the priest should realize that to the city he owes priests; the ruler, that he owes rulers; the orator, that he owes orators; and in short, the citizen, that he owes citizens. So it is gratifying to a choric ballet that those who compose it should continue perennially; and as an army looks to the continuance of its soldiers, so the perpetuation of its citizens is a matter of concern to a city. A city would not need succession were it only a temporary grouping, of duration commensurate with the lifetime of any one man; but as it extends to many generations, and if it invokes a fortunate genius may endure for many ages, it is evidently necessary to direct its attention not only to its present, but also to its future, not despising our natal soil, nor leaving it desolate, but establishing it in good hopes for our posterity.

VI.

CONDUCT TOWARDS OUR RELATIVES.

Duties to relatives depend on duties to our immediate families, the arguments for which apply also to the former. Each of us is, indeed, as it were circumscribed by many circles, larger and smaller, comprehending and comprehended, according to various mutual circumstances.

will moderate if through the diligent attention which we pay to them we shorten the bond connecting us with each. Such then are the most comprehensive duties towards our kindred.

It might be well to say a word about the general names of kindred, such as the calling of cousins, uncles and aunts by the names of brothers, fathers and mothers; while of the other kindred, to call some uncles, others the children of brothers and sisters, and others cousins, according to the difference in age, for the sake of the emotional extension derivable from names. Such name-extension will manifest our sedulous attention to these relatives, and at the same time will incite, and extend us in a greater degree to the contraction of the above circles.

We should however remember the distinction between parents that we madenabove. Comparing parents, we said that to mother was due more love, but to the father more honor. Similarly, we should show more love to those connected with us by a maternal alliance, but more honor to those connected with us by an alliance that is paternal.

VII.

ON ECONOMICS

To begin with, we must mention the kind of labor which preserves the union of the family. To the husband are usually assigned rural, forensic and political activities; while to the mother belong spinning of wool, making of bread, cooking, and in short, everything of a domestic nature. Nevertheless, neither should be entirely exempt from the labors of the other. For sometimes it will be proper, when the wife is in the country, that she should superintend the laborers, and act as major-domo; and that the husband should sometimes attend to domestic affairs, inquiring about, and inspecting what is doing in the house. This joint participation of necessary cares will more firmly unite their mutual association.

PYTHAGOREAN FRAGMENTS, HEROCLES:

We should not fail to mention the manual operations, which are associated with the spheres of occupations. Why should the man meddle with agricultural labors? This is generally admitted; and though men of the present day spend much time in idleness and luxury, yet it is rare to find any unwilling to engage in the labor of sowing and planting, and other agricultural pursuits. Much less persuasiveness perhaps, will be the arguments which invite the man to engage in those other occupations that belong to the woman. For such men as pay great attention to neatness and cleanliness will not conceive wool-spinning to be their business; since, for the most part vile, diminutive men, delicate and effeminate apply themselves to the elaboration of wool, through an emulation of feminine softness. But it does not become a man, who is manly, to apply himself to things of this kind; so that perhaps neither shall I advise such employments to those who have not unmistakably demonstrated their modesty and virility. What therefore should hinder the man from sharing in the labors pertaining to a woman, whose past life has been such as to free him from all suspicion of absurd and effeminate conduct? For is it not thought that more domestic labors pertain to man than to women in other fields? For they are more laborious, and require corporeal strength, such as to grind, to knead meal, to cut wood, to draw water from a well, to carry large vessels from one place to another, to shake coverlets and carpets, and such like. It will be quite proper for men to engage in such occupations.

But it would be well if the legitimate work of a woman be enlarged in other directions, so that she may not only engage with her maid-servants in the spinning of wool, but may also apply herself to other more virile occupations. It seems to me that bread-making, drawing water from a well, the lighting of fires, the making of beds, and such like are labors suited to a free-born woman.

But to her husband a wife will seem much more beautiful, especially if she is young, and not yet worn out by the bearing of children, if she becomes

HIEROCLES, ETHICAL FRAGMENTS

his associate in the gathering of grapes, and collecting the olives; and if he is verging toward old age, she will render herself more pleasing to him by sharing with him the labor of sowing and plowing, and while he is digging or planting, extending to him the instruments he needs for his work. For when by the husband and wife a family is governed thus, in respect to necessary labors, it seems to me that it will be conducted in the best possible manner.

TIMAEUS LOCRIUS,
The Teacher of Plato, on

THE SOUL AND THE WORLD

1. MIND, NECESSITY, FORM & MATTER

Timaeus the Locrian asserted this: -- that of all the things in the Universe, there are two causes, (one) Mind, (the cause) of things existing according to reason; (the other) Necessity, (the cause) of things (existing) by (some) force, according to the power of the bodies; and that the former of these is the nature of the good, and is called god, and the principle of things that are best; but what accessory causes follow, are referred to Necessity. As regards the things in the Universe, there are Form, Matter, and the Perceptible; which is, as it were, a resultance of the two others; and that Form is unproduced, and unmoved, and stationary, and of the nature of the same, and perceptible by the mind, and a pattern of such things produced, as exist by a state of change; for that some such thing as this is Form, spoken of and conceived to be;

Matter, however, is a mould, and a mother and a nurse, and procreative of the third kind of being; for receiving upon itself the resemblances, and as it were remoulding them, it perfects these productions. He asserted moreover that matter, though eternal, is not unmoved; and though of itself it is formless and shapeless, yet it receives every kind of form; and that what is around bodies, is divisible, and partakes of the nature of the different; and that matter is called by the twin names of Place and Space.

These two principles, then, are opposite to each other; of which Form relates to a male power, and a father; while matter relates to a female, and a mother. Being three, they are recognizable by three marks: Form, by mind, according to knowledge; Matter by a spurious kind of reasoning, because of its not being mentally perceived directly, but by analogy and their productions by sensation and opinion.

OF ANY MAGNITUDE seen above the horizon before sunrise, herald the day. But the three other planets, Mars, Jupiter and Saturn have their peculiar velocities and different years, completing their course while making their periods of effulgence, of visibility, of obscuration and eclipse, causing accurate rising and settings. Moreover they complete their appearances conspicuously in east or west according to their position relative to the Sun, who during the day speeds westward, which during the night it reverses, under the influence of sameness; while its annual revolution is due to its inherent motion. In res- sultance of these two kinds of motion it rolls out a spiral, creeping according to one portion, in the time of a day, but, whirled around under the sphere of the fixed stars, according to each revolution of darkness and day.

Now these revolutions are by men called por- tions of time, which the deity arranged together with the world. For before the world the stars did not exist; and hence there was neither year, nor periods of seasons, by which this generated time is measured, and which is the representation of the ungenerated time called eternity. For as this heaven has been produced according to an eternal pattern, (the world of ideas, -- so accord- ing to the pattern of eternity was our world-time created simultaneously with the world.

5

5. The Earth's Creation by Geometric Figures.

The Earth, fixed at the centre, becomes the hearth of the gods, and the boundary of darkness and day, producing both settings and risings, according to the occultations produced by the things that form the boundary, just as we im- prove our sight by making a tube with our closed hand, to exclude refraction. The Earth is the oldest body in the heavens. Water was not produced without earth, nor air without moisture; nor could fire continue without moisture and the materials that are inflammable; so that the Earth is fixed

upon its balance as the root and base of all other substances. Of produced things, the substratum is Matter, while the reason of each shape is abstract Form; of these two the resultance is Earth, and Water, Air and Fire.

This is how they were created. Every body is composed of surfaces, whose elements are triangles; of which one is right-angled, and the other has all unequal sides, with the greater angle thrice the size of the lesser; while its least angle is the third of a right angle, and the middle one is the double of the least; for it is two parts out of three; while the greatest is a right angle, being one and a half greater than the middle one, and the triple of the least. Now this unequal sided triangle is the half of an equilateral triangle, cut into two equal parts by a line let down from the apex to that base. Now in each of these triangles there is a right angle; but in the one the two sides about the right angle are equal, and in the other all the sides are unequal. Now let this be called a scalene triangle; while the other, the half of the square, is the principle of the constitution of the Earth. For the square produced from this scalene triangle is composed of four half-squares, and from such a square is produced the cube, a body the most stationary and steady in every way; having six sides and eight angles, and on this account Earth is a body the heaviest and most difficult to be moved, and its substance is inconvertible, because it has no affinity with a triangle of any kind. Only the Earth has as peculiar element the square, and this is the element of the three other substances, Fire, Air and Water. For when the half triangle is put together six times, it produces a solid equilateral triangle; the exemplar of the first, which has four faces with equal angles, which is the form of Fire, as the easiest to be moved, and composed of the finest particles. After this ranks the octohedron, with eight faces and six angles, the element of Air, and the third is the icosahedron, with twenty faces and twelve angles, the element of Water, composed of the most numerous and heaviest particles.

flowing as honey and oil; but in another is compact, as pitch and wax; and of compact-forms there are some fusible, as gold, silver, copper, tin, lead and steel; and some friable, as sulphur, pitch, nitre, salt, alum, and similar metals.

7. Composition of the Soul.

After putting together the world, the deity planned the creation of living beings, subject to death, so that, himself being perfect, he might perfectly work it out according to his image. Therefore he mixed up the soul of man out of the same proportions and powers, and after taking the particles and distributing them, he delivered them over to Nature, whose office is to effect change. She then took up the task of working out mortal and ephemeral living beings, whose souls were drawn from different sources, some from the Moon, others from the Sun, and others from various planets, that cycle within the Difference, — with the exception of one single power which was derived from Sameness, which she mixed up in the rational portion of the soul, as the image of wisdom in those of a happy fate.

Now of the soul of man one portion is rational and intellectual; and another irrational and unintellectual. Of the rational part the best portion is derived from Sameness, while the worst comes from Difference; and each is situated around the head, so that the other portions of the soul and body may minister to it, as the uppermost of the whole tabernacle. Of the irrational portion, that which represents passion hangs around the heart, while desire inhabits the liver. The principle of the body, and root of the marrow, is the brain, wherein inheres leadership; and from this, like an effusion, through the back-bone flows what remains, from which are separated the particles for seed and reason; while the marrow's surrounding defences are the bones, of which the flesh is the covering and congealment. To the nerves he united joints by ligatures, suitable for their movement.

ing shapes. For those that cause the tongue to melt away, or that scrape it, appear to be rough; while those that act moderately in scraping appear brackish; while those that inflame or separate the skin are acrid; while their opposites, the smooth and sweet, are reduced to a juicy state.

Of smelling, the kinds have not been defined; for, because of their percolating through narrow pores, that are too stiff to be closed or separated, things seem to be sweet-smelling or bad-smelling from the putrefaction or concoction of the earth and similar substances.

A vocal sound is a percussion in the air, arriving at the soul through the ears; the pores (or communications) of which reach to the liver; and among them is breath, by the movement of which hearing exists. Now of the voice and hearing, that portion which is quick is acute; while that which is slow, is grave; the medium being the most harmonious. What is much and diffused, is great; what is little and compressed, is small; what is arranged according to musical proportions is in tune; while that which is unarranged, and unproportionate, is out of tune, and not properly adjusted.

The fourth kind of things relating to the senses is the most multiform and various, and they are called objects of sight; in which are all kinds of colors, and an infinity of colored substances. The principles are four: white, black, brilliant (blue) and red, out of a mixture of which all other colors are prepared. What is white causes the vision to expand, and what is black causes it to contract; just as warmth expands, and cold contracts, and what is rough contracts the tasting, and what is sharp dilates it.

9. RESPIRATION

It is natural for the covering of animals that live in the air to be nourished and kept together by the food being distributed by the veins through the whole mass, in the manner of a stream, conveyed as it were by channelled, and moistened by the breath, which diffuses it, and carries it to the

EXTREMITIES. Respiration is produced through there being no vacuum in nature; while the air, as it flows flows in, is ingaled in place of that which is exhaled, through unseen pores, such as those through which perspiration-drops appear on the skin; but a portion is excreted by the natural warmth of the body. Thennit becomes necessary for an equivalent portion to be reintroduced, to avoid a vacuum, which is impossible, for the animal would no longer be concentrating, and single, when the covering had been separated by the vacuum.

Now in lifeless substances, according to the analogy of respiration, the same organization occurs. The gourd, and the amber, for instance, bear resemblance to respiration.

Now the breath flows through the body to an orifice outwards, and is in turn introduced through respiration by the mouth and nostrils, and again after the manner of the Euripus, is in turn carried to the body which is extended according to the expiration. Also the gourd, when the air within is expelled by fire, attracts moisture to itself; and amber, when the air is separated from it, received an equal substance. Now all nourishment comes as from a root from the heart; and from the stomach; as a fountain; and is conveyed to the body, to which, if it be moistened by more than what flows out, there is said to be an increase; but if less, by a decay; but the point of perfection is the boundary between these two, and is considered to exist in an equality of efflux and influx; but when the joints of the system are broken, should there no longer exist any passage for the breath, or the nourishment not be distributed, then the animal dies.

10. DISORDERS.

There are many things hurtful to life, which are causes of death. One kind is disease. Its beginning is disharmony of the functions, when the simple powers, such as heat, cold, moisture or dryness are excessive or deficient. The come turns and alterations in the blood, from corruption, and the deterioration of the flesh, when wasting away,

should the turns take place according to the changes, to what is acid, or brackish, or bitter, in the blood, or wasting away of the flesh. Hence arise the production of bile, and of phlegm, diseased juices, and the rottenness of liquids, weak indeed, unless deeply seated; but difficult to cure, when their commencement is generated from the bones, and painful, if in a state of inflammation of the marrow. The last of disorders are those of the breath, bile and phlegm, when they increase and flow into situations foreign to them, or into places inappropriate for them, by laying hold of the situation, belonging to what is better, and be driving away what is congenial, they fix themselves there, injuring the bodies, and resolving them into the very things.

These then are the sufferings of the body; and hence arise many diseases of the soul; some from one faculty, and some from another. Of the perceptive soul the disease is a difficulty of perception, of the recollecting, a forgetfulness of the appetitive part, a deficiency of desire and eagerness; of the affective, a violent suffering and excited madness; of the rational, an indisposition to learn and think.

But of wickedness the beginnings are pleasures and pains; desires and fears, inflamed by the body, mingled with the mind, and called by different names. For there loves and regrets, desires let loose, and passions on the stretch, heavy resentments, and appetites of various kinds, and pleasures immoderate. Plainly, to be unreasonably disposed towards the affections is the limit of virtue, and to be under their rule is that of vice; for to abound in them, or to be superior to them, places us in a good or bad position. Against such impulses the temperaments of our bodies is greatly able to cooperate, whether quick or hot, or various, by leading us to melancholy or violent lewdness; and certain parts, when affected by a catarrh, produce itchings and forms of body more similar to a state of inflammation than one of health; through which sinking of the spirits and a forgetfulness, illness and a state of fear are witnessed.

utmost symmetry, purifying the blood, and equalizing the breath, so that, if there were there any diseased virulence, the powers of blood and breath may be vigorous; but music, and its leader, philosophy, which the laws and the gods ordained as regulators for the soul, accustom, persuade and partly compel the irrational to obey reason, and the two irrational, passion and desire, to become, the one mild, and the other quiet, so as not to be moved without reason, nor to be unmoved when the mind incites either to desire or enjoy something; for this is the definition of temperance, namely, docility and ~~firmness~~ firmness. Intelligence and philosophy the highest in honor, after cleansing the soul from false opinions, have introduced knowledge, recalling the mind from excessive ignorance, and setting it free for the contemplation of divine things; in which to occupy oneself with self-sufficiency, as regards the affairs of a man, and with an abundance, for the commensurate period of life, is a happy state.

12. Human Destiny.

Now he to whom the deity has happened to assign somewhat of a good fate, is, through opinion, led to the happiest life. But if he be morose and indocile, let the punishment that comes from law and reason follow him; bringing with it the fears ever on the stretch, both those that originate in heaven or Hades; how that punishments inexorable, are below laid up for the unhappy, as well as those ancient Homeric threats of reatiation for the wickedness of those defiled by crime (Odyssey, xii: 571-599). For as we sometimes restore bodies to health by means of diseased substances, if they will not yield to the more healthy, so if the soul will not be led by true reasoning, we restrain it by false. Strange indeed would those punishments be called since, by a change, the souls of cowards enter into bodies of women, who are inclined to insulting conduct; and those of the blood-stained

Progressive Publications by Various Authors

FICTION Hurrah for God! Five Occult Stories of absorbing interest,	.75
A Romance of Two Centuries, an Utopian Forward Glimpse at the Year 2025,	\$.2
56c Reuniting Pilgrimage, or, the Second Book of Acts, a reincarnational interpretation,	\$.1
Perronik, the Simple-Hearted, the Breton Source-legend of the Holy Grail,	\$.1
56c Greek Pilgrim's Progress, a translation of The Picture by Cebes,	\$.1
Short Stories for Young Folks, their Parents and Teachers,	\$1.25
Sayonara, a charming Japanese playlet from the French of d'Herilly,	.50
POETRY Obitive Garlands, a final collection of Dr Kenneth S. Guthrie's Poems,	\$.3
Mithraic Mysteries Restored and Modernized, with Exercises, illustrated,	\$.3
Angelic Mysteries of the Nine Heavens, or Nine Angel-degrees of Initiation,	\$.3
Voices of Prayer and Praise, including the Hymns Songs of the Presence,	\$.1
Famous Hymns to the Universal Divinity,	.75
COMPARATIVE Shakespeare Unmasked, and Bacon Unmasked, 25 cents a dozen.	
56c Spiritual Message of Literature, first Text-book of Comparative Literature,	\$2.50
56c Pagan Bible, or Angels Ancient & Modern, Anthology & Source-Book,	\$.2
Studies in Comparative Religion, Unraveling of Linguistic Confusions, Clues to Truth,	\$.1
Message of the Master, Dissection of the Growth of the Trinity-dogma,	\$.1
How the Master Saved the World, Dissection of Growth of Salvation-dogma,	\$.1
Popular Illustrated History of Neo-Platonism, the 1825 North Note Lectures,	NR \$5
Approaches to the Mysteries of All Nations, the 1926 North Note Lectures,	NR \$5
Zodiac as Key & Fruit of Biography Drama & Literature, a Study of Character,	NR \$5
EDUCATION Progressive Complete Education, or, Marriage as the Supreme School of Life,	\$1.25
Teachers' Problems and How to Solve Them, a Historical Compendium of Method,	\$1.25
History of Ed'n, Value & Limitations, 50cets. Mother-Tongue Method of Teaching Languages, 50cets	
THEOLOGICAL Jesus's Educative Travels, or, Who Jesus Really Was,	.50
Life of Jesus & of Christ, with Chronological Tables & Notes,	NR \$5
Original New Testament, Restored to its Primitive Sequence & its Formative Schools of Thought,	NR \$5
Traditional Mistranslations Corrected in the above,	\$.1
New Testament Source Book, Revealing What it Originally Meant,	NR \$5
NEO-PLATONIC Plotinus, his Life, Times & Philosophy, Outline with Notes,	\$.2
Plotinus, Complete Works, Translation, Concordance, Explanation, in 1 vol., no discount,	\$6.25
Pythagoras, Source-book and Library, Translated, with map,	\$.3
Proclus, Life, Hymns & Works, Translated, Only Edition, net,	\$.3
Numenius, Father of Neo-Platonism, Works, Text & Translation, Explanation, index,	\$.2
Philo Judaeus, Message of, Outline, with Notes,	\$.2
Apollonius of Tyana, Gospel of, Outline of Life,	\$.1
Zoroaster, Gathas of, Complete Text, Translation, Vocabulary, Explanation, \$5; Text only, \$1.25	
RELIGIOUS Of Communion with God, an Undenominational "imitation of Christ,"	.50 & 1.00
Of the Presence of God: Similar Treatment of this topic,	1.00
Ladder of God, Twelve Objective, Undenominational, Striking Addresses or Sermons,	.75
Prayer, Proofs, Flaws, Objections, a Missionary Guide for the Young, or a Quiet Day,	.50
Why You Want to Become a Churchman rather than a Socialist, Spiritualist or Theosophist,	1.25
Friendship Human & Divine, Charming Gift or Meditation,	.75
ETHICAL Conservation of Your Vitality, Physical, Mental & Spiritual,	.50
Regeneration, the Gate of Heaven, Applied, For Men & Women, \$2 each, \$5 all 3	
Prayers, Visions & Aspirations, Collected from the old "Prophet" Magazine, precious,	\$.2
Character-Study Manual, the first scientific, practical effort in this study,	NR \$5
Religious Experiences of Kenneth Sylvan Guthrie,	.60
Discoveries, Experiments & Insights of the above, a summary of his activities, Not Ready,	\$.2

PLATONIST PRESS, Teocalli, 1177 WARBURTON AVENUE YONKERS, N.Y., U.S.A.

COLUMBIA UNIVERSITY LIBRARIES
0114613468

183P99

BG
Cop. 2

06605201
893.19
1797.01
183P99
CHRISTIANS ONLY

