PYTHAGORAS

GREEK PHILOSOPHER

FOUNDER OF A BROTHERHOOD AT CROTONA

INITIATE TEACHER

By a Group of Students

PUBLISHER
THE AMERICAN THEOSOPHIST
KROTONA, HOLLYWOOD
LOS ANGELES, CALIFORNIA
1914

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Approach ye genuine philosophic few,
The Pythagoric Life belongs to you;
But far, far off ye vulgar herd profane,
For Wisdom's voice is heard by you in vain;
And you, Mind's lowest link, and darksome end,
Good rulers, customs, laws alone can mend.

From *Taylor's Translation.*

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PYTHAGORAS

PREFACE

History (which by expounding actions past teacheth to regulate the future, and furnisheth us with wisdom at the cost of other mens experience) is not unlike Painting: their scope is the same; and as in the latter it argues want of skill to look upon the whole draught with an indifferent eye, but to select and insist upon some chiefe particular is proper to an Artist; so he who rests satisfied with the generall relation of affairs, (not fixing upon some eminent Actour in that story) loseth it greateſt benefit; since what is moſt particular, by its nearer affinity with us, hath greateſt influence upon us.

Hence it is that there are two kinds of History; One represents generall affairs of State; The other gives account of particular persons, whose lives have rendred them eminent. Homer *hath given an essay of each; of the first in his* Iliads, *a relation of a war betwixt different Nations; of the second in his* Odysses, *confined to the person of* Ulysses.

As for the placits of ancient philosophers, as were those of Pythagoras, Philolaus, Xenophon, Anaxagoras, Parminides, Leucippus, Democritus and others (which men use disdainfully to run over), it will not be amiss to cast our eyes with more reverence upon them. To

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those who seriously propound to themselves the inquisition and illustration of Truth, and not dominion or magistrality, it cannot but seem a matter of great profit to see at once before them the several opinions of several authors touching the natures of things. For, as Aristotle saith elegantly, that "children at first indeed call all men fathers and women mothers, but afterwards they distinguish them both," so certainly experience in childhood will call every philosophy "Mother," but when it comes to ripeness it will discern the true mother. In the meantime it is good to read over diverse philosophies, as diverse glosses upon Nature; whereof, it may be, one in one place, another in another, is more corrected.

From Lord Verulam's *Advancement of Learning.*

The Pythagoric letter Y two ways doth spread,
For the two paths in which Man's life is led,
The right-hand track to sacred virtue tends,
Though steep and rough at first, in rest it ends;
The other broad and smooth, but from its crown
On rocks the traveler is tumbled down.
He who to virtue by harsh toils aspires,
Subduing pains worth and renown acquires;
But who seeks slothful luxury, and flies
The labor of great acts, dishonored dies.

Foreword

This publication has resulted from the needs of a group of students who, beginning the study of the life of this great philosopher a few months ago, found themselves handicapped by the scarcity of books on the subject and the extreme difficulty of access to the most valuable ones. A few members of the class were at Krotona, others were scattered over the country; the former had the advantage of the Krotona Library where were copies of Stanley's *History of Philosophy* (1660), *Iamblichus' Life of Pythagoras,* by Taylor (1818), and other books both out of print and rare. So it was that these and other fortunate members of the class sought to share what they had with those less privileged in this respect. These pages—cullings from students' papers; extracts from various books; abstracts written by different members of the group—are the result.

Fragmentary, unfinished, unpolished, perhaps inaccurate in places, it is; yet, with all these defects, it is put forth in the belief that it may fill in a partial way an acknowledged want among would-be "followers" of this great Teacher of Wisdom.

Part III is especially unsatisfactory as to treatment, but further effort is to be directed there and additional pamphlets will follow, dealing with different phases of Pythagorean philosophy—a monograph on *Number,* one on *The Musical System,* etc. It is realized further that the bibliography as here given is quite incomplete; it will also be added to in future supplements.

Parts of the work have already appeared in *The American Theosophist* and we are indebted to it for the assistance which has made possible the present publication.

Krotona, July 7, 1914. *Isabel B. Holbrook.*

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PART I

ANCESTRY, EARLY LIFE, TRAVELS

THE *Italick* Sect was distinct from the *Ionick*, in respect of the Author, Place, Discipline, and Doctrine; denominated from that part of *Italy*, which from the frequency of Greek Colonies, was called *Magna Græcia*. Yet was not the Author, *Pythagoras*, an Italian; [a] for, though some think, his father was of *Metapontum*; [b] some, a Tyrrhene, of *Etruria* in *Italy*; yet [c] *Diogenes* and others report him a Tyrrhene, of the race of those who inhabited *Lemnus*, *Imbrus*, and *Scyrus*; and that comming upon Traffick to *Samus*, he setled there, and was made free. With these concurrs [d] *Aristoxenus*, (to whom *Clemens Alexandrinus* joyneth *Aristarchus* and *Theopompus*) who ([e] in the life of *Pythagoras*) saith, [f] That he was born in one of those Ilands which the Athenians won, and expelled thence the Tyrrhenians. Whence *Suidas* saith, That *Pythagoras was a Samian, but by birth a Tyrrhenian, brought over young by his father from* Tyrrhenia *to* Samus. And indeed, his Country seems inscrutable to [g] *Lycus*; to [h] *Josephus no less difficult to find out, than that of* Homer.

Birth, Parentage and Name

As Pythagoras, he was born about 582 B. C. (*Standard Encyclopedia*) at Sidon, in Phœnicia, and died about 500 B. C. His parents, Mnesarchus and Pythias, descendants of Ancæus, who colonized the island of Samos by order of the Pythian oracle, were promised "a son who would be useful to all men through all time." They were a family of prominence in Samos, very religious and devoted to the worship of Apollo. The father was a cutter of precious stones and a wealthy jeweler, and some specimens of his work may yet be found in our museums. The birth of Pythagoras was a consecrated ordeal. His parents were sent from their home in Samos to Sidon, in Phœnicia, where the promised son was conceived, formed and born, away from the disturbing influence of his own land. At the age of

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one year he was taken to the Temple of Adonai in the valley of Liban, to be blessed by the High Priest and consecrated to Apollo. The parents then returned to Samos, an island in the Ægean Sea.

Iamblichus is authority for the statement that Ancæus was ordered by the Pythian oracle "to colonize the marine island, Samos," and that the parents of Pythagoras were descended from the family and alliance of this Ancæus. It may be noted that Pythagoras was born of parents who were much in love with each other, a requisite, as Pythagoras himself taught, that makes for parentage on its highest plane.

Dacier says that the father of Pythagoras (whose name he carries as Mnemarchus rather than Mnesarchus) went to Delphi with his wife, Parthenis, to sell his jewelry (being a skilled workman in the delicate and difficult occupation of engraving upon gems) and during his stay in that city he received an oracle of Apollo asking him to leave for Sidon, where his wife should give birth to a son. In honor of the god, the father changed the name of his wife to Pythias, and when the son was born named him Pythagoras.

Mr. Leadbeater, in the article written for *The Young Citizen* (February, 1913), omits any mention of Sidon as the birthplace; we are left to infer that he was born in Samos, but he gives the year as 592 B. C. According to this article, Pythagoras returned in his old age to Samos and there died in 498 B. C. He lived, therefore, to be ninety-four years old. Inasmuch as Mr. Leadbeater is known to make original investigations of historical events by occult methods, these statements may take precedence, with some, over those of secular historians.

It is written that Pythagoras did once say that he remembered well that journey, taken at the age of one year, when his mother carried him to the Temple of Adonai in the valley of Liban to be blessed; that the majestic High Priest said to his mother: "O woman of Ionia, thy son will be great by knowledge, but remember that if the Greeks possess the science of the gods, the science of God is found only in Egypt." Hence his journey there later on.

"Pythagoras" signifies one whose birth had been predicted by the Pythian oracle; a son who should surpass in beauty and wisdom every other who had ever lived. The name in Welsh means "explication of the universe," from the verb "pythagori," to explain the system of the universe (Owen's *Dictionary*). In *The International Psychic Gazette,* December, 1912, in an article on *The Tetractys of Pythagoras,* its author, Troward, traces the origin of the name to the Hindu, *Pitha-guru* (guru, or teacher, of the essential substance, or pith of things).

Laertius states that there were, at the same time, at least four men of the name of Pythagoras at no great distance from one another,

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and that tradition has falsely ascribed to Pythagoras the Samian some things which were the history or teaching of one or the other of these contemporaries, or of a pupil who assumed the name Pythagoras upon becoming his accepted follower.

> Some there are who affirm that he was first a wrestler, and that, when Pherecydes first discoursed among the Greeks concerning the immortality of the soul, Pythagoras the Samian, moved at the novelty of the discourse, became, of a wrestler, a philosopher. But these relations seem to have been occasioned by confounding Pythagoras, the philosopher, with a wrestler of that name who was his contemporary.

His Person and Virtues

There is a quaintly written chapter so named in Stanley's *History of Philosophy,* from which we take the following:

> His person is described to have been in his youth extraordinarily beautiful; that the soul of Pythagoras, being of the *regimine* of Apollo (whether as a follower, or some other way more near to him), was sent to men none can doubt, since it may be evinced by circumstances of his birth and the universal wisdom of his mind. Whence we see the Greeks did so much admire his wit that they thought it could be nothing less than divine, and thereupon fabled Apollo to be his father.
>
> When young, a great report was spread of him to all the cities thereabout; many in all those parts, commending the young man, made him famous, calling him by a proverb "the Samian comet."
>
> At fifty-six years of age he was of a more comely and divine presence. Laertius saith: "He is reported to have been of a most awful aspect, insomuch as his disciples thought him Hyperborean Apollo." So great an impression it made upon those with whom he conversed that a young man, being sharply reprehended by him, immediately went and hanged himself; whereupon Pythagoras ever after forbore to reprove any person.
>
> By his moderate diet he preserved his body in the same constant state; not sometimes sick, sometimes well, sometimes fat, sometimes lean. It appeared by his countenance that the same constancy was in his soul also. He was not subject to joy or grief. No man ever saw him rejoice or mourn. He refrained wholly from derision, assentation, scoffs and detractive speeches. He never punished any in anger, neither servant nor free person.

And we would add what F. Marion Crawford says: "Therefore, the god-like figure of Pythagoras belongs among the Rulers of the South, as with the legends of his miracles and the reality of his wisdom, with his profound learning, his untiring activity and his unswerving belief in the soul's life to come, with his love of man and love of beauty, his faith, his hope and his almost Christian charity, he represented in its best condition, the highest type of the Aryan or Indo-Germanic people."

Mission of Pythagoras and His Influence in Greece

Greece was in decline during this period of time; orders sent out from sanctuaries were no longer respected and sacred territories were

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violated. It became the purpose of the Great Ones to popularize esoteric teachings and Pythagoras was sent to become the Master of lay Greece as Orpheus had been the Master of sacerdotal Greece. His influence was shown in poetry, games and gymnastic contests. Schuré says: "Olympic games were a project of the Masters to draw together and unite the twelve tribes of Greece"; that "the Amphictyonic Court was a supreme assembly of Initiates." Pythagoras' influence reached through three centuries of artistic creation and intellectual splendor before the ascendency of Macedonia and Rome. His mission was to coordinate the thought of Orpheus into a system, with scientific and moral proof suited to the new times. Schuré calls "Orpheus the Initiate of the dawn of Greece, Pythagoras of the full daylight and Plato of the setting sun"; also "Pythagoras, the torch-bearer, follows the great hierophant of the Mysteries of Eleusis."

However, the influence of Pythagoras was by no means limited to Greece alone; it was to extend over the whole of Europe. His greater mission was to rouse to life the slumbering soul of the gods in the sanctuaries; to bring forth a philosophy which was to lay the foundations of the future scientific thought of Europe and the whole world; to found a school of life whence should come forth, not politicians and sophists but men and women initiates, true mothers and true heroes.

Contemporary Great Ones

Identical spiritual currents pass through the whole of humanity, producing prophets and seers in different parts of the globe, and at this time we find Lao-Tze in China, the last Buddha Sakya-Mouni in India, and King Numa in Rome, although this last named is disputed by some. So is the exact time of Pythagoras also disputed, but it is generally conceded to be during the reign of Tarquinius Superbus. Stanley's *History of Philosophy,* Chap. X., page 12, discusses this point and quotes diverse authorities.

Nazaratus, the Assyrian, one of Pythagoras' masters, was supposed to be the prophet Ezekiel, and Stanley's *Life of Pythagoras* says that Ezekiel and Pythagoras flourished together.

Mr. Leadbeater, in *The Inner Life,* Vol. I., page 86, writes: "At the time of the Lord Buddha many other spiritual teachers were sent forth to the world. We find for example Lao-Tze, Confucius and Pythagoras, all working in their different spheres. Advantage was taken of the stupendous outpouring of spiritual force at the time to send forth teachers into many parts of the world."

By his contemporaries, Pythagoras was regarded as standing in a peculiarly close connection with the Great Hierarchy; he was looked upon as a revealer of a mode of life calculated to raise his disciples above the level of mankind and to recommend them "to the favor of the gods."

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Ancient mythology divides created beings into (a) Essential Heroes, impassive and pure, belonging to the superior order, not descending to the earth; (b) Terrestrial Heroes, those closely linked to the former but descended into mortality to benefit other inferior souls, also because it is still in their karma to thus descend (Pythagoras was of this order); (c) the bulk of human souls who descend to earth with passivity and impurity.

Of the Past, Present and Future

This ego came into the human kingdom from a monkey-like animal which was domesticated by living among men. This was on globe "D," 4th round, Moon Chain. (*Man: Whence, How and Whither.*)

In the same book—which is a record of the clairvoyant investigations of Mrs. Besant and Mr. Leadbeater into the far past—can be followed, under the character name of Mercury, succeeding incarnations of this ego: wife of a Tlavatli chief 600,000 B. C.; chief priest in the City of the Golden Gate 200,000 B. C.; mother, wife or sister many times to the leaders and rulers of the early Aryan races; in the third sub-race of the fifth root-race, 29,700 B. C., his body was chosen as the vehicle for the Supreme Teacher, the first Zarathustra; etc., etc.

He was the Egyptian priest Sarthon; when chief priest of the temple of Agade, Asia Minor, was killed in a general massacre; took incarnation immediately in the body of a Greek fisherman, where he rendered great assistance to the last of the Zoroasters in founding the Mazdayaznian religion; was flamen of the Temple of Jupiter in Rome; was Nagarjuna, the Buddhist teacher. (*The Inner Life,* Vol. I., pages 10-11.)

Of his later lives, we quote the following from Mead's *Orpheus*:

> Now Diogenes Laertius (*Vit. Pythag.*, viii:14) asserts that "he (Pythagoras) was reported to have been the first [of the Greeks, Orpheus not being a Greek] to teach the doctrine that the soul passing through the 'circle of necessity' was bound at various times to various living bodies."
>
> In fact, the same writer tells us (viii:4-6) that Pythagoras had given the details of some of his former births to his disciples.
>
> That he had been (1) in Argonautic times Æthalides, the "son of Mercury," that is, an initiate; that in that birth he had gained the power of retaining his memory through the intermediate state between two lives. This he obtained as a boon from Mercury (his Initiator, or Master), who offered him any power short of immortality—the supreme initiation.
>
> He next was almost immediately reincarnated in (2) Euphorbus. In that birth he was wounded by Menelaus at the Siege of Troy, and so died. In that life he asserted that he had previously been Æthalides, and further taught the doctrine of reincarnation and explained the course of the "soul" after death and, in his own case, to what species of the vegetable and animal kingdoms it had been temporarily attached (or, rather, in contact

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with, as far as the alchemical transmutation of the physical body was concerned) and also the post-mortem state (Kama Loka) both of his own soul and that of others.

He then incarnated in (3) Hermotimus. In this birth he went on a pilgrimage to the famous Temple of Apollo at Branchidæ—on the Ionian seacoast, a little south of Miletus—but Ovid (*Metamorph.* xv.) says to the Temple of Juno at Argos, and Tertullian (*De Anim.,*) to the Temple of Apollo at Delphi, and there pointed out the shield which he carried as Euphorbus and which Menelaus had hung up in the temple as a dedicatory offering. The shield had by that time rusted to pieces and nothing but the carved ivory face on the boss remained.

In his next birth he was (4) Pyrrhus, a Delian fisherman, and still retained the memory of his past births. Finally he was reincarnated as Pythagoras. Hieronymus (*Apol. ad Rufinum*), however, gives another tradition, which recites the births of the great Samian as (1) Euphorbus, (2) Callides, (3) Hermotimus, (4) Pyrrhus, (5) Pythagoras.

Porphyry (*Vit. Pythag.*) agrees with Laertius, and Aulus Gellius (iv:xi) adds to Porphyry's list (5) Pyrandrus, (6) Callidas, and (7) Alce, a most beautiful woman of easy virtue. Whereas the scholiast on Apollonius Rhodius (*Argonautica,* i.; see *Observations of Ægidius Menagius on Diogenes Laertius,* p. 349, Amsterdam ed., 1618) tells us concerning Æthalides that "the Pythagoreans assert that this Æthalides, his soul being indestructible, lived again in Trojan times as Euphorbus, son of Pantus. Subsequently he was born as Pyrrhus, the Cretan; and afterwards as a certain Elius, whose name is unknown. And finally he became Pythagoras.

He is now the Master K. H., one of the two Masters of the Great White Lodge who have been most intimately concerned with the foundation and the work of the Theosophical Society. Mr. Sinnett writes of Him in his *Occult World.* The Masters are living men—but perfected men, men without failings, like gods on account of the power, love and compassion radiating from Them. A Master has developed equally and perfectly both the intellectual and devotional natures, as may be seen when we think of the splendid intellect of Pythagoras along with the love and compassion of the Master K. H. (*The Inner Life,* Vol. I., pages 3, 8, 10 and 12.)

It is now generally known that the two Masters at the head of the Theosophical Society "have taken respectively the offices of temporal and spiritual leader of the new sixth root-race, which is to come into existence in seven hundred years' time. The Manu, or temporal leader, is practically an autocratic monarch who arranges everything connected with the physical-plane life of the new race, and endeavors in every way to make it as perfect an expression as possible of the idea which the Logos has set before Him for realization. The spiritual teacher will be in charge of all the various aspects of religion in the new race, and also of the education of its children. It is clear that one of the main objects of the foundation of the Theosophical Society was that these two Masters might gather round Them a number of men who would be intelligent and willing co-operators in this mighty work." (*The Inner Life,* Vol. I., page 8.) He, "who *was* Pythagoras," *will be* the supreme spiritual Teacher, the Bodhisattva.

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Early Evidences of his Greatness

His father died while he was yet young; his mother brought up in prudence and temperance, and from early childhood he generally respected and honored, even by the aged. His presence discourse attracted all persons. To everyone who looked upon hir appeared worthy of admiration, so much so that many averred he the son of a deity. A Samian poet in these words declares him t the son of Apollo:

Pythias, of all Samians the most fair,
Jove-loved Pythagoras to Phœbus bare.

He made himself daily more worthy of these advantages, ado ing himself with devotion, with sciences, with excellent conversati with constancy of mind, with grave deportment and with a sweet, imitable serenity; never transported with anger, laughter, emulati contention or any other disorder; living like some good genius co to converse in Samos. (Stanley's *History of Philosophy.*)

His Teachers, Associates and Early Education

He had as masters and associates the most advanced men of h time, being instructed by Creophilus, Pherecides, Thales and Anaxin ander; Thales seems to have most influenced him in the shaping c body and mind. (According to Dacier and Diogenes, the Creophilu named was an ancestor of Hermodamas (or Hermodamante) wh was the first teacher of Pythagoras, and therefore it seems doubtfu that he lived in the time of the Samian philosopher.)

Iamblichus says of Pythagoras: "He pursued his studies with admiration, not out of superstition but out of love for knowledge and a fear lest anything worthy to be known should escape him." At the age of eighteen, urged by Thales, and because of the political tyranny of Polycrates whose mandates threatened to interfere with his studies, Pythagoras left Samos and journeyed to Sidon, departing secretly at night with Hermodamas.

At Sidon he sought out Pherecides and Anaximander, the Phœnician hierophants, the prophets who descended from Mochus, the physiologist. Here he was initiated into the mysteries of Byblus and Tyre, during which time he lived mostly in seclusion in the temple on Mt. Carmelus. From here he went to Miletus to visit Thales, who taught him most valuable lessons, among which were to abstain from meat and wine, and to eat and sleep little.

In Egypt

Thales, knowing as he did the promise of the student, exhorted him to sail to Egypt to receive direct teaching toward the divine life

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by the Memphian and Diospolitan priests, who had taught Thales himself, being determined that nothing should prevent his pupil seeing into the Arcana, or mysteries of the gods.

The story of his departure and voyage to Egypt is given by Stanley thus:

> Some Egyptian mariners, passing accidentally along that coast which lies under Carmel (a Phœnician mountain, where he spent much of his time in private retirement at the Temple), willingly received him into their ship. But observing, during the voyage, how temperately he lived, keeping his usual diet, they began to have a greater esteem for him; and perceiving some things in the excellency of his demeanor, more than human, they reflected within themselves how that he appeared to them as soon as they landed, coming down from the top of the mountain Carmel (which they knew to be more sacred than other hills and not trod upon by the vulgar) easily and directly, neither stones nor precipices obstructing his passage; and how that, coming to the side of the ship, he asked whether they were bound for Egypt, and they answering that they were, he went into the vessel and, silently sitting down in a place where he might least disturb the mariners, in case they should be in any stress, continued in the same posture two nights and three days, without meat, drink or sleep (except when none perceived he slumbered a little, sitting in the same unmovable posture and this constantly to the end); and how that the voyage proceeded direct, beyond their expectation, as if assisted by the presence of some god. Laying all these things together, they concluded and persuaded themselves that some divine genius did indeed come along with them from Syria to Egypt. The rest of the voyage they performed prosperously, observing a greater respect than formerly in their words and actions, as well to one another as toward him, until they at last arrived upon the coast of Egypt, by a most fortunate passage, without any storm.
>
> As soon as he landed they reverently took him up and, seating him on the cleanest part of the sand, reared an extemporary altar before him on which they laid part of all the sorts of provisions which they had, as the first fruits of their lading, and drew up their vessel in the same place where they first put to sea. Pythagoras, though weakened with long fasting, was not sick, either at his landing or by their handling of him; nor did he, when they were gone, abstain long from the fruits which they had laid before him, but took them and preserved his constitution therewith undisturbed till he came to the next houses. From thence he went to search after all the temples with diligent and exact inquisition.

Pythagoras bore a letter of recommendation from Polycrates to Pharaoh Amasis, who introduced him to the priests of Memphis. On account of a national distrust of all Greeks by Egyptian priests, who considered them fickle, they did all they could to discourage the young Samian, and severe tests were given him. Pythagoras submitted with unfaltering patience and courage to all of these. He knew that he would attain knowledge only by mastering his will. None of the tests disheartened him and he had no fear of death, for he saw life beyond. "The science of numbers and the art of will

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power," said the priests of Memphis, "are the two keys of Magic; they open up all the gates of the universe."

He was instructed in three kinds of writings, epistolic, hieroglyphic and symbolic, that he might understand all Egyptian lore. Becoming thus acquainted with the ancient learning and by enquiring into the commentaries of the priests of former times, he knew the observations of innumerable ages. Living admired and loved by all the priests and prophets, he informed himself accurately, not leaving any place unseen by going into which he conceived that he might find something extraordinary. (Valerius Maximus, in Stanley's *History of Philosophy.*)

Laertius says: "He went into the adyta of the Egyptians and permitted himself to that end to be circumcised, and learned things concerning gods and mystic philosophies not to be communicated. In Egypt he lived twenty-two years in their private, sacred places and was initiated into all the religious mysteries."

Visits Babylon

When he had reached the summit of priesthood in Egypt, war broke out, Cambyses, the Babylonian king, invading and conquering Egypt. Pythagoras was taken captive by the soldiers of Cambyses and sent to Babylon. At this time there were in Babylon three different religions in the high priesthood, and here he acquired much knowledge which Egyptian priests did not have. He was instructed by the Persian Magi and arrived at the summit of music and mathematics.

"Of the Chaldeans, with whom he lived in Babylon, Diogenes particularly instanceth Zabratus, by whom he was cleansed from the pollutions of his life past and instructed from what things virtuous persons ought to be free, and learned the discourse concerning nature (physic) and what are the principles of the universe. This Zabratus was probably the same as Zoroastres, one of the Persian Magi, whom, Apuleius saith, he chiefly had for teacher, terming him *Omnis divini arcanum antistitem;* and the same with Mazaratus the Assyrian, whom Alexander, in his *Book of Pythagoric Symbols,* affirms to have been master to Pythagoras; the same whom Suidas calls Zares; Cyril, Zaran; Plutarch, Zaratas; whence some conceive that they all mean Zoroastres, the Magus, who was also called Zarades, as evidently appears from Theodoret and Agathias. Indeed, he could not have heard Zoroastres himself, as being some ages later; yet it appears from the relation of Apuleius that many conceived Pythagoras to have been a follower of Zoroastres. Perhaps him, whose doctrine Pythagoras embraced (for Clemens saith he explained Zoroastres, the Persian Magus) posterity believed to have been his master. This Mazaratus, the Assyrian, was by some supposed to be the

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prophet Ezekiel." (Stanley's *History of Philosophy.*) "He, with a docile mind, learned the motion of the stars, their power, property, and their states and periods, various effects of both in the nativity of men, as likewise diseases and remedies."

Other Travels and Oracles Visited

After leaving Babylon Pythagoras visited the oracles, worshiping particularly at the bloodless shrine of Apollo at Delos. Here wheat, barley and cakes were the sacrifice offered. It is said by some that Pythagoras went to Palestine. This is also denied, but doubtless he conversed with Jews in Babylon, also with philosophers from India. Brahmin "gymnosophists" added many things to his philosophy. Diogenes is authority for the statement that Pythagoras went also into Arabia in his thorough search for knowledge. He went next to Crete and Sparta, to acquaint himself with the laws of Minos and Lycurgus. The following tradition is connected with Crete. Here Pythagoras was said to have been purified by Cerannian stone—part of a thunderbolt of Jupiter. He also applied himself to the Cretan, Epimenide, and went with him into the Idæan Cave (where Jupiter was said to have been buried), wrapped in wool, for three times nine days. Here he saw the throne which is there made yearly for Jupiter. (Stanley's *History of Philosophy.*)

Mr. Leadbeater is authority for the statement that Pythagoras traveled to Brittany and there studied under the Druid priests, but no mention is made of this in the older books. Another statement carried in some biographies that, upon leaving Babylon, Pythagoras made his way to India and became the disciple of the Lord Buddha, is not corroborated by any of the ancient writers. Neither do the dates in history lend corroboration to its truth.

Return to Samos

Taylor states that, after associating for twelve years with the Magi in Babylon, he returned to Samos, having been redeemed by Gyllus, Prince of Crotona, and that he was then about fifty-six years of age. To the Samians he appeared, on his return, "beautiful and wise, and to possess a divine gracefulness in an eminent degree. Hence, he was publicly called upon by his country to benefit all men, by imparting to them what he knew."

This he endeavored to do. He established a school which even yet is known as the *Semicircle of Pythagoras,* in which the Samians, when they would consult about public affairs, assembled, choosing to enquire after things honest, just and advantageous in that place which he, who took care of them all, had erected. But because of excess of civic duties, public negotiations and embassies, he spent most of the time

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outside of the city in a cave, more suitable for his study of philosophy.

As Philosopher

"As concerning his learning, it is generally said that 'he learned many, and those the most excellent, parts of his philosophy of the barbarians.' Diogenes affirms 'he gained the greatest part of his wisdom from these nations.' The sciences which are called mathematical he learned of the Egyptians, the Chaldeans and the Phœnicians, for the Egyptians were of old studious of geometry; the Phœnicians, of numbers and proportions; the Chaldeans, of astronomical theorems, divine rites and worship of the gods, and other institutions concerning the course of life he learned and received of the Magi. These are more generally known, being committed to writing, but the rest of his institutions are less known."

He originated the word "philosopher." Being demanded what his appellation was, he answered that he was not Sophos, wise, but Philosophos, a lover of wisdom. Heraclides states it thus, as in a discourse with Leo: "He went to Phlius and discoursed upon some things learnedly and copiously with Leo, Prince of Phliasians, and Leo, admiring his wit and eloquence, demanded in what art he most confided. He answered that he knew no art, but was a philosopher. Leo, wondering at the novelty of the name, asked who were philosophers and what difference there was between them and others. Pythagoras answered that human life seemed to resemble that public convention which is celebrated with the pomp and games of all Greece for, as there, some by bodily exercises aim at the glory and nobility of a crown; others are led away by gain in buying and selling. But there are certain persons, and those of the better quality, who seek neither applause nor gain, but come to behold and curiously observe what is done and how. So we, coming out of another life and nature into this life, as out of some city into the full throng of a public meeting, some serve glory, others riches; only a few there are who, despising all things else, studiously enquire into the nature of things. These he called enquirers after wisdom; these are philosophers. Thus, whereas learning before was called Sophia, wisdom, and the professors thereof Sophoi, Pythagoras, by a more modest appellation, named it philosophy, love of wisdom, and its professors philosophers; conceiving the attribute of 'wise' not to belong to men, but to God only."

Story of the one Samian Follower

After much effort in his own country to teach his philosophy, Pythagoras found that the symbolic mode did not appeal to the Samians

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and no one wished to persist in the studies. He succeeded in attaching to himself only one follower, a boy who was devoted to athletic sports but had not the means to pursue them. Pythagoras promised to supply all necessary support for this practice, providing the boy would learn certain disciplines. Pythagoras formed each of his arithmetical and geometrical demonstrations into an abacus and gave him three oboli for each figure which he learned. The youth in time became greatly captivated with these studies and, to test his sincerity, Pythagoras pretended poverty and an inability to pay him longer. The boy replied: "I am able without these to learn and receive your discipline." But Pythagoras further pressed his test by saying that he had not the time to teach him, as he must labor in order to secure daily necessities. The boy still persisted, and said: "I will in the future provide for you and repay your kindness by giving you three oboli for every figure." Thus the boy proved true and continued with his studies, and was the only Samian who migrated with Pythagoras to Crotona. This youth bore also the name of "Pythagoras," it being often the custom for excellent pupils to bear the name of their masters.

Removal from Greece to Italy

In consequence of an increasing difficulty in complying with the laws of his country and, at the same time, remaining at home and philosophizing, Pythagoras determined to give up all political occupations; and further, induced by the negligence of the Samians to adhere to his mode of tuition "with that according aptitude which was requisite," he decided to remove to some foreign country.

The country was in a great tumult; schools and temples were closed and poets and *savants* had fled, and his teachings were not suited to the turbulent state. After investigating the government of Italy, he, with his mother and six hundred followers, prepared to leave the country to make their abode there, thinking that men most inclined toward learning were to be found in greater number in that country.

His adherents were chiefly of the noble and wealthy classes, not Samians but "the best of those in all Greece who philosophized" and who had come to Samos "in order that they might participate of his erudition." Not only had they been "excited by his discourses to the study of philosophy, but also to an amicable division of the goods of life in common." The date of his departure from Samos and his journey to Italy remains a matter of opinion amongst the ancient writers, but they agree that Pythagoras was about sixty years of age.

The second part of his career may be said to have begun with the establishment of his world-famed school at Crotona in southern Italy.

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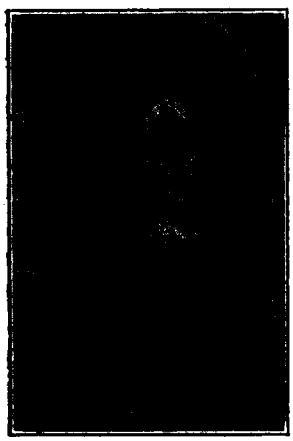
PART II

THE NATURE AND FOUNDING OF CROTONA



HIS aim at Crotona was not merely to teach the esoteric doctrine to a circle of chosen disciples, but also to apply its principles to the education of youth and to the life of the state. His plan comprised the founding of an institution for laic initiations, with the object of finally forming the political organization of the cities by degrees into the image of a philosophic and religious ideal. He was desirous of sowing in the human mind the principles of a scientific religion. As it has been said, by founding the School of Crotona he was *"spreading esoteric ideas throughout Italy and, at the same time, keeping in the precious vase of his doctrine the purified essence of oriental wisdom for the peoples of the West,"* and in that statement is truly expressed the design of the Great White Lodge, of which Pythagoras was at that time the Messenger to the West.

Concerning Crotona

Stanley records a tale of the origin of its founding. The city was built by order of Hercules. According to the myth (so-called) of the Labors of Hercules, when he was driving Gerion's oxen through Italy, a friend, Croto by name, acted as his host at this place on the Bay of Tarentum. Hercules was here attacked and injured. Croto came to his assistance but, by reason of the night and thinking him to be one of his enemies, Hercules unwittingly slew him. At Croto's grave he vowed that, if ever he came to be a god, he would build a city on that spot to perpetuate the name of this one who had yielded up his life for him. The city in turn, when established, commemorated the fact that it came into existence at the command of Hercules by engraving his figure on its coins.

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It was one of the Dorian colonies, situated in the south of Italy, between the Gulf of Tarentum and the Ionian Sea, and was one of the most flourishing cities of Italy, famed for its Doric architecture, its doctors and victorious athletes of the Olympic games.

Coins of the ancient city of Crotona, showing the head of Croto on obverse and the figure of Hercules on reverse side.

Discourses to Young Men

It is recorded that Pythagoras obtained much honor and esteem, both in the city of the Crotonians and throughout Italy, by discoursing to the people. The Stanley and Taylor translations of the old writings give much space to these discourses. The following is an abridgment:

> Some few days after [his arrival at Crotona] he went into the public school and, the young men flocking to him, it is said that he made discourses to them wherein he exhorted them to respect their elders, declaring that in the world and in life, in cities and in nature, that which is precedent in time is more honorable than that which is subsequent; as, the east than the west, the morning than the evening, the beginning than the end, generation than corruption; moreover, natives than strangers. In like manner in colonies, the leader and planter of cities and, generally, the gods than demons, demons than semi-gods, heroes than men, and of these (men) the causes of generation than the younger. This he said by way of induction, to make them have a greater esteem of their parents, to whom, he said, they had as much obligation as a dead man might owe to him that should raise him again to life; moreover, that it was just to love above all and never to afflict the first and those who have done us greatest benefits; but parents only, by the benefit of generation, are the first, and predecessors are the causes of all things that succeed rightly to their suc-

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cessors; showing that they are nothing less beneficial to us than the gods, against whom it is not possible to offend in so doing, and the gods themselves cannot but in justice pardon those who reverence their parents, equal to them, for it is from them that we learn to worship the Deity; whence Homer gives the king of the gods the same style, calling Him "Father of gods and mortals."

He declared likewise that in their conversation to one another they should so behave themselves that they might hereafter never become enemies to their friends, but might soon become friends to their enemies; as to their friends they should never become enemies, but to their enemies quickly become their friends; and that they should study in their behavior towards their elders their reverence towards their parents, and in their love to one another their community towards their brethren.

He likewise exhorted the young men to love learning, telling them how absurd it were to judge learning to be the most advantageous of all things and to wish for it above all things, yet to bestow no time or pains in that exercise; especially, seeing the care of our bodies is like evil friends which soon forsake us, but that of institution like the good which stay with a man till death, procuring to some immortal glory after death.

He framed many other things, partly out of history, partly out of doctrines, showing that learning was a common nobility of those who were first in every kind, for their inventions were the institutions of the rest. Thus is this naturally advantageous, that of other commendable things some it is not possible to communicate to another; as strength, beauty, health, courage; some, whosoever imparts them to another cannot have them himself; as riches, government, and the like; but for this, you may receive it of another and yet the giver have nothing the less of it. Moreover, some a man cannot gain if he would; he may receive institution if he will, then he may apply himself to the affairs of his country not upon self-confidence but institution; for by education men differ from beasts, Greeks from barbarians, free men from slaves, philosophers from the vulgar; who have in general this advantage, that as of those who run swifter than others there had been seven out of this their one city at one celebration of the Olympic Games, but of such as did excel in wisdom there had been found but seven in the whole world, and in the following times in which he lived there was but one who did excel all others in philosophy.

Thus he discoursed to the young men in the school; but they relating to their fathers what he had said, the thousand-men summoned Pythagoras to the Court and, commending him for the advice he had given to their sons, they commanded him that if he had anything which might benefit the people of Crotona, he should declare it to the magistrates of the commonwealth.

Discourses to the Senate

The Crotonians (saith Valerius Maximus) did earnestly entreat him that he would permit their senate, which consisted of a thousand persons, to have his advice.

Hereupon he first advised them to build a temple to the Muses, that they might preserve their present concord, for these goddesses have all the

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same appellation, and have a reciprocal communication and delight chiefly in honors common to them all, and the chorus of the Muses is always one and the same; moreover, concord, harmony, rhythm—all those things which procure unanimity, are comprehended.

He likewise showed them that their power did not only extend to the excellent, but to the concord and harmony of beings.

Further, he said they ought to conceive they received their country as a depositum from their people; wherefore they ought so to manage it as being hereafter to resign up their trust with a just account to their own children; that this will certainly be, if they be equal to all their citizens and excel other men in nothing more than in justice, knowing that every place requireth justice. He showed it out of the mythology that Themis hath the same place with Jupiter, as Dice with Pluto, and Law among cities, so that he who did anything unjustly in things under his charge seemed to abuse the whole world (both above, below, and on earth); that it is convenient in courts of judicature that none attest the gods by oath, but use to speak such things as that he may be believed without oath.

That he is to be thought the greatest person who can of himself foresee what is advantageous; the next to whom is he who, by those things which happen to other men, observes what is good for himself; the worst is he who stays to learn what is best by the experience of suffering ill.

He said that they who are desirous of glory shall not do amiss if they imitate those who are crowned for running, for they do no harm to their adversaries but desire that they themselves may obtain the victory. And it beseemeth magistrates not to be rigid to those who contradict them, but to benefit those who obey them.

He likewise exhorted every one that aimed at true glory to be indeed such as he desired to appear to others; for it is not so sacred a thing to be advised by another as to be praised for what is done; for one is only requisite to men, the other much more used by the gods.

Description of the Temple of the Muses

The Temple consisted of a circular colonnade, towering above the two wings of the main building, the whole surrounded by beautiful grounds or gardens. From the right wing came men clad in white robes entering the Temple of Apollo. From the left came the women, clad in divers colored robes, on their way to the Temple of Ceres, where they worshiped. The building contained a section for women, with disciplines and an initiation more adapted to the duties of their sex. The gates of the garden of the Temple, or institute, were always open during the day, and were guarded by a statue of Hermes, with the inscription "Eskato Bebeloi" (no entrance for the profane). This commandment of the mysteries was universally respected.

The Muses, to whom the Temple was dedicated, were: Urania, Polyhymnia, Melpomene, Calliope, Clio, Euterpe, Terpsichore, Erato, Thalia; the corresponding sciences, astronomy; divination; science of life and death; medicine; magic; morals; sciences of the elements; of minerals, of plants, and animals. Added to these nine was a still

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higher one—Hestia, Divine Science, or Theosophy—thus making the perfect number, the Sacred Decad.

The Muses named above were portrayed, by personification, as nine beautiful virgins, or goddesses, and were represented in accordance with the particular accomplishments of mind and the sciences over which they presided: Urania, astrology (represented as holding a globe in her hand, or a tripod, scale and pair of compasses); Polyhymnia, singing; Melpomene, tragedy (usually shown resting on the club of Hercules); Calliope, epic poetry and rhetoric; Clio, history (supposed to have invented the lyre and often shown holding it in her hand together with the plectrum, an instrument for striking it); Euterpe, instrumental music (shown surrounded with various musical instruments); Terpischore, dancing (portrayed with one foot up, the other lightly touching the earth); Erato, light poetry, and the sorrows and joys of lovers; Thalia, comedy (shown reclining on a pillar, holding a mask).

Discourses to the Women and Boys

The senators and rulers of Crotona, realizing the great benefit they had derived from the discourses of Pythagoras, entreated him to speak to the boys in the Temple of Apollo and to the women in the Temple of Juno. The women he urged to be honest and good, in order that the gods might hearken to their prayers; in their sacrifices at the altar they were to present the gods with such things as they made with their own hands, without the help of servants, such as cakes, wax and incense. He commanded them to be faithful and obedient to their husbands, without contention and strife. He exhorted them never to speak ill of others and always to strive to deserve the good report of all. He urged them to dress simply and modestly, and commended them for the fact that women were more disposed to piety than men.

The boys were commanded to be honest and industrious, as habits formed in youth would bear fruit in age. They were urged to diligently pursue knowledge, that they might be beloved of the gods; to employ themselves in hearing, that they might be able to speak; to honor and obey their elders, that they themselves might deserve honor and obedience in their old age. He said boys were especially beloved of the gods; therefore those gods most beloved of men were usually represented as boys.

His Educational Plan

His plan of education, as proposed to the Senate of Crotona, was to found an institution for himself and his immediate disciples, numbering about six hundred, where, as a brotherhood, they should live together in a building constructed for the purpose but were not to

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separate themselves from civil life. These were called cœnobitæ. Those who already deserved the name of master were to teach physical, religious and psychic sciences. Men and women were admitted to the lessons of the masters, also to the different grades of initiation, according to their intelligence and earnestness in study, being always under the control of the head of the order. Pupils were to submit to the rules of the common or community life, spending the entire day in the institution under the supervision of the masters. The accepted aspirants were distributed into different classes and, while the master imparted a convenient portion of his discourses to each, he presented the proportion of justice by making each a partaker of the auditions according to his desert.

It was thus essential that two divisions be made of the classes, and these were called "Pythagoreans" and "Pythagorists." With the first, the cœnobitæ ordered that all possessions should be contributed and shared in common, and that they should form the community life by always living together; but that each of the others should possess his own property apart from the rest, but should assemble in the near locality and thus mutually be at leisure for the same pursuits. Those who were attracted to the movement from the outside, and who really formed the greater part of his disciples, were auditors, called Acousmatics, and formed the list of Pythagorists. Nicomachus tells us that more than two thousand of these were influenced by one oration alone. With their wives and children, they gathered in a very large and common auditory, called the Homacoion, resembling at first a city in size, but later with its increasing territory there was founded that part of Italy called Magna Græcia, so denominated from the numerous colonies of Grecians by whom it was planted and, in some degree, from the memory of the illustrious things which Pythagoras achieved there.

The laws given by Pythagoras to the colonists, being divine in their nature, were received as precepts imparted by the gods through Pythagoras, and the people were envied by the others and considered blessed. These laws were strict and rigidly enforced as a part of the discipline. There were also two forms of philosophy, suited to the two genera of those who pursued it, the Acousmatici and the Mathematici. The latter are acknowledged by the others to be Pythagoreans, but the Mathematici do not admit that the Acousmatici derived their instructions from Pythagoras but from a lesser master, Hipparchus, of whom it is said that he divulged certain theories to those unworthy to receive them and claimed the credit for the discoveries of these theories for himself, for which the other disciples not only expelled him from their common association but built a tomb for him, as for one who had passed out of their life altogether. Another account is that the Divine Powers were so indignant that he perished

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in the sea. The philosophy of the Acousmatici was as of the outer court, simpler and more of the nature of exoteric training, while the Mathematici was for the more advanced and deeper students, savoring of the hidden mysteries.

The plan of Pythagoras, as presented to the Senate of Crotona and accepted by them, was to erect a building near the entrance of the city, in order that the existing concord might be preserved, and this was to be called the Temple of the Muses, as all the gods and divinities were called by this common name, Muses. They comprehended in themselves symphony, harmony, rhythm, and all things that produced and preserved concord. In the course of a few years this was accomplished. In a war with the Sybarites the city of Sybaris was captured and destroyed, and in the division of the land Pythagoras received a portion, to which he repaired with his esoteric school. This was the accomplishment of the Pythagorean institute, together with the miniature model city, controlled by the great initiate.

The cities of Italy and Sicily had heretofore oppressed each other with slavery, and Pythagoras inspired the inhabitants with the love of liberty and was instrumental in liberating and restoring to independence not only Crotona and other cities but established laws for them, so that they flourished and became examples for imitation to the neighboring kingdoms. His teaching was felt for centuries after by those schools of thought that sprang up throughout the Grecian Republic and her colonies.

He spread the seeds of political liberty in Crotona, Sybaris, Metapontum and Rhegium, and from thence into Sicily. Charondas and Zaleucus, themselves famous legislators, it is said, derived the rudi-

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ments of their political wisdom from the instructions of Pythagoras. He was able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and Orpheus in the one, Pherecydes and Thales in the other. While he lived he was frequently consulted by the neighboring republics as the composer of their differences and the reformer of their manners.

Tests and Trials

It is said that Pythagoras was very stern in admitting novices, saying: "Not every kind of wood is fit for the making of a Mercury." After being introduced by the parents or one of the masters, the candidate was permitted to enter the Pythagorean gymnasium, in which the novices played games suitable to their ages. This gymnasium was peculiar in that there was no boasting, noise or display of strength, like those of the times generally, but rather groups of courteous and distinguished looking young men walking and playing in the arena, while Pythagoras, joining in their conversation or their games, was enabled to form exact ideas regarding the future disciple.

To try the calibre of the aspirant, he was subjected to what has been called the trial test. He was required to spend a night in a lonely cavern located at the edge of the town and alleged to be haunted by various monsters and apparitions. Those whose strength and courage were insufficient to endure the ordeal, who refused to enter or made their escape before the morning, were deemed too weak for initiation and were rejected.

Then there was a moral test even more serious. The would-be disciple suddenly found himself in a dismal prison cell, given a slate and ordered to solve the meaning of some Pythagorean symbol, as, for instance: "Why is a dodecahedron confined in the sphere, the symbol of the universe?" Many hours he would spend in his lonely cell, with only a vase of water and a piece of dry bread for his food. Finally he was removed to a room in which novices were assembled, here to prove his victory or his failure. If successful in proving the symbol satisfactorily, he was greeted with applause and honored by all, but if he had not succeeded in this, he was further tested by being tantalized and ridiculed without mercy, the while being implored to impart his discoveries. The master stood by, observing the youth's attitude and expression. Some would weep, others rave, still others would give sarcastic replies and yet others would, in a state of rage, dash their slates to the ground, uttering insinuations against the school, masters and novitiates. Then Pythagoras would quietly tell them they had also failed in the test of self-respect and were asked not to return to the school, as respect for the school and its masters was one of the elementary virtues. Then the candidate, ashamed of

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the way he had acted, would retire, often becoming an enemy of the school, as did the well-known Cylon who, later, excited the people against the Pythagoreans, thus bringing about their downfall. When, after all this, a person was found to be sluggish and dull of intellect, they raised a pillar or monument to the stupid one and expelled him from the Homacoion, giving him silver and gold. Those who were brave and strong enough to bear everything with firmness, declaiming themselves ready to repeat the test a hundred times if they could only attain to the least degree of wisdom, were welcomed into the novitiate and received with enthusiastic congratulations. Therefore was the acceptance of the candidate determined by his power of self-control, silence, temperance and courage, which brought out the true nature of the aspirant. The very soul of him was judged in its powers and possibilities by means of physiognomy, gait, laughter and general bearing, and great strength of character was required to be considered acceptable.

As time advanced, the disciple was carried on into the hidden mysteries and powers according to each individual nature. Concerning his teachings, Pythagoras delivered the most appropriate sciences and left nothing pertaining to them uninvestigated. He was accustomed to pour forth sentences resembling oracles, in a symbolic manner and with the greatest brevity of words containing the most abundant and multifarious meanings, like the Pythian Apollo, or like Nature herself; like seeds small in bulk but the effect indeed great, though difficult to understand. Thus grew the disciple more and more into the light of Truth.

Miraculous Powers

His wonder-workings gave him great power and influence, and an instance at this particular time made for him a larger place in the good-will of the Crotonians. The instance is related thus: "At this time, walking from Sybaris to Crotona, upon the seaside, he came to some fishermen with laden nets yet on the bottom and told them the exact number of fishes they should draw up. The men, doubting him a little, agreed to do whatsoever he commanded if it fell out accordingly. Pythagoras required them to turn back again into the sea the fishes alive, after they had exactly numbered them. What was still more wonderful to the men was that not one of the fishes died whilst they were out of the water. Pythagoras paid to the fishermen the full price of the fish and departed. But what was done was divulged and declared throughout the city; thus all desired to see the wonder-worker, which was opportune for him, for he was of such an aspect that whosoever saw him could not but admire him and conceive him to be a great man."

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It is related that Pythagoras received from Orpheus the mastery over beasts, with the only difference that the god manifested this power by the harmonious might of his songs whilst Pythagoras did it by virtue of his word.

Stanley has given us an interesting chapter entitled *Wonders Related of Him,* from which we quote:

If we may credit (saith Porphyrius and, from him, Iamblichus) what is related of him by ancient and creditable authors, his commands had an influence even upon irrational creatures; for he laid hold of the Daunian Bear, which did much hurt to the people thereabout and, having stroked her awhile and given her maza and fruits, and sworn her that she nevermore touch any living creature, he let her go. She straightway hid herself in the hills and woods and from thenceforward never assaulted any living creature.

Seeing an ox at Tarentum, in a pasture wherein grew several things, cropping green beans, he came to the neatherd and counseled him to speak to the ox that he should abstain from the beans. But the neatherd, mocking him and saying he could not speak the language of oxen, he himself went to him and whispering in the ear of the ox, he not only refrained immediately from beans at that time but from thenceforward would never touch any, and lived many years after about Juno's Temple at Tarentum till he was very old, and was called the sacred ox, eating such meats as every one gave him.

An eagle flying over his head at the Olympic Games, as he was by chance discoursing to his friends concerning auguries and omens and divine signs, and that there are some messages from the gods to such men as have true piety towards them, he is said (by certain words) to have stopped her and to have caused her to come down and, after he had stroked her awhile, he let her go again.

In one and the same day, almost all affirm that he was present at Metapontum in Italy and at Tauromenium in Sicily, with the friends which he had in both places, and discoursed to them in a public convention, when the places are distant many stadia by sea and land, and many days' journey asunder.

A ship coming into the harbor, and his friends wishing they had the goods that were in it, "Then," saith Pythagoras, "you will have a dead body." And when the ship came to the landing, they found in it the body of a dead man.

To one who much desired to hear him, he said that he would not discourse until some sign appeared. Not long after, one coming to bring news of the death of a white bear in Caulonia, he prevented him and related it first.

They affirm he foretold many things and that they came to pass, insomuch that Aristippus the Cyrenæan, in his *Book of Physiologic,* saith: "He was named Pythagoras from speaking things as true as Pythian Apollo." He foretold an earthquake by the water he tasted out of a well; and foretold that a ship, which was then under sail with a pleasant gale, should be cast away.

A thousand other more wonderful and divine things are related constantly and with full agreement of him; so that, to speak freely, more was

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never attributed to any, nor was any more eminent. For his predictions of earthquakes most certain are remembered, and his immediate chasing away of the pestilence and his suppression of violent winds and hail, and his calming of storms, as well in rivers as upon the sea, for the ease and safe passage of his friends.

A Typical Pythágorean Day

The day began with the observance of sunrise, offering a hymn to Apollo. After a morning walk, alone and in solitude, they bathed and performed athletics and then assembled for breakfast, not more than ten in a group. Then they proceeded in silence to the temple and formed into groups around the masters or their interpreters. Prayer was offered at noon to the heroes and benevolent spirits. The noonday meal was then taken, which consisted of bread, honey and olives. The afternoon was spent in the gymnasium and in meditation on the work of the morning. A sunset prayer was offered and hymns sung to the gods of the kosmos. The evening meal was taken before sunset. For this they used wine, maize, bread and every kind of food, raw or boiled, that is eaten with bread. They ate the flesh of such animals as it was right to immolate; they rarely eat fish. In the evening the youngest members read aloud and the elders made comments.

It would seem that his particular pupils in the higher grades abstained wholly from all flesh-meats, wine, and certain other foods "which are hostile to the reasoning power and impede its energies." "The best known tradition speaks of absolute abstinence from flesh-meat, wine and beans. Perhaps Pythagoras was a pure vegetarian, as is testified by Eudoxus (Porph., 7) and Onesicretus *apud* Strab., xv. I, 65, p. 716, Cas. But we cannot affirm that this diet was obligatory for all; otherwise we cannot explain why other writers speak of certain meats being strictly forbidden. Probably abstinence from meat and wine (that from beans seems to have been prescribed in the most formal and categoric manner) was simply a *custom,* derived from the desire to keep the mind awake and the body and its exigences less tyrannical. The doctrine of the transmigration of souls did not enter into this prohibition; it had a meaning and value quite different from that usually attributed to it, according to the common belief of its derivation from Egypt." (Footnote on page 13 of *The Pythagoraean Sodality of Crotona,* by Alberto Gianola.)

We gather the following from Taylor's *Life of Pythagoras*:

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

They then turned their attention to the health of the body. Most of them used unction and the course; a less number employed themselves in

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wrestling, or leaping with leaden weights in their hands, or in pantomime gesticulations with a view to the strength of the body, studiously selecting for this purpose opposite exercises. [In the modern Delsarte system of training, we find a reemergence of this particular feature, applying this Law of Opposition in exercises and teaching, to bring about a similar end.]

They employed the time after dinner in the political economy pertaining to strangers and guests, conformably to the mandate of the laws.

When it was evening they again betook themselves to walking, not singly as in the morning walk but in parties of two or three, calling to mind as they walked the disciplines they had learned and exercising themselves in beautiful studies.

After they had walked, they made use of the bath and then, assembled together in groups, libations and sacrifices were performed with fumigations and frankincense. After this they went to supper.

After supper libations were again performed and these were succeeded by readings. The youngest read; the eldest ordered what was to be read, and after what manner. When about to depart, the cup-bearer poured out a libation for them; it being performed, the eldest announced the following precepts: "That a mild and fruitful plant should neither be injured nor corrupted nor, in a similar manner, any animal which is not noxious to the human race; that it is necessary to speak piously and form proper conceptions of the divine, demoniacal and heroic genera, and in a similar manner of parents and benefactors; that it is proper likewise to give assistance to law and to be hostile to illegality." These things being said, each departed to his own place of abode.

During the day they wore white and pure garments; at night they lay on pure and white beds, under coverlets made of thread rather than wool; in all ways they kept to the practice of absolute cleanliness.

THeſe and all other actions of the day, they contriv'd in the morning before they roſe, and examined at night before they ſlept; thus, by a two-fold act, exerciſing the memory. [a] *They conceived that it was requiſite to retain and preſerve in memory all which they learnt, and that leſſons and doctrines ſhould be ſo far acquired, as untill they are able to remember what they have learnt; for that is it which they ought to know, and bear in mind. For this reaſon they cheriſhed memory much, and exerciſed it, and took great care of it; and in learning they gave not over, untill they had gotten their leſſon perfectly by heart. A Pythagorean roſe not out of bed, before he had called to mind the actions of the day paſt, which recollection he performed in this manner: He endeavour'd to call to mind what he firſt, as ſoon as he roſe, either had heard, or given in charge to his ſervants; and what in the ſecond place, and what in the third, and ſo on in the ſame order. And then for his going forth, whom he met firſt, whom next; and what diſcourſes he had with the firſt, what with the ſecond, what with the third, and ſo of the reſt; for he endeavoured to repeat in memory all that hapned throughout the whole day, in order as it hapned: And if at their up-riſing they had more leiſure, then after the ſame manner they endeavoured to recollect all that hapned to them for three daies before. Thus they chiefly exerciſed the memory; for they conceived, that* [b] *nothing conduceth more to ſcience, experience, and prudence, than to remember many things.*

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PART III

TEACHINGS AND DISCIPLINES

PYTHAGORAS, to render his disciples capable of Philosophy, prepar'd them by a discipline so strict and severe, as might seem incredible to have been undergone by free persons, were it not founded upon the great authority and reputation which he had amongst them.

[a] *The credit of their Opinions they conceived to be this, that he who first communicated them was no ordinary person, but a god; and one of these acousmata is, Who* Pythagoras *was; for they say, He was Hyperborean* Apollo. [b] *In confirmation hereof, they instance those wonders related in his life, and the like, which being acknowledged to be true, and it being impossible they should all be performed by one man, they conceive it manifest, that these relations are to be ascribed, not to a human person, but to something above mankind: This they acknowledge; for amongst them there is a saying, that,*

[c] Two-footed Man and Bird
Is, and another third.

by which third they meant Pythagoras. *And* [d] Aristotle, *in his book of Pythagorick Philosophy, relates, That such a division as this was preserved by the Pythagoreans, amongst their ineffable Secrets: Of rational animals, one kind is God; another, Man; a third between both these,* Pythagoras.

Classification and Outline

Pythagoras was a teacher of teachers. At fifty years of age he began to give out his knowledge, which rapidly merged into a great, systematized method of teaching that has made an indelible impress upon the world's history. He opened his long career by lectures given in Greece, Italy and Sicily. His teachings were all of the nature of high moral reforms. "All the writers whom he immediately preceded quote him and refer to him; some admire him, others are loftily critical, and most of them are a little jealous. A few cite him

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as a horrible example, calling him a *poseur,* a pedant, a learned sleight-of-hand man, a boy of books." (*Little Journeys,* by Elbert Hubbard, page 57.) His teachings were misunderstood, thus not generally appreciated except by his followers. Extracts from the *Secret Book of Pythagoras,* which contained the Holy Word, were stolen and wrongly interpreted.

This scientific teaching of his was known under different names in the temples of Egypt and Asia, where it was carefully concealed from the world at large. It was taught in these temples as the science of the Holy Word; but it was formulated and made an exact science by Pythagoras under the name of music and number and was thought to supply the key of the science of being. "Pythagoras is said to have made three divisions of teaching—learning, knowledge, wisdom. *Learning* consists of things we memorize and are told by persons or books; *Knowledge* consists of the things we know, not the things we assume to believe; *Wisdom* is the distilled essence of what we have gained from experience; it is that which helps one to work and love, and makes life more worth living for all we meet."

Pythagoras secured teachings from many ancient countries and organized them into sciences. Music, medicine and divination were among these, also physics, ethical philosophy, logic, astronomy, political science, ethics, etc.

Esoteric cosmogony and psychology touched the great mysteries of life, as well as the dangerous and jealously guarded secrets of the occult arts and sciences. In the centre of his universe Pythagoras places the number 5, of which the sun is a reflection. He believed in the movement of the earth around the sun and taught to his disciples the double movements of the earth. He did not have the exact measurements of modern science, but he knew that the planets, which came from the sun, turn around it; also that the stars are so many solar systems governed by the same laws as ours, each having its own place in the immensity of the universe. He also taught that each solar system forms a small universe and that each has its own heaven and its correspondence in the spiritual realm. The invisible universe, the heavens with all their stars, are but a passing form of the soul of the worlds. Each solar centre possesses a fragment of this universal soul, which evolves in its bosom for millions of centuries with its own special force of impulse and measure. The planets are daughters of the sun and each is a different expression of the thought of God. He saw the purification and liberation of man from this earth by triple initiations.

Pythagoras regarded the universe as a living being, animated by a great Soul and filled with a mighty Intelligence. He taught that the material and spiritual evolution of the world are two inverse movements, though parallel and concordant along the whole scale of

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being. The one can be explained only by the other and, considered together, they explain all. Material evolution represents the manifestation of God in matter. Spiritual evolution represents the working of consciousness in the individual monads in their attempts and efforts, through the cycle of lives, to rejoin the divine spirit from which they emanate. He posited the invisible world surrounding the visible and animating it continually. The four elements—fire, air, water, earth—of which the constellations and all beings are formed, designate four graduated states of matter. "Fire being compressed produces air, and air water, and water earth; from earth the same circuit of changes takes place until we come to fire again."

Nor those which elements we call abide,
Nor to this figure, nor to that are ty'd;
For this eternal world is said of old
But four prolific principles to hold,
Four different bodies: two to heaven ascend,
And other two down to the centre tend.
Fire first, with wings expanded, mounts on high,
Pure, void of weight, and dwells in upper sky;
Then air, because unclogged, in empty space
Flies after fire, and claims the second place;
But weighty water, as her nature guides,
Lies on the lap of earth; and Mother Earth subsides.
All things are mixed of these, which all contain,
And into these are all resolved again;
Earth rarefies to dew; expanding more,
The subtile dew in air begins to soar;
Spreads as she flies and, weary of the name,
Extenuates still and changes into flame.
Thus having by degrees perfection won,
Restless, they soon untwist the web they spun,
And fire begins to lose her radiant hue,
Mix'd with gross air, and air descends in dew;
And dew, condensing, does her form forego
And sinks, a heavy lump of earth, below.
Thus are their figures never at a stand,
But changed by Nature's innovating hand.

Ovid's *Metamorphosis*, by Dryden, Book XV

A general classification of the Pythagorean teaching is according to degrees and may in substance take the following outline:

First Degree

Preparation was the key-note for the first degree. The accepted disciples were distributed into different classes, according to their respective merits, and suitable teachings and disciplines were given to them. Such preparation lasted at least two years and might be prolonged to five. The novice, or listener (akoustikoi), was subjected to absolute silence, without discussion. This he was to respect as inviolate, and meanwhile was to meditate at length upon various sub-

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jects. The cultivation of intuition was held superior. Pythagoras taught the candidate to harmonize his earthly temple, that he might reflect the divine harmony. Here he was taught tolerance to every cult, and that esoteric science meant the unity of all the good in all religions. Number was taught to include the secret of things; seven sacred modes, seven notes, seven colors, seven planets.

Ethical. Moral discipline, hygiene, purity. Covered from three to five years. Rule of silence imposed. Aim: to develop intuition.

Moral Discipline. Honor to parents. Faithfulness to friends. Contempt for wealth and fame. Worship according to established religion. Recognition of spiritual hierarchies. Given relation of numbers and music.

Hygiene and Purity. Governing passions; perfect chastity recommended. Care of body, baths, exercise, etc. Temperance in all things. No wine permitted. Certain foods forbidden. No flesh eaten by higher initiates. Purification of reason by study of different problems.

Second Degree

Purification, the key-note, was here taught and cultivated. Music was used as a powerful means. It was said that the medicine of music was that which cured moral ills and produced purification. This was the period in which the occult doctrine was expounded by the use of music and the mysterious science of number. The disciples came into direct relation with the master, which meant a real initiation. It was a place which could be occupied only by the faithful soul in search for real esoteric doctrine and a revelation of true occult science. The pupil had to begin by contemplating its principles in the light of his own intelligence. All signs and hidden meanings of the occult world were divulged after receiving the oath of silence, these leading to a comprehension of the destiny of the divine soul.

Occult Doctrine. Science of number the key to the whole. Theogony, given esoterically. Mystery of numbers revealed under oath; numbers as living force. Aim of training: to produce agreement between intelligence and will.

Third Degree

Perfection was the key-note, in which stage the student was taught esoteric cosmogony and psychology, or the evolution of the soul, which touches the greatest mysteries of life, both helpful and dangerous. The disciple was led from darkness into the light of truth. Material and spiritual evolution was explained and the doctrine of the origin or formation of the universe was taught. Here, at these meetings, men and women congregated to study the great

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teachings of the head of Crotona Institute, for it was here that Pythagoras discoursed all night to his disciples, leaving the crypt only in the early morning.

Cosmogony. Material evolution, manifestation of God in matter. Spiritual evolution, individual monads reaching the divine. Universe a Being ensouled by a Great Intelligence. Exoteric teachings—earth, centre of the universe (symbolical). Esoteric teaching—sun, centre of solar system. Movement of earth around the sun. Rotation of the earth. Stars as centres of solar systems. Four elements. Appearance of kingdoms of nature in regular order. Emergence and immersion of continents. Races of men developed on continents.

Psychology. Evolution of the soul through series of existences. The soul a spark from the divine spirit. A vast series of lives makes up its past. Soul evolved through lower kingdoms. Descent into lower planes to develop the reason and will. Man to ascend consciously, to become a God. After death the soul reaches higher planes. Law of Karma brings soul to incarnation again. Reincarnation until soul has attained all this solar system can offer. More glorious evolutions beyond when this is accomplished.

Fourth Degree

Epiphany was the key-note here, the vision above through the extended consciousness, which set forth an ensemble of a profound regenerating view of things on earth. Here assembled the men and women initiates who had become adepts, and to be such meant that each had learned the necessity of becoming pure, controlled, educated and spiritualized.

Epiphany, or Vision from above. The application of doctrines of life. Origin of good and evil understood through the spiritual view of the three worlds. Man free to choose. Liberty follows good, bondage evil. Inequality of conditions explained by former evolution. Universe, world and man unfold under same laws. Law of duality reflected in mystery of sex. Women initiates a special degree. Trinity in the manifested Creator reflected in the trinity of humanity—father, mother, child.

Friendship

Unity of life and purpose was inculcated. It is said that Pythagoras invented *true* friendship. True friendship must consist in being free from contest and contention. There should be the least possible chance for scars and ulcers, the results of cruel and cutting words and attitudes, and this will be the case if friends know how to subdue anger and show tolerance. Confidence should never separate from friendship. Friendship should not be abandoned on account of

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misfortune, and the only approvable rejection of a friend and friendship is that which arises from great and incorrigible vice.

Friendship, in all its fulness of meaning as taught by Pythagoras, is exemplified in the story of Damon and Pythias. Its translations are numerous. The first account was written in Latin by Cicero, who lived in the fifth century B. C. Diodorus Siculus, a Greek, wrote the story a little before the time of Christ. Valerius Maximus, a Roman historian, also wrote it about the same time. Porphyry, a Greek philosopher, wrote it in the third century after Christ. Iamblichus, in his *Life of Pythagoras,* page 233, says: "Now, indeed, Aristoxenus relates these things as having learned them from Dionysius himself." Valerius Maximus writes: "As the sacred temples are places of religious rites, so the faithful hearts of such men (Damon and Pythias) are like temples filled by a special divine influence."

It was from this narrative of Damon and Pythias that the Order of the Knights of Pythias took its rise. (*Pythian Sketches,* Chap. VIII.) Pythagoras taught that beautiful lesson of friendship which has been the heart and flame that has kept alive through the ages this little story, which has become one of the best known references in illustration of this Christ-like quality. "Greater love hath no man than this, that a man lay down his life for his friends." (*St. John,* xv: 13.) Reference is so often made to this story that it is interesting to relate it here, for it was at Crotona that the incident really took place. The substance of the various versions of the story is thus:

"Damon and Pythias, having been initiated into the sacred rites of the Pythagorean society, became united by such strong bonds of friendship that when Dionysius the Tyrant proposed to put Damon to death, a penalty which was to be inflicted upon him because he dared to freely and publicly utter words against the outrages of the tyrant, Pythias came to his aid by demanding that a respite of six hours, which had been asked for by Damon that he might see his wife and child before he died, be granted, he offering himself to become surety for Damon's safe return to the tyrant. He who was free from danger of death, in this way submitted his neck to the sword; he who was allowed to live in security risked his head for his friend. It is thus related that Pythias, standing at the altar waiting for the words which were to make Calenthe his wife, heard that Damon was to die and that he immediately hastened hither and begged that Damon's request for the brief respite be granted, offering himself as hostage for his friend's safe return. Dionysius gave Damon the six hours of time and Pythias was bound and sent to prison. Dionysius became interested and watched for the result of this new and uncertain affair. Pythias was jeered for his rash folly, for the last hour had come and Damon had not returned. But he declared that, for himself, he did not doubt the constancy of his friend and, true to this

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fidelity, at the last moment, when Pythias was even being led to execution, he who had accepted the constancy of their beautiful friendship returned and offered himself into the hands of the tyrant, whereupon Dionysius, admiring the disposition of the friends, remitted the death penalty and, moreover, requested, after having embraced and kissed the friends, that they receive him into their society of friendship as a third member, as the greatest kindness and honor he could bestow upon them. They, however, would by no means consent to this, although he earnestly besought it." (*Pythian Sketches,* Chap. VIII.)

The Transmigration of the Soul

WHat he delivered to his *Auditors* (saith [a] *Porphyrius*) *none can certainly affirm, for there was a great and ſtrict ſilence obſerved among ſt them; but the moſt known are theſe: Firſt, he ſaid, that the Soul is immortal; then, that it enters into other kinds of living creatures.* [Or, as *Laertius* expreſſeth it, *He firſt aſſerted, That the Soul paſſing through the circle of Neceſſity, lives at ſeverall times in different living creatures.*] *Moreover, that after ſome periods, the ſame things that are now generated are generated again, and that nothing is ſimply New; and that we ought to eſteem all animats creatures to be of the ſame kind with us. Theſe doctrines* Pythagoras *ſeems to have brought firſt into* Greece. [b] *Diodorus Siculus* affirms, he learn'd them of the Ægyptians; [c] *They were the firſt who aſſerted, that the Soul of man is immortall, and the body periſhing, it alwaies paſſeth into another body; and when it hath run through all things terreſtriall, marine, volatile, it again entreth into ſome generated humane body. Which circuition is compleated in three thouſand years. This opinion* (adds *Herodotus*) *ſome of the Greeks have uſurped as their own, ſome more antient, others later; whoſe names knowingly I omit.*

Pythagoras, (ſaith *Theodoret*) *Plato*, *Plotinus*, and the reſt of that Sect, acknowledging Souls to be immortall, aſſerted, That they are præexiſtent to bodies, that there is an innumerable company of Souls; that thoſe which tranſgreſſe are ſent down into bodies, ſo as, being purify'd by ſuch diſcipline, they may return to their own place. That thoſe which, whilſt they are in bodies, lead a wicked life, are ſent down farther into irrationall creatures, hereby to receive puniſhment and right expiation; the angry and malitious into Serpents, the ravenous into Woolves, the audacious into Lions, the fraudulent into Foxes; and the like.

[e] Upon this ground (as ſome conceive) it was, that he forbad to eat fleſh; for, [f] *We ought to eſteem all animal creatures to be of the ſame kind with us*, and [g] *to have common right with us*, and [h] *to be allied* (*in a manner*) *to us.* Whence a Bean is by *Horace* ſtyled, *cognata Pythagoræ*, becauſe he forbad it to be eaten upon the ſame grounds; [k] *for that men and beans aroſe out of the ſame putrefaction.*

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This assertion he defended by many instances, particularly of himself. [l] *Heraclides relates, that he said, He had been in former times* Æthalides, *esteemed the son of* Mercury, [[m] a powerfull Orator, who wrote two Treatises, the one Mournfull, the other Pleasant; so that, like *Democritus* and *Heraclitus*, he bewailed and derided the instability of life, and was said to die and live from day to day] *and that* Mercury *bad him request whatsoever he would, immortality onely excepted. That he desired, that he might preserve the remembrance of all actions, alive and dead; whereupon he remembered all things whilst he lived, and after death retained the same memory. That afterwards he came to be* Euphorbus, *and was slain by* Menelaus. *Now* Euphorbus *said, that he had been in former times* Æthalides, *and that he had received this gift from* Mercury, to know *the migration of the soul, as it past from one body to another, and into what plants and animals it migrated; and what things his soul suffered after death, and what other souls suffered.* Euphorbus *dying, his soul passed into* Hermotimus, *who desiring to professe who he was, went to the* Branchidæ, *and comming into the Temple of* Apollo, *shewed the shield which* Menelaus *had hung up there,* [but [n] *Porphyrius* and [o] *Jamblichus* affirm, it was dedicated (together with other Trojan spoils) to Argive *Juno*, in her Temple at *Mycenæ*] *for he said, That at his return from* Troy, *he had dedicated that shield to* Apollo, *it being then old, and nothing remaining but the Ivory stock. As soon as* Hermotimus *died, he became* Pyrrhus, *a fisher-man of* Delus; *and again remembered all things, how he had been first* Æthalides, *then* Euphorbus, *then* Hermotimus, *and lastly* Pyrrhus. *When* Pyrrhus *died, he became* Pythagoras, *and remembered all that we have said.* Others relate, that he said, he had been *first* Euphorbus; *secondly*, Æthalides; *thirdly*, Hermotimus; *fourthly*, Pyrrhus; *and lastly*, Pythagoras. [p] *Clearchus* and *Dicearchus*, that *he had been first* Euphorbus; *then*, Pyrander; *then*, Calliclea; *then a beautifull Curtezan, named* Alce. [q] *For this reason, of all* Homer's *Verses, he did especially praise these, and set them to the Harp, and often repeat them as his own Epicedium.*

FROM the dawn of history, the belief in the transmigration of the soul—or reincarnation—has prevailed among the larger part of humanity with the unshaken intensity of conviction. Over the nations of the East it has held permanent sway. Ancient Egypt built up its grand civilization upon that truth as on a foundation-stone; its priest-teachers taught it as a precious secret to Pythagoras, Empedocles, Plato, Virgil and Ovid; by them it was scattered through Greece and Italy. We have given above, in the original of Stanley's *History of Philosophy*, the chapter on the teaching of Pythagoras on this subject. You will see that he stands on record as remembering his former existences in the persons of the herald Æthalides; the Trojan Euphorbus; Hermotimus of Clazomenæ; and others, and, secondly, we find the ground, perhaps, for the close association of the sage of Crotona with the false doctrine—or false interpretation of the doctrine, that souls sometimes descend into lower animals, that

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there is a wandering of human souls through brute forms.

Of the first point we need speak but shortly. Himself an initiate (and thus with power and memory able to span his cycle of lives) and receiving his instructions and training from the greatest teachers of the Wisdom then on earth (and on higher planes from the White Lodge itself), his statements are clear-cut and admit really of no argument. But of the second point above mentioned, more can and should be said. Plato seems to endorse this view. Plotinus says:

> Those who have exercised human faculties are born again as men. Those who have used only their senses go into the bodies of brutes, and especially into those of ferocious beasts, if they have yielded to bursts of anger; so that even in this case, the difference between the bodies that they animate conforms to the difference of their propensities. Those who have sought only to gratify their lust and appetite pass into the bodies of lascivious and gluttonous animals. Finally, those who have degraded their senses by disuse are compelled to vegetate in the plants. Those who have loved music to excess and yet have lived pure lives, go into the bodies of melodious birds. Those who have ruled tyrannically become eagles. Those who have spoken lightly of heavenly things, keeping their eyes always turned toward heaven, are changed into birds which always fly toward the upper air. He who has acquired civic virtues becomes a man; if he has not these virtues he is transformed into a domestic animal, like the bee.

It is difficult, really impossible, to determine, from what we have, what the views of Pythagoras were. We have of his own words only some aphorisms of practical wisdom and some symbolic sentences; from his disciples a few fragments—all devoid of the grotesque hypotheses generally ascribed to him. So, although his name has been synonymous with the transmigration of human souls through animal bodies, it is probable that it was used as an exoteric robe to conceal the inner and Theosophic truth of reincarnation—one that ethically could be used with the ignorant (the profane). It appears to have been necessary to use this gross, grotesque phrasing of a solemn and beautiful truth for the younger souls of humanity for inbuilding into their natures a reverence for all creatures.

But we should look upon such a presentation as a coarse symbol —doubtless necessary for the time and class—caricaturing the inner vital truth of reincarnation, and based upon the striking resemblance between men and animals in feature, disposition, mien; the intelligence and kindness of the beasts approaching near to human character, the brutality of some men lower than animals, indicating that both were closely enough related to exchange souls—and under all the cosmic truth of evolution of life through form, from lowliest to highest.

> The rare humanity of some animals and the notorious animality of some men first suggested the idea of interchanging their souls among the primitive peoples, and has nourished it ever since among the oldest portion of the race as a vulgar illustration of a vital reality.

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If we look deeply into the ancient records, we shall find that the old Egyptian priesthood adopted three styles of teaching all doctrine: (1) a crude shaping of the priestly thought for the vulgar religion of the populace; (2) half-veiled tenets for the priests of the outer temples; and (3) the pure truth for the hierophants of the inner temple, after full initiation. The same triple shaping of the central thought, adapted to the audience, was followed by Pythagoras, Plato and other teachers. And so, as said above, although the name of this great initiate-teacher of Crotona is held in some schools of thought as synonymous with the idea of soul-wandering through animals, a careful study of the fragments of his writings and of his disciples' books, using our own knowledge of the Theosophic teachings on reincarnation, shows that he stood but for the fact that souls must always, by all the forces of the universe, find expression of their strongest nature, but that it would be as impossible for a gallon to be contained in a pint measure as for a human spirit to inhabit an animal body. His disciple Hierocles put it thus:

> The man who has separated himself from a brutal life by the right use of reason, purified himself as much as is possible from excess of passions, and by this become a man from a wild beast, shall become a God from a man, as far as it is possible for a man to become a God. . . . We can only cure our tendency downwards by the power that leads upwards, by a ready submission to God, by a total conversion to the divine law. The end of the Pythagorean doctrine is to be all wings for the reception of divine good, that when the time of death comes we may leave behind us upon earth the mortal body, and be ready girt for our heavenly journey. Then we are restored to our primitive state. This is the most beautiful end.

Stanley has under the *History of Timaeus, the Locrin,* one of the later disciples of Pythagoras, a long treatise *Of the Pythagoricall Transmigration.* Timæus denies, in no uncertain words, that his great Master taught this in any literal sense, and says that he meant merely to emphasize that men are assimilated in their vices to the beasts; it was a metaphor, clothing the lowest phase of the real idea of a philosophy which was spiritual evolution.

It all rests in the axiomatic truth that human atoms and emanations traverse the entire round of lower natures. That has been artistically presented in a poem so little familiar to many that we introduce it here. Its merit, the mature keen judgment displayed, its poetical depths become phenomenal when we learn that it was the work of a seventeen-year-old girl—Emma Tatham, by name, of London, England. Between the age of sixteen and that of seventeen and a half she wrote, besides this, other brilliant and exquisite poems, toned in such a vein of lofty piety as if issuing from a deep and wide range of religious experiences. Death cut off this young poet at the very beginning of her brilliant career; we can but see in her the re-

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incarnation of some ego who had been in a former life intimately in touch with the great sage of Crotona, her memory of that association not wholly obliterated by her draughts from the Cup of Lethe.

The Dream of Pythagoras

PYTHAGORAS, amidst Crotona's groves,
One summer eve, sat; whilst the sacred few
And favored at his feet reclined, entranced,
Listening to his great teachings. O'er their heads
A lofty oak spread out his hundred hands
Umbrageous, and a thousand slant sunbeams
Played o'er them; but beneath all was obscure
And solemn, save that, as the sun went down,
One pale and tremulous sunbeam, stealing in
Through the unconscious leaves her silent way,
Fell on the forehead of Pythagoras
Like spiritual radiance; all else wrapt
In gloom delicious; while the murmuring wind,
Oft moving through the forest, as in dreams,
Made melancholy music. Then the sage
Thus spoke:
"My children, listen; let the soul
Hear her mysterious origin and trace
Her backward path to heaven. 'T was but a dream;
And yet from shadows may we learn the shape
And substance of undying truth. Methought
In vision I beheld the first beginning
And after-changes of my soul. O joy!
She is of no mean origin, but sprang
From loftier source than stars or sunbeams know.
Yea, like a small and feeble rill that bursts
From everlasting mountain's coronet,
And, winding through a thousand labyrinths
Of darkness, deserts, and drear solitudes,
Yet never dies but, gaining depth and power,
Leaps forth at last with uncontrollable might
Into immortal sunshine and the breast
Of boundless ocean—so is this my soul.
I felt myself spring like a sunbeam out
From the Eternal, and my first abode
Was a pure particle of light wherein,
Shrined like a beam in crystal, I did ride
Gloriously through the firmament on wings
Of floating flowers, ethereal gems, and wreaths
Of vernal rainbows. I did paint a rose
With blush of day-dawn, and a lily-bell
With mine own essence; every morn I dipt
My robe in the full sun, then all day long
Shook out its dew on earth, and was content
To be unmarked, unworshipped and unknown,
And only loved of heaven. Thus did my soul

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Live spotless like her Source. 'T was mine to illume
The palaces of nature and explore
Her hidden cabinets and, raptured, read
Her joyous secrets. O return, thou life
Of purity! I flew from mountain-top
To mountain—building rainbow-bridges up—
From hill to hill and over boundless seas:
Ecstasy was such life, and on the verge
Of ripe perfection. But, alas! I saw
And envied the bold lightning, who could blind
And startle nations, and I longed to be
A conqueror and destroyer, like to him.
Methought it was a glorious joy, indeed,
To shut and open heaven as he did,
And have the thunders for my retinue,
And tear the clouds and blacken palaces,
And in a moment whiten sky and sea
And earth; therefore I murmured at my lot,
Beautiful as it was, and that one murmur
Despoiled me of my glory. I became
A dark and tyrant cloud driven by the storm,
Too earthly to be bright, too hard of heart
To drop in mercy on the thirsty land;
And so no creature loved me. I was felt
A blot where'er I came. Fair Summer scorned
And spurned me from her blueness, for—she said—
I would not wear her golden fringe and so
She could not rank me in her sparkling train.
Soft Spring refused me, for she could not paint
Her rainbows on a nature cold as mine,
Incapable of tears. Autumn despised
One who could do no good. Dark Winter frowned,
And numbered me among his ruffian host
Of racers. Then unceasingly I fled
Despairing through the murky firmament,
Like a lone wreck athwart a midnight sea,
Chased by the howling spirits of the storm,
And without rest. At last one day I saw,
In my continual flight, a desert blank
And broad beneath me, where no water was;
And there I marked a weary antelope,
Dying for thirst, all stretched out on the sand,
With her poor trembling lips in agony
Pressed to a scorched-up spring; then, then, at last,
My hard heart broke and I could weep. At once
My terrible race was stopped and I did melt
Into the desert's heart, and with my tears
I quenched the thirst of the poor antelope.
So, having poured myself into the dry,
And desolate waste, I sprang up a wild flower
In solitary beauty. There I grew
Alone and feverish, for the hot sun burned
And parched my tender leaves, and not a sigh

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Came from the winds. I seemed to breathe an air
Of fire, and had resigned myself to death,
When lo! a solitary dewdrop fell
Into my burning bosom; then, for joy,
My spirit rushed into my lovely guest
And I became a dewdrop. Then once more
My life was joyous, for the kingly sun
Carried me up into the firmament
And hung me in a rainbow, and my soul
Was robed in seven bright colors and became
A jewel in the sky.

"So did I learn
The first great lessons; mark ye them, my sons.
Obedience is nobility; and meek
Humility is glory; self alone
Is base and pride is pain; patience is power;
Beneficence is bliss. And now, first brought
To know myself and feel my littleness,
I was to learn what greatness is prepared
For virtuous souls, what mighty war they wage,
What vast impossibilities o'ercome,
What kingdoms and infinitude of love
And harmony and never-ending joy,
And converse and communion with the great
And glorious Mind unknown are given to high
And godlike souls.

"Therefore the winds arose
And shook me from the rainbow where I hung
Into the depths of ocean; then I dived
Down to the coral citadels and roved
Through crystal mazes, among pearls and gems
And lovely buried creatures who had sunk
To find the jewel of eternal life.
Sweet babes I saw clasped in their mothers' arms;
Kings of the north, each with his oozy crown;
Pale maidens, with their golden streaming hair
Floating in solemn beauty, calm and still,
In the deep, silent, tideless wave; I saw
Young beauteous boys washed down from reeling masts
By sudden storm; and brothers, sleeping soft,
Locked in each others' arms; and countless wealth,
And curling weed, and treasured knots of hair,
And mouldering masts, and giant hulls that sank
With thunder sobbing; and blue palaces
Where moonbeams, hand in hand, did dance with me
To the soft music of the surging shells,
Where all else was at rest. Calm, calm, and hushed
And stormless were those hidden deeps, and clear
And pure as crystal. There I wandered long
In speechless dreamings and well-nigh forgot
My corporal nature, for it seemed

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Melting into the silent infinite
Around me, and I peacefully began
To feel the mighty universe commune
And converse with me, and my soul became
One note in nature's harmony. So sweet
And soothing was that dreamlike ecstasy,
I could have slept into a wave and rolled
Away through the blue mysteries forever,
Dreaming my soul to nothing; I could well
Have drowned my spark of immortality
In drunkenness of peace; I knew not yet
The warrior life of virtue, and the high
And honorable strife and storm that cleanse
And exercise her pinions. I was now
To learn the rapture of the struggle made
For immortality and truth; therefore
The ocean tossed me to his mountain chains,
Bidding me front the tempest; fires of heaven
Were dancing o'er his cataracts and scared
His sounding billows; glorious thunders rolled
Beneath, above, around; the strong winds fought,
Lifting up pyramids of tortured waves,
Then dashing them to foam. I saw great ships
As feathers on the opening sepulchres
And starting monuments,
And the gaunt waves leaped up like fountains fierce
And snatched down frightened clouds, then, shouting, fell
And rose again. I, whirling on their tops,
Dizzy, flew over masts of staggering ships,
Then plunged into black night. My soul grew mad,
Ravished with the intense magnificence
Of the harmonious chaos, for I heard
Music amidst the thunders, and I saw
Measure in all the madness of the waves
And whirlpools; yea, I lifted up my voice
In praise of the Eternal, for I felt
Rocked in His hand, as in a cradling couch,
Rejoicing in His strength; yea, I found rest
In the unbounded roar, and fearless sang
Glad echo to the thunder, and flashed back
The bright look of the lightning, and did fly
On the dark pinions of the hurricane spirit
In rapturous repose; till suddenly
My soul expanded and I sprang aloft
Into the lightning flame, leaping for joy
From cloud to cloud. Then first I felt my wings
Wave into immortality, and flew
Across the ocean with a shouting host
Of thunders at my heels, and lit up heaven
And earth and sea with one quick lamp, and crowned
The mountains with a momentary gold,
Then covered them with blackness. Then I glanced
Upon the mighty city in her sleep,

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Pierced all her mysteries with one swift look,
Then bade my thunders shout. The city trembled
And, charmed with the sublime outcry, I paused
And listened.

"Yet had I to rise and learn
A loftier lesson. I was lifted high
Into the heavens, and there became a star;
And on my new-formed orb two angels sat.
The one thus spoke: 'O spirit, young and pure!
Say, wilt thou be my shrine? I am of old,
The first of all things and of all the greatest;
I am the Sovereign Majesty, to whom
The universe is given, though for a while
I war with rebels strong; my name is Truth.
I am the Spirit of wisdom, love and power,
And come to claim thee; and, if thou obey
My guiding, I will give thee thy desire—
Even eternal life.' He ceased, and then
The second angel spoke. 'Ask not, O soul!
My name; I bid thee free thyself, and know
Thou hast the fount of life in thy own breast
And need'st no guiding. Be a child no longer;
Throw off thy fetters and with me enjoy
Thy native independence, and assert
Thy innate majesty. Truth binds not me,
And yet I am immortal; be thou, too,
A god unto thyself.'

"But I had learned
My own deep insufficiency, and gazed
Indignant on the unholy angel's face
And pierced its false refulgence, knowing well
Obedience only is true liberty
For spirits formed to obey; so best they reign.
Straight the base rebel fled and, ruled by Truth,
I rolled unerring on my shining road
Around a glorious centre, free—though bound,
Because love bound me—and my law became
My life and nature; and my lustrous orb
Pure spirits visited. I wore a light
That shone across infinitude and served
To guide returning wanderers. I sang
With all my starry sisters, and we danced
Around the throne of Time and washed the base
Of high Eternity like golden sands.
There first my soul drank music, and was taught
That melody is part of heaven and lives
In every heaven-born spirit like her breath;
There did I learn that music without end
Breathes, murmurs, swells, echoes and floats and peals
And thunders through creation, and in truth
Is the celestial language and the voice

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Of love; and now my soul began to speak
The speech of immortality. But yet
I was to learn a lesson more severe—
To shine alone in darkness and the deeps
Of sordid earth. So did I fall from heaven
Far into night, beneath the mountains' roots
There, as a diamond, burning amidst things
Too base for utterance. Then, alas! I felt
The stirrings of impatience, pining sore
For freedom, and communion with the fires
And majesties of heaven, with whom erewhile
I walked, their equal. I had not yet learned
That our appointed place is loftiest,
However lowly. I was made to feel
The dignity of suffering. O, my sons!
Sorrow and joy are but the spirit's life;
Without these she is scarcely animate.
Anguish and bliss ennoble; either proves
The greatness of its subject and expands
Her nature into power; her every pulse
Beats into new-born force, urging her on
To conquering energy. Then was I cast
Into hot fires and flaming furnaces
Deep in the hollow globe; there did I burn,
Deathless in agony, without murmur,
Longing to die, until my patient soul
Fainted into perfection; at that hour,
Being victorious, I was snatched away
To yet another lesson. I became
A date-tree in the desert, to pour out
My life in dumb benevolence and full
Obedience to each wind of heaven that blew.
The traveler came; I gave him all my shade,
Asking for no reward; the lost bird flew
For shelter to my branches, and I hid
Her nest among my leaves; the sunbeams asked
To rest their hot and weary feet awhile
On me, and I spread out my every arm
To embrace them, fanning them with all my plumes;
Beneath my shade the dying pilgrim fell,
Praying for water; I cool dewdrops caught
And shook them on his lip; I gave my fruit
To strengthen the faint stranger and I sang
Soft echoes to the winds, living in nought
For self but in all things for others' good;
The storm arose, and patiently I bore
And yielded to his tyranny; I bowed
My tenderest foliage to his angry blast
And suffered him to tear it without sigh
And scatter on the waste my all of wealth;
The billowing sands o'erwhelmed me, yet I stood
Silent beneath them; so they rolled away

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And, rending up my roots, left me a wreck
Upon the wilderness.

"'T was thus, my sons,
I dreamed my spirit wandered till, at length,
As desolate I mourned my helpless woe,
My guardian angel took me to his heart,
And thus he said: 'Spirit, well tried and true!
Conqueror I have made thee, and prepared
For human life. Behold! I wave the palm
Of immortality before thine eyes!
'T is thine; it shall be thine, if thou aright
Acquit thee of the part which yet remains
And teach what thou hast learned.'

"This said, he smiled
And gently laid me in my mother's arms.
Thus far the vision brought me, then it fled
And all was silence. Ah! 't was but a dream;
This soul in vain struggles for purity;
This self-tormenting essence may exist
For ever; but what joy can being give
Without perfection! vainly do I seek
That bliss for which I languish. Surely yet
The Dayspring of our nature is to come!
Mournful we wait that dawning; until then
We grovel in the dust, in midnight grope,
Forever seeking, never satisfied."

Thus spake the solemn seer, then pausing, sighed,
For all was darkness.

Symbolic Method of Teaching

THE indocible and abstruse tradition of *Mysteries* and *Symbols*, is not to be investigated by acuteness of human Wit, (which rather affects us with a doubtfull fear, than an adherent firmnesse) it requires ample strength of thinking and believing, and, above all things, faith and taciturnity. Whence *Pythagoras taught nothing* (as [b] *Apuleius* saith) *to his disciples before silence; it being the first rudiment of contemplative wisdom to learn to meditate, and to unlearn to talk.* As if the Pythagorick sublimity were of greater worth, than to be comprehended by the talk of boyes. This kind of learning (as other things) *Pythagoras* brought into *Greece* from the *Hebrewes*; that the disciple, being to ask some sublime question, should hold his peace; and being questioned, should onely answer αὐτὸς ἔφα, *He said.* Thus the Cabalists answer אמר הכמי *The wise said*; and Christians, πίστευσον, *Believe.*

[c] Moreover, all the Pythagorick Philosophy (especially that which concerns divine things) is mysticall, expressed by *Ænigms* and *Symbols.*

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In the words of Iamblichus, Pythagoras "discovered many paths of erudition and delivered an appropriate portion of wisdom conformable to the proper nature and power of each. The mode, however, of teaching through symbols was considered by him as most necessary. This form of erudition was cultivated by nearly all the Greeks, as being most ancient, but it was transcendently honored by the Egyptians and adopted by them in the most diversified manner. Conformably to this, therefore, it will be found that great attention was paid to it by Pythagoras. If any one clearly unfolds the significations and arcane conceptions of the Pythagoric symbols, he thus develops the great rectitude and truth they contain and liberates them from their enigmatic form."

> Those who came from this school—especially the most ancient Pythagoreans, and also those young men who were the disciples of Pythagoras when he was an old man—adopted this mode of teaching in their discourses with each other and in their commentaries and annotations. Their writings also, and all the books which they published, *most of which have been preserved even to our time,* were not composed by them in a popular and vulgar diction and in a manner usual with all other writers, so as to be immediately understood, but in such a way as *not* to be easily apprehended by those that read them. They adopted that taciturnity, which was instituted by Pythagoras as a law, in concealing, after an arcane mode, divine mysteries from the unintiated and obscuring their writing and conferences with each other. Hence he who, selecting these symbols, does not unfold their meaning by an apposite exposition will cause those who may happen to meet with them to consider them as ridiculous and inane and full of nugacity and garrulity. When, however, they are unfolded in a way conformable to these symbols and become obvious and clear even to the multitude instead of being obscure and dark, then they will be found to be analogous to prophetic sayings and to the oracles of the Pythian Apollo. They will then also exhibit an admirable meaning, and will produce a divine afflatus in those who unite intellect with erudition.

In *The Secret Doctrine* (Vol. III., page 98), Madame Blavatsky says: "His symbols are very numerous, and to comprehend even the general gist of his abstruse doctrines from his symbology would necessitate years of study." We can do no more than note the various kinds which he employed and group them as described and classified by Stanley:

> 1. He used by short sentences to vaticinate an infinite multiplicious signification to his disciples, the same as Apollo by short answers exhibits many imperceptible sentences, and Nature herself, by small seeds, most difficult effects. Of this kind is: "Half is the Whole's beginning."
>
> 2. Or he wrapped up sparks of truth, for such as could enkindle them, in a short way of speech, treasuring up concealed a most copious production of Theory, as in this: "To Number all have reference."
>
> 3. And again in single words—friendship, philosophy; and that cel-

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ebrious word, tetractys—all these, and many more, did Pythagoras invent for the benefit and rectification of such as conversed with him.

4. Some things likewise he spoke in a mystical way, symbolically, most of which are collected by Aristotle, as when he calleth the sea a tear of Saturn; the Pleiades the lutes of the Muses; the planets the dogs of Proserpina; the eyes the gates of the sun.

5. He had also another kind of symbol, as: "Go not over a balance" (that is, Shun avarice); "Wear not a Ring" (that is, Separate your soul from the chain which goeth round about it); "Abstain from beans," etc., etc. These are variously recited and interpreted by several authors. They are in general adhortative to Virtue, dehortative from Vice; every one of them in particular conduceth to some particular virtue, part of philosophy or learning.

Music

Music in the Pythagorean philosophy occupied a very important place. Iamblichus gives us the following:

Conceiving, however, that the first attention which should be paid to men is that which takes place through the senses, as when some one perceives beautiful figures and forms or hears beautiful rhythms and melodies, he established that to be the first erudition which subsists through music, and also through certain melodies and rhythms, from which the remedies of human manners and passions are obtained, together with those harmonies of the powers of the soul which it possessed from the first. . . . For Pythagoras was of the opinion that music contributed greatly to health, if it was used in an appropriate manner. He was accustomed to employ a purification of this kind, but not in a careless way. And he called the medicine which is obtained through music by the name of purification. He likewise devised medicines calculated to repress and expel the diseases both of bodies and of souls.

That which deserves to be mentioned above all these particulars is this: that he arranged and adapted for his disciples what are called apparatus and contrectations, divinely contriving mixtures of certain diatonic, chromatic and enharmonic melodies, through which he easily transferred and circularly led the passions of the soul into a contrary direction when they had recently and in an irrational and clandestine manner been formed; such as sorrow, rage, pity, absurd emulation and fear, all-various desires, angers and appetites, pride, supineness and vehemence. For he corrected each of these by the rule of virtue, attempering them through appropriate melodies, as through certain salutary medicines.

In the evening, likewise, when his disciples were retiring to sleep, he liberated them by certain odes and peculiar songs from diurnal perturbations and tumults, and purified their intellective power from the influxive and effluxive waves of a corporeal nature, rendered their sleep quiet, and their dreams pleasing and prophetic. But when they again rose from their beds he freed them from nocturnal heaviness, relaxation and torpor, through certain peculiar songs and modulations produced either by simply striking the lyre or employing the voice.

Pythagoras, however, did not procure for himself a thing of this kind through instruments or the voice, but, employing a certain ineffable divinity and which it is difficult to apprehend, he extended his ears and

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fixed his intellect in the sublime symphonies of the world, he alone hearing and understanding, as it appears, the universal harmony and consonance of the spheres and the stars that are moved through them and which produce a fuller and more intense melody than anything effected by mortal sounds. This melody also was the result of dissimilar and variously differing sounds, celerities, magnitudes and intervals arranged with reference to each other in a certain most musical ratio, and thus producing a most gentle and at the same time variously beautiful motion and convolution. Being therefore irrigated, as it were, with this melody, having the reason of his intellect well arranged through it and, as I may say, exercised, he determined to exhibit certain images of these things to his disciples as much as possible, especially producing an imitation of them through instruments and through the mere voice alone.

Sometimes, also, by musical sounds alone, unaccompanied with words, they [the Pythagoreans] healed the passions of the soul and certain diseases, enchanting, as they say, in reality. And it is probable that from hence this name *epode*, i. e., enchantment, came to be generally used. After this manner, therefore, Pythagoras through music produced the most beneficial correction of human manners and lives.

Number and the Mathematical Sciences

[a] THE mind being purifi'd [by diſcipline] ought to be applyed to things that are beneficiall; theſe he procured by ſome contrived waies, bringing it by degrees to the contemplation of eternall incorporeall things, which are ever in the ſame ſtate; beginning orderly from the moſt minute, leſt by the ſuddenneſſe of the change it ſhould be diverted, and withdraw it ſelf through its ſo great and long pravity of nutriment.

To this end, he firſt uſed the Mathematicall Sciences, and thoſe ſpeculations which are intermediate betwixt corporealls and incorporealls, (for they have a threefold dimenſion like bodies, but they are impaſſible like incorporealls) as degrees of preparation to the contemplation of the things that are; diverting, by an artificiall reaſon, the eyes of the mind from corporeall things (which never are permanent in the ſame manner and eſtate) never ſo little to a deſire of aliment; by means whereof, introducing the contemplation of things that are, he rendred men truly happy. This uſe he made of the Mathematicall Sciences.

Hence it was, that [b] *Juſtine Martyr* applying himſelf to a Pythagorean, eminently learned, deſirous to be his diſciple, He demanded whether he were verſt in Muſick, Aſtronomy, and Geometry; Or do you think, ſaith he, you may be able to underſtand any thing that pertains to Beatitude, without having firſt learned theſe, which abſtract the ſoul from ſenſibles, preparing and adapting her for her intelligibles? Can you without theſe contemplate what is honeſt and what good? Thus, after a long commendation of theſe Sciences, he diſmiſs'd him, for that he had confeſs'd himſelf ignorant of them.

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The Pythagoreans, turning from the vulgar paths and delivering their philosophy in secret to those alone who were worthy to receive it, exhibited it to others through mathematical names. Therefore, they called forms, numbers—as things which are the first separated from impartible union, for the natures which are above forms are also above separation. They indicated the first formal principles by the monad and duad, as not being numbers; the first triad and tetrad were to them the first numbers, the one being odd and the other even. From which by addition the decad is generated, for the sum of 1, 2, 3 and 4 is 10. The tetrad and the decad were said by them to be every number, the decad indeed in energy but the tetrad in capacity. The sum likewise of these four numbers was said to constitute the tetractys, in which all harmonic ratios are included. (Taylor's *Theoretic Arithmetic.*)

The world also which is composed from these tetractys they considered perfect, being elegantly arranged in geometrical, harmonical and arithmetical proportion, comprehending every power, all the nature of number, every magnitude and every simple and composite body. The Pythagoreans are said to have first used the oath:

> I swear by him who the tetractys found,
> Whence all our wisdom springs, and which contains
> Perennial Nature's fountain, cause and root.

By "him who the tetractys found" they meant Pythagoras, for the doctrine concerning it was looked upon as his invention. As they very much abstained from using the names of the Gods, so they similarly, through reverence, avoided naming their Master but "manifested the man through the invention of the tetractys."

The Pythagoreans received the principles of intelligible and intellectual numbers from the theology of Orpheus, but they assigned them an abundant progression and extended their dominion as far as to sensibles themselves. Hence that proverb was peculiar to the Pythagoreans that *all things are assimilated to number,* "that the eternal essence of number is the most providential principle of the universe, of heaven and earth and the intermediate nature; and, farther still, that it is the root of the permanency of divine natures, of Gods and dæmons."

"Number is the ruler of forms and ideas; to the most ancient and artificially ruling deity, number is the canon, the artificial reason, the intellect also, and the most undeviating balance of the composition and generation of all things." (Pythagoras in *The Sacred Discourse.*) "Number is the governing and self-begotten bond of the eternal permanency of mundane natures." (Philolaus.) "Number is the judicial instrument of the maker of the universe, and the first paradigm of mundane fabrication." (Hippasus.)

"But how is it possible," writes Syrianus of a later time, "they could have spoken thus sublimely of number unless they had consid-

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ered it as possessing *an essence* separate from sensibles, and a transcendency fabricative and, at the same time, paradigmatic?" And from a modern writer: "The cosmological theory of numerals which Pythagoras learned in India and from the Egyptian hierophants is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically. The sacred numbers of the universe in their esoteric combinations can alone solve the great problem and explain the theory of radiation and the cycle of the emanations; the lower orders, before they develop into higher ones, must emanate from the higher spiritual ones and when arrived at the turning-point be reabsorbed into the Infinite."

After number, "in secondary and multifarious lives," the Pythagoreans considered geometrical prior to physical magnitudes. These also they referred to numbers as to formal causes and principles—a point, as being impartible, to the monad; a line, as the first interval, to the duad; a superficies, as having a more abundant interval, to the triad; and a solid to the tetrad. They also referred to formal principles all psychical knowledge. Intellectual knowledge, as being according to impartible union, they referred to the monad; scientific knowledge, as being evolved and proceeding from cause to the thing caused, yet through the inerratic and always through the same things, they referred to the duad; opinion to the triad, because the power of it is not always directed to the same thing, but at one time inclines to the true and at another to the false; and they referred sense to the tetrad, because it has an apprehension of bodies. Thus they referred to principles every thing knowable, viz., beings and the gnostic powers of these. Geometry was called by Pythagoras "Historia." It was looked upon as the invention of *that man* (for thus, without mentioning his name, did they designate him.)

A modern writer, William Godwin, in his work on *Necromancers,* though misunderstanding the greatness of this life and heaping obloquy upon it, yet writes: "He was a profound geometrician. The two theorems, that the internal angles of every right-angled triangle are equal to two right angles and that the square of the hypothenuse of every right-angled triangle is equal to the sum of the squares of the other two sides, are ascribed to him. In memory of the latter of these discoveries, he is said to have offered a public sacrifice to the gods; and the theorem is still known by the name of the Pythagorean theorem. He ascertained, from the length of the Olympic course, which was understood to have measured six hundred of Hercules' feet, the precise statue of that hero. Lastly, Pythagoras is the first person who is known to have taught the spherical figure of the earth, and that we have antipodes; and he propagated the doctrine that the earth is a planet, and that the sun is the centre round which the earth and other planets move, now known by the name of the Copernican system."

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PART IV

LATER LIFE AND DEATH

MY life is ſecure and quiet, but yours will no way ſuit with me; A moderate and ſelf denying perſon, needs not a Sicilian Table. Pythagoras, *whereſoever he comes, hath all things ſufficient for the day; but to ſerve a Lord is heavy and intolerable, for one unaccuſtomed to it.* Αὐτάρκεια, *ſelf-ſufficiency, is a great and ſafe thing, for it hath none that envies or conſpires againſt it; whence that life ſeemeth to come neereſt God. A good habit is not acquired by venereall pleaſures, nor high feeding; but by indigence, which leadeth to vertue: Various and intemperate pleaſures enſlave the ſouls of weak perſons, but eſpecially thoſe which you enjoy, inaſmuch as you have given your ſelf over to them; for you are carried in ſuſpence, and cannot be ſafe, becauſe your reaſon oppoſeth not it ſelf to thoſe things which are pernicious. Therefore I write not* Pythagoras *to live with you; for Phyſitians will not fall ſick to bear their patients company.*

The Family of Pythagoras

It is stated that Pythagoras was sixty years old when he married, but a pure life had kept him in perfect health and vigor. His wife was Theano, a young woman of great beauty and one of his disciples, the daughter of a Crotonian named Brontinos. Theano entered thoroughly into the life and work of her husband and, after his death, became a centre for the Pythagorean Order and an authority on the doctrine of numbers.

Stanley, in his *History of Philosophy,* states that to this union there were born three sons and four daughters. Theano, after the death of Pythagoras, married Aristæus, who was thought worthy both to succeed to the position of teacher and to marry the wife and educate the children of his master. When Aristæus became advanced in years, two of the sons of Pythagoras—Mnesarchus and Telanges—governed the school and (on the authority of Iamblichus and Laertius) became renowned teachers, counting as among their disciples the eminent Empedocles and Hippoborus.

With one of his daughters, Damo, Pythagoras left his writings

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at his death, "charging her not to communicate them to any that were not within the family. Whereupon she, though she might have had much money for the books, would not accept it, preferring poverty, with obedience to her father's command, before riches."

Stanley also especially mentions two servants of Pythagoras. Of one, Astræus, this history is given: The father of Pythagoras, once when traveling, saw an infant lying under a large tall poplar and, going up to him, perceived that he lay with face towards the sky, looking steadfastly upon the sun without winking. In his mouth was a little tender reed, like a pipe. "And seeing, to his great wonder, that the child was nourished with the drops that distilled from the tree, he took him away, believing him to be of a divine race"; brought him up with his own sons and, later, gave him as servant to Pythagoras, who instructed him as a disciple.

The other servant which history has remembered was named Zamolxis (for as soon as he was born he was wrapped in a bear's skin, which skin the Thracians call *zalmus*) whom Pythagoras, taking first as servant, afterward instructed in sublime speculations, sacred rites and the worship of the gods, so that "the barbarians worshiped him instead of Hercules." Once, when Pythagoras was disturbed by seditious factions, Zamolxis in defending his master fell into the hands of the enemy and was branded by them on the forehead. "Ever after, he went about with his forehead bound around, because of the scars."

Hostilities and Death

Accounts differ concerning the origin of the hostilities which arose against the Pythagoreans and also as to where Pythagoras was at the time stratagems were used to destroy them.

One record states that "a crass certain aristocrat, named Cyclo, or Cylon, who, on account of his ignorance and ineptitude, could not gain admission to the inner Sodality, full of rage and anger, began to stir up the malcontents, to spread false rumors, to put in an evil light the ceremonies and secret action of the Society, keeping up the strife with that asperity and tenacity which came from offended pride. In this manner Cyclo, favored by his high social position and by the democratic ideas then being diffused in Magna Græcia, was able to create in the Sovereign Council of the Thousand a strong opposition which made headway among the people, too easily deceived by outward appearances in which they saw nothing but mystery, and finally caused a revolt against the philosopher and his followers. So that, if the movement was in effect led by the people against the rule of the aristocracy, the inspiration thereto came from the lower side of the aristocracy itself and the official priesthood. A decree of proscription banished Pythagoras who, after having in vain sought hos-

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pitality at Caulonia and Locris, was at length received in Metapontum, where he died not long afterwards. A fierce persecution was instituted against the Pythagoreans; some were killed, others were driven into banishment and became fugitives in neighboring lands."

A different rendering is thus: "There had been an uprising in Sybaris, a neighboring city, and a number of those who had been defeated asked for protection from the Crotonians. Their plea was granted, and when the conquerors demanded that these people be turned over to them the Pythagoreans mercifully refused. Upon this, the Sybarites attacked the colony and overwhelmed the government. Some of the Crotonians joined forces with the invaders against Pythagoras. Pythagoras and his disciples took refuge one night in the house of Milo, which was then set on fire and the Crotonians perished in the flames, with the exception of Lysus and Archippus.

Stanley states that Pythagoras died in this manner: "As he sat in council together with his friends in the house of Milo, it happened that the house was set on fire by one who did it out of envy, because he was not admitted. Some affirm the Crotonians did it, out of fear of being reduced to a tyranny. Pythagoras, running away, was overtaken; coming to a place full of beans, he made a stop, saying: *'It is better to be taken than to tread, better to be killed than to speak.'* So the pursuers slew him. In the same manner died most of his disciples, about forty in number; some few only escaped."

Another authority relates that "Pythagoras fled to the Temple of the Muses at Metapontum and died for want of food, having lived there forty days without eating." ("It was the custom of the Pythagoreans, when they became very old and not willing to live any longer, to liberate themselves from the body as from a prison.")

Others relate that when the house was fired, "his friends threw themselves into the fire, to make a way for their Master, spreading their bodies like a bridge upon the first; and that Pythagoras, escaping out of the burning, destitute of all his friends, for grief ended his days."

Apollonius gives a somewhat different account of the insurrection. He narrates that "the Pythagoreans were envied from their very childhood. The people, as long as Pythagoras discoursed with all that came to him, loved him exceedingly, but when he applied himself only to his disciples they undervalued him. That he should admit strangers they well enough suffered, but that the natives of the country should attribute so much to him they took very ill and suspected their meetings to be contrivements against them. Besides, the young men being of the best rank and estate, it came to pass that after a while they were not only the chief persons in their own families but governed even the whole city. At length the concealed hatred broke forth, and the multitude began to quarrel with them. The

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leaders of this dissension were those who were nearest allied to the Pythagoreans." Finally, in a public convention, calumnious accusations were made against the Pythagoreans; a few days later they were violently attacked while in the Temple of Apollo, and were at last banished from the country and their estates seized. After many years, the leaders of the opposing faction having died, the government called home what of the Pythagoreans were still alive. It is said that those returning were about threescore and that they grew again into great favor with the people.

Still another historian writes that Pythagoras was, at the time of the stratagem, at Delos whither he had gone to give assistance to his preceptor, Pherecydes the Syrian, who was dying and that, in his absence, those who had been rejected from his school and to whom monuments had been raised, as if they were dead, attacked his followers, stoned them to death or committed them to the flames. With this version it is said that Pythagoras lived yet a few years and that no one knows just when he did die.

He taught in his school for forty years, lacking one, and is said to have lived to be nearly a hundred. He had acquired such powers that he was looked upon as a demigod. No one of the Pythagoreans called him by his name; while he was alive, when they wished to denote him, they called him *divine;* after his death they denominated him "that Man." As Homer put it:

> I, to pronounce his name, the absent, fear;
> So great is my respect and he so dear.

What Has Been Handed on

The life of the Crotona Sodality was thus extremely short. With its destruction perished much of the teachings and science of the Pythagoreans, for their true knowledge was not written down but handed on from mouth to mouth.

> But disciples absent in foreign lands at the time of the destruction, fearing lest the name of philosophy should be entirely exterminated from mankind and that they should on this account incur the indignation of the gods by suffering so great a gift of theirs to perish, made an arrangement of certain commentaries and symbols, and likewise collected together the writings of the more ancient Pythagoreans and of such things as they remembered. These each left at his death to his son or daughter or wife, with a strict injunction not to give them to any one out of the family. This mandate, therefore, was for a long time observed and was transmitted in succession to their posterity.

Some of the authorities hold that Pythagoras himself left no writings. Of this opinion are Plutarch, Josephus, Lucian, Porphyrius. But Laertius affirms that this is not true, and says: "Pythagoras was skilful in history above all other men, selecting those writings made up of his own wisdom and variety of learning and art."

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The teachings of Pythagoras were later found among the Essenes, a Jewish sect in Palestine in the time of Christ. Dr. Riggs, in his *History of the Jewish People,* says: "The striking similarity of Pythagorean ideals with those of the Essenes, and the long-continued presence of Greek influences in the land, make this explanation plausible. They share similarly those aspirations for bodily purity and sanctity, the simple habits of life apart from all sensual enjoyments, a high estimate of celibacy, white garments, the repudiation of oaths, and especially the rejection of bloody sacrifices; also the invocations to the sun, the scrupulosity with which all that was unclean was hidden from it, and the dualistic view of the soul and body."

Diogenes says that in his time there were in existence three volumes written by Pythagoras; one on education, one on politics and one on natural philosophy, and that several other books had disappeared.

The efficacy of his teachings has lasted through the centuries; its flame has never been extinguished but religiously preserved and transmitted from generation to generation by the elect, to whom has been confided by degrees the sacred deposit; the foundation of the esoteric doctrine has been maintained and in each succeeding generation more or less made known.

The great causes he set in motion in former lives and the deva of love he built up through æons of time impelled, worked through, brooded over, and protected the one whom the world called Pythagoras and in such a way that, though ill-treated, persecuted, maligned, his works remain and his influence has permeated the whole of the civilized world. He stands an exponent of those immutable Laws that rule man's pilgrimage through the vicissitudes of life; of that Power which transmutes sorrow into blessing, darkness into light, death into immortality; of that Love which makes man superman—a Master of the Wisdom of the World.

Closing Words

We give those written by Thomas Taylor as he finished his monumental translations and study of Iamblichus' *Life of Pythagoras*:

"The Pythagoric life which is here delineated is a specimen of the greatest perfection in virtue and wisdom which can be obtained by man in the present state. Hence, it exhibits piety unadulterated with folly, moral virtue uncontaminated with vice, science unmingled with sophistry, dignity of mind and manners unaccompanied with pride, a sublime magnificence in theory without any degradation in practice, and a vigor of intellect which elevates its possessor to the vision of divinity and thus deifies while it exalts."

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PART V

AUTHORITIES FOR RESEARCH

THE best material in regard to Pythagoras, the real mystical essence of his system, comes down to us in *Golden Verses of Lysis, Commentary of Hierocles, Fragments of Philolaus* and *Timaeus of Plato,* which latter contains *The Cosmogony* by Pythagoras. The Neoplatonists of Alexandria, the Gnostics, and the early Christian Fathers quote him as authority. Other sources of research are the folowing:

Life of Pythagoras, by Thomas Taylor. London. 1818. This is one of the best and fullest accounts we have of Pythagoras. The book is now out of print and can therefore ordinarily be found only in well equipped libraries.

The History of Philosophy, by Thomas Stanley. Book II. London. 1660. Out of print. This ancient work gives quite an exhaustive history of Pythagoras, his school and teachings. It is divided into parts and sections, and is so well tabulated that it is comparatively easy to find any particular part of his teaching which the reader may desire.

Orpheus, by G. R. S. Mead. London. 1896. The chapter entitled *Orphic Discipline and Psychology* deals with the religious systems and discipline of Pythagoras as being of the same nature as that of Orpheus. It is one of the best expositions of the Pythagorean philosophy that we have, and the name of the author is a guarantee of its accuracy so far as accuracy can be commanded in dealing with this ancient time.

The Life of Pythagoras, by Iamblichus, abridged from the translation by Thomas Taylor. This is a very good short history of the life of Pythagoras and has been arranged for the use of students by Mrs. Mary D. Prime. Now out of print.

Dacier's *Life of Pythagoras,* translated from the French by N. Rowe. London. 1707.

Bohn's Classical Library: *Lives and Opinions of Eminent Philosophers,* by Diogenes Laertius.

A History of the Knights of Pythias, by Capt. H. G. Webb, and *Pythagorean Sketches,* a reference manual gotten out by L. T. Clemans and H. G. Webb for the use of the members of the Order of the Knights of Pythias, have chapters

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devoted to the life of Pythagoras, his teachings and an estimate of their influence upon the people and upon fraternal associations of more modern times. Publisher: The Uniform Rank Co-operative Association, Anaheim, Calif.

Theocratic Philosophy of Freemasonry, by Rev. G. Oliver. A very interesting lecture on *Pythagoras and His Teachings* is given in this work. A large part of it is taken up with the symbols of Pythagoras and with numbers; also an explanation of some of his symbolic precepts. Another book by the same author, *The Pythagorean Triangle,* now out of print and probably only to be found in Masonic libraries, is very valuable indeed on the same subjects.

Other Masonic publications, such as Aliner's *General History, Cyclopedia, and Dictionary of Freemasonry* will have reference to Pythagorean symbols.

Alexander's *Book of Pythagoric Symbols.*

History of Greece, by Ernst Curtius. Translated by A. W. Ward. Publishers: Chas. Scribner's Sons, New York. 1902. Scattered through Book II, Chaps. 4 and 5, and Book III, Chap. 3, are references to the teachings and life of Pythagoras and the Pythagoreans.

A History of Greek Philosophy, by Dr. E. Zeller. Translated by S. F. Alleyne. Publishers: Longmans, Green & Co., London. 1881. Vol. I, pp. 306-532. In this is found in detail a life of Pythagoras, including an account of his travels, his school, its discipline and its destruction; the Pythagorean philosophy of numbers; of music; of God and matter; astronomy; anthropology; ethics; as well as the account of the work of some of the followers of Pythagoras. This is said to be the most critical and the most reliable account, so far. Zeller puts all the ancient authorities to a rigid and critical test.

The History of Greece, by Adolphe Holm. Translated from the German. Publishers: Macmillan & Co., London. 1899. Vol. I, Chap. 25, contains a short account of his travels, his influence, his teachings about women, number, transmigration, and the fall of the Pythagoreans.

Greek Thinkers, by Theodor Gompers, Professor of the University of Vienna. Translated by Laurie Wagnus. Publishers: Chas. Scribner's Sons, New York, 1901. See Chapters 3, 4 and 5. This is a destructive criticism.

A Brief History of Greek Philosophy, by B. C. Burt. Publishers: Ginn & Co., Boston. 1896. Pages 4-10. This gives a short account under the following headings: *The Pythagoreans; Pythagoras and the Pythagorean Order; Pythagorean Philosophy; Number, Theory and Doctrine of Contraries; Theories not purely Pythagorean; Miscellaneous Theories.*

History of Greece, by George Grote. Publishers: Harpers & Bros. New York. 1875. Vol. IV, Chap. 37, contains an account of travels of Pythagoras, his beliefs in metempsychosis, his order, the Pythagorean life, mathematics, political career, and the destruction of the Pythagorean Order.

The Greek Philosophers, by Alfred Wm. Benn. Publishers: Regan, Paul, Trench & Co., London. 1882. A very short and not illuminative consideration of Pythagoras and the Pythagoreans is found in Vol. I on pages 10-14.

Biographical History of Philosophy, by George Henry Lewes.

The First Philosophers of Greece, by Arthur Fairbanks. Publishers: Regan, Paul, Trench & Co., London. 1898. See Chapter 9 on *Pythagoras and the Pythagoreans.* This gives translations of passages in Plato, Aristotle and the Doxographists, describing the teachings of the school. Excellent.

Athens, Its Rise and Fall, by Edward Bulwer Lytton.

Six Thousand Years of History. Publisher: Du Mont, New York, Vol. IV.

History of Philosophy, by Alfred Weber. Translated by Frank Thilly. Publishers: Chas. Scribner's Sons, New York. 1909. Paragraph 9, pages 37-

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44, contains a short account of the life of Pythagoras, a very interesting foot-note in which Pythagoras and Buddha are compared, and the Pythagorean speculations briefly given.

Cox's *General History of Greece.*

Cushman's *Beginners' History of Philosophy.*

Early Greek Philosophy, by John Burnet, Chap. 7, pp. 301-321.

History of Ancient Philosophy, by Dr. Ritter. Translated into English by Morrison. See Vol. I, pp. 326-419.

Fenelon's *Lives of Ancient Philosophers.*

The Secret Doctrine, by H. P. Blavatsky. Theosophical Publishing Society, London and America. 1893. Throughout this work will be found scattered references to Pythagoras and the philosophy which he taught. These references are topically given, so that it would be possible from this work alone to get a fair idea of his teachings. (See Index Volume.) In Vol. III, page 141, H. P. B. comments on the sameness of the biographies of Pythagoras, Buddha, Krishna, Hercules, Jesus, etc.

Man: Whence, How and Whither, by Annie Besant and C. W. Leadbeater. Publishers: Theosophical Publishing House. 1913. In this book we are given valuable information concerning the lives and progress of this ego from the time of its individualization on the Moon Chain. This information is scattered throughout the book and may be followed under the character *Mercury.* (See Index.)

The Inner Life, by C. W. Leadbeater. Publisher: The Rajput Press, Chicago, 1911. In the chapter on *Ancient Mysteries* Mr. Leadbeater gives a clear description of the division of the mysteries known as the Pythagorean school and of the teaching given out in this school. We may rely upon this being authentic as he speaks from first hand knowledge. *Pythagoras: A Future World-Teacher* is a magazine article by C. W. Leadbeater in *The Young Citizen,* February, 1913.

The Pythagorean Sodality of Crotona, by Alberto Gianola, Doc. Litt. et Philos., translated by E. K. Publishers: London and Benares Theosophical Publishing Society, 1906. This is a pamphlet of seventeen pages in which the author aims to set forth the origin, duration and constitution of the Sodality, and to give a comprehensive idea of the philosophy of Pythagoras as given by students from different points of view. This can be gotten not only in pamphlet form, but was published in *The Theosophical Review,* 1905.

Pythagorean Geometry, by Prof. G. F. Allman, LL. D., is an article in the Encyclopedia Britannica, Vol. XX, pp. 139-142. It is intensely interesting and instructive, if one cares to delve deeply into the mathematical side.

Life of Pythagoras, translated from the German of M. Cantor's *Mathematische,* a magazine article in *The Open Court* for June, 1897.

The History of Music, by Emil Nauman. Translated by F. Praeger. Publishers: Cassell & Co., London. Vol. I, page 132 and pages 137-139, contains an account of Pythagoras' contribution to music and his theories in regard to it.

The Musical System of Pythagoras, by H. Ernest Nichol, an article in *The Theosophical Review,* February, 1902, is full of information and new suggestions. It touches the idea of the effect of music on the health, the relation of astronomical distances to tone, the mechanism of their musical instruments, etc. It gives a clear idea, in condensed form, of Pythagorean musical teaching, its use and place in human life, and also its relation to our solar system.

The Great Initiates, by Edouard Schuré, translated by Fred Rothwell, B. A., 2 vols. Publishers: William Rider and Sons, Ltd., London. 1912. Nearly one half of one of the volumes of this work is given to the consideration of Pythagoras and his philosophy, and the author deals very sympathetically with his

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subject. He shows very clearly that Pythagoras, in his vast system of occultism, included religion, morality and science; that the synthesis of these formed the framework of his philosophy, he himself being only "the light-bearing arranger of their truths, in the scientific order of things." This is an artistic presentation of the life of the Great Master.

Pythagoras: A Study after Iamblichus and Schuré, by Edward Herrmann. This is an article published in *The Word* of March, 1914. The writer's expressed purpose is to show that the teaching of Pythagoras is Theosophy pure and simple, his fundamental premise being the existence of the White Brotherhood of which Pythagoras was a member.

Little Journeys: *Life of Pythagoras,* by Elbert Hubbard.

Pythagoras and His School, by Mary Cuthbertson, in *The Theosophical Review* of May, 1905, is an excellent summary of the life and teachings of Pythagoras. It is clear on the main points of interest.

Pythagoras and the Indians, an article in *The Theosophist,* November, 1909, is simply a criticism of one in the *Journal of the Royal Asiatic Society,* by A. Berridale Kieth, with whom our author does not agree. To those who are interested in splitting hairs to determine just exactly where Pythagoras learned different points of his doctrine this will be of interest.

References will be found to Pythagoras and his teachings, to the Pythagoreans and their noted school of philosophy in any encyclopedia, e. g., *The Encyclopedia Britannica,* etc.; in dictionaries such as *The Century Dictionary,* Harper's *Dictionary of Classical Literature and Antiquities,* Smith's *Dictionary of Greek and Roman Biography and Mythology,* Lippincott's *Biographical Dictionary, Dictionary of Classical Antiquities,* by Dr. Oskar Seyffert, etc.; see also Pope's translation of the *Iliad,* Book 17.

There are valuable books on this subject in other languages, especially in the German and French, but only English works or translations are listed above.

Of the Biographer, Iamblichus

That the memoirs of Pythagoras by Iamblichus are authentic is acknowledged by all critics, not alone because obviously derived from sources of very high antiquity, but because of the great worth and respectability of the biographer.

He, who was in the past Iamblichus, is today known to us as the Master Hilarion of the Great White Brotherhood, the One who gave to the world, through H. P. B., *The Voice of the Silence* and later, through M. C., *Light on the Path.* We follow him, through the many early lives portrayed in *Man: Whence, How and Whither,* under the character-name "Neptune." We read again of *The Great Ones and the Way to Them* in *The Inner Life,* Vol. I, pages 3-67, and we salute, with reverence and gratitude, this One who has passed over the Path of Holiness.

"That he was posterior in time, but not in genius, to Plato" was the encomium passed on him by Emperor Julian; he was dignified by all the Platonists who succeeded him with the epithet "divine."

He was of a family equally illustrious, fortunate and rich; his country was Chalcis, in Syria. He was a follower of Porphyry, but himself rose to the very summit of philosophy, obtaining "a numerous

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multitude of associates and disciples who came from all parts of the world for the purpose of participating in the streams of wisdom which so plentifully flowed from the sacred fountain of his wonderful mind."

The exact date of his death is unknown; it is certain that it was during the reign of Constantine and "prior to the year of Christ 333."

Portraits

Our frontispiece is taken from Stanley's *History of Philosophy.* That early work (1656) contains many reproductions from ancient woodcuts, but we are left without knowledge of their source.

The picture of Pythagoras usually put before the Theosophical student is to be found as frontispiece in *The Golden Verses of Pythagoras and other Pythagorean Fragments,* brought out in 1905 by the Theosophical Publishing Society, London and Benares. The claim has been made to us, however, that that particular picture is carried in ancient books as that of Plutarch, not Pythagoras. We state the claim but without proofs *pro* or *con.*

The original of the engraving of the head of Iamblichus is to be found at the end of a little volume consisting of Latin translations of Iamblichus' *De Mysteriis,* etc., dated 1607. It was reproduced by Taylor in his English translation because he considered it as evidently copied from an ancient gem and possibly genuine. The small profile of Pythagoras which we have also included was found pasted into a Taylor's translation of date 1818; it showed that it was cut from a still older work. We know nothing of its history.

The picture below is of a painting by Th. A. Brounikoff entitled *Pythagoras and His Scholars.* Our reproduction was made from *Der Gute Kamerad.*

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