

Sleep not at noon. For at that time the Sun sheweth its greatest force. (Olympiad. in Plat. Phædon.) We ought not to shut our eyes against the light, when it is most manifest.

Quit not your Station, without the command of your General: Our souls ought to be kept in the body, neither may we forsake this life without special leave from him, who gave it us, lest we seem to despise the gift of God. (Cicer. in Cat. and de Repub.)

Roast not what is boiled; that is, change not meekness to anger, (Jambl.)

Heap not up Cypress; Of this wood they conceived the Scepter of Jupiter to be made, (Laertius.)

Sacrifice even things to the Celestial deities, odd to the Terrestrial. Of this, already in his Arithmetick.

When it thunders, touch the earth, calling to mind our own mortality: (Jambl.) or, When a King is angry, the offender ought to humble himself.

Eat not sitting in a Chariot. (Plut.) Some expound it, that we ought to eat in quiet; or, that we ought not to give our selves to luxury in a time of business.

Go into the Temple on the right hand, go out on the left. Right and left seem to refer to the Ceremonial numbers; of which, already.

Where blood hath been shed, cover the place with stones; that is, abolish the very remembrance of any war or dissention. (Jambl.)

Hurt not a mild plant. (Laert. Porph.) Some expound it, Harm not the harmless.

Pray aloud; implying, not that God cannot hear such as pray softly, but that our prayers should be just, (Clem. Alex. Strom. 4.) such as we need not care who hears.

Sail not on the ground; signifying, that we ought to forbear raising Taxes, and such revenues as are troublesome and unstable. (Clem. Strom. 5.)

Beget children; For it is our duty to leave behind us such, as may serve the gods in our room. (Jambl. vit. cap. 18.)

Neither dip in a basin, nor wash in a bath. (Jambl. ibid.)

Put not away thy wife, for she is a suppliant. (Jambl. ibid.)

Counsel nothing but what is best, for Counsel is a sacred thing: (Jambl. ibid.)

Plant not a Palm; (Plut. in Isid. and Osir.)

Lastly, Hither may be referred the Symbolical Letter Y. They said that the course of humane life is like that Letter, for every one arriving at the first state of youth, where the way divides it self into two, stands at a gaze, not knowing which to take; if he meets with a guide that leads to the better, that is, if he learn Philosophy, Oratory, or some honest Art, which may prove beneficial, but cannot be attain'd without much labour; they affirm that he shall lead an Honourable and plentiful Life. But if not lighting upon such a Master, he takes the left hand way, which seems at first to be the better, and so lead to virtue, that is, if he give himself over to sloth and luxury, which seem pleasant at first to him who is ignorant of true good, he shall ere long lose both his Credit and Estate, and live thence forward, ignominiously, and miserably. Thus (a) Lactantius, perhaps alluding to the old Verses.

(a) De vero cultu, lib. 6. cap. 31.

The Pythagorick Letter two ways spread,
Shows the two paths in which Mans 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 Traveller is tumbled down.
He who to Virtue by harsh toyls aspires,
Subduing pains, worth and renown acquires:
But who seeks slothful luxury, and flies,
The labour of great acts, dishonour'd dies:

The GOLDEN VERSES of Pythagoras.

A Summary of the Pythagorick Doctrine is extant in Verse, Entitled, *The Golden Verses of Pythagoras*: or as others, of the Pythagoreans. For that, saith Hierocles, as Gold is the best and purest of Metals, so these are the best and most Divine of Verses. They are these.

First, in their ranks, th' Immortal Gods adore,
Thy Oath keep; next, great Heroes; then implore,
Terrestrial Demons with due sacrifice.

Thy Parents reverence, and near Allies:
Him that is first in Virtue make thy Friend,
And with observance his kind speech attend:
Nor (to thy power) for leight faults cast him by,
Thy pow'r is neighbour to Necessity.

These know, and with intentive care pursue;
But anger, sloth, and luxury subdue.

In sight of others or thy self forbear
What's ill; but of thy self stand most in fear.
Let Justice all thy words and actions sway;
Nor from the even course of Reason stray:
For know that all men are to die ordain'd,

And riches are as quickly lost as gain'd.
Crosses that happen by divine decree,
(If such thy lot) bear not impatiently.

Yet seek to remedy with all thy care,
And think the just have not the greatest share.
'Mongst men, discourses good and bad are spread,
Despise not those, nor be by these misled.

If any some notorious falshood say,
Thou the report with equal Judgment weigh.

Let not mens smother promises invite,
Nor rougher threats from just resolves thee fright.
If ought thou wouldst attempt, first ponder it;
Fools only inconsiderate acts commit.

Nor do what afterwards thou maist repent;
First learn to know the thing on which th' art bent.
Thus thou a life shalt lead with joy repleat.

Nor must thou care of outward bealth forget.
Such temprance use in exercise and diet,

As may preserve thee in a settled quiet.
Meats unprohibited, not curious chuse,

Decline what any other may accuse.

The rash expence of vanity detest,
And sordidness: A mean in all is best.

Hurt not thy self: Before thou act, advise;

Nor suffer sleep at nights to close thine eyes,

Till thrice thy acts that day thou hast ore-run,

How slipst? what deeds? what duty left undone?

Thus thy account summ'd up from first to last,

Grieve for the ill, joy for what good hath past.

These study, practise these, and these affect;
To sacred virtue these thy steps direct.

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*Eternal Nature's fountain I attest,
Who the Tetractys on our soul imprest.
Before thy mind thou to this study bend,
Invoke the Gods to grant it a good end.
These if thy labour vanquish, thou shalt then
Know the connexure both of Gods and men ;
How every thing proceeds, or by what staid,
And know (as far as fit to be survey'd)
Nature alike throughout : that thou maist learn
Not to hope hopeless things, but all discern.
And know those Wretches whose perverter wills
Drawn down upon their head spontaneous Ills ;
Unto the good that's nigh them deaf and blind :
Some few the cure of these misfortunes find.*

*This only is the Fate that harms, and rolls,
Through miseries successive, humane souls.
Within is a continual hidden fight,
Which we to shun must study, not excite.
Great Foe ! how little trouble should we know,
If thou to all men wouldst their Genius show ?
But fear not thou ; Men come of heav'nly race,
Taught by diviner Nature what t' embrace :
Which if pursu'd, thou all I nam'd shalt gain,
And keep thy Soul clear from thy bodie's stain.
In time of Pray'r and cleansing, meats deny'd
Abstain from ; thy mind's reins let reason guide .
Then strip'd of flesh up to free Æther soar,
A deathless God, Divine, mortal no more.*

IN. PYTHAGORAS HIS LIFE AND TEACHINGS

TIMÆUS

THE

LOCRIAN.

Of the Soul of the World, and of Nature.

Princip'es.

TIMÆUS, the Locrian, said these things : There are two Principles of all things ; the *Mind*, of things effected according to Reason ; *Necessity*, of those which are by Violence, according to the powers of Bodies. Of these, one is of the nature of good, and is called *God*, and is principle of the best things ; the consequent and concausals are reduced to *Necessity*. For all things are the off-spring of these, *Idæa*, Matter, Sensibles. The first is ungenerated, immovable, permanent, of the nature of Identity, intellectual, the exemplar of things that are made, and immutable. This is *Idæa*. Matter, is the print, mother, nurse, and productrix of the third essence ; for, receiving likeness into it self, and being, as it were, characterised by them, it perfects all productions. This matter he asserted to be eternal, but not immovable, in form of it self, and without figure ; but receiving all forms. In bodies it is divisible, and of the nature of Alterity : They call Matter, Place and Region. These two principles are contrary. Form, hath the nature of male and father ; Matter, of female and mother ; the Third is their off-spring. These being three, are known three ways ; *Idæa*, by intellect, according to science ; Matter, by spurious ratioc-

nation, not being understood by direct comprehension, but by analogy ; their Off-spring, by sense and opinion. Before Heaven was made, we must conceive, that there was *Idæa*, and Matter, and God, the maker of the better, [*viz.* *Idæa*.] Now forasmuch as the elder is better than the younger, and the orderly than the disorderly ; God, being good, and seeing Matter receive *Idæa*, and become totally changed, yet disorderly, saw also it was needful to bring it into Order, and from indefinite transmutations, to fix it determinately, that bodies might have proportionate distinctions, and not receive promiscuous variations.

Of all this Matter he framed the World, (making it the bound of the nature of Being, since it comprehends all other things) one, only-begotten, perfect, animate, and rational, (for these are better than inanimate and irrational) and a spherical body, that being more perfect than other figures. Designing therefore to make the best production, he made this God, generate, not corruptible by any other cause, but by the same God only which compos'd it, if it should please him at any time to dissolve it. But he who is good, will not be carried on to the destruction of the fairest production. Wherefore it is permanent, and being such, incorruptible, unperishable, and blessed. It is the best of productions, being made by