On the Coincidence between the Belts

There is a singular agreement between what is mythologically asserted of Jupiter, the Demiurgus of the universe, by ancient theologists, and what modern observations, through the telescope, have found to be true of the planet Jupiter, who being a mundane divinity, according to the theology of the Greeks, is a procession from, but not the same with, Jupiter the fabricator of the world. The remarkable agreement I allude to, and which has I believe been hitherto unnoticed by all modern writers, is this, that Jupiter the Demiurgus is said by ancient theologists, to have put his father Saturn in chains, and also to have surrounded himself with bonds; and that the moderns have found the body of the planet Jupiter to be surrounded by several substances resembling belts or bands, and likewise that there is the faint resemblance of a belt about the planet Saturn. Now, of these mythological assertions, the former, that of Jupiter binding his father, is well known; but the latter, that of Jupiter binding himself, is certainly not generally known, and is only to be found in the following passage of Phaedo on the Timeus of Plato, p. 204. ταὶ ἐν ὑπέρθεν ἐντολῆς ἐπιτοίχει, τοις διπλαῖς σφημάτων ἔχον δυναμεῖς, τὴν μὲν ταυτοποιοῖς ἐν Παρμενίδη μερισθ-
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καρα, τὴν δὲ ετέρων καὶ διαφέρει, καὶ συνθεὶ τὴν φυσικὴν καὶ ἐστὶν τελικὸν μὲν αὐτών τῶν, τὰ γενέται τῇ φυσικῇ μόνῃ ὁμοίῳ οὐκ εἶναι, οὕτως γενομένῳ καὶ διδομένῳ, δυὸ μὲν οὖσιν πρὸς (legate pro) αὐτῇ, τοῖς τε βιβλίοις, ὡς εννάδων, καὶ τῶν οὖσιν, ὡς γνωσμάτων. δυὸ δὲ μὲτα αὐτῶν, τῶν μὲταμεθαλάλατων [μετὰ αλλοι] καὶ τῶν παντὸς μετατόπου καὶ εἰ βουλεῖ, πρὸ τοῦ γενετέρου, τοῦ οὖσα οὖσα, μετα δὲ ταύτα τῆς μοιρᾶς, ποινικὰ δὲ, τὸ ταύτα καὶ ετερον, τὰ τῆς δημιουργίας ἵδια ταχεῖος, παραδειγματά τι, αἰ τοιμια των πατρών, καὶ οἱ δεσμοί, καὶ γὰρ τεινὲι πρῶτοι εκεῖνοι, (legate εἰκονος) καὶ δεσμοὶ τοις αρχηγοῖς διαλογῖς, ταύτα καὶ τῶν τολομῶν αἰνισσεμένων, οπο- ταν λεγομεν, τὰς τις κρονικὰς κτερομας καὶ τους δεσμοὺς αἰς καυτον λέγεται περιβάλλειν τὸ τοιτὸς ποιητῆς. ἢ ἐ. Ὅτι δὲ καὶ τὸ διαφορικόν, πρὸς τοῦτο, ἢ ἡ θεολογία αἰνισσεμένων, οπο- ταν λεγομεν, τὰς τις κρονικὰς κτερομας καὶ τους δεσμοὺς αἰς καυτον λέγεται περιβάλλειν τὸ τοιτὸς ποιητῆς. ἢ ἐ. Ὅτι δὲ καὶ τὸ διαφορικόν, πρὸς τοῦτο, ἢ ἡ θεολογία αἰνισσεμένων, οπο- ταν λεγομεν, τὰς τις κρονικὰς κτερομας καὶ τους δεσμοὺς αἰς καυτον λέγεται περιβάλλειν τὸ τοιτὸς ποιητῆς. ἢ ἐ.

Proclus likewise in his treatise On the Theology of Plato (lib. v. cap. 5.) beautifully explains the meaning both of the bonds of Saturn, mentioned by Plato and the theologists, and those of Jupiter, as follows; previously observing that the Saturnian bonds, obscurely signify, 'the comprehension of the intelligible, and a union with it. For the intellegible is comprehended by intellect.'

legate eikonon autos sundos auton. kai gar o deumos per- althes esti twn sundemwnon, to de alethes odo exei. vou mev estin o. Kriticos pateleis vou de k kai o megistos Zeus. vou ekateores on, esti dikoi kai kathos auton. kai gar vou mev auton exetrepai. proo de kai auton exetrephein, (legate exetrephein) proo kainon energein. proo kainon de energein, kai en proo tis eis, kathos estin, ains kai energein. H mev vou, vourop. H de vourop, kai vourop, esti kai vourop. ains kai o dios vou, ouvref vou esti, kai auton vourop. ouvref vou, de kai o kai kai vourop. vou esti, kai auton vourop. all o mev, mal- lon vou, de kai malon vourop. Idratia gar, o mev, kata twn akretetai twn
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νεφελών καὶ τα χάραξα. καὶ ο μετ ηφαίστεων στοιχεῖον, ο δε καφείματον. καὶ ο μετ, ἀλλά λογομορφίαν. νοῦν τούτων οντος τοῦ Κρόνου, καὶ νοστών, νοείς καὶ ο Ζεὺς δειπνηστήν καὶ νοστῶν ἀλα το νοστώς αυτοῦ, νοστῶν στοιχεῖον το δε χείλους νοεὶν νοεῖν. Ομοί δε συν ουρος ὁν ο Ζεὺς, καὶ νοστῶν, νοστῶν νοῦν, καὶ περιγλυφανείν, καὶ συνείπε το εν αυτῷ νοστών τοῦ δε εν αυτῷ συνείπε, αὐτό το ἓρθο αὐτοῦ λεγομα νοστῶν συνείπε καὶ περιγλυφανείν παντεκχόντες. Ἡ. ο. "As therefore the intelligible is indeed exempt from intellect, but intellect is said to comprehend it, thus also Jupiter is said to bind his father. And in placing bonds about his father, he at the same time binds himself (to him). For a bond is the comprehension of the things that are bound. But the truth is as follows: Saturn is indeed an all-perfect intellect; and the mighty Jupiter is likewise an intellect. Each therefore being an intellect, each is also evidently an intelligible. For every intellect is converted to itself; but being converted to, it energizes towards itself. Energizing however towards itself, and not towards externals, it is intelligible and at the same time intellectual; being indeed intellectual so far as it intellectually perceives, but intelligible so far as it is intellectually perceived. Hence also the Jovian intellect, is to itself intellect, and to itself intelligible. And in a similar manner the Saturnian intellect, is to itself intelligible, and to itself intellect. But Jupiter indeed is in a greater degree intellect, and Saturn is in a greater degree intelligible. For the latter is established according to the intellectual summit, but the former according to the intellectual end. And the one indeed is the object of desire, but the other desires. And the one fills, but the other is filled. Saturn, therefore, being intellect and intelligible, Jupiter also is, in the second place, intellect and intelligible. The intellectual however of Saturn is intelligible; but the intelligible of Jupiter is intellectual. Jupiter, therefore, being at the same time intellectual and intelligible, intellectually perceives and comprehends himself; and binds the intelligible which is in himself. But binding this in himself, he is said to bind the intelligible prior to himself, and to comprehend it on all sides."

This agreement between the arcane assertions of ancient theologians respecting the maker of the universe, and the discoveries of the moderns, about the planet that bears his name, is certainly admirable, when it is considered that these ancients were unacquainted with the telescope; but he who is an adept in their most sublime theology, will immediately infer that this agreement is the consequence of that theology being no less scientific than sublime.

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* The intellectual triad consists of Saturn, Rhea and Jupiter.