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πνεύματα λειτουργικά, spiritus ministratorii, semper sua statione contenti. Potuisset Apostolus multas alias rationes addere, propter quas feminae non debeant sibi propriam potestatem vindicare; sed putavit satis esse, si egregium bonorum Angelorum exemplum proponeret. Certe mulieres, quæ sua sorte et statione non contentæ vivunt, seque contra viros efferunt, similes sunt malis Angelis, τούς, ut D. Judas scribit v. 6., μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰώνιαις ὁ Κύριος ὑπὸ ζόφου τετήρηκεν, Quos non servantes originem suam, sed derelinquentes proprium domicilium suum, Dominus vinculis æternis sub caligine reservavit ad judicium magni diei. Vides, Dionysi, quod mihi de Pauli loco videtur. Per me licet, ut alii eum aliter ac melius explicent.”

Antonii Borremansii Dialogus Literarius de Poëtis et Prophetis, Amstelodami 1678. 12. p. 123.

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### *On the Coincidence between the Belts of the Planet Jupiter and the Fabulous Bonds of Jupiter the Demiurgus.*

**T**HERE is a singular agreement between what is mythologically asserted of Jupiter, the Demiurgus of the universe, by ancient theologians, 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 theologians, 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.<sup>1</sup> 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 Pangelus on the *Timæus* of Plato, p. 204. *καὶ νῦν ἐξ ἀρχῆς εἰπωμέν, ὅτι διττὰς ὁ δημιουργὸς ἔχων δυνάμεις, τὴν μὲν ταυτοποίησεν ὡς ἐν Παρμένειδῃ μεμαθη-*

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<sup>1</sup> See Bonnycastle's Introduction to Astronomy, p. 370.

καρην, την δε ετεροποιον και διαιρει, και συνδει την ψυχη. και εστι τελικον μεν αιτιον τούτων, ινα γενηται η ψυχη μεση .ον ολων, ομηιως ηνωμενη και διηρημενη, δυο μεν οντων προς (lege προ) αιτης, των τε βιαιων, ως ενναδων, και των οντων, ως ηνωμενων. δυο δε μετ' αυτην, των μεριζομενων [μετ' αλλων], και των παντη μεριστων. και ει βουλει, προ μεν οικειων, του ενος οντος, μετα δε ταυτά της υλης. ποιητικα δε, το ταυτον και ετερον, τα της δημιουργικης ιδιά ταξεως. παραδειγματα δε, αι τομαι του παττρος, και οι δεσμοι. και γαρ τεμνει πρωτως εκεινων, (lege οικειος) και δεσμοι τοις αρρητοις δεσμοις. ταυτα και των θεολογων αιτισσομενων, σκοταν λεγασι, τας τε κρονειας εκτομας και τους δεσμους εις εαυτον λεγεται περιβαλλειν ο του παντος ποιητης. i. e. "Again therefore, from the beginning, we may say, that the Demiurgus having twofold powers, the one being effective of *sameness*, as we learn in the Parmenides, but the other of *difference*; he both divides and binds the soul: He is also the final cause of these, in order that the soul may become the middle of the whole of things, being similarly united and divided; two things existing prior to it, divine natures, as *unities*, and beings, as *things united*; and two also being posterior to it, viz. those which are divided in conjunction with others, and those which are in every respect partible; or if you are willing prior to the former, *the one itself*, but posterior to the latter, *matter itself*. But the efficient causes [of these divisions and bonds,] are *same* and *different*, which are the peculiarities of the demiurgic order. And the paradigmatic causes, are the sections and bonds of the father [Jupiter]. For he first cuts, and binds with ineffable bonds. These things also are obscurely indicated by theologians, when they speak of the Saturnian sections and bonds, with which the maker of the universe is said to surround himself."

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 theologians, 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 intelligible is comprehended by intellect.

Πιστηρ ουν εξηρηται μεν του νου το νοητον, λεγεται δε αυτο περιλαμβανειν ο νους, ουτω δη και ο Ζευς δεσμαιν τον πατερα λεγεται. και ταυτα περι οικειων (lege οικειων) αυτος συνδειν αυτον. και γαρ ο δεσμος περιληψις εστι των συνδεομενων. το δε αληθις ωδε εχει. νους μεν εστιν ο. Πρωτος παντελης· νους δε και ο μεγαistos Ζευς. νους εκαταρος ων, εστι δηπου και νοητον αυτος. πας γαρ νους εις αυτον επιστραπται, προς δε αυτον επιστρεφαι, (lege επιστρεφω) προς εαυτον ενεργει. προς εαυτον δε ενεργων, και ου προς τα εξω, νοητον εστιν, αμα και νοερον. η μεν νοι, νοερον, η δε νοιται, και νοητον. ωστε και ο διιος νους, εαυτω νους εστι, και αυτω νοητον. ωσαυτως δε και ο κρονιος νους, εαυτω νοητον εστι, και εαυτω νους. αλλ' ο μεν, μαλλον νους, ο δε μαλλον νοητος. ιδρυται γαρ, ο μεν, κατα την ακροτητα την

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νοεραν, ο δε κατα το περιος. και ο μιν εφετον εστιν, ο δε εφιμενον. και ο μιν, πληρουσιν, ο δε πληρουμενον. νου τοινυν οντος του Κρονου, και νοητου, νους και ο Ζευς δευτερον, και νοητον' αλλα το νοητον αυτου, νοερον εστι. το δε εκεινου νοεραν, νοητον. Ομου δη ουν νοερος ων ο Ζευς, και νοητος, εαυτον νοει, και περιλαμβανει, και συνδει το εν αυτω νοητον. τουτο δε εν αυτω συνδεσθαι, αυτο το προ αυτου λεγεται νοητον συνδειν, και περιλαμβανειν πανταχοθεν. i. e. "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.