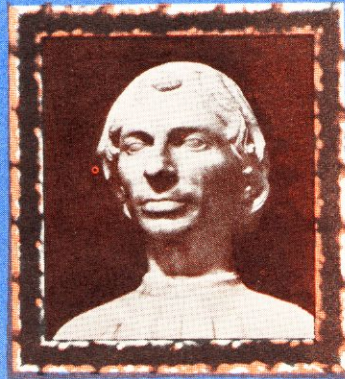


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JOURNAL OF THE NATIONAL CAUCUS OF LABOR COMMITTEES

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March 1978



A Machiavellian Solution For Israel

by Lyndon H. LaRouche Jr.



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About the Authors

Lyndon H. LaRouche, Jr., the chairman of the National Caucus of Labor Committees, has emerged in recent years as a leading public figure in world affairs through his efforts to effect a global policy of industrial and scientific progress through a system of humanist republics. A prolific writer in a wide range of fields, LaRouche is a frequent contributor to the *Campaigner*.

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On the Cover

Shown above a recent photograph of Secretary of State Vance and Israel's Prime Minister Begin is the only bust of Niccolo Machiavelli, made shortly after his death, and now in Florence.

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Warbucks and The Warlocks

The hegemonic institution for the dissemination of what is known as "humanism" in today's world is the Warburg and Courtauld Institute in London, England. That Institute has arrogated to its purview and oversight control over all aspects of what it knows as Platonism and Neoplatonism. It is the question of that control, and its use, that I address here.

The Warburg Institute is a conscious fraud. Its contributions to human knowledge are either dishonest or outright lies. This fact would be known to any serious student of humanism, as would its corollary, that the influence of that Institute has nothing to do with the "ideas" that it peddles, but with the fact that such ideas are backed up by money, blackmail, and political corruption.

The Warburg Institution's hegemony in the areas which it has defined as "humanist" makes it one of the prime obstacles which has to be removed and discredited if an actual scientific humanist outlook is to prevail today.

Is this a storm in an academic teacup? By no means.

The Warburg Institute was established by Aby of the north German banking family of that name in the immediate aftermath of World War I. Aby himself described the purposes of the Institute in his recollections of a visit he once made to San Francisco in the first decade of the twentieth century. Aby wanted an Institute that would work for the restoration of the values that were what he defined as really important to human society — by destroying the influence of the modern Prometheus and the modern Icarus. By modern Prometheus he meant Benjamin Franklin, one of the founders of modern science. It was Franklin's influence as epitomized by the spread of high tension transmission lines across America at that time, the coming of light and other modern amenities to cities and towns across the country that Warburg objected to. By modern Icarus he meant the Wright Brothers and their invention the airplane.

And what did Aby want to return to? The village community, a society of idiots left to their own devices to fight against nature for survival.

Aby's Institute was founded as an organizing core for the spread of fascist ideology. It was founded to assert the fundamentally unchanging bestiality and impotence of man before the vast universe whose laws and lawfulness could never be comprehended by the power of human reason, but only propitiated. Aby's Institute became a political center for the creation and dissemination of myths and mythologies that were

and are designed to induce modern man to voluntarily acquiesce in the destruction of his humanity. The Warburg Institute is the twin whelp of London's notorious applied psychological warfare and conditioning agency, John Rawlings Rees's Tavistock Institute. The Warburg Institute cooks up credible myths for the gullible, the Tavistock Institute gets them swallowed.

This may seem to be remote to the Warburg Institute's publicly sponsored studies of philosophy, literature, art, sculpture, the origins of science and so on.

But, that latest psychological and political abortion of humanity cooked up by British-based political warfare specialists and known as "punk rock" came out of the Warburg Institute. Dame Frances A. Yates, a literary historian backed by the Warburg Institute, a specialist in Renaissance Neoplatonism in general, and the Italian Giordano Bruno in particular, is one of the intellectual authors of the punk rock obscenity. Yet it is the case that in today's world no book can be written on the fifteenth, sixteenth, and seventeenth century intellectual and scientific figures and developments, by any scholar no matter how respectable, without almost obligatorily referring to the scribblings and lies of the wicked Frances A. Yates as an authority in the subject and field.

The Warburg Institute with its collaborators at Oxford and Brighton is involved in creating the mythology for and mobilizing the social forces of a modern fascist movement, and respectable, even serious people, not only ignore that fact, but actually increase the credibility of the people like the vicious Frances Yates who are doing it, by according them the status of authorities in their field.

Well actually they are authorities in their field, but that field should at least be recognized for what it is, and the gate firmly barred. The founding core of the Warburg Institute around Aby Warburg pulled off a similar job in Germany in the 1920s and 1930s along with the Frankfurt Institute crowd, as they helped develop the mythology for Warburg crony Schacht's Nazi movement.

Now the same people are trying to pull off the same effort again, using precisely the same tricks. Their academic activities are by no means ivory tower exercises. It was the same Warburgs, James this time, who were involved in establishing the notorious neo-Fabian fascist center in the United States in the 1960s, the Washington, D.C.-based Institute for Policy Studies. These are the people who treat you like pigs, because they think that you are like them.

The target of the pigs is identified by Aby Warburg's hatred of Benjamin Franklin and the Wright Brothers. It has been science. Not science in the sense of particular discoveries or technological applications of such discoveries per se, but science in the broader sense of scientific method.

This broader concern of the Institute is typified by its treatment of two of the greatest figures in human history, Cardinal Nicholas of Cusa and Giordano Bruno. Warburg associate Ernst Cassirer is the major assassin of Nicholas's twentieth century reputation, as Frances A. Yates is the lineal descendant of those forces which burned Giordano Bruno at the stake in 1600: The characteristic approach in both cited cases is to subsume the general effort of great human beings and scientists such as Bruno and Cusanus under the broader headings of magic, seekers after the occult secrets which will unlock the doors of the universe.

In the case of Bruno the Warburg Institute has bitten off more than it can healthily chew. Bruno along with his predecessor Nicholas of Cusa must be ranked as one of the founders of the modern and scientific method. In his own day his influence shaped the views of the leading representatives of a generation. He was responsible for the development of Kepler, Galileo, Huygens, Descartes, and Gilbert; from him and the circle of his influence the line is direct to Leibniz in the eighteenth century and the founders of the American Republic.

Yet for Yates and the Warburg Institute Bruno, like Ficino, like Nicholas of Cusa and so on, is a mystic, a magician whose activity has nothing to do with the real world. Again in point of fact total lies, for Bruno was a political organizer on behalf of the republican forms of government appropriate to the realization and development of his scientific approach. This is conclusively proved by Alstedt's transcriptions of Bruno's lectures on natural law, about which neither Yates nor the Warburg Institute say anything. Bruno, like Cusanus before him, is the universal intellect whose political scientific activities pulled together and gave coherence to a European-wide movement based largely in Italy and Germany, but with significant influence in France and England. His activities were characterized by unrelenting ironical biting attacks on the activities of those forces which he called the "pedants" (etymologically pederast plus elephant), the Aristotelian nominalists who then as now were the main upholders of magic and mysticism. In his play *The Candlebearer* Bruno shows people like Frances A. Yates exactly where to put their broomsticks.

In the face of this the Warburg Institute lies and peddles filth. But now that we have called the shots on their dishonesty we have to deal clinically with their method.

Their view of the matter proceeds from the axiomatic standpoint that conscious and willful mastery of the principles of lawfulness which characterize the

development of the universe as a whole, and account for the coherence between human existence and development and the development of the universe as a whole of which such human development is a part, is impossible — except through magic. By the same argument, since it has been the effort of the faction called Platonic or Neoplatonic to pursue actually human efforts to define through the development of reason those qualities of mind which distinguish man absolutely from the lower beasts while yet defining what is both specific and lawful in human development as such, and therefore coherent with the development of the universe as a whole. Thus the characteristic struggles of humanity's most advanced advocates have been reduced, through the activities of the Warburg Institute and its followers, to the gibberish of the quest for the right kind of magic.

In this way our human heritage is not only buried and forgotten, it is also destroyed, for the minds of our students are poisoned by the pig faction, while the general population is shut off from intelligible forms of access to the institutionalized qualities of knowledge which distinguish man from the lower beasts. The Warburg Institute's methods and productions are fascist in that sense, for they destroy man's ability to know his humanity while readying the social institutions under which he will live as a beast — if he lives at all. Those who fought for progress and advance in human knowledge, and the human power to become self-conscious of the process by which knowledge is advanced, as mediated through the new technological assimilations of science on the level of whole populations which most characteristically express man's power for self-consciousness of the principles which govern his mastery of nature, are thus forced to die again.

Need we thus wonder why the Warburg Institute is so intensely hated and despised by humanist Italians for example? The Golden Renaissance is triumphant celebration of the development of the power of human reason to scientifically direct the evolution of the human race in accordance with universal lawfulness. Italians are asked to believe that such a process is magical, and that the men who made it are magicians, in the same way that Aby Warburg asked Americans to accept the destruction of Benjamin Franklin and the Wright Brothers.

This letter is therefore a call for the urgent and necessary task of launching a clean-up of our nation's intellectual, cultural and political life, an emulation of what Nicholas of Cusa and Cardinal Bessarion did to an earlier generation of the present inhabitants and associates of the Warburg Institute in mid-fifteenth century Italy, or what Louis XI did to them in France. They knew where pigs belonged.

—Christopher White

National Executive Committee

National Caucus of Labor Committees



A Machiavellian Solution For Israel

by Lyndon H. LaRouche Jr.



Prefatory Comment

Despite What Israel Has Done

Since this was written, the government of Israel has connived at facilitating an Al Fatah-linked bloodbath in Israel, for the purpose of licensing Moshe Dayan's previously prepared invasion of Lebanon. Every feature of this Israeli horror-performance reminds us, and rightly so, of the practices of the late regime of Adolf Hitler.

Like the Nazis' regime of 1939, Israeli intelligence arranged for a terrorist incident to justify an impending invasion of a neighboring nation. As the Nazi Abwehr's Second Division and the SS did so frequently during World War II, Israel has reacted to a single terrorist incident with a general bloodbath of reprisals against the civilian population on whose behalf the terrorists actually or nominally acted. Indeed, in no significant number of cases of occupation in Western Europe did the Nazis go to quite such extremes of proportion in their reprisals against innocent civilians as the Israelis have done in Lebanon.

The psychoanalyst Bruno Bettelheim has made famous the way some Jews, among others, reacted to the oppressive circumstances of the Nazi concentration camps: going over to the reaction formation of identifying with their oppressors. Israel, a nation whose population in large part suffered actual horrors at the hands of the Nazis, has been brainwashed over the subsequent decades by a hideous, persistent drum-beat of conditioning in remembrance of not only the horror that was, but an imagined horror grown somewhat larger than life — in respect to the fact that the Israelis do not count the Russians, Poles, Gypsies, German communists, and others exterminated by the Nazis, but only the Jews. The brainwashed, terrorized Israeli generally has made the Nazis larger and more horrible than they were in fact.

An Israeli conditioned to a state of psychosis in support of the present crimes against Lebanon does not imitate the actual Nazi oppressor of the past, but an imagined Nazi oppressor more hideous than the Nazi regime in fact.

It is impossible to contemplate the crimes to which the Israeli government currently admits — without considering the more horrifying details from other sources — without bitter passion. The present Israeli government is psychotic and thoroughly Nazi. Only Jews are human, Arabs are not! For one Jewish life, let a thousand Arabs die! This hideous crime which Henry A. Kissinger and the Israeli government have committed against Lebanon since the launching of the civil war in that country in April 1975 is an irreparable crime.

Yet, that notwithstanding, the policy set forth in the following remains valid. Shall we imagine that there exists any measure of reprisals or reparations-claims against the psychotic government of Israel which could repair the lives of innocent women and children lost, not only as a result of the current Israeli atrocity, but the atrocities for which Israel has been guilty since the onset of the Lebanese war under the auspices of Henry Kissinger and Prime Minister Rabin in 1975? The only human thing is to give the lives and suffering of the dead meaning, not merely by establishing

peace in the Middle East, but by establishing the basis for peace which gives fulfillment to the lives of the present and future generations of the Palestinians and other Arabs, and thus purpose and fulfillment to the sacred lives of the dead.

The human race is overall a wretched, immoral, myth-ridden mass of sheep — or, if you prefer, donkeys. Who, examining the crimes committed both by ostensible oppressors and ostensibly oppressed alike, can cast the proverbial first stone, can regard such an act of moral posturing as a morally defensible deed? Wars of retribution for moral affronts are the ultimate immorality — as distinct from wars necessary to secure a moral result. The necessary thing is to transform this bestial mass of ignorant sheep, which is 99 and 44/100ths percent of the human race, into a human race in fact.

To transform sheep into human beings, it is first necessary that the sheep exist to be so transformed. However degraded sheep may be in this or that affair, what better can we expect from mere sheep? We the shepherds must care for these foolish sheep. We must bring these sheep to safety, despite the sheep's own sheeplike bestialities and self-destructive jollies of sheepish impulse. Of course, it is not our purpose that they remain sheep, but we cannot transform them into actual men and women unless they first survive.

Can one punish sheep for being sheep? The Israelis have behaved with monstrous, worse-than-Nazi bestiality. But are not sheep bestial? Are not the Israelis behaving with the bestiality of terrified sheep, driven to homicidal psychosis by their own bestial fears? What can be done with such bestial Israelis, except to transform them from bestial sheep, to take them out of the kibbutz sheep-pens of psychosis, and employ the method of the Platonic dialogue to transform them into genuine men and women of reason?

However foul, obscene a mess this or that portion of sheep-like, myth-ridden humanity makes of this or that portion of our globe, our task remains that of caring for the wretched sheep, or applying those methods uniquely appropriate to transforming the sheep into human beings. No other course can succeed. Contemplating the horror of Lebanon, one must think like a true shepherd, and rise above the barbaric codes of retributive justice, codes which propose to cure evil by extending its application.

The test of the qualities of a shepherd is the power to look directly at the full measure of evil the Israelis have perpetrated in Lebanon, the Israelis' willingness to plunge the world into Armageddon rather than be "forced" to regard an Arab as a human being, and once seeing this in all its undiminished horror, nonetheless nod, and say that the solution we propose for Israel is all the more imperative.

Lyndon H. LaRouche, Jr.
Wiesbaden
March 20, 1978

During the last great period of Phoenicia— for which the name of Hiram of Tyre is remembered — Tyre fostered the growth, peace and prosperity of King Solomon's Israel. King Solomon was, like Tyre's greatest leaders, a builder of cities, a forerunner of Thales of Miletus, of the German emperor Frederick II Hohenstaufen, and of Louis XI of France.

Later came the evil times. The barbarians conquered the cities of Israel, and Babylon sought to destroy Tyre. The center of evil was the leading usurers of Babylon, direct forerunners of the wicked merchant-banking forces allied around London's Lazard Brothers of today. So, with the aid of those treasonous Israelites who became the puppets of Babylon, Babylon conspired to slander and destroy Tyre, as Henry Kissinger was complicit in butchering the nation of Lebanon during our own time.

Conquered Phoenicia became the instrument of the usurious Babylonian tax-farming financial houses. So, the skills and networks of Phoenician power were transformed into an instrument of pure evil. In this process the allies of the bankers of Babylon developed the cult of Apollo at Delphi, which was also a banking center and a depot of financial power and influence. This monstrous cult of Apollo corrupted cities and cultures, culminating in that evil network of liars, spies, and poisoners that was the actual work of the historical Aristotle.

Thus, there appeared that immoral way of thinking which is properly termed "Philistinism" today.

Today, the world center of Philistinism is the banks of the river Thames of England, along whose course one reaches Oxford University and that other evil center of British secret intelligence, the London Tavistock Institute. Oxford is High Anglican, the Apollonian cult of the masters. For the plebeians, the Presbyterians, the Methodists, and others, there are Dionysian cults, and such shrines of small, cold mutton as London University and the Fabian branch of British secret intelligence, the London School of Economics.

It was at London University that that British Anglo-American, Bernard Crick, perfected his scatter-brained qualities — unlike Henry Kissinger, whose deep indoctrination in British intelligence was perfected at the British Special Operations Executive's brainwashing center, the Tavistock Institute.

This is a background-guide to the political thought of Niccolò Machiavelli, or, more exactly, the features of that thought which bear upon the perspectives for comprehensive Middle East peace today. Although the honorable Abba Eban, Prime Minister Menachem Begin, and other Israelis should find this report useful, the audience upon which this is focused is Secretary of

State Cyrus Vance and the leading circles of professionals of that Department. So directed to that one specific group of users, it becomes more efficient as a means of communicating the same points to many others.

It will become clear in due course that nothing included in the opening paragraphs above is less than directly relevant to the points chiefly to be made for the practical purposes in view. This essential connection will be clearer to the reader if he or she bears this point in mind throughout the reading. Like all important writings in the European Renaissance tradition, this present one is written on two levels. On the level of the *understanding* — the *mere* understanding as so defined by Immanuel Kant and G.W.F. Hegel — it is accessible to the prosaic, literal view of its exposition. On the second, higher level, it carries a message appropriate to the level of *reason* in the Platonic sense of that term. This is also the level of *Vernunft* in Kant and Hegel, which is accessed only by comprehending the ironies which stand in relatively transfinite relationship to the literal statements.

This is written in such a two-level fashion not only to aid Cyrus Vance and others in better comprehending Dante Alighieri, Niccolò Machiavelli and the Elizabethan John Dee. The "codes" of the Renaissance intelligence and consular networks are referenced here not as mere academic exercise in informed cleverness. That knowledge is employed here because certain qualities of ideas can not be communicated in any other fashion.

It will probably delight Prime Minister Begin, certain of my Egyptian friends, and others to remind themselves that British intelligence has copied the simple mechanics of Dee's codes, but has remained hopelessly perplexed by the higher levels of Elizabethan sophistication. Hence, since Percy Bysshe Shelley, no educated Englishman has been able to compose a decent poem.

This report focuses upon Machiavelli's *Discourses* for what may be distinguished as three reasons. First, it is urgent to emphasize to Mr. Vance and others the distinction between those features of United States foreign policy toward the Middle East and analogous situations in which State Department practice must be and otherwise must not be "Machiavellian." Second, in this setting I must clarify the "Machiavellian" features of my own role in this and analogous matters. Thirdly, incompetent, British-influenced Machiavellian scholarship, typified for reference by the case of Bernard Crick, must be extirpated from its regrettable direct and indirect influence on United States' and other nations' policy-formulation; a clarification of that matter must be included in this setting.

Since the majority of ordinary citizens has not yet

understood the nature and significance of my personal role in current world affairs, it is important to put such readers suitably on notice at this point of the exposition.

Certain informed strata of various nations are more or less accurately informed, in matters of fact, of both the purposes and methods of my activities in that connection. Top levels of British secret intelligence, including those circles which projected my assassination, have a sour perception to that general effect. The State Department is informed, although, it should be emphasized, not responsible for my policies and activities. Leading circles in Israel, in the Arab world, in France, Italy, Japan and other nations are informed to know this with varying degrees of precision. Through direct, intensive study at the highest levels and through consultation with United States' and other intelligence-service representatives, certain strata of Soviet intelligence and policymaking are similarly informed — and understand as well as embittered factional affray within Soviet policy and intelligence circles presently permits. It is the man in the street, the less briefed political strata, who are confused and usually muddled on this matter.

Most readers of *New Solidarity*, if they take that source at face value, are in fact accurately informed of the *purpose* of my activities, but lack the knowledge and experience of world political processes to grasp the methods and significance of my rôle. The "secrets" of my actions are of the same order as the purloined letter of the Poe tale, or the open secrets of nature — it is a matter of knowing not only where, but how to look. Persons in Mr. Vance's circumstances, who know relevant facts and also something of how the world actually works, can understand the matter much more readily.

At this point, we should emphasize once again that the special difficulty in all this is that almost none — whether highly or modestly placed in public affairs — comprehend Machiavelli. It is difficult to decide whether those who understand Machiavelli the least are those who have never read him or those who have made academic careers in professing expertise on the subject.

How much of the following will be immediately clear to most readers is debatable. The difficulty involved is of the same order as that invariably encountered in scientific matters. Yet, despite those acknowledged difficulties this popular exposition should be circulated.

In keeping with the principles of a democratic republic, any U.S. citizen who influences the course of world events is morally obliged to make the attempt to outline candidly his methods of thought and work to his fellow-citizens. The exposition ought to be given,

and sufficient, verifiable fact provided, such that the citizen has possession of the materials with which to verify and evaluate the matter for himself or herself. That is the responsibility of all, such as myself, principally dedicated to public life.

It may appear contradictory and ironical, but the feature of this business which may be more accessible to the intelligent ordinary citizen is the aspect which might be termed "theoretical." This is the case because the theoretical principles essential to politics are those which can be illustrated and proven as principles in practical terms accessible to the immediate experience of the general reader. Special difficulties of comprehension tend to arise as I draw the reader into the domain of my specialized experience. It is his lack of cultivated experience and, hence, powers of perception respecting the determining processes of world, national, and advanced-scientific affairs which prevents him from locating the practical facts of reference through which to make corresponding ideas comprehensible to himself. This latter difficulty must be energetically combatted — if we are to realize the goals of a democratic republic, but we must be modestly patient respecting the rate of comprehension we demand from the average citizen.

Since the general reader has developed a poor conception of how politics works, it is correspondingly difficult for him to judge which methods make politics work better or worse. He lacks the developed powers to perceive those empirical criteria by which policymaking and policy-implementing methods are to be judged. The more extensively he or she has studied political science at some leading graduate school, the less capable he or she is of correcting that ignorance. Fortunately, there are leading public figures — and some influentials deliberately less public — in the United States whose knowledge and intuitive grasp of political processes places this material more immediately within their reach. Fortunately, as Labor Party experience has demonstrated, the ordinary, skilled trade unionist can master this with infinitely less difficulty than the muddleheaded, college-educated "liberal" or "radical."

The acerbic, scatter-brained Rosenfeld of the *Washington Post* will never be able to comprehend this; what is written here must remain for him, perhaps forever, an insoluble "code" — a fact which would amuse Christopher Marlowe.

First, the theory.

The Platonic Dialogue

The secret of High Renaissance intelligence communications, of Shakespearean drama, of Cervantes'



Renaissance intelligence and consular networks: The French ambassadors to the court of Tudor Henry VIII, depicted c. 1533 by Hans Holbein the Younger (1497?-1543), a close friend of Erasmus of Rotterdam and Thomas More. The painting is noteworthy for its allusions to the tools of humanist diplomacy: musical instruments, navigational devices, and a tour-de-force demonstration of perspective with the skull in the bottom foreground.

Don Quixote, of Chernyshevsky's "coded" *What Is To Be Done?*, of all great poetry, of blank verse in particular, of Goethe's poem "Prometheus," of Goethe's *Faust* and Christopher Marlowe's *Doctor Faustus*, and of all scientific creativity, is the *Platonic dialogue*.

Plato's Socrates defines the general qualities of human intelligence on three levels. The lowest, beast-like level is that of individual greed, selfishness, the immoral *heteronomy* examined by Immanuel Kant in his *Critique of Practical Reason*. The next, higher level, is the formal understanding. This is the *mere understanding* as so viewed by Kant and Hegel, and is also the *inadequate* or *fictitious* knowledge defined so by Baruch Spinoza. The highest level of knowledge is *Socratic reason*, the *pure reason (Vernunft)* of Kant, and also the *necessary existent* of Ibn Sina (Avicenna).

Formal mathematical-physical knowledge corresponds to the second level, the mere understanding. On this level as such, only *deductive* discoveries are explicitly possible. The explicit discoveries attainable are those which are, at most, implicitly extended enumerations of pre-established principles. Although scientists whose conscious knowledge and outlook are confined to this inferior level do contribute fundamental discoveries, contributing new principles of universal lawfulness which could not be derived from pre-existing principles in a deductive or logical-inductive manner, such scientists experience true discovery as a mysterious — and mystified — act of *intuition*.

The formalist (e.g., Aristotelian or "neo-Aristotelian") terms this second inferior level of mental outlook and activity "reason," doing so because he is ignorant of the actuality of reason in the Socratic (Platonic or Neoplatonic) sense. As Kant and Hegel correctly emphasized, this second level is not reason, not *Vernunft*.

The third level, actual reason or Spinoza's *adequate* knowledge, can be described as "breaking through the fog of mystification called intuition," to establish willful control of the creative processes of mind. In this accomplishment, there is no essential mystification, except that mystery which always attends the condition of ignorance. All the greatest intellects of approximately three thousand years of civilization, minds of that genre usually termed Platonic or Neoplatonic, derived their superior powers from a deliberate, systematic mastery of *Vernunft*.

The appropriate analogy, which I placed in general circulation over a decade ago, is the hypothetical case of the linguist-geologist attempting to communicate the conception "ore" to a newly encountered New

Guinea, Stone Age tribe. To us, developed in a culture of metallurgy and chemistry, "ore" is a definite conception, to which no mystification is attached by the educated person. To the Stone Age savage, no amount of argument will persuade him that it is not a pure mystification of rocks. His self-mystification reflects only his own ignorance, his cultural inferiority. The difficulty of progressing from the mere understanding, past the fog of intuition, to Ibn Sina's notion of the *necessary existent* is functionally analogous.

It is also notable respecting an overview of this matter, that Ibn Sina formulated the notion of necessary existent during the early eleventh century in what is modern Iran. Moreover, by the appropriate "archeological" methods of epistemology, we know that the *Logos* conception associated with Heraclitus and earlier leading Ionians, the precursors of Platonism, was epistemologically of the same order and significance as Ibn Sina's necessary existent, arrived at necessarily by the same methods of sufficient reason employed by Ibn Sina.

The method for directly mastering reason was well known to the appropriate ancients. Anyone who does not know that clearly, without mystification, has flunked Plato, and is incapable of accounting for the essence or history of Christianity and Islam. The method is known as the *Platonic dialogue*.

We must interpolate here what a Platonic dialogue is not.

Contrary to the brainwashing institution at which Henry Kissinger was given (courtesy of the Royal Institute of International Affairs) intensive indoctrination in the strategic doctrine of madness for which he is notorious, and his broader conditioning in the British intelligence services' outlook, there is no parallel between a Platonic dialogue and those procedures of functional decortication generally known as "therapy groups." Only a British philistine, scratching not too successfully to rise to the lower rim of the mere understanding, could confuse the two. A Platonic dialogue is not a gaggle of sado-masochistic mediocrities, squatting in a rough circle and mutually destroying one another's intellect and moral judgment with aid of interminable yakking at one another.

The basic procedure of the Platonic dialogue is as follows.

The Platonic dialogue starts from the certainty that the knowledge held by the individual through sense-experience is inherently wrong (inadequate). It insists that the person who claims that "No one else can understand my needs, because no one else lives inside my skin," is the most miserable of donkeys.

Our usage of "donkey" is not egregious. From the ancients through the sixteenth century, the metaphor of donkey or ass is categorical for all those wretched

creatures seized by existentialist delusions. For such miserable wretches, the philistine cult of Apollo provided the Phrygian cult of Dionysus, just as today's British intelligence-linked Institute for Policy Studies' networks represent in the United States the Phrygian sansculottes-cult for those modern asses destined for the life of the lesbian maenad or drug addict.

On this, read the ancients and leading Renaissance figures. Read Erasmus of Rotterdam and Erasmus's great student François Rabelais. Consider the plight of the Apuleian ass: how does one transform this ass back into a human being? (However, the classics should not be wasted upon the British upper classes. Among English-speaking peoples, Americans, Boers, and Indians typify those morally capable of comprehending serious classic writings.)

The "unit-principle" of the Platonic dialogue is the "I-thou" principle of Ludwig Feuerbach (Cf. §32-33 of *Principles of the Philosophy of the Future*, and also the "Introduction" of *The Essence of Christianity*). To be *self-conscious* means to see one's mind's processes as seen in the mind's processes of another. It is *not* to be subordinate to the *opinion* of another; it is not to define one's identity as one interprets others to apply this or that epithet to one's self. Exactly the opposite: it is to make one's own thought-processes the subject of willful consciousness, by consciously judging another's judgment of them. It is also to judge the consciousness of the other.

It is crudely analogous to making one's face an object of willful consciousness with the aid of a mirror — as any courtesan consciously cultivates the art of seduction before her mirror, rearranges her appearance before a mirror.

The sightless person cannot use the mirror. The person born sightless does not willfully manage his or her face exactly as a sighted person does, chiefly on that account. Yet, the sightless person uses his auditory and other senses to mirror his management of his willful conduct in the mirrors those senses afford. Thus, he or she manages his facial expressions and appearance, but in ways which reflect the different sensory means of access to social "mirrors." These differently accented behaviors are more or less as much a reflection of the intelligence of the sightless person as of the sighted person, but the emphases, the priorities of self-expression in that respect are differently accented.

That illustrates the identical essential humanity and intelligence of both the sighted and sightless person. It is not the sensory aspect of the mirrored image that is fundamental. The lack of the mirror does not render the sightless person's face a blank. Rather, the different sensory pathways through which the sighted and

sightless persons have cognition of the visual image of themselves in others cause different patterns of self-conscious control of their expressions. Except by special self-training, the sightless person does not look directly at the person he addresses. Nonetheless, his self-expression is both an awareness of the sight-image which exists, of which he is efficiently conscious without sight, and his expression is nonetheless *directed at* the persons he is addressing. The shadings of difference between the central pattern-tendencies among sighted and sightless persons thus show that the behavior of both is governed by principles which are superior to the sense-perception behavioral patterns of sight. Such thoughts ought to aid one in deeper understanding of the Platonic dialogue.

Going from the example of the sightless person to the banalized woman before her dressing mirror, the deeper implications of the point are developed. Does the banalized woman see "beauty" per se? "Beauty is not in the eyes of the beholder," but, in that case, in the idea of beauty imparted to the mind through the effort to see oneself as one imagines others to see one. So, for persons who govern themselves on the lowest level of intelligence, the ostensible opinion of others is determining the judgment, and we have so the poor, soulless wretch who is immediately prey to each passing fad; we have in this way the secret of pornography and "rock music" fads.

Those reaching the level of even the mere understanding, who are not at the beast-like intelligence level of the "rock music" fan, do not accept the prevailing opinion of others at face value, but rather judge those opinions by judging the judgmental processes behind the opinion. Persons who follow this course are less labile in their judgments, qualitatively less susceptible to fads or the editorial frauds of the *Washington Post*.

The result of the Platonic dialogue is not a "feedback" adjustment in one's judgment, but the lifting of the mind to a higher quality of judgment. There is a qualitative difference in the degree of intelligence of the latter person over the banalized individual whose social intelligence is chiefly on the level of responding to the opinions of others. One's own immediate consciousness and the mental processes of others in that connection are both made the subjects of willful consciousness. This willful self-consciousness is the power to judge both one's own thought and that of others, and to willfully redirect one's own thinking. This willful redirecting of one's own thought is not merely correcting particular features of the thought, but abstracting categories of one's thought-behavior, and regulating those categorical features of thought to the effect we term "abstract thinking" or the power of insight.

The rudimentary concern governing the Platonic dialogue from the outset is the certainty that any knowledge narrowly associated with one's individualized sense-experience is inherently wrong in the Spinozan sense of "inadequate" or "fictitious." Knowledge, judgments which are true, must be universal, such that universal experience is made knowable in terms of universal principles of judgment. The term "knowable" cannot be applied merely to perception or passive knowledge — the all-observing gossip is the most common form of the wretched ass. Knowledge is the power to govern human practice, knowledge pertains uniquely to cause and effect. ("Effect" must not be narrowly interpreted to mean simply "predictable" in the statistical sense — as we shall clarify that important distinction below.) Hence, knowledge is a matter of knowing the universal lawfulness of the universe, in terms in which that lawfulness must be expressed in human thought.

What is universal is not "universal" in the donkey's sense, not the pseudo-universality of a consensus of opinion. The universality of knowledge pertains to those criteria of thought which lead toward improved knowledge of the laws of the universe, toward improved mastery of the laws of the universe by man as a species for man as a species. The universe is the universe of practice of the human species, in the interest of the present species as determined by the interest of our posterity.

We have, so far, defined three empirical qualities of consciousness. (These are not, of course, the three general levels of knowledge defined by Plato's Socrates, but a distinction of the process under examination.) The first, which we designate as "A-1," one's simplest sort of thinking processes as presented for viewing by another. "A-2," seeing the mirror of A-1 in the thinking processes of the other. "A-3," the thinking process within oneself which takes A-1 and A-2 as its objects of consciousness. *The generalization of A-3, or of simple insight, is the mere understanding.*

A-1 can not think about itself. It is "self-evident." It is blind judgment, governed by eruptions of feeling over which one has no deliberate control within the formulation of the thought itself. It is the stupid child blaming another for its wicked action: "You made me do it." The control of such an ass's mentality is provided by the internalized image of the faces and voices of others, expressing the mere opinion of others. This control is "bad conscience," remembered and synthetic faces and voices within the donkey's mind, alternately rebuking and approving one's thoughts and actions. It is the condition of the helpless manic-depressive.

As we stated, A-3 makes both A-1 and A-2 the objects of willful consciousness. One looks into the processes

of thought represented by A-1 and A-2, and so discerns the controlling features associated with effective and incompetent thought. From these considerations, judging the judgments represented by A-1 and A-2 in this way, *categories* of thought are discriminated.

By this abstraction of categories, the mind achieving the level of the mere understanding accomplishes a twofold result in general. These categories are immediately the categorical features of thinking. However, to the extent that they arise in connection with the effort to competently judge practice in a universalizing way, to adduce principles of thought for efficient practice, they have the character of being *reflections into thought of the categories of the lawfully ordered processes of nature*. This is the power of abstract thinking, the power of willfully ordering thought according to the categories of thinking and natural practice. This is the level of scientific thought in the layman's and ordinary professional's simplistic misunderstanding of the nature of science. It is the level of logical and related forms of mathematical thinking.

Despite its inadequacies, this level of intelligence represents a qualitative leap above the bestial condition of barbarism, above the level of superstitious asses who are largely governed by the perceived opinions of others.

As we pass from A-1 into A-3, we remain the same person of course. Although the sense of "I" is defined differently, there is no break in the continuity of one's sense of personal identity. The sense is rather of a qualitative experience of "growing up." The qualitative aspect of this is often, and properly, associated with the *emotion of insight*, as one discovers something significant in one's movement from A-1 to A-3. One speaks sometimes of the "flash of insight."

The same procedures, suitably extended, lead to a superseding of A-3 in the same lawful way as A-3 supersedes A-1. The resulting further qualitative transformation of consciousness, in which the determination of abstract categories of thought is itself made the abstractable subject of willful consciousness, is Socratic reason, *Vernunft*. This further supersession (Hegel's *Aufhebung*) is not "spiritual" in the derogatory sense, but has the same principle of lawful basis in mastery of the laws of universal natural processes as the development of the mere understanding.

Emotion

To present the relevant features of the transition to reason from understanding, we must situate the approach required by outlining the role of emotion in the emergence of the mere understanding. The point is

that the educated scientist has no psychological difficulty, once he has become a successful physicist (for example), in treating the abstractions of physics as *credible* realities. It is true, of course, and also indispensable that the credibility of the categories of efficient physicists' abstract thought depends, on the one side of the matter, in the demonstrable power of the use of the conceptions for mastering nature. That side of the matter proves the *efficiency* of abstract thinking, but does not actually account for its *psychological credibility* to the scientist.

Contrary to an unfortunately widespread, pathological delusion which recommends the separation of emotion from logic in pursuit of so-called "objective" judgment, the apparent separation of thought from the positive, active role of emotion is possible only by achieving acutely pathological states of intellect and moral powers of judgment.

There is a germ of truth embedded in that pathology, a misplaced germ of truth. Thinking on the A-3 level must reject and close off control by the sort of superstitious, donkey-thinking associated with the A-1 level. To the extent that the scientist, for example, who is an inveterate "emotional" ass in his private life wishes to achieve anything in his profession, he must lock his A-1 personality outside the laboratory door whenever he turns to professional work.

Apart from that germ of truth, the popularized notion of "objective" scientific judgment is pathological nonsense.

True thought and emotion are not contradictories or even mere complementarities. They are one and the same process.

This point was outlined by the great Gottfried Leibniz in his *Monadology*. The creative powers of mind are abstractable as emotion, the driving force of thought. The question of whether the emotion appears in the form of the behavior of the ass or as creative thought-activity, is a matter of which of the three states of intelligence the "I" of the person involved represents. In all thought, on each of the three general levels, thought is necessarily of the form of an emotional linkage of the "superior monad" (the "I") with the thought-objects which represent the "inferior monads." It is, broadly, speaking, as the mind is able or unable to make such emotional connections at various of the three levels in respect to certain problems of thought and practice, that some of the most important phenomena of intellectual life occur.

To illustrate the point, it is a fair hypothetical generalization of a widespread phenomenon to say that between two selected persons of equal formal-training qualifications, the area of one's zealous problem-solving successes is the other's *Schwärmerei*. The individual who possesses the pro-

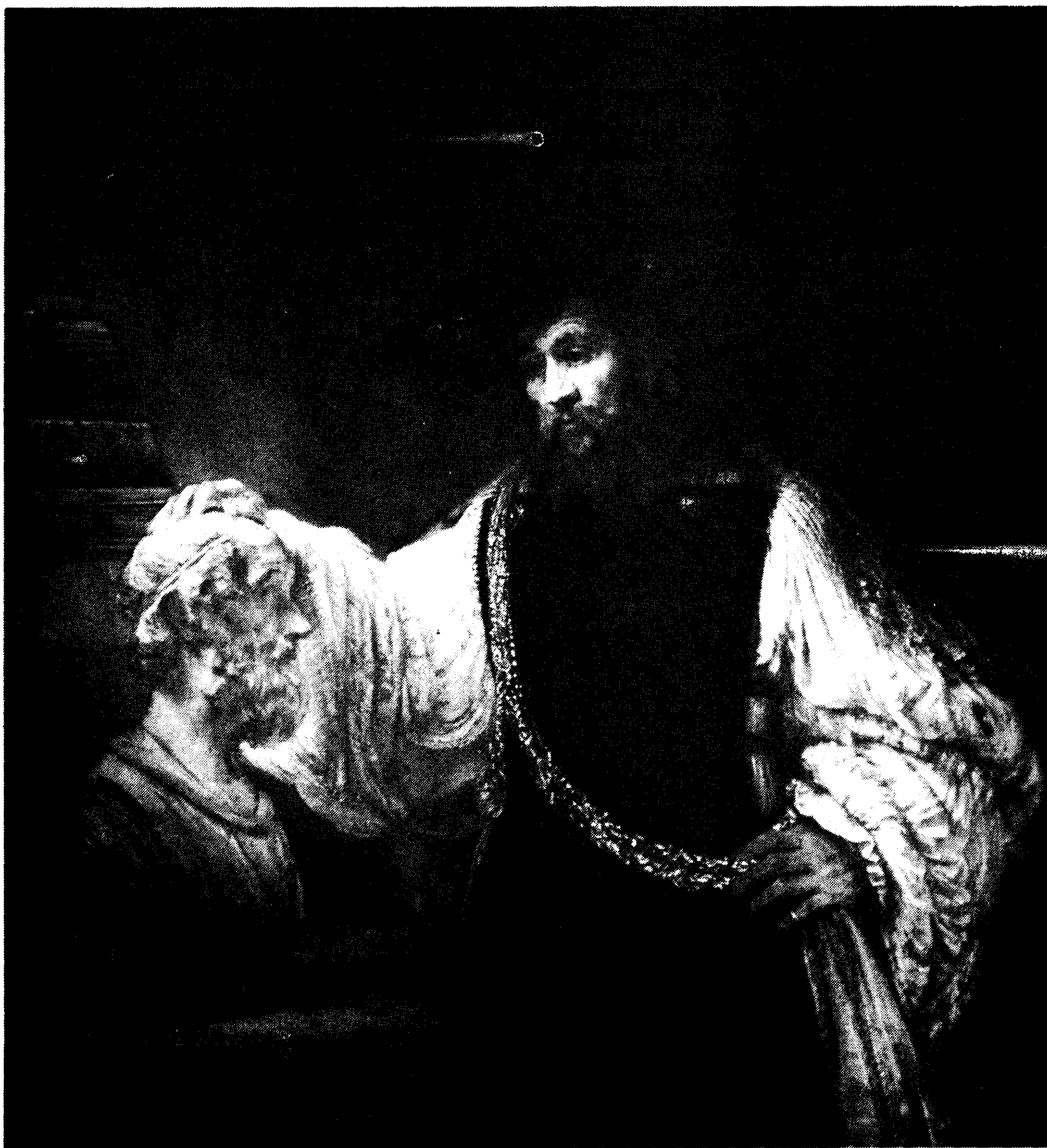
fessional prerequisites for solving a problem of what he regards as practical importance may repeatedly fail to do so principally because each of his efforts to assault the problem bring an onset of "mental fatigue," irrespective (for this illustration) of his physical fatigue. He may appear to be bored by successful solutions to such a problem. He lacks the "emotion" to carry his thought into that area. The "emotion of insight" halts at approach to the prohibited domain, or, to describe it otherwise, the sense of "I" evaporates as thought intrudes into that area. In some cases, this may be associated with actual fainting, choking sensations, and so forth.

It is a *Schwärmerei* in the classical psychoanalytical usage of that specialist term. This condition of the broken-down intellect in scientific or analogous problem-solving efforts is essentially the same as the *Schwärmerei* of the love-struck adolescent Werther. (This point Giordano Bruno successfully clarified for Sir Philip Sidney, and attempted to clarify to the same vital *political* purpose for Henry of Navarre.) The love-struck adolescent has seized upon the image of the love-object as an object. He has plunged himself to the lowest state of mental life, infatuation with fetishes for his own sensuality, for "my own feelings and needs." It is not the maiden that he loves, rather the maiden is the fetish for the anticipation of an orgiastic sating of his sensuality.

This pathology is key to the willful use British intelligence has made of mass pornography as a psychological-warfare weapon against the populations of targeted nations. By transforming sectors of the population into banalized swine — as did the British Croce-Einaudi circles through *L'Espresso* and other intelligence operations in Italy — one cultivates among suggestible adolescents (and others) a subportion of the population so degraded that terrorists and environmentalist hoodlums are more easily developed.

The point is illustrated by the characteristic propaganda of the British intelligence-linked "Friends of the Earth" organization. The propaganda of this pro-bestialist intelligence cover proposes to turn the earth into a cultural relativist's zoo of exotic anthropological relics, and to define man as the mere moral equal of lower forms of life "with whom he must live in bucolic imbecility and homeostatic harmony."

Group sex, wife-swapping, a patient's act of surrogate incest with a libidinous psychotherapist, and general goat-like behavior mixed with astrology cults and Tavistockian "sensitivity group" brainwashing practices, accomplish a result directly opposite to that of the Platonic dialogue, turning whole, sane men and women into morally imbecilic asses. Asses of this sort are easily recruited to some branch of the Phrygian



"The behavior of both sighted and sightless persons is governed by principles which are superior to the sense-perception behavioral patterns of sight": in Rembrandt's painting "Aristotle Contemplating the Bust of Homer," nominalist Aristotle is shown helplessly — "blindly" — trying to comprehend the humanist poet Homer, who was blind. In Rembrandt's illustration, Homer, on the other hand, "sees" with his mind.

sansculottes' cults of the Institute for Policy Studies' networks. "Rock music," promoted by British intelligence — remember "The Beatles," "The Rolling Stones"? — contribute to the moral, punk's degradation of youth by the same sort of mechanisms, as well as promoting a progressive hearing impairment. There is a direct link from such former British agents as Voltaire and the Marquis de Sade to Tavistockians such as Michel Foucault and his international terrorist followers today, by way of the Tavistock Clinic of Laing and Cooper, where Henry Kissinger was deeply indoctrinated by British intelligence.

In the same vein, one of the principal tools of British intelligence is the fostering and deployment of proliferating varieties of ethnic and "cultural" nationalisms. The British intelligence services' Corsican, Breton, Basque, and Polisario gangs in France, British intelligence's Moslem nationalist minority in Yugoslavia, and London's control of the nominally Peking factions within the Moro insurgents of the Philippines are samples of this. The "black consciousness" movement of Africa, a puppet's ideology manufactured by the London Institute for Race Relations, is another.

This sort of "cultural nationalism" is directly opposite to the principles of the republic. Broadly, the notion of the republic was developed by the greatest thinkers from the standpoint of Socratic reason, and more broadly assimilated on the basis of insightful understanding by strata of citizenry. It is premised on the location of the individual's sense of identity not only in terms of universality as such, but of universality defined Platonically, universality directed by perfection of knowledge and practice. Driving the individual to the depths of banality, fixing his sense of "I" in terms of the most donkey-like fascination with his individual sensuality, is the millenia-old basic approach by which bestialists have subverted and so destroyed civilizations. As in pornography and in sensitivity brainwashing, the related doctrines of "cultural nationalism" degrade the individual sense of identity such that the most bestial sort of distinctions among persons are made primary, driving the afflicted toward Phrygian heteronomic cults of sheer irrationality unleashed. So the Roman republic, Florence, and the French republic of the 1790s were destroyed from within. So, in May-June 1968, British intelligence destabilized the Fifth Republic of France.

The moral and related imbecilities of the "rock music" fan, the loss of mental powers of the adolescent and others associated with the environmentalist outlook, can be shown empirically to involve the eruption of a *Schwärmerei* in those individuals whenever they are confronted with certain classes of problems and conceptions, pertaining to

more than the briefest location of their identities at the level of even the mere understanding. In such cases, the strain involved in attempting sustained abstract thinking takes the visible form of a straining to return to "my real self," the donkey-self. Taking into account the psychosomatic side of psychophysical parallelism in brain functioning, the difficulty confronting these wretched persons is not a lack of cultural access to the prerequisites of abstract thinking, but essentially a psychopathological loss of mental function.

The moral imbecility of the environmentalist fanatic is associated with a kind of "desertification" of areas of judgment. The pornographic obsession with his own donkey-nature results in an increasing tendency for *Schwärmerei* (of the "blank" or psychedelic forms) in a growing number of domains of the understanding. Their thoughts cannot enter those areas. Hence, the loss of ability to attach emotion to the sense of "I" in connection with the domain of the understanding defines a growing loss of the power of abstract thought. Correspondingly, the abstractions which correspond to lost domains of understanding define kinds of conceptions which become "incredible" to the victim of such pathology.

The central problem of "credibility" is not a matter of logic or scientific authority of practice. The pejorative values often misattached to terms such as "abstract" or "theoretical" do not reflect a fault in such forms of thought, but a fault in the individual who uses the terms in that pejorative fashion.

There is, of course, the other ordinary issue of credibility. For those who are able to function competently at the level of understanding or reason, there are hypotheses and conjectures which are more or less credible or incredible on scientific grounds, on grounds of sufficient reason, and so forth. The two different kinds of cases are related in the sense that in the latter cases, it is the object of thought, rather than the "I" which is "not reached by the emotion." In the former case it is the "I" of the understanding, or, of reason, to which the impaired personality cannot "attach" emotion.

In the instance of the person of understanding who can not grasp ("grab") relevant insights which ought to be within his reach on formal grounds, the problem is the lack of ability to sustain even a brief attachment to the "I" of reason. He begins to "see" the conception, but it evaporates before his mind can "grab" it. Thus, the distinction between the creative personality and the sterile formalist on the level of the understanding.

From this vantage-point one ought to recognize more efficiently the absurdity of the substitution of the term "subconscious" for the psychoanalytical "unconscious." What is unconscious to the donkey-mind is

made conscious by the understanding, by making the processes of thought the object of willful, abstract consciousness. What is unconscious to the understanding is made conscious by reason. The becoming-conscious of the unconscious is not a matter of probing beneath the level of consciousness, but rather the exact opposite, to rise above an existing level of consciousness, to become able thus to "look down upon" that level of consciousness.

Indeed, effective psychoanalysis is to be seen as a derived form of the Platonic dialogue among the analyst, the patient and the "others," the "experienced others" not present. The value of such approaches to psychoanalysis is not "fixing up" consciousness, but developing, strengthening the higher levels of consciousness, thus freeing the former victim from control by his donkey-level of personality. The characteristic method of this approach is historical, just as epistemology (science) is properly mastered by an historical, not a text book approach. What occurs in successful analysis is the patient's growing away from preoccupation with "my feeling-needs," toward higher degrees of adulthood of mind in terms of understanding and reason. The psychoanalyst who loses sight of this principle becomes a useless quack or worse.

Actual Reason

The problem which now confronts us, the task essential to providing the basis for comprehending the "Machiavelli problem," is of affording the reader a sense of the credibility of reason itself. Most readers have conscious experience of the credibility of the understanding; they function competently for relatively sustained periods in certain kinds of abstract thought — otherwise, there could be no skilled trade unionists. By pointing to certain features of that consciousness, the understanding, we are able to make them aware of the significance of the Platonic dialogue for progress from donkey-life to the level of understanding. They can also comprehend with a certain efficiency the "flash of insight" experienced on the level of the understanding.

Two broad observations must be borne in mind. The first point emphasizes the easiest aspect of understanding, the actuality of reason. The psychological-methodological principles of breaking through to reason are essentially the same as those for breaking through from donkey-consciousness to understanding. The second point, which is more difficult because we are discussing reason on the communication-level of the understanding, is that just as the progress from donkey-consciousness to understanding involves a qualitative change in the

character of consciousness, so the quality of consciousness associated with reason is of a different order than that of the understanding. The concepts specific to reason are not emotionally credible at the level of the understanding, even though their efficiency can be conclusively demonstrated in terms of the understanding.

Although serious conversations among persons of developed insight do tend "spontaneously" to take the form of Platonic dialogues within circumstances of shared intellectual creativity, it would be misleading to imagine that Platonic dialogues occur chiefly in the form of actual persons sitting about at leisure conducting such a form of discourse. They may occur in the form of reading — in a mental dialogue with an author being read, or otherwise as analogous forms of mental activity of an individual. The raw materials of *experimentally valued* experience, of Platonic-critical reading, of various sorts of social encounters, are transformed into Platonic-dialogue forms within the mind. The usual, specialized form in which a Platonic dialogue occurs most visibly is writing or good teaching.

In serious, Platonic-critical writing, one is making one's produced product of thought the object of consciousness, by placing it on the paper before oneself. If the criteria of judgment employed in that process are those pertaining to truth, if the truth of universal practice is brought to bear upon the particular matter, and if one is on intimate terms with the greatest thinkers — usually, chiefly through their writings — the internalized minds of those thinkers participate with one in one's own mind in a formal Platonic dialogue, whose particular subject of reference is one's consciousness pouring onto the paper.

It is not the abstractions as empty, formal abstractions which are involved in that writer's science. Such a latter practice, unfortunately predominating in contemporary university liberal arts education, would engender nominalism. The mere form and name of the abstraction, the names of the authorities attached to the name of the abstraction, and so forth, are the nominalist's values — the pseudo-values of abstractions.

All abstract thought must be grounded in generalized social practice. It is only under that condition that the categories of thought called abstractions are brought into correspondence with the qualities of the real processes they reflect. It is the reality, the power of the way of that thinking which is attained *by means of the dialogue*, which attaches emotion to the "I" of understanding or reason, and which thus makes that state of knowledge, that state of identity credible to one's self. It is on that basis that the conceptions associated with that state of

knowledge are susceptible of also being made credible, "graspable" to the mind.

An interpolation at this point is most useful, particularly because the subsumed topic is directly relevant to the practical, political concerns of this paper. Official Soviet doctrine embraces something it names "dialectical materialism," a form of epistemology which is in fact a degraded parody of the conceptions we are presenting. Official Soviet thinking, which lies on the level of the mere understanding, incurs the formal duty of explaining a derivative of G.W.F. Hegel's dialectic, a dialectic which is a derivative of the Ionian-Platonic-Neoplatonic notion of reason, and hence of the Platonic dialogue. (Hence, the Hegelian significance of "dialectics," as distinct from the banalized procedures gathered under the same name in Aristotelian thinking.) Excepting certain Soviet scientists and some other exceptional intellectual figures, reason as such does not exist for the official Soviet doctrinaire. Hence, his desperate effort to fully explain the evidence of reason from the vantage-point of the mere understanding leads to productions worthy of the epithet "superstition."

Soviet treatment of Immanuel Kant is a tragically amusing illustration of this difficulty. At best, official Soviet doctrine does not rise above the level achieved by Immanuel Kant — the actual Kant, not the modern "neo-Kantians." Yet, since Lenin, on the prompting of Rosa Luxemburg, attacked a British intelligence network within the early Bolshevik Party as "neo-Kantians" (the so-called Machian faction), official Soviet doctrine is under special obligations, as it understands the matter, to be anti-Kantian on principle. They resolve this dilemma by denouncing Kant and Kantians by name, and by attributing certain categorical evils to them, but sedulously avoid any systematic treatment of the actual arguments and conceptions of Kant.

This is complicated further by the fact that while Lenin's political aim in writing against the Machians was essentially sound, his epistemology was crude, even banal on points concerning science, and his subsequent researches on this matter, while involving substantial improvements and a few odd brilliancies, never corrected the essential blunder of his epistemology. This weakness of Lenin's is properly associated in part with Friedrich Engels's ill-advised approach to the physical sciences, also a mixture of some brilliant insights against a background of some vicious blunders.

The particular feature of official Soviet nonsense most pertinent to the point immediately at hand is the Soviet "materialist" doctrine, which attempts to locate the truth of perception in the individual mental

interpretation of the sense-experience. The Soviets profess adherence to the axiomatic doctrine of elementary particles, on the presumption that the images in the mind are categorically reflections of the objects of sensory experience. True, they sometimes refer to processes, not things, but in fact they do not believe in processes as a *primary* form of existence. Their perception of process is therefore — speaking pejoratively — "metaphysical."

This "ontological" issue is key to the change in quality of intelligence which accompanies progress from the mere understanding to reason.

The progress of knowledge in human history and in individual development is properly described as primarily distinguished by successive qualitative changes in the governing sets of principles of knowledge. Such a succession might be designated by the symbols A, B, C, and D, each symbol corresponding to a qualitative advance in state. In classical Neoplatonic literature, such a progression of qualitative states is termed *perfection*.

There are two conceptions of *perfection* encountered in the classical literature. One notion assumes a predetermined and fixed set of laws of the universe, on which human knowledge and practice must converge asymptotically. The other view, prominently associated with Ibn Sina and Abelard, is of open-ended *perfection*. The theological form of Abelard's argument is most to the point, if in a theological form.

Abelard disproved the irrationalist form of the doctrine of "fall from Grace." He insisted that God did not create man, setting up a universe of fixed rules, in order to toy with mankind as with dice, to discover how many persons could attain Grace in that sort of crap-game. Rather, God created man in his own image, that is man with God's quality of potency for creativity, so that God might thereby increase his own development and powers. The same point was argued negatively in terms of the so-called ontological paradox. If God created a universe of fixed universal laws, then he made himself omniscient with respect to future events in that universe, but also deprived himself of potency at the moment of creation. If God were impotent, then he could not exist as an efficient will within the universe. If he were potent, the universe could not be one of fixed laws, but of changing laws, laws changing as a whole *in a lawful way*. If this were not so, the argument went, God was defined as impotent and therefore imperfect. In Abelard's outlook, man must dedicate himself to be the helper of God in the continuing work of creation. It was on this basis that the trade and urban development policies of the tenth and eleventh century German emperors were premised, and the Great Design of the Hohenstaufen after them.

Ibn Sina's Necessary Existent and the Ionian *Logos* — as well as God of the Gospel of St. John — are of the form given by Abelard. St. Augustine's *City of God* conforms in its leading implications to the same view.

The opposition to Abelard's view, argued vehemently by the powerful Roman usurers and their master-agent Bernard of Clairvaux, underlines the practical implications of Abelard's view for policy. In Abelard's and related views, man is morally responsible for the consequences to universality of both his acts and his omissions. Although man may want the power to predict precisely the future consequences of present policy, he is obliged to know whether his policy is developing the world given to posterity for better or worse.

Bernard of Clairvaux, in wildly raging against Abelard, was not defending God from Abelard's hubris — as Bernard fraudulently insisted he was doing. Bernard was defending the irrationality of the policies the evil Welf usurers were demanding against the city-building policies initiated by Otto I and pursued by the later Hohenstaufen. Bernard was insisting: "You have no right to point out that the Malthusian looting policies of the Welf bankers will lead to disaster." Theologically, Bernard, like his spiritual descendent Martin Luther, may be termed an Ockhamite nominalist, an irrationalist in the tradition of the philistine cult of Apollo and its Dionysian plebeian branch. Bernard represented a direct and total repudiation of St. John, St. Paul, Origen, St. Augustine, as well as the outlook of the later Cardinal Nicholas of Cusa, and Erasmus of Rotterdam. More broadly, irrationalist Bernard rejected the principle of reason.

The level of the mere understanding, as typified by the doctrine of consistency in mathematics, defines the universe in terms of an adduced *fixed* set of universal principles of knowledge. A, B, C, and D are each known only one at a time on this level. Similarly, the categories of thought, as determined by those fixed principles, are defined as fixed.

It is notable that G.W.F. Hegel went a significant part way to solving the problem he set before himself in pointing out that the fixed, arbitrary Kantian categories were a crucial symptom of the pervasive error within the Kantian system.

It must be conceded, and even emphasized, that the level of the understanding does permit acknowledgement of the successions of the order A,B,C,D, . . . in both history and individual development. It is also to be noted that histories of science written from the standpoint of the mere understanding satisfy the credulous that such progress can be fully accounted on the level of the mere understanding. It is a self-delusion.

The person writing from the standpoint D is reflecting the principles associated with D. The events and principles of A,B,C are now to him objects existing as objects under the rule determined by D-principles. Thus, their relationship to one another can be accounted for, as object-relationships, in terms of the level of understanding of D. Thus, the historian of science at D convinces himself that he can explain logically each objective step of the progress from A to D. Whatever is left over, unexplained in this fashion, he attributes to the "factor" of intuition.

The self-delusion, the fraud in such histories of science is that they overlook the most essential thing. Whence came the principles employed at D to make this retrospective edification possible? The issue is hardly egregious from the standpoint of the history of discussions of this point. The problem is that from the standpoint of the mere understanding reason is not credible, and it is precisely reason which accounts for the generation of more advanced principles. Since reason is not credible to the level of the mere understanding, the spokesman of that level insists on a credible explanation which omits deliberation in terms of reason.

This is key to the obsessive fallacies of the cited official Soviet doctrine of "materialism."

Once the standpoint of reason is introduced, even from the initial standpoint feasible to insightful understanding, the solution begins to be rigorously defined. The primary datum of a competent study of the progress of human knowledge is that progress itself. The progress, the process of the progress, is the primary "ontological" reality for investigation, and the specific states — A,B,C,D — are merely determined existences, predicates, rather than self-evident facts. The primary data are, first, A-into-B, B-into-C, C-into-D, all determinate in respect to a higher category, the A-into-D subsuming the subordinate phases.

In this view, the categories of understanding at the successive points change, and only the process determining those changes in categories is primary. As Hegel attempted to discover, with admittedly only limited success, one must define reason deliberately in terms of the categories determining the changing categories of the understanding.

Once that mere fact is acknowledged, and is a fact beyond disputing, the Marxist-Leninist "materialism" falls apart. Is the true perception the rock, the "ore" of civilized understanding, or the higher quality of perception of process specific to reason? Is "ore" merely an abstraction from the primary reality of rock? Even Moscow must insist that that would be nonsense. Is reason, attained by the same lawful processes as understanding, then a mere



Different states of consciousness, presented in a famous drawing by Machiavelli's friend Leonardo da Vinci. The process of the Platonic dialogue aims at superseding lower levels of intelligence with that defined by Plato as "Socratic Reason."

abstraction of the reality of the understanding? Moscow has so far refused to confront that issue directly, but the issue is stubbornly there all the same.

The question of how nature must appear to disembodied spirits free of the constraints of perception and conception is, as Marx properly emphasizes in the first two of his "Theses on Feuerbach," a "purely scholastic question." The practical consequence, as Sigmund Freud grasped during one of his best moments, is how nature must appear to our thought in consequence of our organization and our practical relationship to the universe. The categories of the donkey-man, the ordinary scientist, and of reason are each respectively true in the special sense that they correspond to efficient practice in a determinable fashion.

The proof of knowledge (reason) is that through *progress in understanding*, man has increased his power over the laws of the universe. This fact is demonstrated by the increase in the number of the human species and the increased power of the individual member of the species defined in that way. In other words, a thermodynamical insight into economic processes *defined in those terms of reference* is the primary form of empirical scientific knowledge.

Working from the inside of mankind, knowing certainly only the consciousness of ourselves and others, it is the self-development of that mankind of acting consciousnesses which is uniquely the primary datum through which we may arrive at certainty concerning the laws of the universe as a whole. It is because the development of our consciousnesses acts, through actions taken on the universe, to increase the number of such consciousnesses and the power of the individual consciousnesses in general, that we know that the process of perfection of our actions on the universe has correspondingly mastered the universe according to that crucial-experimental test.

Hence, the categories of consciousness are reflections not of self-evident things, but of the lawful, evolutionary ordering of universal reality both inside and outside our skins. The test of higher categories of knowledge, the progress from donkey-man, to understanding, to reason, is also the same as for knowledge in general. The increase of man's power through deployment of the categories appropriate to emergence of these higher qualities is proof that the indicated levels are in the successive qualitative hierarchy the Platonic dialogue defines.

The most exciting demonstration of this fact for physical-scientific knowledge was successively developed by the physicist Riemann and the mathematician Cantor during the late middle decades of the nineteenth century. The convergence of this

thread through Riemann and Cantor with the thread associated with Louis Pasteur is properly viewed as the essence of twentieth century physical-scientific progress.

To adduce the gist of this, let us pose the case of a relativistic continuum (in which distinctions of matter, space, and time are determinate, not primary) interpreted with the aid of geometric heuristics. Let us, continuing in this way, assume such a continuum corresponding to a relativistic geometry of "n" dimensions. Let us now consider the kind of universe in which the n-dimensional geometry goes over lawfully into an $n + 1$ geometry, and so forth. We have then the historically nested succession of universes. Each universe taken in and of itself will appear to have fixed characteristic features. However, we know that the view of that universe so elaborated is useful but ultimately fictitious (inadequate). (Kant attempted to think of the Riemannian sort of universe, but his mind broke down in a *Schwärmerei*, in which the action of reason — lawful freedom — was resolved in some sort of empty infinity which was an undifferentiated state of Blah.)

The nested succession is determined adequately by a continuous, evolutionary principle (negentropy in that sense), which must therefore also be the primary characteristic in fact) of each determined universe of the succession. On the level of the mere understanding, the particular universe will appear falsely to be governed by entropy, when in fact, and on the level of reason, it is governed by the "elementarity" of negentropy.

Riemann's famous short paper on hypotheses and his "Herbartian" antinomies exemplify how he developed all those principal contributions to physics which are acknowledged with more awe than insight by most of his modern admirers. Cantor, confronting the same problem, directly developed his notion of the transfinite by applying the principles of the Platonic dialogue (as we have outlined them here) to a universe of the Riemannian form described.

Recently, basic scientific research in the Soviet Union, the United States, and some other nations has encountered negentropic nonlinear states of "perturbation" in high-energy-density plasmas which have the conceptual significance of a small penetration from an n-universe into an $(n + 1)$ -universe of the Riemannian form indicated (singularities). The conceptual framework required for comprehending these phenomena, while stunning to many physicists and others, is scarcely unprecedented in other branches of scientific inquiry. These conceptions are intrinsic to the laws of human creative thought, and, not astonishingly therefore, crucial in fundamental research issues of biology.

This is, incidentally, that general nature of the reason we know with absolute certainty, which assures us that no sophisticated machine could ever replicate human intelligence. This does not exclude, in principle, the possibility of mastering the proposition of generating plasma-processes whose negentropic self-developing features are those of a truly living entity. Indeed, there are the strongest broad grounds of evidence for judging that something like that occurs in the characteristically evolutionary essence of existing living processes.

As this outlook, that of reason, is made credible both through the processes of the Platonic dialogue and through the successful application of deliberate reason to a domain of material practice, reason becomes a state of knowledge of the same credibility-reality and efficiency as the mere understanding is made credible in the Platonic-dialogue transformation of donkey-men. "Thermodynamic economics," defined in the special, epistemologically grounded way the Labor Committees define it, is the crucial, "mother" science, from which the basis for application to other domains of science flows.

Although it is difficult to pin down the degree to which Machiavelli's thinking consciously comprehended this subject in the way we have outlined it here, it can and must be stated that the method of direction of his thinking is genetically oriented to reason as we have defined it here. Not only in the case of his own mind and that of his close political collaborator, Leonardo da Vinci, but in those humanists of Navarre and England to whom, notably, his writings were inclusively directed.

The essential problem of the cumulative criticism of Machiavelli extant is that the critics are donkeys, or half-man and half-donkey. These critics generally represent the same mental outlook, the same factional standpoint of opposition to reason and humanism as those donkey-censors of the early sixteenth century whom Machiavelli wrote to "Swiftly" deceive. The would-be "hounyms" are deceived to this day, and so thoroughly that they offer their pitiable self-deceptions as expert knowledge of the subject.

What Is Machiavellianism?

The problem confronting the European humanists of the early sixteenth century was most specific, and uppermost in the mind of Machiavelli. He proposed a solution to this specific difficulty, a political-scientific discovery. This concept of Machiavelli's took immediate root in Tudor England (and other locations) and had a continuous major influence in shaping humanist policies through the establishment of the United States as a constitutional republic.

Although the circumstances of the present global situation are not directly comparable to those of the sixteenth century, Machiavelli's principles and principled insights continue to represent a most relevant guide in development of insights into analogous problems today. These problems are numerous, most acutely exhibited in the general Middle East situation and the developing sector generally.

The acute political fallacy most immediately addressed for today's world by Machiavelli's writing is the nonsensical interpretation of the virtues of abstract political democracy as a panacea for almost every sort of situation. For public edification, at least, that is the official sentiment of British liberalism and of most muddleheaded liberals and radicals in the United States. The events of late fifteenth century Italy (in particular) had cruelly demonstrated the absurdity of such credulous doctrines concerning democracy, and, had shown conclusively, once again, that it is nonsense to assume axiomatically either that the mass of plebeians are self-evidently competent, intellectually or morally, to govern a state, or that they will perfect such capabilities merely by being afforded the experience of popular democracy.

The problem was that to achieve a democratic republic it was first indispensable to develop the institutions and qualified electorate for such a transformation. Hence, lacking generally such institutions and populations at the beginning of the sixteenth century, it was essential to find alternate, intermediating forms through which to advance society sufficiently to make democratic republics possible.

To this problem of alternate, intermediating forms, Machiavelli added his famous emphasis on military policies. In general, the other topics of Machiavelli's *Discourse* had been developed more profoundly and extensively by Cardinal Nicholas of Cusa, approximately a half century earlier. It was Machiavelli's situating of the key political problem of that time in conjunction with the problem of war which is the specific feature of his contributions which distinguishes them down through the centuries from the other writings of humanists on the same political topics.

The issue of war in the *Discourses* has a double significance. First, any prince, dictator, or republican form committed to humanist policies was confronted with a powerful and deadly enemy in the forces being aligned around the Welf, the Hapsburgs, the Fuggers, and the Spanish monarchy. A humanist state must fight with all the forces potentially at its disposal to survive. Second, Machiavelli situates the conduct of war as a reflection into the military domain of the viability of the state in all respects.

A summary of the background history is necessary to grasp the state of mind of Machiavelli and his readers of Navarre and Tudor England.

The rise of European civilization from the ruin caused by the Roman Empire began essentially with Charlemagne. Charlemagne's communications with Baghdad's Caliph Harun al-Rashid exemplifies a close communication between Christian humanist princes and Islamic humanists from the period down to the Mongol destructions of the thirteenth century.

From Otto through to Henry IV (of Canossa), the German imperial court had been dominated by a humanist policy of building urban centers to dominate the countryside, advancing science and technology, and developing trade-lines of south-north and east-west commerce. It was under this policy that trade-routes up across the continent of Europe into England and Scandinavia created the foundations of European civilization — and cultural progress.

This policy had been set back by the seizure of the papacy by a converted Jewish banking family, the Pierleoni, whose object in adopting Christianity was to grab the financial power the papacy represented for the private interests of their banking house and its allies. The first Pierleoni pope to grab the papacy bought it outright, Gregory VI. For this, the Emperor deposed him and exiled him and his nephew Hildebrand, from Italy.

Hildebrand established alliances notably including the ruling house of Lorraine, Mathilde of Tuscany, and the Franconian aristocratic house, the Welf. Winning the confidence of Henry III, Hildebrand from about 1045 deployed the growing Welf octopus that almost ruined Europe. He organized the Norman conquest of England, the looting of Sicily. He placed his protégés in the papacy by murdering three of the legitimately elected popes (using such resources as his family's position as caterer to the papacy), and later had himself installed as Gregory VII. At that latter point he launched the "reforms" intended to consolidate the rule of Europe in the hands of his faction, and to break the power of the bishops and emperor.

Meanwhile, the Roman banking interests were in collaboration and alliance with those Mesopotamian banking interests which brought in the Ghaznavid Seljuk Turks to subjugate the Caliphate of Baghdad, and which launched the Phrygian cult of Turkish agent al-Ghazali in the effort to destroy the influence of science and civilizing technological progress throughout the Arab world.

Later, under a continuation of Gregory VII (Hildebrand's) policies, the Crusades were launched, calculated looting-enterprises disguised as religious missions. The Norman crusade against the Albigensians and the looting of Byzantium exemplified the character of these enterprises.

Humanity was defeated but not crushed. In the east, the remarkable "Old Man of the Mountain" re-established Ismaili (humanist) power. With the accession of Frederick Barbarossa, the great Hohenstaufen house led the German empire. The Knights Templar became a powerful humanist force allied to the Ismailis, and a mercantile power in the Mediterranean. The Hohenstaufen reached into Spain, in the person of Alfonso the Wise. Abruptly, during the decade 1260-1270, this revival of European prosperity and culture was crushed. The corrupt Philip the Fair of France butchered the Templars; Frederick II Hohenstaufen was defeated. Alfonso the Wise was forced to abdicate. The Mongols, incited by Roman bankers (who offered the Khan the rule of the world!), destroyed the Arab civilization and battered at Eastern Europe.

As a result of that hideous victory of the Welf bankers, a wave of hyperinflationary debt-pyramiding and austerity-looting gripped Europe throughout the close of the thirteenth and beginning of the fourteenth centuries. The consequence of this Welf-banker looting was the Black Death which wiped out an estimated half the population of central Europe and England during the middle of the fourteenth century.

Once again, humanity arose from the rubble of this Welf orgy. The fifteenth century, the century of Florence's greatness under Medici leadership, became the Renaissance. Revolutions in art, architecture, the development and proliferation of printing, and the mobilization of science, were the characteristics of that time.

The fifteenth century was also, for much of its latter part, the time of France's Louis XI, the so-called "Spider King," later defamed by that antihumanist fraud Walter Scott in the novel *Quentin Durward*. Louis XI is the "great French king" at the center of Machiavelli's attention.

Louis, the remarkable heir of a despicable father, was fortunately educated to the same Neoplatonic outlook otherwise associated with the teaching order founded by Groote, the Brothers of the Common Life. Early in life, Louis transformed his miserable crown prince's realm of Dauphin into a model of prosperity — too successfully for his father's liking. In exile, Louis lived with a personal modesty which astonished others, concentrating all his means on developing networks of political influence and intelligence — reaching efficiently into such precincts as his father's bedroom for information. Not until the *politiques* Richelieu, Mazarin, and Colbert did France again command such masters of the art of political intelligence (contrary to that British agent liar, Voltaire).

Since the Norman invasion of France, and

especially since the Norman Conquest of England and the Albigensian Crusade, France had been a political wreckage — looted by Normans, savaged by Lorraine and Burgundy, all worsened by the notorious criminality of most of its own monarchs.

Louis XI grabbed most of France back piece by piece, outwitting the Spanish potentates, the English, and making a laughingstock of the hopelessly outwitted Charles the Bold of Burgundy.

The distinction of Louis's consolidation of France was his emphatic departure from the feudal-dynastic method of kingdom and empire-building. Rather than focusing on uniting provinces by feudal titles, he united them by developing their economies and making that prosperity "federally" interdependent through fairs and lines of commerce. He multiplied the income of France during his reign — through personal qualities unfortunately not equally endowed upon his son and heir. (Of that latter point, Machiavelli is most sensible, as witness his argument for disdain of monarchies.)

During this period, the latter part of the fifteenth century, the seeds of disaster appeared. The development of coarse-woolens traffic in northern Europe cut into the markets of Italian fine-broadcloth export, producing an unfavorable trade-balance shift against Florence's account. In Germany and

elsewhere, a new crop of monetarist bankers in the Welf-policy tradition was appearing, centering around the house of Fugger. For Florence, these general economic and political problems were cruelly aggravated by the surging immorality and stupidity of its plebeian citizens. Florence's economic decline led to the Savonarola period, a foretaste of the Jacobin follies of the French Revolution to come. After the execution of Savonarola by the same mobs which had put him into power, Florence never truly recovered. Machiavelli's last years of active public life were expended attempting to stave off the disaster that the Spanish influence was, most specifically, threatening.

Amid such ruin, recovering from torture in house-arrest on his estate, Machiavelli, the Neoplatonic humanist, weighted the questions the disasters of the early sixteenth century posed.

Only such a donkey as a British Philistine could find anything of Thomas Hobbes — or John Locke — in Machiavelli. Reading Machiavelli's writing, knowing the circumstances in which he wrote, and also knowing how his writings were read by Tudor humanists and the leaders of the Commonwealth Party, I recognize Machiavelli's mind on these matters almost as one might recognize one's own.

To recognize that the mobs of Florence, the Jacobin mobs of Paris, or this or that ugly jacquerie are

bestialities wholly alien to the human interest is merely to confront an ugly fact, not to embrace Hobbes's "war of each against all" or Locke's or Rousseau's bestialist doctrines of "social contract." It is one thing to see without illusion what must be corrected in men, so that they may become truly human, and quite another matter to project into mankind bestiality, to make that foul doctrine of innate bestiality the axiomatic basis of political policy.

The question posed to Machiavelli, which only an academic donkey could overlook, is how to shape the institutions and policies of the state so that men become transformed in their knowledge, institutions and natures, to be-



France's King Louis XI, admired by Machiavelli for his role in building France into a modern nation-state.

come adequate to govern themselves. This was, in terms of principles, the exact outlook of Benjamin Franklin and his collaborators: how to shape the knowledge and development of a sufficient portion of the American colonials so that they might become able to adopt a republic for themselves. They succeeded.

In the United States, allowing for the fact that up to twenty percent or more of our population — principally our self-styled “liberals” and “radicals” — may be so lacking in the rudiments of outlook and morality as to be incompetent to govern anything, including their own persons, the literacy, the culture, the organic outlook and founding institutions of our republic are such resources that it is only necessary to mobilize those potentialities around tasks appropriate to our time and circumstance to realize afresh the meaning of a humanist democratic republic. There is something of the same sort in Mexico, around the central institution of the Institutional Revolutionary Party. The industrially developed nations of continental Europe have a fair approximation of the potentials of the United States. Yet, in how many more nations, during this last quarter of the twentieth century, could the same optimism concerning democratic-republican forms be justly advanced?

This problem must be studied on two levels. Immediately, we are properly concerned to establish democratic republics of the form made possible by industrialized societies maintaining high rates of technological progress. These circumstances afford the modern plebeian moral and intellectual powers not available to humanity generally in earlier circumstances. Yet, insofar as we turn the emphasis of our attention away from that modern specificity to the general problem of plebeian moral degradation and donkeyness generally, we get deeper in the matter. Indeed, through the latter inquiry we arrive at a profound comprehension of the reasons why industrialized societies committed to high rates of technological progress are indispensable to the moral quality of the citizenry today.

It is not the level of technological progress as such which directly determines the moral qualities possible for a general population. This is, incidentally, a point on which the Soviet official doctrine of circumstances producing individual “Communist Man” is so foolish in conception and so disastrous in practice. What is fundamental in technological progress, at whatever the level of existing productive technology.

The fundamental distinction between man and the lower beasts is man’s secular progress in willful transformations of the modes through which the human species reproduces its material prerequisites of existence. This progress is the creation of in-

ventions by individuals — in the first approximation. More fundamentally, what we call invention in the isolated case corresponds in the process subsuming invention to a succession of qualitative advances in the principles employed by the understanding. Hence, the succession of development of the understanding reflects the (at worst) unconscious action of human reason, the (Neoplatonic) reason known to the mere understanding through the “flash of insight.”

This distinction is the empirical location of the absolute distinction between man and the beasts. For man to distinguish himself from the beasts, to act toward his fellow man not as he behaves toward beasts, man must locate his sense of identity in the exercise of reason, however he otherwise imperfectly comprehends reason itself. This cannot be the general case for members of a society unless the activities peculiar to reason are made the basis on which men prize themselves and others as important in secular practice. Hence, the activity of discovering, transmitting, improving, and assimilating new knowledge relevant to the technology of productive practice in general is uniquely the form of everyday-life activity which distinguishes a society of human beings from a society of hominid donkeys.

The quality of technological practice — the relative negentropy of the society’s scientific knowledge and related technology — does affect the quality of humanity. Increased leisure, freedom from mind-dulling labor-intensive forms of labor, longevity (permitting greater development of the individual relative to existing culture), reflect overcoming of constraints which trend to militate against high rates of progress in inferior, pre-industrial levels of culture. That is merely an approximation of a deeper point, but the reference given suffices for the moment for the point at hand.

Translating this comparison into the sort of Riemannian relativistic continuum we outlined above, the force of reason, the noetic process successively elaborating new qualities of the universe for human existence, is the true characteristic of the universe over successive “ n -into- $n+1$ ” transformations, and also the only adequate definition of the characteristic of each successive state. This underlying characteristic is not a scalar or in any way a notion heuristically comparable to a scalar. It is a self-elaborating characteristic, which develops itself by developing the universe. It mediates its own self-development through creative transformations enacted upon the universe.

The moral or religious representation of this characteristic of the universe as a whole is the notion of the sacredness of that human soul which identifies itself with the exercise of its creative powers. Such a

person is morally human, and is the person qualified to be a citizen in the political sense of a nation.

The obverse point is key to Machiavelli's concern. Whenever societies degrade large portions of their population to a culture of fixed forms of technology, especially with emphasis on labor-intensive forms of production, and especially if this is associated with the emergence of a proportionately large rural vagabond and urban slum-welfare population, the denial of the circumstances of humanity in practice results in the moral degradation of the affected layers of the population. In this sense it is correct to say, and with the most ruthless emphasis, that man's "fall from Grace" occurs whenever the equivalent of a Malthusian policy (or, an "environmentalist" policy) seizes society.

Foolish Soviet doctrine — the doctrine which has failed to cope with "dissidents" emerging in the Communist states — mistakes the mere level of technological progress and culture with intellectual and moral qualities of the citizen. It, proceeding in its at best Kantian stew of the mere understanding, is ignorant of the most fundamental, essential principle of politics. It is the process, not the things, that determines consciousness.

The political history of the United States demonstrates the workings of these principles.

As Benjamin Franklin and his collaborators understood and demonstrated, the backbone of the American Revolution and establishment of the republic was provided by those urban scientific intellectuals (like Franklin himself) whose immediate factional "base" was made up of the urban manufacturers and workingmen committed to technological progress. With aid of that factional core, the farmer-strata engaged in technological improvement of farming were rallied to support an urban-centered, technological-progress policy.

The opposition, the Tories, was made up at the top of those landlord-farmer interests who were opposed to primary emphasis on technological progress, those farmer-landlord strata which modeled themselves on the image of the British landed aristocracy. These forces were intimately allied with the Tory forces, centered then in Manhattan, which were correspondents for and otherwise closely allied to the City of London merchant-banking interests.

The base for these Tories was drawn chiefly from two plebeian strata: the most illiterate immigrants of the urban centers and the most-backward of the rural frontier strata. British efforts at subversion of the American Revolution and United States have consistently emphasized those social ingredients of Toryism, down to the British ideology-dominated liberals and radicals of the present day.

Today, these are the labor Fabians, U.S. branches of the British intelligence-controlled Socialist International, the Humphrey and Kennedy factions of the Democratic Party, the Lazard-centered, London-allied Manhattan merchant-banking interests, the Max Fisher circles within the "liberal" faction of the Republican Party, the self-styled conservatives around such Fabian monetarists as J.K. Galbraith and Chicago's Milton Friedman, and television's parody of an Oxonian ass, William F. Buckley. Around those forces, the modern Phrygian cults of the "radicals" are centered in the networks of the British intelligence-linked neo-Fabian subversion operation, the Institute for Policy Studies.

The British-liberal asses have always embraced either the Hobbes or Locke doctrines, or variations of them, as the asserted intrinsic nature of man. These bestialist donkeys have thus merely projected their own essential donkeyness, their immorality, upon the entirety of mankind. Bernard Crick's appreciation of Machiavelli is lawfully asinine.

If the Soviets, for example, pursue a policy of deemphasizing technological progress in domestic and foreign policy, they will cut their own throats, for reasons implicit in what we have just summarized. The foolish notion that greater, British-liberal emphasis upon consumption at the expense of capital formation will politically stabilize Soviet internal life is equivalent to a man's effort to cure a headache by self-decapitation. To the extent the Soviets put their weight in the balance of world affairs against the International Development Bank policy we have proposed, their "clever" efforts to ruin the economy of the capitalist sector by their contrary policy will only tend to transform the capitalist sector as a whole into a society of wild beasts whose moral degradation ensures general thermonuclear war.

Machiavelli's *Discourses* must appear regrettably weak on the economic-analytical side of this matter as such. However, his emphatic understanding of the necessary domination of the city over the countryside is a continuation of the Ismaili-Hohenstaufen-Cusan outlook, in which the emphasis on technological progress and scientific work is unequivocally embedded as the active principle.

It is always a reckless extravagance to impute sincerity to British liberals. However, for present purposes it is pedagogically useful to examine another feature of their incompetence on Machiavelli in terms of the hypothetical assumption that their incompetence itself were honest. Whether sincere or not, no British liberal is capable of understanding the feature of Machiavelli to which we turn our focus now.

The problem which seizes the reader of Machiavelli is the difficulty — indeed, the impossibility — of

locating Machiavelli's firm commitment to a specific form of society. This difficulty — in the mind of the inadequately developed reader! — is precisely a *paradox of the mere understanding*. This may also be viewed usefully as exemplary of the sort of problem of conceptualization beyond official Soviet doctrine. Kant, notably, encountered precisely the same difficulty in the attempt to elaborate the principles of a republic from the standpoint of the mere understanding, in his outline for universal peace.

Machiavelli's standpoint is that of reason, not the mere understanding. It is this feature of Machiavelli's intellect which makes his writings works of genius and at the same time places the essential features of those writings beyond the comprehension of even a hypothetically sincere British liberal.

Although we associate the republic with democratic-republican forms typified by the American Federalists' view of the U.S. Constitution, such forms are otherwise merely predicated forms generated for *specific kinds of conditions* by an "underlying" principle. It is not the form of the republic that is causal, essential. The form acts as a mediation of a causal influence, and, if appropriate, is essential to the efficiency of that cause, but is not that cause. Hence, the naive view, which abstracts the form of the democratic republic as an independent principle, commits the fundamental blunder which Hegel terms *reification*.

The essential notion of the republic is historically and necessarily independent of any specific choice of form. The principle may dictate the necessity of a specific form for specific circumstances, but these forms are merely lawful enumerations, so to speak, of a principle which stands in transfinite relationship to all of the subsumed forms.

The principle of the republic is the principle of knowable natural law, of a knowable, coherent lawful ordering of the evolution of forms and subsumed actions in all aspects of the universe taken as a whole. The republic defines the society as a whole as primary (as opposed to a nation defined as the sum of its individual or group constituents). This state has a proper purpose, which is determined as the necessity of perfection of its knowledge and practice in respect to universal natural law. The relationship of the state to the individual and individual to the state as a whole is properly that we associated with the theological version of this given by Abelard. The state must nourish the development and realized creative contributions of the individual, so that the state may itself benefit from the creative contribution of its citizens to its own development for itself and its posterity as a whole. It is a state governed by a conscious commitment to that conception which is a republic.

The convergence of such a definition of republic upon the development of a democratic republic is the necessity of the individual citizen's conscious self-governance by that principle, such that the full weight of such moral commitment by the citizenry ensures against the risk of caprices of the ruling few.

As the development of the society, and of strata of its citizens, progresses toward or falls back from that goal — toward or back from the preconditions for a democratic republic — a form of society must be developed for each specific case which best approximates the maintenance of the republican purpose.

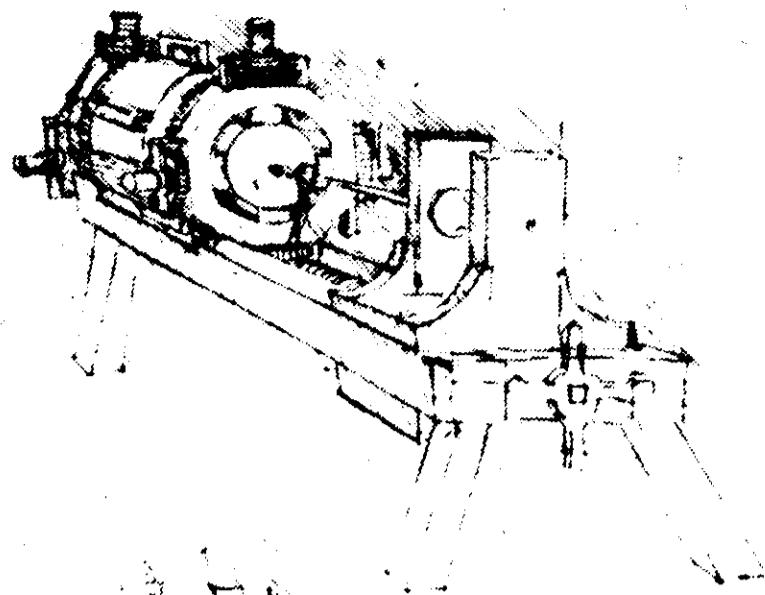
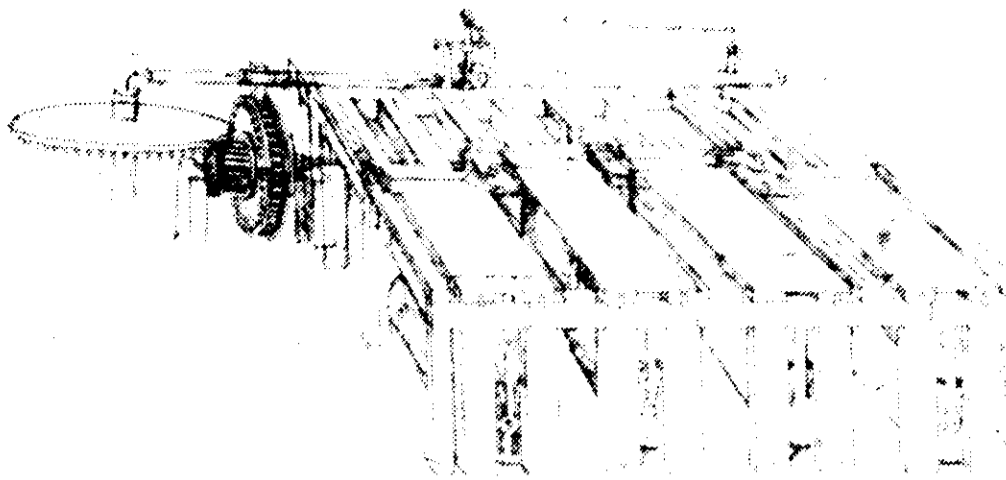
Accordingly, Machiavelli proceeds from the standpoint of reason, attempting to enumerate the features of the various forms according to such an indicated practical purpose. In enumerating each case, he focuses upon the specific susceptibility to degeneration peculiar to each type.

Accordingly, the reader who attempts to arrive at a Machiavellian theory of political science by inductive approaches to case-by-case analysis ends up in a hopeless muddle. The issue is how the "wholly good" can realize itself through the mediation of forms which are themselves determined by the imperfection of a society's development of its population and institutions. This "wholly good" is essentially nothing but the name for reason.

The flaw of the understanding is that it attempts to compare the internal lawfulnesses of different states from the standpoint of the principles ostensibly peculiar to each specific form. This is precisely a classical form of the paradox of the mere understanding, as we developed that point above. It is equivalent to the official Soviet nonsense-doctrine, that circumstances as such determine consciousness.

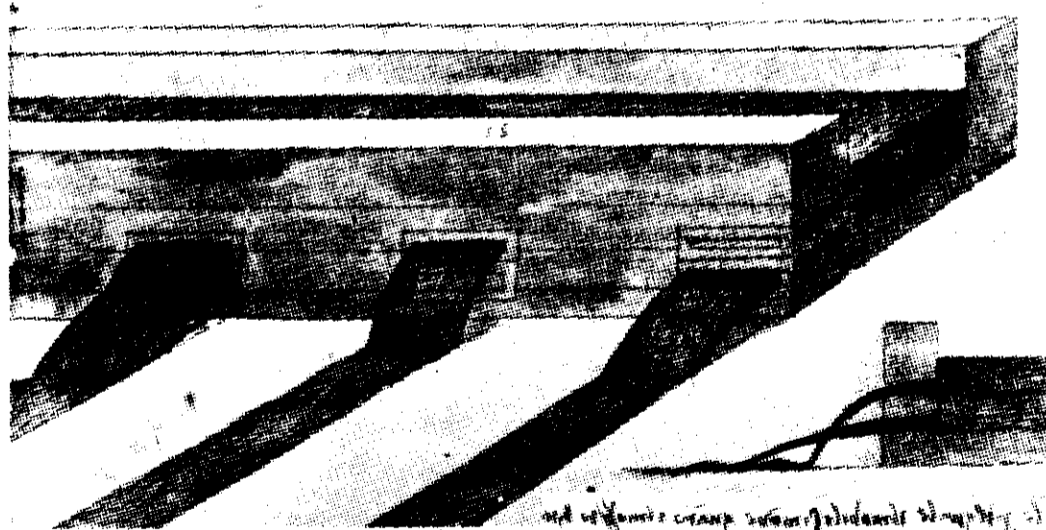
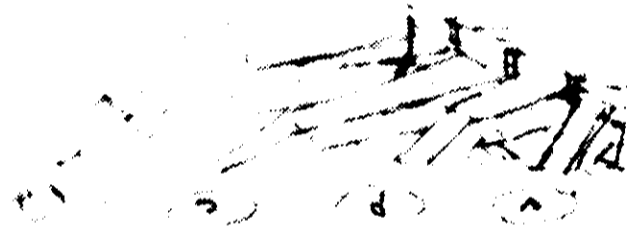
The notorious problem of "translating" *virtù* reflects the same bathetic asininity of the British-liberal academic. *Virtù* is simply *reason* in the sense we have defined it here.

The associated, secondary difficulty of the academic commentator directly flows from the obsessive fetishism which most of the liberal-academic community apply to gripping the Aristotelian dogma of distinction between contemplative and active life. If "Walter Middy" were a creative genius — which in fact he could never be — his impotence in the real world would deny him the attribute of *virtù*. Hence, the foolish liberal academics, even those who smell the direction in which Machiavelli might be thinking, do somersaults in the effort to combine what are for them the distinct qualities of *insight* and *action* ("executive qualities of leadership"). The same problem, by no accident, is prominent in the writing of Clausewitz, who falls, sweating, morally exhausted at



Renaissance humanism of Machiavelli's time was emphatically based on technological progress, to free human labor for creative tasks befitting man's reason. The explosion in new technologies was epitomized by the prolific design activity of Leonardo. Three of his inventions [top right] were an automatic shearing machine to cut the nap off woolen cloth [hitherto done by hand]; a lathe-like device to bore holes in the centers of the logs which were used as water-mains until the late 17th century; and a mechanical wood planer which was adjustable to the size of the log being planed.

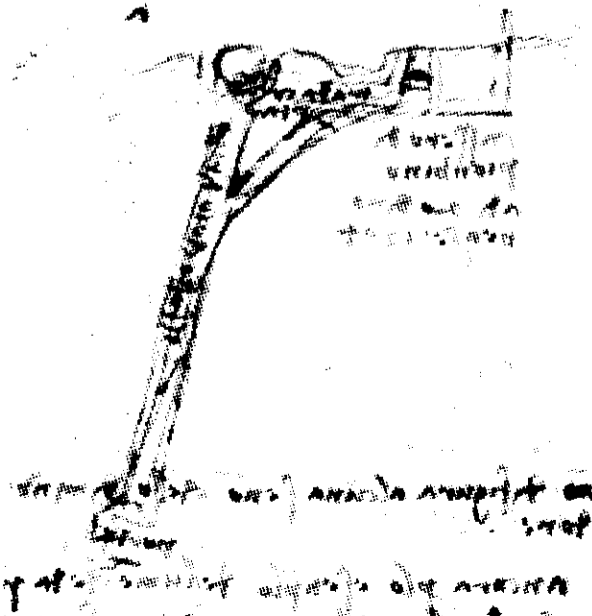
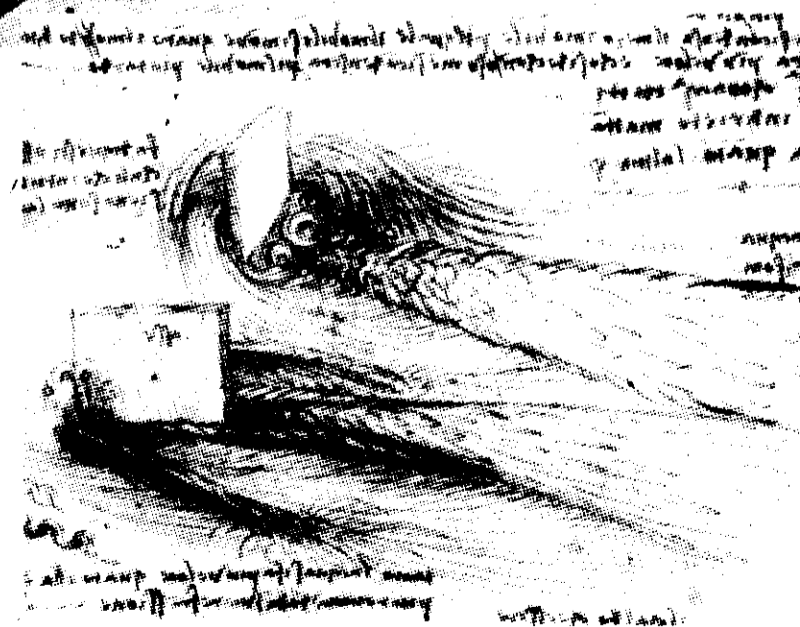
Leonardo's work in technology centered on the problem of converting the motion of an energy source into a form usable by a machine [e.g., translating movement back and forth between rotary motion and piston-like reciprocating action]. In his search for new energy sources, Leonardo looked to such possibilities as steam, heated air, and especially water, from which arose his initiating studies in hydraulics and hydrodynamics. Three sketches [bottom right] deal with the problem of calculating the amount of work performed by a flow of water concentrated into mouths of a dam of a given size, a problem which led Leonardo to articulate — for the first time — the basic theorem of hydrodynamics; the problem of water measurement and distribution for irrigation purposes; and the problem of the movement and behavior of liquid particles impelled by a motion different from that of the mass in which they are immersed.



Handwritten text in Leonardo's script, likely describing the dam structure shown in the adjacent sketch.



Leonardo applied his commitment to eliminating labor-intensive work to military technology. He made contributions in ballistics [above left, Leonardo's design of a multi-stage projectile], fortifications design, and weaponry. Leonardo and Machiavelli shared the conception that advanced military technology used by citizen soldiers could give a decisive strategic edge over the mercenary forces widely used in the late 15th and early 16th centuries. Ground plan [below] is Leonardo's sketch for the fortifications of Piombino, made as part of a foreign policy initiative of Machiavelli's.



the point he has enunciated the Kantian term, *Entschlossenheit*.

In German, one would translate *necessità*, *fortuna* and *virtù* as *Notwendigkeit*, *Gelegenheit* and *Vernunft*, the latter in the way we have defined it here. In English, one must say *necessity*, *opportunity* and *genius*. In French, *Louis XI*.

The Israeli Illustration

Israel is itself a model modern illustration of the Machiavellian understanding of the connection between politics and warfare capabilities. (This does not, in our view or in Machiavelli's, give Moshe Dayan any more personal honor than Machiavelli properly begrudged Fabius Cunctator.) The whole force of a nation based on a cultural level superior to that of its adversaries' forces has persistently demonstrated the truth of Machiavelli's essential thesis in this connection.

What defeats the Arabs each time is not so much Israel, but the tradition of that evil, subversive force which destroyed the civilization of the Baghdad Caliphate, the evil tradition of al-Ghazali. That also proves afresh the essential principles of Machiavelli.

This cannot be explained away by United States' military and related aid to Israel. The ratios of forces, and of modern arms on each side discredit any such attempted explanation. The fundamental strength of the Israeli military force has been the determined realization of the full combat potentialities of an urbanized culture steeped in modern technology and science. It is not the rural *Kibbutzim*, which would be pathetic entities except as an agricultural extension of modern urban science and technology.

The notable military brilliancies of Israeli forces also illustrate Machiavelli's principles in a specific respect, the same principles illustrated by the military revolution developed in the American Revolution and enacted on a larger scale in Carnot's reforms of the French army. Given a military force based on a higher level of culture, the superior ability of such a force to conduct unusual maneuvers and to effect deployments maximizing the judgmental capabilities and political self-confidence of the individual small unit and soldier enables the commander to develop deployments in dimensions of warfare in which dimensions the adversary force cannot effectively deploy.

This is by no means to endorse Israeli policy during that period, but rather to examine the qualities of the instrument at the disposal of those policies. That distinction is, of course, indispensable to a competent reading of Machiavelli. In fact, insofar as Israeli policy has been governed by forces, principally

associated with elements of the Mapai leadership, which actually represented British intelligence (if, sometimes, in American disguises), its policies have been a foolish violation of Machiavelli's principles.

In general, Israeli follies have been of the form of ignoring the way in which the internal-state policies of its neighbors determined the relationship of interests between Israel and those neighbors. In all candor, this has not been exclusively the fault of the Israelis. British agents of influence (and outright agents), enjoying deep penetration of the governments (and leading oppositions) of the Arab states, and control of the "most radical" element of the Palestine Liberation Organization, have manipulated the situation to ensure that no approach to Israeli-Arab commonality of perceived interest could mature. This has been understood, with varying degrees of precision, by the Mapam leadership, by certain forces within the Mapai, and by forces typified by Menachem Begin's co-thinkers of today. In a similar way, and with similar impotence — until most recently — the best currents among Arabs have often acknowledged the existence of the point in principle, if not foreseeably realizable practice.

If the question is posed for Israel as one of not merely winning wars, but of uprooting the seeds of future such wars in a way consistent with Israel's actual vital interests, the errors of Israel's past policies — and policies externally imposed upon it — ought to be immediately clear.

As Machiavelli emphasizes repeatedly (in principle), the enemy of Israel within the Arab populations is al-Ghazali. To the extent that British intelligence's resurrection of al-Ghazali is hegemonic among Arabs, enduring bloody conflict is unavoidable. Thus, peace can be won only on condition that Israel is aided to follow the policy toward its Arab neighbors that Tyre observed with respect to the Kingdom of Solomon. (Granted, this perception is most clear to leading circles within Israel presently, but is obviously not clear to the majority in Moscow's leading circles, or in certain other quarters urgently wanting remedial instruction on this point.) The force of reason must be unleashed within the Arab world, by means not only of urban-focused industrial and agricultural high-technology development, but by fostering of a human identity throughout the majority of the Arab populations through making creativity — the development of nations through individual discovery, transmission, improvement and assimilation of scientific-technological knowledge — the practical basis for the individual sense of identity and of relationship of man to man.

Without a massive economic-development program for the Middle East, no political basis for peace exists

in that region. Any leading agency which does not accept and support that perspective is in fact inviting general thermonuclear war — a war of Armageddon, so to speak.

That is also the only approach which can succeed in southern Africa.

Any proposed political solution which is not derived from that republican principle of reason, as we have defined reason, is bloody crap. "One man-one vote" proposed in itself as a formal political solution is only the sure road to a general bloodbath over an extended period, accompanied by genocidal rates of death from hunger and epidemics (as well as other causes) among the black population of that region.

To support the "black consciousness" movement is folly on the part of the man in the street, and criminal folly by a major political force. "Black consciousness" is a Phrygian cult manufactured principally in such locations as the London Institute of Race Relations and peddled by British intelligence networks, to the purpose of motivating the dupes of this doctrine to create a political-economic order and policy which will aid the British purpose of effecting a massive (genocidal) reduction in the black population of Africa. One does not "support" a friend by encouraging him in heroin or methadone addiction.

The brutally suppressed black population of Africa needs cultural progress, and needs rapid, credible and efficient measures of economic development of the sort essential to foster a black humanist political movement throughout black Africa.

The Machiavellian Labor Committees

There are two senses in which my work, as leading spokesman of the Labor Committees, is describable as "Machiavellian." The first, already outlined, is in the domain of policy-formulation. The essential question, the same question confronting Machiavelli, although posed in different immediate terms of strategic reference, given the applicability of the word "crap" to the circumstances which confront humanity today, is: how to prudently and effectively define those instruments and policies through which to bring a hegemonic combination of governments and other leading forces in the world into motion as an unbeatable juggernaut for the cause of reason. The second Machiavellian feature of my own role at present emphasizes the methods of work which are necessarily relatively most prominent in my efforts at this juncture.

A statistical gridding of crucial data from the November 2, 1976 U.S. general election indicates that the national U.S. Labor Party vote was in the order of

more than three million. Rosenfeld of the *Washington Post* and similar creatures may howl and shriek denials of that as much as suits them; it remains a fact. One may tamper with voting machines on a national scale, destroy registered votes in lots of tens of thousands, and so forth, but the votes cast remain the votes cast—and, to the able analyst, the oversights of the vote-fraud operation in a significant number of crucially indicative locations in various states reveal the actual magnitude of the stolen vote with sufficient accuracy for orders-of-magnitude estimate. Today, the extent of visible support for a Labor Party national election campaign would be substantially larger than the three-million plus-figure would indicate.

That fact is cited to point to an important included feature of my activities, but also to emphasize the opposite: the direct mass-base support variously actively and potentially expressed for the U.S. Labor Party's programmatically directed efforts presently represents only one essential aspect of the special significance the Labor Committees have in marginally influencing the course of world events.

As all well-informed persons know, the most immediate effectiveness of the Labor Committees is associated with the impact of Labor Committee ideas impinging directly and indirectly, through numerous channels, upon key policy-points of the global networks of decision-making processes. Although the ideas themselves are important, the influence of these ideas is made possible by the deliberately cultivated "cumulative credibility" of the organization's work.

There are rich historical precedents for such methods. Benjamin Franklin's work is most notable in U.S. history. Yet Franklin's Junto and other networks of policy-formulation and influence were not something created *ex novo*, but his direct emulation of forms of organized activity in which he was instructed by circles of the Commonwealth Party and by his European humanist allies of the Colbertist and Leibniz networks. These have been the methods employed by humanists in an essentially unbroken continuity stretching back approximately three thousand years. These are traditions transmitted to Machiavelli and reflected by him in his writings (My own and Machiavelli's common enemies, especially those nowadays trained by British intelligence's Oxford centers, aid them in describing Machiavelli's and my own actions from the outside, but they have never been able to comprehend these methods from the inside.)

As is much said nowadays, sometimes appropriately and sometimes foolishly, the heart of the Labor Committees' political effectiveness is its intelligence work. This includes policy studies, policy formulation, in an ongoing background environment



The Machiavellian Labor Committees: Labor Committees' chairman LaRouche [second from left] mapping strategy with members of the organization's National Executive Committee and operations staff on election day, November 2, 1976. Running as the presidential candidate of the U.S. Labor Party, LaRouche received some 3,000,000 votes. Many of these were siphoned off through the massive vote fraud operation that installed the Carter-Mondale ticket in the White House.

of full-spectrum political intelligence work and production of public information service. The essential, distinguishing character of this intelligence work, overall, is the dominant role of scientific activities . . . which was — not properly astonishing — also the distinguishing feature of the networks of Benjamin Franklin and Gottfried Leibniz, among others.

That said, we shift literary gears. Our point is not to develop here the details of this work — which is done elsewhere, but to provide sufficient background to situate the point immediately to be made.

If one draws away from the donkey's-eye view of the work of the Labor Committees, and views the particular activities from the vantage point of the understanding and reason, successively, the mystery presently perplexing British intelligence is directly solved. The effective function of Labor Committee influence is the promotion of insights in the circles to which our information circulates. Hence, it has the form of enriching the quality of understanding of those so affected.

This is contrary to the policies usually adopted by

organizations. The usual policy is an attempt to propagandize in pursuit of "gate receipts" for the organization, to establish lines of communication as networks over which one exerts a proprietary influence. Although the Labor Committees do not overlook recruiting, the primary focus of the effort is "unselfish" on this point. Our primary concern is not to secure honors and credit, but to work toward ensuring that effective policies are developed by those in the positions to enact policy.

The principle is the same we emphasized in this vein in our foregoing discussion of Israeli policy. If one's neighbors develop policies which are in the interest of a humanist republic, then one must benefit from that in a crucial, strategic way. The objective of politics is power, of course, but seeking power for the mere sake of power is folly in those who tolerate such ambitions and in those who support such a policy — for the human race does not benefit from certain policies, and thus, ultimately, no member of the human race can benefit from such policies. The proper objective of power is power for the right policies, and for the effective implementation of such policies. If someone else

occupies power to that desirable effect, one can only gain, in or out of power.

This policy of the Labor Committees toward various forces in the world coincides with the first of the two cited Machiavellian features of our policy. The instruments appropriate to furthering the cause of reason must be strengthened to that purpose, with both the proper policies and, more durably, with the basis in improved knowledge for the formulation of policies.

To perform such a function, to operate effectively in the level of understanding with such forces, it is essential that we ourselves represent not merely understanding, but the force of reason — *virtù*. This cannot be the case unless we ourselves are occupied with the creative frontiers of scientific work in several relevant directions. To foster creativity in the Labor Committees, we must focus the activity in such a way as to accomplish that induced sense of identity and function, making creativity itself the standard of practice of the individual.

To perform such a function with willful effectiveness, it is not sufficient to be creative; one must coordinate one's work as an organized effort according to knowledge of the principles of the creative process, as we have outlined the rudiments of those principles above. To foster an accelerated rate of development of the understanding among the circles one informs, one must shape one's work in a way which is efficient to that effect.

This aspect of the matter is shown most pointedly in those instances in which friendly critics propose to us that we would win support for our ideas more easily if we adapted our style of presentation to their level of understanding. The argument, the criticism, appears sound at first inspection. Yet, if we had followed the course our friendly critics have recommended, we would have failed miserably relative to what we have accomplished. *Our methods are designed to aid those we inform in raising their own levels of understanding, and not to reinforce those existing levels of understanding.* Naturally, our policy encounters precisely the sort of psychological resistance which is nothing but the "inertia" of the existing levels of knowledge. However, that resistance is exactly what should not be avoided in any fruitful effort to enhance the level of understanding.

This effort is not arbitrary. We are not "random educators." The problem is that the level of understanding previously available even in leading circles was not adequate for formulating and implementing the kinds of policies the current world crises demand. Although those specific policies must be developed, the precondition for their emergence is the emergence of the enhanced qualities of un-

derstanding which the character of the present crises require. If we, in a particular case, fail to secure adoption of the needed policy, but, as a by-product of that effort, enrich the understanding of certain layers of the population and agencies, the preconditions for solving the problems caused by deferral of a correct policy have been developed.

State Department Machiavellianism

There is one sense in which the Labor Committees are not Machiavellian, and in which the State Department must not be. The process we have described immediately above could not succeed if the Labor Committees employed dissimulation respecting purposes and criteria in the communication of ideas. This same principle applies to the propaganda aspect of the State Department's work. The American citizenry, at least the viable overwhelming majority of it, must be mobilized for the vital interests of the United States in a high-technology policy of high rates of both U.S. exports and domestic capital formation in industry and agriculture. At the same time the forces of other nations must be won to support of that policy as it impinges on global circumstances and their respective interests. Dissimulation, deception is a deadly poison in the effort to accomplish such objectives.

Otherwise, the United States need not be Machiavellian. We represent the nation of the greatest concentration of economic power on earth, in a world which generally requires the mass of capital-goods exports and related technology for which we still are the globe's principal reservoir. We are not some poor, little nation which must employ deception to secure a margin of its vital interests by stealthily maneuvering among great powers.

At the same time, in respect to those matters of foreign policy which touch upon the political forms of various states, and thus also upon matters respecting changes in forms, the State Department ought to be Machiavellian in the sense we have argued above in this connection.

The United States must affirm the humanist principles underlying the establishment of the constitutional republic, by rejecting firmly and irrevocably the British "social contract" doctrine of relations among states and internal ordering of states. The United States must be affirmed to be a humanist republic, devoutly opposed to Malthusianism and other hideous outgrowths of the ancient philistine enemy-faction of the humanists. As humanists, we order our affairs and relations to other states on the basis of the principle of reason, both respecting the

purposes of nations and the reciprocal positive connection which ought to exist between the nation and its individual citizen within the morally determining framework of humanist policies.

We have denounced that de facto British agent of influence Henry Kissinger not merely because of what he is, but more to the point of what he typifies as a continuing cancer within our national institutions and the shaping of world policies. This protégé of a British agent-of-influence network, who brought the doctrine of strategic madness back from his indoctrination-sessions under British intelligence at Tavistock, intersects and symbolizes the Benthamite immorality which has come too widely to be taken for policy thinking among both the culpable and the credulous.

The world has suffered for over a century and a half in consequence of such British puppets as Metternich and puppets-turned-agents-of-influence such as Bismarck, and in consequence of the institutions and doctrines established with aid of such miserable creatures.

Let us bequeath to ourselves and our posterity the reaffirmed humanist traditions of the wars our forefathers fought to liberate our nation from those same British doctrines and influences which Kissinger and his kind represent among us today. Let us win the Machiavellian policy in the Middle East and use that success as a lever and paradigm for reordering the world during the remaining term of this U.S. Presidency.

THE CABALA
OF THE
WINGED HORSE
WITH THE
CYLLENIAN ASS

By Giordano Bruno

*First English Translation
by Nora Hamerman*



THE CABALA OF THE WITH THE CYLLENIAN

Giordano Bruno's booklet, *La Cabala del Cavallo Pegaseo, con l'Aggiunta dell'Asino Cillenico*, was first published in 1585 during Bruno's stay in England (1582-85), in many respects the happiest period of his life. The original book, rare today, bore the false imprint of "Antonio Baio, Paris"; recent scholarship has discovered that the London printer of all six of the Italian dialogues published during Bruno's sojourn under imprints of "Venice" and "Paris" was John Charlewood. At his 1592 trial before the Venetian Inquisition, Bruno claimed that these false imprints were used to increase the selling potential of his books. But it is more likely that the entire printing campaign, including its secretive aspects, was a *political* deployment. Among the indications in this direction is the fact that Charlewood was *not* a specialist in Italian books, despite a flourishing Elizabethan interest in Italian literature — Bruno's were the only ones he is known to have printed.

We publish the first English translation of *La Cabala* anticipating that it will totally perplex the British nominalists and their emulators in America's institutions of higher learning. As long as it has been inaccessible to the English-speaking public, the "experts" have presented this dialogue either as proof that Bruno believed in the transmigration of souls (the line of the despicable Frances Yates), or, in the best case, as yet another demonstration that poor Bruno lacked a sense of humor (D.W. Singer). A translation is, inevitably, an *interpretation*, and the more distant a work is from the culture for which one is translating it, the more this is true. Our translation has been

therefore premised on a conception of Bruno's work which ranks him, along with his older contemporary Pieter Brueghel and his intellectual descendant Rembrandt (whose works we chose to illustrate the piece), as a "political cartoonist" in the Neoplatonic Renaissance tradition — employing the method of Platonic dialogue to demolish common-sense notions of knowledge.

Most of the Latin speeches in the dialogue are quite meaningless (and deliberately so — they are to give a pedantic flair to the speeches of the likes of Coribante, as the reader will notice since we have translated them all), but the final speech of Mercury, who appears *deus ex machina* to admit the ass to the academy, may be considered as the ironical underlining of the point: the laws of the universe *do* change, under new conditions where the old ones do not apply.

It is only fitting that the *Cabala* should at last be Englished, as a weapon in the battle for a humanist world program today: it was written in the first place for the most politically advanced strata of the *English-speaking* world, who at that time were lucky enough to know Italian, as a living example of the Platonic dialogue. Furthermore — and one is tempted to suspect this is why, of the six Italian dialogues, only the *Cabala* has not previously been published in English — it may be Bruno's funniest and most thoroughgoing attack on the antihumanist tradition of Aristotle.

To provide the reader with a few clues — but not to spoil his enjoyment of discovery — I will suggest that the names Bruno gives to his characters are the giveaway to the entire Winged-Horse-cum-Ass polemic. Take for example the arch-Aristotelian pedant, Coribante. John Florio's 1598 *Worlde of Wordes* Italian-English dictionary (known to be based on the Italian of Bruno, whom Florio knew; he also knew Shakespeare) reveals that the Italian word "coribante" translates as "corybant," or "one that sleepeth with his eyes open." This comes from the antique term for a priest of the Dionysian goddess Cybele, or, in Florio's second definition: "mad runners up and down, and such as continually wag their heads in dancing." The name gives away the secret of

Overleaf: "Are there not so many honored and most splendid universities, where they give lectures on how to become asinine, in order to have not only the good of temporal life but also that of the eternal life as well! How many are hindered, excluded, rejected, and disgraced for not sharing in the asinine faculty and perfection. Then why shall it not be permitted that some of the asses, or at least one of the asses should enter the academy of men?" (The Ass at School, Pieter Brueghel the Elder, 1556. Brueghel appended a caption to his drawing, which read in Latin: "You may send a stupid ass to Paris; if he is an ass here, he won't be a horse there.")

WINGED HORSE ASS

By Giordano Bruno

First English Translation by Nora Hamerman

“mystical” knowledge which Bruno is constantly talking about — his “Cabala” so to speak — the truth that the Apollonian-Aristotelian current based on fixed rules of behavior in an unmoving universe, is none other than the same current as its supposed antagonists, the mad revelers the Dionysians!

By the same token, Bruno’s character Onorio (the name combines the Greek word for a donkey with the Latin word for honor — draw your own conclusions) assures us that the winged horse sacred to Apollo, from which poetic inspiration is legendarily derived on Mount Parnassus, is nothing but a drawing-room euphemism for an ordinary Athenian donkey . . . and a dead one, at that.

But let us begin at the beginning. From the very outset Giordano Bruno assures us, and repeatedly reemphasizes, that the *Cabala* is a mere “leftover” and incomplete in itself. (A kind of self-perfecting ass.) Chronologically it came between two longer works, and the three form the set of what are usually called the “ethical” dialogues, distinguished from the three “cosmological” dialogues. *Lo Spaccio della Bestia Trionfante* (The Expulsion of the Triumphant Beast) was printed in 1584, and the *Eroici Furori* (Heroic Frenzies) follows the *Cabala* in 1585; both were dedicated to Sir Philip Sidney. But the *Cabala*, unusually, is not dedicated to any noteworthy individual, and instead is presented to a fictionalized character bearing the name of a maternal relative of Bruno’s, one Don Sapatino Savolino. The Italian biographer of Bruno, Spampanato, turned up that this Savolino actually existed, but he is humorously endowed with an outrageously fictitious episcopal title. The name is curiously similar to that of “Saulino,” Bruno’s apparent Alter Ego in all three ethical dialogues.

To this “encyclopedic genius” Bruno dedicates the all-encompassing ass. He proceeds to show, by exhaustive Biblical exegesis, how universal asininity is the very root and essence of the Old Testament Jewish religion, particularly the Pentateuch, and is then carried forward by the “humble” aspects of New Testament Christianity. Warburg Institute “Bruno scholar” Frances Yates apologizes for this, saying she

doesn’t think Bruno means to be “flippant,” which shows what happens when you abstract a great creative mind from the political struggles of his day. No one who has suffered through Scholastic sermons of either the Protestant or Catholic variety can miss the bite of this section. But the programmatic-political implications are brought home most forcefully where Bruno reinterprets the Biblical story of the Tower of Babel. His targets are not the antihumanist oppressors; they are the city-builders themselves, who had “quickenened their pace” out of hubris and necessity, and who then capitulated to the wounded ego of Jehovah and willingly turned themselves into submissive donkeys.

Tracing such donkeyness to its fundamentals, Bruno takes on Aristotle and Aristotelianism itself. Here he reincarnates the Athenian donkey, a greedy but sly fellow, first as the legendary Pegasus, then as the Prince of Peripatetics — Aristotle himself. The “noble ladder of philosophies” by which Aristotle’s heirs, the successive schools of Skeptics — the British empiricists of the Hellenic world — converge on purest know-nothingism, culminates in the logical conclusion that the ass and asininity must truly be the height of scientific progress. At this point Saulino’s nominalist interlocutors — Coribante the leering Aristotelian pedant, Onorio the mnemonic donkey, and Sebasto the earnest and logical straight-man whose speeches are run together between “because . . . because . . . because . . . BUT” — all find preposterous excuses, and the question of whether asininity can be *taught* is left up in the air.

Now Bruno introduces the “other side.” The scene shifts, an obscene sonnet introduces a new dialogue which Saulino just happened to have in his pocket, and the donkey in the first person comes on stage to apply for his PhD! I leave it to the reader to wonder whether the appearance of the god Quicksilver to change the rules so that the Ass may receive his degree, has anything to do with the catalytic role of mercury in the all-important mining technology of the sixteenth century.

As we have indicated, the *Cabala* was written during one of the most fruitful periods of Bruno’s life. Born in

1548 at Nola near Naples (hence, "The Nolan"), Giordano Bruno studied in Naples, an ancient but beleaguered center of Neoplatonic humanism then under Spanish rule, and entered the Dominican Convent there while still a youth. In 1576 he fled under charges of heresy, abandoning his Dominican habit, and began a life of wandering which took him successively to Calvin's Geneva, Toulouse, and then to Paris in 1581. In Paris his lectures attracted the attention of King Henry III, to whom Bruno dedicated a book on the art of memory.

In 1582 the French Ambassador brought Bruno to London, where for three years he frequented the humanist circles around Sir Philip Sidney and from his protected position in the French Embassy launched furious attacks on the Aristotelian pedants of Oxford. In addition to the cited three "ethical" dialogues, he published in Italian his famous cosmological works, *La Cena delle Ceneri* (Ash Wednesday Supper), *De La Causa, Principio, et Uno* (On Cause Principle and One), and *De l'Infinito Universo et Mondi* (On the Infinite Universe and Worlds), all in 1584.

When Ambassador Mauvissière was recalled in 1585, Bruno returned with him to Paris, but almost immediately became endangered by his attacks on the Aristotelians and their backers, the powerful Guise faction. Fleeing to Germany in 1586, he taught and wrote at Wittemberg (1586-88), Prague (1588), Helmstedt (1589) and finally in Frankfort, where in 1590-91 he was engaged in a vast publishing project. But in 1591 he returned to Italy, supposedly to teach "the art of memory" to a Venetian nobleman, Mocenigo. In 1592 Mocenigo suddenly reported the Nolan to the Venetian Inquisition as a heretic. Turned over to the Roman Inquisition by the much-pressured Venetians, Bruno underwent long years of imprisonment and trial and finally in 1600, through the complicity of both his Protestant and Catholic enemies, was burned as a heretic in Rome. Bruno had never again written in the Italian language after leaving England.

The details of Bruno's political activities remain in many cases shadowy. It must be stressed that, under the aversive conditions of Europe in the late sixteenth century, the humanists carried out their rearguard resistance against the looting policies of the Hapsburg monarchs and their Fugger-Genoese monetarist bankers in self-defensive secrecy. Documents have yet to be brought to light; codes to be "cracked." Yet, it is clear that Bruno was a protagonist in an international effort to defeat the Hapsburgs and stem the tide towards the holocaust of the Thirty Years' War, which finally erupted in 1618. He belonged to those international political circles around the French kings

Henry III and Henry IV who revived the concept of a "Grand Design" for Europe, in which entente between the French and English nations would provide a solid fulcrum for a system of sovereign republics based on technologically advancing economic progress.

This Erasmian humanist conspiracy, renewing and recasting the "Grand Design" of the thirteenth century Hohenstaufens and the fifteenth century "Concordantia Catholica" of Nicholas of Cusa and the Conciliarists, cut across the religious barriers which lying historiography puts forward as the fundamental divisions in sixteenth century Europe (on this cf. C. White's essay in Spannaus and White, *The Political Economy of the American Revolution*, New York, 1977). Once this is realized there is no puzzle in Bruno's scathing ridicule of donkeys among Catholics, Calvinists, and Lutherans alike! In addition to the Leicester-Dudley (Sidney, Marlowe) circles in England, who subsequently founded the Netherlands' Leyden university on "Brunian" principles, Bruno's political cothinkers included the French "politiques" such as Jean Bodin, the German humanists (including Kepler) who transmitted his work to Leibniz, and Italians whose activities had been driven underground by the Inquisition but not snuffed out.

The most telling indicator of Bruno's politics is the element which has most confounded his nominalist critics — the hysteria of the most recent English translator of *The Ash Wednesday Supper* is a particularly clinical example — his anti-Aristotelianism. The Nolan saw the epistemological struggle against Aristotle's influence as the keystone of the potential political victory of the city-builders over the monetarist looters. He fought to repeal the fixed laws of the Aristotelian universe, not for indifferentist anarchy (as has been absurdly claimed) but in favor of the lawfulness of man's willful intervention into nature as a self-expanding, self-perfecting process. His courage and lacerating wit are thrown into relief by the fact that the Roman Inquisition and its thought-police, the Jesuits, had selected Aristotle's unimpeachable authority as the primary intellectual weapon against the widespread influence — even in Italy — of the French "politiques." Bruno was joined in the battle against Aristotle by his great contemporaries (among others), Spain's immortal Cervantes and the brilliant Flemish mathematician Simon Stevin, both born at almost exactly the same time as Bruno himself, and yet both probably unaware of Bruno. The simultaneity with which, throughout Europe, the embattled Neoplatonic humanist faction renewed the old struggle against Aristotle in the face of intense political persecution, bears eloquent testimony to the power of ideas — a power otherwise negatively acknowledged by the men who burned Giordano Bruno.

Now, as to this particular translation. The difficulties in rendering it in English start with the title, which is a multiple pun in Italian and cannot be brought over into a non-Romance language with all the appropriate refractions, horse-play and associations. Bruno was playing with the resemblance between "cabala" and "caballus." The first was an occult theosophy of rabbinical origins widely transmitted in medieval Europe and used by such Neoplatonic thinkers as Pico della Mirandola, apparently as a code-language. (Later, under England's Charles II, the modern form "cabal" emerged for a conspiratorial group of plotters — built on an acronym of the names of the king's ministers.) "Caballus" on the other hand was the low-Latin word for horse (as opposed to literary Latin's *equus*), a word much used in Roman comedy and transmitted to all the Romance languages as the name for the nag. In Roman comedy, the exalted Hippocrene, from which poets drank for inspiration at the foot of Parnassus, became "fons caballinus" (horsey fount) — a most irreverent translation from Greek.

The winged horse (Bruno calls him *cavallo Pegaseo*, i.e., Pegasean horse, in deliberately elusive wording — are we speaking of *the* creature Pegasus, or only *one* of the genus Pegaseans?), had kicked off this fountain with a flick of the hoof, according to the orthodox legend. Yet in medieval Europe, horses were the symbol of bestial lust. And to call someone a horse was to call him a "dumbbell" and not too far from a donkey. Hence, from the title forward, this dialogue takes us back and forth from the most exalted inspirations to the most bestial stupidity (let it be noted however that this is a very

particular ass, a mercurial one — Cyllene was the birthplace of Mercury). Small wonder then, that the *cavaliere* (*caballarius*, "knight") to whom Bruno says he tried to dedicate this work (was it Sir Sidney, Cavaliere Sidneo?) claimed that he could not understand it!

The Pegasean imagery is foreshadowed in the preceding dialogue, *The Expulsion of the Triumphant*

Beast. Jupiter gives a speech going through the constellations, with each representing sets of opposite moral categories — a prelude to a heavenly moral housecleaning. Arriving at the constellation Pegasus, Jupiter exclaims:

"Where there was the Pegasean horse, behold diving frenzy, enthusiasm, rapture, prophesy, and contraction, which pour into the field of inspiration; whence flee far away savage fury, mania, irrational impetus, dissolution of spirit, dispersion of internal sense, which are found in the field of untempered Melancholy, which makes itself the den of perverse Genius."

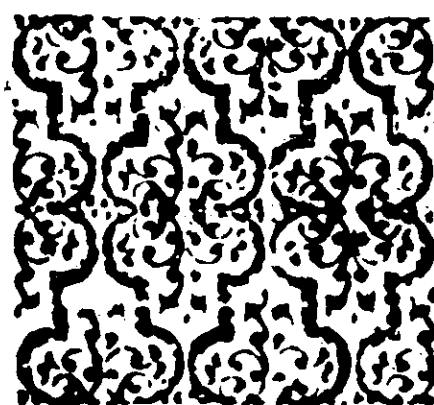
What is this, if not a precise description of the feeling-states associated on one side with creative activity, on the other with the manic-depressive cycles of the anarchist ego? As the counterpart to "dispersion of internal sense," the word "contraction" signifies focus, concentration, *ordering*.

Keeping in mind that Bruno's dialogues were primarily written to organize his humanist allies, here he is directly tackling the epistemological stumbling blocks which would prevent them from taking bold measures at the right time, due to "dispersion of internal sense" (donkeyness).

However, do not expect Bruno to give you a

CABALA
DEL CAVALLO
PEGASEO. —
Con l'aggiunta dell' A-
sino Cillenico.

Descritta dal Nolano : dedicata
al Vescovo di Casamar-
ciano.



PARIGI,
Appresso Antonio Baio,
Anno 1585.

The title-page of the first edition, printed in London under the personal supervision of Bruno. This copy is in the British Museum.

prescription for pulling humanity out of the ditch. As Brueghel put it in our frontispiece, sending an ass to school in Paris doesn't make him a horse, and besides, who wants to be a horse anyway? The question is how to become *human*. This is where Bruno's nominalist interpreters have gone totally haywire. They maintain that Saulino represents Bruno's literal point of view. This interpretation leaves the crucial, fifth interlocutor out of the dialogue — the "pious Reader." But it is that reader who clearly has to reach a nonliteral solution, by progressively overcoming the paradoxes the author creates *between* his characters, such that the process of forming new hypotheses becomes in itself the subject. Bruno's meaning is no more to be found in Saulino than one would look for the hero of the Brueghel painting, "The Blind Leading the Blind," in one or another of the five figures whose different ocular pathologies were depicted with such clinical exactitude by the artist.

Bruno in fact made mincemeat out of the nominalists and linguisticians of his day — he called them "grammarians," and hated them even more vehemently than Scholastics. His Rabelaisian drama, *Il Candelaio*, takes on the language problem as one of Platonic dialogue. Thus the greedy old pedant is made to speak empty and incorrect Latin; formal Petrarchan love-language is used for a bestial love affair with a prostitute; and he puts the primitive, inadequate scientific language of his day into the mouths of alchemists and necromancers. Yet Bruno drew upon all of these idioms richly, superseding them in the process of creating a new language capable of expressing the political and philosophical questions of his own day.

To translate the many expressions which no longer exist in Italian usage or were borrowed by Bruno from the Latin and never made their way into a general enrichment of vocabulary, I resorted both to Latin experts and Latin dictionaries, and to the above-cited

Florio's *Worlde of Wordes*. (An example of the kind of problem which comes up is Bruno's invention of a verb, *incolubrare*, to snakefy, which is based on the uncommon Latin noun for snake, *coluber*; delightful word, but hasn't made its way into Italian writing since.) The punctuation has been modernized. Translations of Latin phrases appear parenthetically after the Latin words. I frequently resorted to expressions which are more Elizabethan than modern, where Florio guided me and where modern English cannot render the tone and meaning of the sixteenth century original. Where Bruno is ambiguous, I stuck as closely as possible to his wording, despite resultant clumsiness, rather than make the translation definite in a direction Bruno may not have intended.

This translation is the outcome of international collaboration on the "Bruno project" in the International Caucus of Labor Committees. Christopher and Carol White provided the initial impetus, from their studies of Shakespeare which prompted them to read all of Bruno's available works, and have given constant help. After the first rough draft was completed in about two weeks in August, 1977, others joined the project. Paolo Raimondi, an Italian leader of the European Labor Party who has extensively explored Bruno's political organizing role in late sixteenth century Europe, unfolded for me some of the richer pun-sequences in Bruno's prose and helped translate some of the most difficult passages. Joseph Marques on this side of the Atlantic pitched in to translate the Latin. Finally my husband, Warren Hamerman, an enthusiast of Platonic dialogue and Elizabethan drama, revived my determination to complete this project many times by giving me "Shakespearean" readings of the translation — a process which also contributed to the quality of the English. For whatever errors remain in the translation, I think that all of these collaborators must share in the blame, and I am sure that Coribante would agree.

Nora Hamerman
National Committee, NCLC
New York, March 1978



DEDICATORY EPISTLE ON THE FOLLOWING CABALA:
TO THE MOST REVEREND DON SAPATINO,*
ABBOT SUCCESSOR OF SAN QUINTINO,
AND BISHOP OF CASAMARCIANO.



everendissime in Christo Pater. Oft it befalls a potter, that he comes to the end of his work (having reached the end not so much because

of transmigration of the light, as because of the lack and deficiency of materials he's used up), and still he holds in his hand a bit of glass, or of wood, or of wax, or something else which is not enough to make a vessel. There he stands a while perplexed and unresolved, thinking about what he might do with it, since he does not have it to throw away uselessly, and wants despite all the world for it to be useful in some way. Behold, he finally shows it to have been predestined to be a third handle, a border, a bottle-plug, a patch, a poultice, a cobbling which starches up, plasters over, or covers up some fissure, perforation, or crack.

No differently than this, it happened to me after I had put into circulation, not all my thoughts, but only a certain bunch of writings, (2) that at the end, when I had nothing more to send off, my eyes alighted more by accident than by intention on a booklet (3) I had previously reckoned of low account and used as a cover for those other writings. And I found that it contained part of what you see presented here to you.

At first I thought to give it to a knight, who gaped at it and said that he had not studied so much that he could understand the mysteries, and consequently he could not like it. Next I offered it to one of these

ministri verbi Dei (ministers of the word of God); and he said that he was a friend of the written word, and did not delight in suchlike expositions proper to Origen, accepted by Scholastics and other enemies of their profession. I placed it before a lady, and she said she didn't find it agreeable because it was not as big as it ought to be for the subject of a horse and an ass. I presented it to another, who, however much it pleased her to enjoy it, having enjoyed it said that she wanted to think it over for a few days. I tried to see if it could hearten a bigot; (4) and she told me: I don't accept it if it speaks of anything other than the rosary, the virtues of grains which have been blessed, and *agnus dei*.

I held it up to the nose of a pedant, who, having screwed up his face in the opposite direction, told me he had abolished all studies and matters other than some annotations, marginalia, and interpretations on Vergil, Terence, and Marcus Tullius. I heard from a versifier who didn't want it, unless it was some copies of octave rhymes or sonnets. Others said that the best treatises had been dedicated to persons who were not better than themselves. Others with other reasons me thought disposed to thank me little or not at all for it, if I should dedicate it to them, and this not without reason, because (to tell the truth) every treatise and consideration must be made use of, dispensed and placed before that fellow who is of the subject profession, or degree.

And so, as I was standing there with my eyes glued on the argument of the encyclopedic material, I recalled your encyclopedic mind, which seems to embrace everything, not so much through fecundity and richness as through a certain rare excellence which seems to include everything and better than everything. Certainly no one can expressly understand

* The recipient, one Don Sapatino Savolino, was a real person belonging to the maternal clan (Savolino) of Bruno. He was a priest, but his titles and the very existence of a bishopric of Casamarciiano (a hamlet in the vicinity of Nola, in the shadow of Vesuvius, where Bruno was born) are fictitious.

everything better than you, because you are outside of everything. You can enter everywhere, because there is nothing that keeps you shut in. You can have everything, because you have nothing. (I do not know if I will explain myself better in describing your ineffable intellect.) I know not if you are theologian, or philosopher, or cabalist, but I know well that you are all of these, if not by essence, by participation; if not in act, in potential; if not from close by, from afar. In any case I think that you are as sufficient in one as in the other, and therefore behold Cabala, Theology, and Philosophy — I say a Cabala of philosophical theology, a Philosophy of cabalistic theology, a Theology of philosophical cabala — to such an extent that I do not know if you have these three things either as a whole, or in part, or not at all. But this I know with perfect certainty, that you have all of nothing in part, part of the all in nothing, and nothing of the part in all.

Now to get to our subject, you are probably asking what is this that you are sending me? What is the subject of this book? Of what present have you made me worthy? And I reply to you that I proffer you the gift of an ASS. I present you with the Ass which will do you honor, will increase your dignity, will put you in the book of eternity. It costs you nothing to obtain it from me and have it for your own, nor will it cost you anything to keep it, because it does not eat, drink, or mess up the house, and it will be eternally yours and last you longer than your mitre, staff, cope, mule, and life, as you yourself and others can understand without my going into a long discourse. Here I do not doubt (my Very Reverend Monsignor) that the gift of the ass will not be displeasing to your prudence and piety.

And I do not say this for motives deriving from the custom of presenting to grand masters not only a gem, a diamond, a ruby, a pearl, a perfect horse, an excellent vase, but also a monkey, a parrot, a bogey, an ass — and the latter when it is necessary, is rare and doctrinal. And it is not in the ordinary. The Indies Ass is precious and a papal gift in Rome, the ass of Otranto (5) is an imperial gift in Constantinople, the ass of Sardinia is a royal gift in Naples; and the Cabalistic ass, which is ideal and consequently celestial, do you mean it to be less dear in any part of the earth, to any principal personage whatever — when by a certain benign and lofty expectation we know that the earthly is found in heaven? I am certain therefore that it will be accepted by you with that spirit with which it is given by me.

Take it (o father) if you like for a bird, because it is winged and the most gentle and gay that one can keep caged. Take it if you will for a wild beast, because it is unique, rare, and precious on one side, and there is

nothing braver that you could keep still in a den or cavern. Treat it if you like as a house pet, because it is obsequious, courteous, and servile, and is the best companion you could have at home. Watch that it does not get away, because it's the best steed that you can pasture, or rather that will pasture off you, in a stall; the best household member that could share your tent and the entertainments in your chamber. Handle it as a jewel and precious thing, because you can have no more excellent treasure in your closet. Touch it as something sacred, and regard it as a thing of great consideration, because you cannot have a better book, a better image, and a better mirror in your cabinet. (6)

At length, if despite all these arguments it doesn't sit with your stomach, you can give it away to someone else who would not be ungrateful. If you find it ludicrous, give it to some good knight to turn over to his pages to fancy among his monkeys and cercopthecoids. If you consider it a herding thing, to a farmer who will shelter it among his horse and ox. If you esteem it something wild, turn it over to some Acteon who will let it stray with the goats and deer. If you think it has a touch of the delicate, bequeath it to some damsel who will keep it instead of her marten and lapdog. (7) If finally, it strikes you as somewhat mathematical, you could confer it on a cosmographer so that he can let it go shuffling and skipping between the North and South pole of one of those armillary spheres, to which it can give continuous motion no less handily than Mercury was able to give infusion to that of Archimedes, making it thereby a more effective model of the megacosmos, in which the inner soul determines the concordance and harmony of straight and circular movement.

But if you are wise as I esteem you, and consider with mature judgment, you will keep it for yourself. Not thinking the thing presented you by me as less worthy, than what I was able to present to Pope Pius the Fifth, to whom I consecrated the Noah's Ark; to King Henry the Third of France, whom I immortalize with the Shadows of Ideas, to his legate in England, to whom I granted Thirty Seals; and to Sir Sidney, to whom I dedicated the Triumphant Beast. (8) Because here you have not only the triumphant beast alive, but besides, the thirty seals opened, beatitude perfected, the shadows clarified, and the ark governed. Herein the ass, which envies not a bit the wheels of time, the breadth of the universe, the felicity of the intelligences, the light of the sun, the throne of Jove, is a moderator, declarer, comforter, revealer and president.

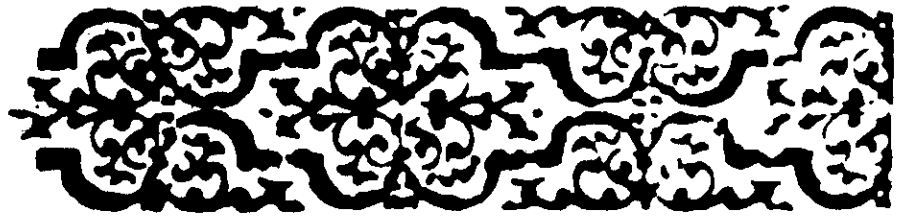
This is not a stall-ass or a herd-ass, but one of those which can appear everywhere, go everywhere, enter everywhere, sit everywhere, communicate, under-

stand, advise, define, and do everything. Since I see him hoe, sprinkle, and water, why don't you want me to call him gardner? If he plows, plants, and sows, why won't he be a farmer? For what reason won't he be a smith, if he is a hodman, master builder, and architect? Who will stop me from calling him an artist, if he is so inventive, active, and renovative? If he is so exquisite an argumentor, dissertator, and apologist, why shall you mislike my calling him Scholastic? Being such an excellent former of customs, institutor of doctrines, and reformer of religions, who shall pick nits against calling him academician, and esteeming him as the archimandrite of some archdidactics? Why shall he not be monastic, since he is choral, capitular, and dormitorial? If he is by vows poor, chaste, and obedient, will you blaspheme me if I call him conventual? Will you prevent me from calling him conclave, since he is, in both the active and passive voice, graduatable, eligible, and prelateable? If he is a doctor subtle, irrefragable, and illuminated, (9) with what conscience will you not wish me to esteem him and keep him as a worthy counselor? Will you hold back my tongue so that I cannot broadcast him as a household member, when in that head all morality, politics, and economics is planted? Can the power of canonical authority keep me from retaining him an ecclesiastical pillar, if he shows itself to me to be of such pious, devout, and continent manner? If I see him so lofty, blessed and triumphant, can all heaven and earth prevent me from naming him divine, Olympian and celestial? In conclusion (to stop driving both of us crazy), methinks that he is the very soul of the world, all in all, and all in any part whatsoever.

And now you see, therefore, what, and how great, is the importance of this venerable subject, concerning which we make the present discourse and dialogues. If you think you see in them a great head either without a trunk, or with a little tail, don't get upset, don't get haughty, don't be surprised, because in nature one finds many species of animals which have no other members than a head, or seem to be all head, having this so large and the other parts imperceptible — and for all that, they do not fail to be fully perfect in their genus.

And if this reasoning doesn't satisfy you, you ought to consider in addition that this little work contains a description, a painting and that in portraits it is normally sufficient, more often than not, to have only the head represented without the rest. Not to mention that sometimes excellent artifice is shown in making only one hand, one foot, one leg, one eye, a slip of an ear, a half-face which sticks out from behind a tree or from

the cornerlet of a window, or is as if carved on the belly of a cup which has a goose's or eagle's or some other animal's foot for a base. That doesn't do it any harm, not is it disdained thereby, but the manufacture is accepted and approved all the more. (10) Thus I am persuaded, indeed I am certain, that you will accept this gift as something as perfect, as with perfectly perfect heart it is offered to you. *Vale.* (Farewell.)



SONNET IN PRAISE OF THE ASS

Oh holy asininity, holy ignorance,
 Holy foolishness, and pious devotion;
 You who alone make souls so good,
 When human ingenuity and study
 advance them not.
 Nor reaches labored vigilance
 Of any art whatever, nor invention,
 Nor the pundits' contemplation,
 To heaven where you build your chamber
 What use is it (curious ones) to study,
 To want to know what nature does,
 Whether the stars are really earth,
 fire, and sea?
 Holy asininity cares naught for that;
 But with hands folded, knees bent
 it wishes to stay
 Awaiting its future from God.
 Nothing endures,
 Save the fruit of eternal requiem,
 Which God gives after the funeral.



DECLAMATION TO THE STUDIOUS, DEVOUT, AND PIOUS READER.



Alas, Reader of Mine! Without fiery sigh, wanton lament, and tragic complaint, my genius cannot recollect, tune up my voice, and explain with feeling, sight, and reason my arguments of how fallacious be the senses, turbid the thought, and untutored the judgment which with an act of perverse, wicked, and prejudicial verdict does not see, does not consider, does not define according to nature's due, reason's truth, and justice's right concerning the question of the pure goodness, regal sincerity, and magnificent majesty of holy ignorance, learned sheepishness, and divine asininity. Alack, with what great wrong has this celestial excellence been so rashly maltreated among living men, while some with broad nostrils become censors against it, others with open fangs become biting, others with comical guffawing make themselves taunters. And wherever they disdain, make fun of, and slander something, you never hear them say anything but that "This one is an ass," "this action is asinine," "that is an asininity," since they absolutely agree upon saying such things wherever there are the most balanced judgments.

Alas, with remorse in my heart, affliction of the spirit and aggravation to the soul, why do I see before my eyes this ignorant, foolish, and profane multitude which so falsely thinks, and so bitingly speaks, and so rashly writes to give birth to those wicked discourses of so many monuments which get printed and get into the bookstores and everywhere, beyond the express mockeries, scornings and blasphemies — the golden ass, the praise of the ass, the eulogy of the ass (11) — where they have no thought in mind but to make glorious asininity into a game, pastime, and laughing-stock with their ironical opinions? Now is there anyone in the world who won't think I am doing the same? Who can hold back the tongues which will judge me the same as one running in the footprints of the others who Democri-tease on that subject? Who can contain those who would believe, affirm, and confirm that I don't intend to truly and seriously praise the ass and asininity, but rather am throwing more fuel on the fire which others have lit?

But, o my insolent and rash judges, o slothful and ribald slanderers, o shady and impassioned detrac-

tors, stop in your tracks, turn your eyes, take a careful look; see, penetrate, consider whether the simple concepts, the enunciatory sentences, and the syllogistic discourses which I bring to bear on this sacred, undefiled, and holy animal, (12) are pure, true and demonstrative; or if they are contrived, impossible, and illusory? If you see them in effect founded on the basis of very sound foundations, if they are fine, if they are good, then don't dodge them, don't flee them, don't reject them, but accept them, follow them, embrace them, and no longer be bound by the custom of belief, conquered by the self-conceit of thought, and guided by the vanity of speech, if otherwise the light of the intellect shows you, otherwise the voice of doctrine intones, and otherwise the act of experience confirms.

The Ideal and cabalistic Ass which is proposed in the body of the sacred letters, what do you think it is? What do you think is the Pegasean horse which is treated in the form of poetic figments? Of the Cyllenian ass worthy of being placed *in croceis* (in saffron robes) (13) in the most honored academies you can imagine? Now leaving the thought of the second and third aside, and getting into the field of the first, which is equally Platonic and theological, I wish you to know that there is no lack of testimony from the divine and human letters dictated by the sacred and profane doctors who speak with the darkness of sciences and the light of the faith. He who is even a middling expert in these doctrines will know that I am not lying when I happen to say the ideal ass is supernaturally the productive, formative, and perfecting principle of the ass species, which wherever it may be in the broad bosom of nature is seen as, and is, distinct from the other species; and in the minds of the second level it is enumerated and understood with a different concept, not the same as that with which the other forms are apprehended.

Nonetheless (what is most important) in the primary mind it is the same as the idea of the human species, the same as the species of the earth, of the moon, of the sun, the same as the species of the intelligences of the demons, of the gods, of the worlds, of the universe. Indeed it is that species upon which not only the asses, but both men and the stars and the worlds and the worldly animals all have dependency, that species in which, I say, there is no difference of form and subject, of thing and thing, but which is per-

fectly simple and one. Now see therefore wherein derives the reasoning that the holy of holies, without any blasphemy, is sometimes called not only lion, Monocorn, Rhinoceros, wind, tempest, eagle, pelican, but also non-man, shame of man, degradation of populace, sheep, lamb, worm, likeness of guilt, down to being called sin, (14) and worse. Consider the principle behind the cause wherefore the Christians and Jews do not get angry with each other, but rather exchange congratulations in glorious triumph, when in the Holy Scriptures they are called asses and defined as asses by metaphorical allusion, although not represented as Asses by official title and definition. For wherever that blessed animal is treated, by literal morality, allegory of sense, and anagogy of intention, one means the just man, the holy man, the man of God.

Therefore, when mention is made in Exodus of the redemption and alteration of man, in the same company there is mentioned the ass. "The firstling of the ass," it says, "thou shalt exchange with a lamb; the firstborn of man thou shalt redeem with the price." When the same book lays down the law on man's coveting, that he shall not lie with the wife and the maidservant, you see placed in the same verse the ox and ass, (15) as if it were no less important to put forward the one than the other object of appetite as a matter of sin. Hence, when in the book of Judges

Deborah and Barak the son of Abinoam sang, saying, "Hear o ye Kings, give ear o ye princes, ye that ride on white asses, ye that sit in judgment," (16) the holy Rabbis interpret: o governors of the earth who are superior to the generous peoples, and who govern with the sacred scourge castigating the criminals, rewarding the good, and justly dispensing things. When the Pentateuch (17) orders that you must bring back and put straight on his path the ass and the ox of your neighbor which have gone astray, morally the doctors understand from this that the man of your neighbor God, who is within us and in us, if he happens to wander from the path of justice, must be corrected and warned by us. When the high synagogue reprovved the lord who was healing on the Sabbath, and he answered that "there is no upright man who in any day whatever won't pull his ass or ox out of a well where it has fallen," (18) the divine writers mean by this that the ass is the simple man, the ox is man in his natural state, the well is mortal sin, and that which pulls the ass out of the well is divine grace and ministry which redeems its beloved ones from that abyss. Behold therefore how the people redeemed, precious, coveted, governed, straightened, warned, corrected, liberated and finally predestined, are signified by the ass, and are named ass. And that the asses are those for whose sake divine benediction and grace rains

"Cursed by the kingdom, ill-fated the Republic, desolate the city, desolate the household, where the ass has been banished, removed and taken away. Woe unto the senses, conscience, and soul where there is no participation of asinity. And there is even a well-known adage, 'to fall off the ass,' to signify being destroyed, undone, and finished off." (The Flemish Proverbs, Pieter Brueghel, the Elder 1559. Detail: "'He falls from the ox to the ass' [to go from good to bad].)



down upon men, and so, woe unto them who are deprived of their ass; surely one can see very well the importance of that curse which thunders down in Deuteronomy, when God threatens saying, "Thine ass shall be taken from before thee, and shall not be restored." (19)

Cursed be the kingdom, ill-fated the Republic, desolate the city, desolate the household, where the ass has been banished, removed and taken away. Woe unto the senses, conscience, and soul where there is no participation of asininity. And there is even a well-worn adage, *ab asino excidere* (to fall off the ass), to signify being destroyed, undone, and finished off. Origen Adamantius, accepted among the orthodox and holy doctors, says that the fruit of the preaching of seventy-two disciples is signified by the seventy-two thousand asses that the Israelite people gained against the Moabites, (20) given that each of those seventy-two gained a thousand, that is, a perfect number of predestined souls, taking them from the hands of Moab, that is, liberating them from Satan's tyranny. Add to this that the most devout and holy men, who love and execute the old and new law, are absolutely and as a particular privilege called asses. And if you don't believe me, go study what is written on that in the Gospels. "The ass and the colt, loose them and bring them to me." (21) Go, contemplate the discourse made by the Hebrew, Greek, and Latin Theologians, on that passage which is written in the book of Numbers: "*Apervit Dominus os Asinae, et locuta est*" (And the Lord opened the mouth of the ass, and she spoke). (22) And you will see how many other places harmonize with this in the holy scriptures, where often the provident God is introduced opening the mouth of diverse divine and prophetic subjects, like the one who said:

"Ah, Lord God, behold! I cannot speak." (23)

And there where it says:

"And the Lord opened his mouth." (24)

Besides so many times where it is said:

"Ergo ero in ore tuo." (25) (I will be with thy mouth) so many times he is beseeched,

"Oh Lord open my lips, and my mouth shall shew forth thy praise." (26)

Besides in the New Testament:

"The dumb speak, the poor preach the gospel." (27)

Everything is represented by the fact that the Lord opened the mouth of the she-ass, and she spoke. By the authority of this, by the mouth, voice, and words of this, inflated, haughty, and audacious secular science is tamed, conquered, and trampled, and every height which dares to raise its head towards the heavens is flattened to the ground, because God has chosen feeble things to confound the forces of the world. Stupid things hath he placed in repute, seeing that that which

could not be restored by knowledge was repaired by holy foolishness and ignorance; therefore the knowledge of the knowing is rebuked, and the prudence of the prudent is rejected. The fools of the world have been those who have formed religions, ceremonies, the law, the faith, the rules of life; the greatest jackasses of the world — who are those who, deprived of every other understanding and doctrine, and empty of all life and civil custom, have rotted in their perpetual pedantry — are those who, by the grace of heaven, reform the spotted and corrupt faith, salve the cruelties of ulcerated religion, and, removing the abuses of superstitions, patch together the rents in their vesture; they are not those irreverently curious ones who go around or ever went around pursuing the mysteries of nature, or who ever reckoned the courses of the stars. Observe whether they are or ever were inquiring into the secret causes of things; if they had compassion for any and all destruction of kingdoms, dispersion of peoples, conflagrations, bloodshed, ruin, and exterminations; whether they care that the whole world perishes because of themselves; as long as their poor soul be saved, as long as the mansion in heaven be built, as long as the treasure be removed to that blessed homeland, caring nothing for fame and comfort and glory in this frail and uncertain life, but only for that other one, certain and eternal.

These were made known by the allegory of the antique sages — to whom the divine spirit did not want to fail to reveal something, at least to make them inexcusable — in that sententious apologist of the gods who fought against the ruddy giants, sons of the earth, and bold plunderers of the heavens; with the voice of asses they confused, terrified, frightened, conquered, and tamed them. (28) The same is sufficiently expressed where, raising the veil of the sacred figure, one's eyes fix on the anagogic meaning of that divine Samson who with the jawbone of the ass took the lives of a thousand Philistines. Because, the holy interpreters say that in the jawbone of the ass — that is, of the preachers of the law and ministers of the synagogues — and in the jawbone of the foal of the asses (29) — that is, of the preachers of the new law, and ministers of the church militant — *delevit eos*, that is, he wiped out, pushed off, those thousand, that whole number, all those, according to what is written, "A thousand shall fall at thy side, and ten thousand at thy right hand." (30) And the place is called Ramath-lehi, that is exaltation of the jawbone; from which, as the fruit of preaching, there not only followed the ruin of adversaries and enemy powers, but also the health of regenerated ones. Because from the same jawbone, that is by virtue of the same preaching, those waters came forth and appeared which promulgate divine



"Here you see how that illuminated prophet [Balaam], when he had to bless them on earth, went to present himself to them mounted on the ass, was instructed by the divine will by the ass's voice, and from astride the ass stretched forth his hands to the tents and blessed that holy and blessed people of God. This was to make it clear that these saturnine asses were entitled to be participants in all these blessings from the archetypal ass, by means of the natural and prophetic ass." (Balaam and the Ass, Rembrandt, 1626.)

wisdom, spread celestial grace, and make his watered ones capable of eternal life.

Oh, therefore strong, victorious, and triumphant jawbone of a dead ass! Oh godlike, gracious and holy jawbone of a defunct colt! Now what can be of holiness, grace, and divinity: fortitude, victory, and triumph of the whole, entire and living ass; ass, colt and mother; if the glory and exaltation of this bone and sacrosanct relic is so great? And I turn to you o my beloved listeners. To you, to you, I turn again o friendly readers of my writing and listeners to my voice; and I say to you, and I warn you, and I exhort you, and I entreat you to return unto yourselves. Deliver me from your evil, make up your minds for your good, banish yourselves from the mortal magnificence of the heart, withdraw to the poverty of the spirit, be ye humble of mind, repudiate reason, extinguish that fiery light of intellect which kindles you, burns you, and consumes you, flee those levels of science which surely increase your sorrows, abnegate every feeling, make yourselves captive to the holy faith, be that blessed ass, reduce yourselves to that glorious colt for whom alone the Redeemer of the world said unto his ministers: "Go into the village over there against you," that is, go through the universe of the sensuous and corporeal world, which like a shadow is opposite to and subject to the intelligible and incorporeal world. "Ye shall find the ass tied, and a colt with her": (31) or, that Hebrew and Gentile people shall be subjected and tyrannized by the captivity of Belial. Then he says, "Loose them": free them from captivity. By the preaching of the Gospel and the shedding of the baptismal waters. "And bring them to me," so that they may serve me, because they are mine, because by carrying the weight of my body, that is of my holy institution and law on their backs, and by being guided by the reins of my divine counsels, they may be made worthy and capable of entering with me into triumphal Jerusalem, into the heavenly city.

Here you see who are the redeemed, who are the called, who are predestined, who are the saved: the she-ass, the colt-ass, the simple, the poor in argument, the little ones, those who talk like children, *those* entered into the kingdom of heaven, those who on account of their contempt of the world and its pomp trample upon their raiment, have banished from themselves all care of their bodies, of the flesh which is wrapped about this soul, who have put it underfoot, they have thrown it down on the ground — to allow the she-ass and her beloved ass-colt to pass more gloriously and triumphantly. (32) Pray. Pray to God o dearest ones, if you are not yet asses that he may make ye become asses.

You need only wish it, for surely, surely you shall be very easily granted this grace. Because even though you may be naturally asses, and common teachings may be nothing but an asininity, you must know and consider very well whether you be asses according to God. I mean whether you be those unfortunate ones who remain tied before the door, or rather those other happy ones who enter within. Remember o faithful ones that our first parents in that time were pleasing to God, and were in his grace, in his safekeeping, and contented in the earthly paradise, where they were asses, that is simple and ignorant of good and evil, when they were able to be titillated by the desire of knowing good and evil, and consequently could not have any news thereof; when they could believe a lie told them by the serpent; and when it was possible to make them even understand that although God has said they would die, it might be the contrary. In such a disposition they were welcome, they were accepted, and free from all pain, care, and bother.

Now recall too that God loved the Hebrew people when it was afflicted, enslaved, base, oppressed, ignorant, burdened, carried baskets on its back, and was donkeyish, when nothing more could have lacked but the tail to be a natural ass under Egypt's rule. At that time it was called by God his people, his folk, his chosen lineage. Perverse, wicked, reprobate, and adulterous it was called, when it was under the teachings, dignities, grandeur, and likeness of the other peoples and kingdoms honored according to the world.

There is none who praiseth not the age of gold, when men were asses, knew not how to work the land, knew not how to dominate one another or understand one more than another, had dens and caverns for a roof, and butted into each other like beasts, and there were not so many pretexts, jealousies, and spices of lust and gluttony; everything was held in common, and meals were apples, chestnuts, and acorns just as mother nature produces them. (33) There is no one who does not know how not only in the human species but in all the classes of animals the mother loves more, caresses more, kisses, hugs, and protects the youngest son, as the one who does not know evil and good, has something about him of the lamb, the beast, is an ass, doesn't talk so well or discourse so much, and how as he begins to grow in judgment and prudence, little by little the love, care, and pious affection his family brought to him diminishes. There is no enemy who does not sympathize with, cajole, and favor that age, that person who has nothing virile, has nothing demonic, has nothing manly, has nothing masculine, has nothing shrewd, has nothing bearded, has nothing solid, has nothing mature (34) about him.

Therefore when one wishes to move God his Lord to pity and commiseration, that prophet said: Ah ah ah Lord, *quia nescio loqui*. (I don't know how to speak.) (35) Where with braying and sententiousness, he shows he is an ass. And in another place he says: *Qui puer sum*. (I am a child.) (36) Therefore when one longs for remission of guilt, the cause is often pleaded in the divine books by saying *qui stulte egimus, stulte' egerunt, quia nesciunt quid faciant, ignoramus, non intellexerunt* (because we have acted foolishly, they have acted foolishly, because they do not know what they do, we know not, they have not understood). If one wishes to obtain from Him greater favor, and acquire greater faith, grace, and authority among men, in one place it says that the apostles were thought drunkards, in another place that they didn't know what they were saying, because it was not they who spake. And one of the most excellent in demonstrating how much of a simpleton he was, said that he had been carried off to the third heaven (38) and heard ineffable mysteries, and that he did not know if he was dead or alive, if he was in his body or out of it. Another said (39) that he saw the heaven opened, and so, so many other propositions which are held by God's beloved ones, to whom what is hidden to human wisdom is revealed, and it is exquisite asininity to the eyes of rational discourse because these madnesses, asinities and bestialities are acts of wisdom, heroism, and intelligence to our God. He calls those fellows who believe in Him, love Him and follow Him His chicks, His flock, His sheep, His little ones, His fools, His colt, His she-ass.

There is not, I say, a better mirror placed before human eyes than asininity and ass, none which demonstrates better, explicating according to all variants, what one must be who labors in the vineyard of the lord and must await the retribution of the daily penny, (40) the taste of the beatific supper, (41) the repose which follows the course of this fleeting life. There is no better conformity or the like which leads, guides, and takes us to eternal salvation more aptly, which makes this true wisdom be approved by the divine voice. And on the contrary, there is nothing which more effectively causes us to plunge to the center and into the Tartarean abyss, than philosophical and rational contemplations, which arise from the senses, grow in the discursive faculty, and mature in the human intellect. *Force yourselves* therefore to be asses, o ye who are men, and ye who are already asses, study, procure, adapt yourselves to keep proceeding from good to better so that you arrive at that goal, at that dignity, which is acquired not by science and works, however great, but by faith, and

which one loses not by ignorance and misdeeds, however enormous, but by lack of faith, as they say according to the Apostle. (42) If thus you dispose yourselves, if such you are, and if so you govern yourselves, you will find yourselves written in the book of life, you will obtain grace in this militant, and glory in that triumphant, church, in which God lives and reigns for all centuries of centuries. So be it.

Finis.



A VERY PIOUS SONNET CONCERNING THE SIGNIFICANCE OF THE SHE-ASS AND COLT.

Go into the village over there against you,
And you shall find the she-ass with her son:
Untie them, and getting hold of them,
You shall lead them to me, my holy servants.
If anyone, to impede such mysteries,
Shall start whispering against you,
You shall respond to him with uplifted eyes,
That the great lord wants to make
 them triumphant.
So says the divine scripture,
To mark out the salvation of the believers
In the Redeemer of human nature.
The faithful of Judah and the Gentiles,
With a life similarly simple and pure,
Can climb to those high banks.
Devout and patient
The colt with his mother arrive to become
Tentmates of the angelic hosts.



THE CABALA OF THE WINGED HORSE

First Dialogue

Interlocutors *

Sebasto.
Onorio.
Coribante.
Saulino.



SEBASTO. The worst is, they will say, that you put out metaphors, tell stories, reason in parables, weave enigmas, heap up similes, treat mysteries, masticate tropologies.

SAUL. But I say the thing precisely as it goes, and as it properly is, I put it before your eyes.

CORI. *Id est, sine fuco, plane, candide* (that is, without dissimulation, clearly, candidly), but I wish it were so, as you say, in earnest.

SAU. Just so, it would please the gods if you handed out other than humbug with this gesticulating of yours and your gown, beard and highbrow mannerisms; and as far as your intelligence goes, *candide, plane et sine fuco*, you strike our eyes as the ideal of pedantry.

CO. *Hactenus haec?* (Isn't that enough of this?) So that Wisdom should lead you place by place, seat by seat? (43)

SAU. Yes.

SEB. Do you need to say anything else on the provision of these seats?

SAU. Not at the moment, if you are not ready to give me a chance to clarify for you several points concerning them by asking questions and jogging my memory, which cannot have suggested to me a third of the notable subjects worthy of consideration.

SEB. I, to tell the truth, am in such suspense from hankering to know what it is that the great father of

the gods caused to happen in those two seats, the one Boreal, the other Austral, that to my mind you've taken a thousand years to get to the end of your yarn, however curious, useful, and worthwhile it may be. Because that proposition keeps spurring my desire to acquire this capability all the more the more you have put off making it heard.

COR. *Spes etenim dilata affligit animum, vel animam, ut melius dicam. haec n. mage significat naturam passibilem* (Expanded hope afflicts my mind, or rather my soul, that I may speak better. These things do not signify passive nature).

SAU. Very well then, so that you won't torment yourself any longer in waiting for the resolution, know ye that in the next seat, immediately next and adjoining to the place where the Little Bear was, and where you know that truth was exalted, once the Great Bear was taken away in the form you have heard, (44) by the providence of the aforesaid council Asininity in the abstract has succeeded to it. And there where you still imagine you see the river Eridanus, it pleases the same council that there be Asininity in the concrete. And thus from all three of the heavenly regions we can contemplate asininity, which had been virtually hidden in two lights in the way of the planets, there where Cancer's shell is. (45)

COR. *Procul o procul este profani* (Apart, ah keep apart, o ye unsanctified!). (46) This is a sacrilege, a profanity, wanting to pretend (since it is not possible for it to be so in fact) that near the honored and eminent seat of truth is the idea of such a filthy and shameful species, which was taken by the wise Egyptians in their hieroglyphs for the model of ignorance. Horus Apollines (47) bears witness to this, repeating over and over how the Babylonian priests chose to designate an untutored and unteachable man with an ass's head down to the neck, and a human trunk.

SEB. There's no need to go back to the time and place of the Egyptians, since there is not and never has been a people who in their customary manner of speaking do not confirm what Coribante says.

SAU. This is the reason why I have put off till the end my argument on these two seats. I considered that from the common manner of talking and believing, you would believe me a prattler, and would have persevered in listening to the description of the reform of the other celestial seats with less faith and attention had I not first rendered you capable of that truth through long-winded unraveling of my intentions,

**Saulino* is a variant on *Savolino* and a kind of pseudonym for Giordano Bruno himself, as it was his mother's family name and also the surname of the dedicatee of the dialogue. *Sebasto* may derive from *Sebadio*, a name for a triumphant Bacchus. At the same time it seems to refer to *sebo*, "fierce, raging, furious, gloomy." (Florio's *World of Wordes*.) This combination of suggestions would suit Bruno's kind of punning very well. For the bacchanalian dancer Coribante, see translator's preface. Although the dialogue starts with a seemingly obscure discourse on constellations and the cabala (related to Bruno's previous work, *The Expulsion of the Triumphant Beast*), Bruno quickly arrives at his central theme — universal asininity and the historical Aristotelian-Persian faction, to which he ass-ociates the Talmudic tradition. Therefore, o Reader, have the patience, snout and backside to persist.

since these two seats in themselves deserve at least as much consideration, as you see you have a wealth of material on the subject. Now, have you never heard that what is madness, ignorance and asininity in this world, is knowledge, doctrine and divinity in the other one?

SEBAS. Thus was it reported by the earliest and principal Theologians, but never has such a broad manner of speaking as yours been used.

SAUL. That is because the thing has never been clarified and explained as I am about to explain it and clarify it for you presently.

COR. So talk, we'll all be attentively listening.

SAU. In order that you won't split your sides when you hear the name of Ass, Asininity, Bestiality, Ignorance, Crazyiness, first I want to propose to your consideration's eyes and remind you of the passage in the illuminated Cabalists. With lights other than those of the lynx, and with eyes other than those of the Argos, I don't say they fathomed as far as the third heaven, but into the profound abyss of the overworldly and en-sophic universe, through the contemplation of those ten Sephiroth which in our language we call members and garments they penetrated, saw, and conceived *quantum fas est homini loqui* (as much as it is permitted for men to speak of). (48) There, are the dimensions Kether, Hocma, Bina, Hesed, Geburah, Tipheret, Nezah, Hod, Jesod, Malchuth. Of these the first is called by us Crown; the second, Wisdom; the third, Providence; the fourth, Goodness; the fifth, Fortitude; the sixth, Beauty; the seventh, Victory; the eighth, Praise; the ninth Establishment; the tenth, Kingdom. They say ten orders of intelligence respond to these, of which the first is called by them Haoth heccados, the second Opanim, the third Aralin, the fourth Hasmalin, the fifth Choachim, the sixth Malacim, the seventh Elohim, the eighth Benelohim, the ninth Mal-eachim, the tenth Issim. We name the first Holy Animals, or Seraphim; the second, Forming Wheels, or Cherubim; the third Robust Angels, or Thrones; the fourth Shapers; the fifth Powers; the sixth Virtues; the seventh, Principates, or gods; the eighth, Arch-angels, or sons of gods; the ninth, Angels, or Ambassadors; the tenth, Separated Souls, or Heroes. From these, in the sensible world, derive the ten spheres: 1, the prime mover; 2, the starry heaven or eighth sphere or firmament; 3, the heaven of Saturn; 4, of Jove; 5, of Mars; 6, of the Sun; 7, of Venus; 8, of Mercury; 9, of the Moon; 10, of the sublunary Chaos divided into four elements. Upon these ten movers are attendant, or ten souls are implanted. The first, Metathrone or prince of appearances. The second, Raziel. The third, Zaphciel. The fourth, Zadkiel; the fifth, Camael; the sixth, Raphael; the seventh, Aniel; the eighth, Michael; the ninth, Gabriel; the tenth Samael.

Under the last there are four terrible Princes, of which the first dominates in fire and is called by Job Behemoth. (49) The second dominates in air and is called, by the cabalists and commonly, Beelzebub, that is, prince of flies, *id est* of flying filth. The third dominates in waters and is named by Job Leviathan. The fourth presides on the earth, which it strolls about and surrounds completely, and is called by Job Satan. Now contemplate here, that according to the cabalistic revelation Hocma, to which the forms or wheels named Cherubim respond, which influence in the eighth sphere, where virtue of intelligence of Raziel subsists, there the Ass or Asininity is symbol of Knowledge.

COR. *Parturient montes* (The mountains are in labor). (50)

SAU. Some Talmudists relate the moral reason of such influence, tree, and ladder of dependency, saying that therefore the Ass is symbol of knowledge in the divine Sephiroth, because anyone who wishes to penetrate into its secrets and occult refuges is absolutely required to be sober and patient, having the snout, head, and backside of a jackass. One must have a humble, repressed, and low spirit, and senses which don't differentiate between thistles and lettuce.

SEB. I am inclined to believe rather that the Hebrews took all these mysteries from the Egyptians, who in order to cover up a certain ignominy of their own wanted in such a manner to exalt the Ass and Asininity to the heavens.

COR. *Declara* (Explain).

SEB. Ochos the King of the Persians (51) was noted by his enemies the Egyptians as the very image of an Ass, and then right afterwards he was victorious over them and took them prisoner; he forced them to adore the image of the Ass, and to sacrifice to it the ox which they so adored, while rubbing it in that their ox Opin, or Apin, would be immolated for the Ass. (52) The latter, therefore, to honor their disgraceful cult, and to cover up that blot, chose to make up sham arguments on the cult of the ass, which from being the subject of their blasphemy and ridicule came to be their subject of reverence. (53) And so then, on the question of adoration, admiration, contemplation, honor, and glory they made it Cabalistic, Archetypal, Sephirotic, Metaphysical, Ideal and Divine. What's more, the ass was the animal of Saturn and the Moon, and the Hebrews are by nature, mentality, and fortune Saturnine and lunar, a people always mean, servile, mercenary, solitary, incommunicative, and unfriendly with those of other descent, whom they bestially scorn, and by whom they are for every reason deservedly scorned. Now the latter found themselves in the captivity and slavery of Egypt, where they were destined to be the companions of the asses in carrying

burdens and slaving in public works. There, partly because they were leprous, and partly because the Egyptians understood by the social intercourse they had with this race that the Saturnine and asinine impression reigned in these plague-ridden ones, some say that they chased them out of their borders leaving them with the idol of the golden ass on their hands. Of all the gods it showed itself to be the most propitiable to this people — a people as hostile and aversive to all others as Saturn is to all the planets. So they remained with their own cult, leaving aside the other Egyptian feasts, and celebrated the Sabbath for their Saturn, and for their moon the New Moon. So it is that not only one, but what's more, all the Sephiroths can be asinine to the Jewish Cabalists.

SAU. You speak many authentic things, many which are close to authentic, others similar to authentic, and some contrary to authentic and approved history. Hence you speak some true and good propositions, but you say nothing well and truly, for you disparage and make fun of this holy lineage, from which proceeded all the light now found in the world, and which promises to shine for many centuries. Thus you persist in thinking of the ass and asininity as a thing of derision. But however it may have been with the Persians, Greeks, and Latins, it was not, however, a vile thing with the Egyptians and Hebrews. Therefore, among other things it is falsehood and imposture to say that the Asinine and divine cult had its origin in force and violence, rather than having been ordered by reason and taken its principle from election.

Se. Verbi gratia (for example) force, violence, reason, and Ochos's election.

SAU. I say divine inspiration, natural goodness, and human intelligence. But before we come to the completion of this demonstration, consider a bit if these Hebrews and other participants and consorts of their sanctimony ever have, or ever ought to have, held as vile the idea and influence of the asses? Observe whether the Patriarch Jacob, in celebrating the birth and blood of his offspring and the fathers of the twelve tribes with the figure of the twelve beasts was so reckless as to leave out the ass? Have you not noticed that just as he made Reuben the ram, Simeon the Bear, Levi the horse, Judah the Lion, Zabulon whale, Dan snake, Gad fox, Asher ox, Naphtali stag, Joseph sheep, Benjamin wolf, so he made the sixth-born Issachar Ass, whispering into his ear that beautiful news and mysterious prophesy "Issacher strong ass, who crouches down between burdens, has found good rest and very fertile land; he has bowed his robust shoulders to bear, and destined them to tributary servitude." (54) These twelve sacred generations respond from here below, to the twelve signs of the

Zodiac, which are high in the girdle of the firmament, as the prophet Balaam saw and declared when from the high place on a hill (55) he perceived them arrayed and distinct in twelve campsites over the plain, and said, "Happy, and blessed people of Israel: you are stars, you the twelve signs set in such fine order of so many abundant flocks. Thus your Jehovah promised that he would multiply the seed of your great father Abraham like the stars of the sky — that is according to the order of the twelve signs of the Zodiac — which you come to signify by the names of the twelve beasts." Here you see how that illuminated prophet, when he had to bless them on earth, went to present himself to them mounted on the ass, was instructed of the divine will by the ass's voice, and from astride the ass stretched forth his hands to the tents and blessed that holy and blessed people of God. This was to make it clear that these saturnine asses, and other beasts who are influenced by the above-mentioned Sephiroth, were entitled to be participants in all these blessings from the archetypal ass, by means of the natural and prophetic ass.

COR. Multa igitur asinorum genera (Many, then, are the classes of asses). Golden, archetypal, vestmental, celestial, intelligential, angelic, animal, prophetic, human, bestial, gentle, ethical, civil, and economic. *Vel* (Either) essential, subsistential, metaphysical, physical, hypostatic, notional, mathematical, logical, and moral. *Vel* (Or) supernal, mediate and infernal; *vel* (or) intelligible, sensitive, and fantastic. *Vel* (Or) Ideal, natural, and notional. *Vel ante multa, in multis, et post multa.* (Or before many, in many, and after many.) (56) Now continue, because *paulatim, gradatim, atque pedetentim* (slowly, gradually, little by little), (57) you are coming through to me clearer, loftier, and more profound.

SAU. To get to the subject now, you should not find it strange that Asininity should be placed in celestial seat in the distribution of the cathedras, which are in the superior part of this corporeal world and universe, since it must correspond and recognize in itself a certain analogy with the upper world.

COR. Ita contiguus his illi mundus ut omnis eius virtus inde gubernetur (Thus this world is continuous with that, such that the power of this is guided from there, as, besides, the prince of the Peripatetics promulgated at the incipience of the initial volume of his meteorological contemplation. (58)

SEB. Oh what bombast, oh what multisyllabic words are yours, o most learned and other-thundering (59) monsieur Coribante.

COR. Ut libet (as you please).

SEB. But do permit us to proceed to the point, and do not interrupt us.

COR. Proh (Oh).

SAU. To truth, nothing is closer and more related than science, which one must distinguish (as it is distinguished in itself) in two manners: that is in higher, and lower. The first is above created truth, and is truth itself increate. And it is the cause of everything, since because of it true things are true, and all that is, is truly such as it is. The second is inferior truth. It neither makes things true, nor is true things, but it depends on, and is produced, formed, and informed by true things, and apprehends those things not in truth, but in appearance and similitude, because in our mind where there is the science of gold, one does not find gold in truth, but only in appearance and similitude. Hence, there is a kind of truth which is the cause of things and is found above all things; another sort which is found in things and is of things; and a third and final sort, which is after things and from things. The first has the name of cause, the second is called thing, the third is called cognition. The truth in the first mode is in the archetypal ideal world signified by one of the Sephiroth. In the second mode it is in the first seat, where the pole of the heavens is supreme over us. In the third mode it is in the above-mentioned nearby seat, which influences our brains from this corporeal heaven — where there is ignorance, foolishness, asininity and where the great bear has been chased away. Hence, just as the real and natural truth is examined through the notional truth, and the latter has the former for its object, and the former meditated through its species has the latter for its subject, just so it is needful that this latter habitation be close and conjoined to that former one.

SEB. You rightly say that according to nature's order Truth, and ignorance or Asininity, are close together, just as sometimes the object, the act, and potential are united. But make it clear now, why you want to make ignorance or asininity near and close, rather than science or cognition? Because it is far from being the case that ignorance and madness should be neighbors and cohabitants with truth. Because they ought to be very far removed, because they must be joined with falsehood, as things belonging to a contrary order.

SAU. Because Wisdom, which is created without ignorance or madness, and consequently without asininity which signifies these and is the same thing, cannot understand the truth. Therefore it must be the mediator, because just as in the mediating act the extremes or endpoints, object and potential, come together, just so Truth and Cognition, which we call Wisdom, come together in Asininity.

SEB. Tell us shortly the reason.

SAU. Because our knowing is ignoring, either because it is not the science of any thing, and is not the apprehension of any truth, or because even if it enters

into truth in some way, it is only by the door which is opened up by ignorance, which is itself the very path, doorkeeper, and door. Now if Wisdom discovers truth by way of ignorance, it discovers it consequently by way of foolishness, and consequently by asininity. Thus whoever has such cognition is something of an ass, and participates in that idea.

SEB. Now show how your assumptions may be true, because I wish to concede all the inferences. Because I see no impropriety in saying that whoever is ignorant, insofar as he is ignorant is foolish; and whoever is foolish, insofar as he is foolish is an ass; and therefore all ignorance is asininity.

SAUL. Some people advance towards the contemplation of truth by means of doctrine and rational cognition through the force of the active intellect, which intrudes into the spirit, exciting there the inner light; these are rare. Whereof the poet says

Pauci quos ardens evexit ad aethera virtus. (60)
 ("Few are those whom virtue's ardor has upborne to heaven.")

Others, going by the path of ignorance, turn themselves around and force themselves to arrive there. Of these, some are affected by what is called ignorance of simple negation, and those neither know, nor presume to know. Others are of that which is called ignorance of wicked disposition. Such types, the less they know, and the more they are soaked in false information, the more they think they know; these require twice as much work to inform themselves of the true, that is, to get rid of the one contrary habit, and to learn the other. Others are of that ignorance which is celebrated as divine acquisition, and in this class are those who neither say nor think they know, and furthermore are believed by others to be extremely ignorant. But they are truly learned, because they have reduced themselves to that most glorious asininity and madness. Of these, Some are natural, such as those who walk with their own rational light, with which they deny with the light of sense and reason every light of reason and sense. Some others walk — or to say it better, they let themselves be guided — by the lantern of faith, surrendering their intellect to that one who mounts or top of them and quite rightly directs and guides them. And these truly are those who cannot themselves err, because they do not walk with their own fallacious understanding, but with the infallible light of celestial intelligence. *These* are truly apt and predestined to arrive in the Jerusalem of beatitude and the open vision of divine truth, because he who rides them is the rider without whom no one is capable of taking them there. (61)

SEB. Now I see how one distinguishes between the



species of ignorance and asininity, and how, little by little, I am about to condescend to conceding that asininity is a necessary and divine virtue without which the world would be lost, and because of which the whole world is saved.

SAU. On this question, listen to a principle for another more particular distinction. That which unites our intellect, which is in Wisdom, to the truth, which is the intelligible object, is a species of ignorance, according to the Cabalists and certain mystical theologians. (It is) another species according to the Pyrrhonists, Ephectics (62) and others of that sort. Another according to Christian Theologians, among whom the Tarsan (63) magnifies it all the more, the more it is passed as the greatest madness in the judgment of all the world. With the first species one always denies; and so it is called negative ignorance, which never dares to affirm. With the second species one always doubts, and never dares to determine or define. With the third species all principles are taken as known, approved, and manifest with certain arguments, without any demonstration or appearance. The first is denoted by the flighty and straggling foal of the ass. The second by a she-ass, which stands riveted between two roads, never moving from the middle of them, since she cannot resolve upon which of the two she would rather proceed. (64) The third by the she-ass with her colt, which carry on their backs the redeemer of the world, where the she-ass (according to what the sacred doctors teach) is the type of the Jewish people and the colt of the Gentile people, which, as daughter church, is brought forth by mother synagogue. Both the latter and the former belong to the same line of descent going back to the father of believers, Abraham. These

"Go into the village over there against you, And you shall find the she-ass with her son: untie them, and getting hold of them, you shall lead them to me, my holy servants. . . . Devout and patient, the colt with his mother arrive to become tentmates of the angelic hosts." (The Entrance into Jerusalem, Duccio, c. 1300.)

three species of ignorance are reduced like three branches to a single trunk, upon which asininity has influence from the archetype, and which is firm and planted on the roots of the ten Sephiroth.

COR. Oh beautiful meaning! These are not Rhetorical persuasions; nor Sophistical Refutations; nor Topical probabilities, but Apodictic demonstrations, (65) by which the ass is not such a vile animal as is commonly believed, but of a much more heroic and divine condition.

SEB. It is not necessary for you to tire yourself further, o Saulino, to finish as much as I wanted you to define for me, both because you have satisfied Coribante, and since from the compromise which has been set up, any sharp connoisseur can be easily satisfied. But do me a favor now and let me hear the arguments for the knowledge which consists in ignorance and asininity *juxta* (according to) the second mode; that is with what reason the Pyrrhonians, Ephectics, and other Academic philosophers are participants in Asininity. You see, I don't doubt the first and third species, which are themselves very lofty and extremely remote from the senses and very clear, such that there is no eye but can know them.

SAU. I'll get to the point of your question momentarily, but first I want you to notice how the first and third mode of foolishness and Asininity come together in one in a certain manner — and hence themselves depend on an incomprehensible and ineffable principle — to constitute that cognition which is the discipline of disciplines, the doctrine of doctrines, and art of arts. I want to tell you in what manner anyone who wants to and wanted to, with little or no study and no toil at all, has been and can be capable of this. Those holy doctors and enlightened Rabbis saw and considered that the haughty and presumptuous knowers of the world who had faith in their own ingenuity, and with rash and inflated presumption had dared to lift themselves to the science of divine secrets and the deity's private parts (*penetralia*), no different from those who built the tower of Babel, were confused and made to scatter, having themselves quickened their own pace, so that they were less fit for divine wisdom and the vision of eternal truth. (66) What did they do? Which side did they take? They halted in their tracks, folded or dropped their arms, closed their eyes, banished every attention and study of their own, repressed any human thought whatever, denied every natural feeling, and in short they kept themselves asses; and those who were not, transformed themselves into this animal. They lifted, distended, whetted, fattened, and magnified their ears; and all

the potentials of the soul they brought back and merged into the hearing, limiting themselves to listening and believing, like one, of whom it is said, *In auditu auris obedivit mihi* (as soon as they hear of me, they shall obey me). (67) Concentrating and capturing there the vegetative, sensitive, and intellective faculty, they jammed their five fingers under one hoof, so that they could not, like Adam, stretch out their hands to take from the tree of science the forbidden fruit, on account of which they would be deprived of the tree of life, or like Prometheus (who is the metaphor of the same point) outstretch his hands to steal away Jove's fire in order to kindle the light in rational potential. Thus our godly jackasses, deprived of their own feelings and affections, come to hear nothing but what is blown into their ears from the revelations either of the gods or of their vicars, and consequently to govern themselves by no other law than that of those very same ones. Afterwards they turn neither right nor left, except according to the lessons and arguments given by the harness and bridle which holds them by the throat or mouth, and they don't walk unless they're whipped. They have thickened their lips, solidified their jaws, coarsened their teeth; so that no matter how hard, thorny, harsh and tough to digest may be the meal which is set before them, it won't fail to be accommodated to their palate. Thence they graze on the grossest, roughest fodder of any beast whatever which pastures on the earth's back. And all that, to come to that vilest of baseness, by which they become capable of the most magnificent exaltation. According to that, "*omnis qui se humiliat exaltabitur*" (everyone who humbles himself will be exalted). (68)

SEB. But I would like to hear how this foul beast will be able to distinguish whether he who rides upon him, is God or devil, is a man or another beast not much bigger or smaller — if the one thing he's most certain of is that he's a jackass, wants to be an ass, and can't have a better life and better habits than an ass, and must not expect any better end than an ass-end, and if it is not possible, congruous, and honorable (69) that he have any other glory than an ass's?

SAU. Faithful is he who does not permit them to be tempted beyond what they can do, he knows his own, he keeps and maintains his own for his, and they cannot be taken from him. O holy ignorance, o divine madness, o superhuman Asininity. That rapt, profound and contemplative Areopagite, (70) writing to Caius, affirms that ignorance is a most perfect science, as if for equivalent he wished to say, that asininity is a divinity. The learned Augustine, much inebriated of this divine nectar, in his soliloquies

testifies that ignorance rather than science leads us to God, and science rather than ignorance puts us in perdition. To represent that he says that the redeemer of the world entered into Jerusalem with the legs and feet of asses, meaning anagogically in this militant city, that which is verified in that triumphant city. As the prophet-Psalmist writes: *Non in fortitudine equi voluntatem habebit, neque in tibiis viri beneplacitum erit ei* (he delighteth not in the strength of a horse; he taketh not pleasure in the legs of a man). (71)

COR. *Supple tu. Sed in fortitudine et tibiis asinae filio conjugalis.* (Fill in the rest. But in the strength and legs of the she-ass in conjugal union with the son.)

(SAU.) (72) Now, to show you how it is none other than Asininity, with which we can tend and approach towards that lofty observatory, I want you to comprehend and know there is no better contemplation possible in the world than that which denies all science, and all understanding, and judgment of truth, such that the highest cognition is a certain estimation that one cannot know anything, and one does not know anything, and consequently to know that we cannot be anything but an ass, and are nothing but an ass. This goal was reached by the Socratics, Platonics, Ephectics, Pyrrhonians and others of the like, who did not have such little ears, such delicate lips, and such a short tail, that they themselves could not see these things.

SEB. I beg you, Saulino, not to proceed today to further confirmation and explanation of this, because we have heard plenty for the present. Besides, you see it is supertime and the matter needs a longer discussion. So please let's — if Coribante thinks so, too — meet tomorrow for the elucidation of this point, and I'll bring with me Onorio, who recalls having been an ass and hence is a very devout Pythagorean.* And besides, he has some grand discourses of his own with which he can perhaps make a point or two.

SAU. That's fine, and I welcome it, because he will alleviate my toil.

COR. *Ego quoque adstipulor sententiae* (I, too, am of this opinion), and the time has come, in which I must let my disciples go so that they may *propria revisant hospitia, proprios lares* (visit their own households, their own hearth gods). Indeed — *si lubet* (if it pleases) — for as long as this subject is being completed, I offer myself as ready every day in these selfsame hours to be present here amongst you.

SAU. And I shan't fail to do the same.

SEB. So let us now away.

Second Dialogue

Interlocutors

Sebato.
Onorio.
Coribante.
Saulino.

SEBASTO. And you remember having carried burdens?

ONOR. Burdens, packs, and towed the mangonel (73) a few times. First I was in the service of a gardener. I helped him to haul manure from the city of Thebes to a garden near the walls and then carried cabbages, onions, watermelons, parsnips, radishes, and other things like that back from the garden to the city. Next, a charcoal-seller bought me from the first guy and had me alive for very few days.

SEB. How is it possible that you can remember this?

ON. Later I'll tell you, I was pasturing on a certain steep and rocky bank, and became tempted by greediness to get my teeth into a thistle which was growing a bit further down towards the edge that I could stretch my neck without peril. I insisted on climbing out further than I should have — despite every twinge of conscience and instinct of natural reason — and I fell off the high cliff. At that point, my master realized he'd bought me for the crows.

Deprived of my bodily imprisonment I became a wandering spirit without members. I came to consider how, according to my spiritual substance, I was different neither in genus nor in species from all the other spirits which were transmigrating from the decay of other animals and composite bodies. I saw how the Fates not only make the body of man no different in the genus of corporeal matter from that of the ass, and the body of animals no different from the body of things thought to be without souls; but also that when it comes to the genus of spiritual matter they let the asinine soul remain undistinguished from the human one, and the soul which constitutes the aforesaid animals, indifferent from that which is found in all other things. It is just as all fluids are one fluid in substance, all airy parts are one air in substance, and all spirits are from the amphitrite (74) of one spirit, and they all return to that. Now after I had been detained in such a state for some time, behold that

*Lethaeum ad fluvium Deus evocat agmine magno
Scilicet immedores supera ut convexa revisant,
Rursus et incipient in corpora velle reverti.* (75)

("All these a god summons in vast train to the River of Lethe, so that they may regain in forgetfulness the slopes of upper earth again, and begin to desire to return to the body.")

* Bruno pays tribute to the Greek origins of this jackass by calling him *Onorio*, from the Greek word *onos* (ass). Another double-entendre: the Italian name *Onorio*, of Latin derivation, means "honored."

Then as I escaped from blissful fields, I did not sip of the waters of the rapid Lethe, among the multitude of which Mercury was the principal guide. I pretended to drink of that fluid together with the others, but all I did was go up to it and touch it with my lips, so that the supervisors would be deceived, as it was enough for them to see me with my mouth and chin wet. I made my way towards purer air by the Gate of Horn (76) and leaving the deeps behind my back and beneath my feet, I came to find myself on Mount Parnassus, where it's no tall tale that on account of its horsey fount (77) it was consecrated by father Apollo to his daughters the Muses. There by force and order of fate I returned to being an ass, but without losing the intelligible outward appearances of which the animal spirit did not remain widowed and hollow. By means of this power there sprouted from my two sides the form and substance of two wings more than sufficient to lift my bodily weight as high as the others. I appeared, and was called, not simply as ass, but either flying ass, or Pegasean Horse. (78) Hence I was made the executor of many errands of the provident Jove, I served Bellerophon, I passed through many celebrated and most honored fortunes, and in the end I was assumed into heaven near the confines of Andromeda and the Swan on one side — and Pisces and Aquarius on the other.

SEB. Please answer a few questions before you make me listen to more details on all these things. Now then, by experience and memory of the fact, do you consider as true the opinion of the Pythagoreans, Druids, Sadducees, and the like, concerning that continuous metamorphosis (sic), that is transformation, or transcorporation of all souls?

*Spiritus eque feris humana in corpora transit,
Inque feras noster, nec tempore deperit ullo? (79)*
(Does the soul of the brutes come to our bodies as our soul passes to them without ever vanishing?)

ONO. Yessir, it's absolutely certain.

SEB. Then you insist that the soul of man and that of the beasts is not different in substance? And they don't differ except in form?

ONO. Man's soul is the same in its specific and generic essence with that of the flies, oysters, and plants and anything which is animated or has a soul. For there is no body in which the spirit does not communicate, more or less vividly and perfectly. Now such spirit, according to fate or providence, order or fortune, sometimes joins one kind of body, sometimes another; and according to the scheme of the diversity of constitutions and members, comes to have different levels and perfections of mind and operations. Hence, that very same spirit or soul which in the spider had the spider's skill, and its claws and members in such-and-such number, quantity and form, upon arriving at

human procreation acquires a different intelligence, and other instruments, attitudes, and actions. Let me add that if it were possible or in fact occurred that a snake's head were shaped and diverted into the form of a human head, and the trunk grew as big as would correspond to that of the human species, if its tongue widened, shoulders broadened, arms and hands branched out of it, and in the spot where the tail ends, two legs bifurcated, then it would hear, appear, breathe, speak, act and walk in no other way than as a man, because it would be none other than a man. Likewise in the contrary case, man would be nothing but a serpent, if he should contract his arms and legs as inside a stump, and all his bones came together to a spine, and he snakefied himself and took on all those forms of members and habits of bodily constitution. Then he would have a more or less lively mind, instead of speaking he would hiss, in place of walking he would slither, in place of building a palace he would dig a hole, and he would not feel at home in a room but in a pit. As before he was under the former, now he is under the influence of the latter members, instruments, potentials and acts, just as from the same craftsman, differently intoxicated (80) by the contraction of matter, and armed with different implements, exercises of diverse ingenuity appear, and diverse executions are determined. Thus you can understand how it is possible that many animals can have more ingenuity and much greater light of intellect than man — just as what Moses uttered of the serpent is no jest, (81) when he named it wisest among all the beasts of the earth — but for poverty of instruments it turns out to be inferior, while man through wealth and abundance of the same is so superior to it. And that this is the truth, consider a bit subtly, and reflect internally on what would happen if man had twice as much ingenuity as he has, and his active intellect shone twice as brightly as it does, and nonetheless his hands were transformed into two feet, with all the rest remaining entirely normal. Tell me, where could men carry on their social and moral intercourse in safety, where could their families and unions be instituted and endure as long or more than those of horses, deer, and swine without being devoured by innumerable kinds of beasts by being subjected in such a way to greater and more certain ruin? And consequently, where would be the institutions of doctrine, the inventions of teachings, the congregations of citizens, the structures of buildings, and many other things which mean human excellence and grandeur, and make man truly the invincible triumpher over the other species? All this, if you look carefully, does not concern primarily the dictates of mind, so much as those of the hands, the organ of organs. (82)

SEB. What about monkeys and bears, which, if you won't say they have hands, don't have a worse in-

strument than the hand?

ONO. They don't have the right overall makeup to give them the right mental capacities, because universal intelligence in similar and many other animals cannot impress the right force of feeling in such spirits on account of the grossness or indecency of their material constitution; hence the comparison made must be understood in the race of the cleverest animals.

SEB. Is not the parrot's organ extremely fit for uttering any articulated voice whatever? Then why is he so dense, and takes so much effort to speak so little, besides not understanding what he says?

ONO. Because his receptive and retentive powers cannot be brought up to and are not akin to those of man, but are those appropriate to his species. Because of these powers of his, he doesn't need others to teach him to fly, search for food, distinguish nourishment from poison, procreate, build nests, change habitation, take shelter from the ravages of the weather, and provide the necessities of life no less well and sometimes better and more easily than man.

SEB. The learned say that this is not because of intellect or discourse, but by natural instinct.

ONO: Just you make those learned ones tell you: is this natural instinct sense, or intellect? If it is sense, is it inner or outer? Now since it's manifestly not outer, they should say: according to what inner sense do the animals have foresight, cunning, skills, precaution, and ready reflexes for what comes up, not only in the present but also in the future — better than man?

SEB. They are moved by the unwavering intelligence.

ONO. If this is a natural and close-at-hand principle applicable to individual and close-at-hand operating, it cannot be universal and external, but particular and internal, and consequently a potential of the soul, piloting it from the stern.

SEB. Then you don't think universal intelligence is what moves?

ONO. I say that efficient universal intelligence is one of all things, and it moves and causes to understand. But besides, there is in all (things) particular intelligence, in which they are moved, enlightened, and understand, and this is multiplied according to the number of individuals. As visual potential is multiplied according to the number of eyes, moved and illuminated by a single and general fire, by one light, by one sun; thus intellective potential is multiplied according to the number of participating soul-subjects, upon all of whom there shines from above an intellectual sun. Thus, then, above all the animals there is an active sense, i. e., that which makes them all feel, and by which all of them are sensitive in action; and next to that there are as many senses and as

many particular passive or possible intellects, as there are subjects: and they are according to as many specific and numerary levels of combinations as there are specific and numerary forms and combinations of bodies.

SEB. Say what you will, and understand it as you wish, but I don't want to go around calling that rational instinct in animals *intellect*.

ONO. Well, if you can't call it sense, you need to conceive of some other cognitive potential in animals other than the sensitive and intellective potential.

SEB. I would say it is an efficacy of inner senses.

ONO. We can still say such efficacy is the human intellect, which enables man to discourse naturally; and we are free to name as we please and limit the definitions and names for our own purpose, as Averroes did. And I am also free to say that your understanding is not understanding, and to think that anything you do is not by intellect but by instinct, since the operations of other animals which are more worthy than yours — like those of the bees and the ants — do not have the name of intellect but of instinct. Or I could say that the instinct of those little beasties is more worthy than your intellect.

SEB. Let's not go into this any deeper right now but get back to the subject. Now do you mean that just as diverse and contrary figures can be formed from the same wax or other matter, thus all bodies are made from the same corporeal matter, and all spirits are of the same spiritual substance?

ONO. Just so indeed, and add to this that it is because of various schemes, habits, orders, measures, and numbers of body and spirit, that temperaments and constitutions are different, that different organs are produced, and different classes of things appear.

SEB. Methinks that not too distant nor inconsistent with this opinion is that prophetic dogma which says that all is in the hands of the universal efficient cause, like the very clay in the hand of the very potter, which through the wheel of the stars, whirling around comes to be made and unmade according to the ups and downs of the generation and corruption of things, at one moment an honored vessel, at another a dishonored vessel from the same piece. (83)

ONO. Thus many of the sagest among the Rabbis have understood and declared. Thus, it appears, was the intention of him who said: "You will save men and beasts of burden as you multiply mercy." (84) And thus, the metamorphosis of Nebuchadnezzar (85) makes clear. Hence some of the Sadducees suspected that maybe the Baptist was Elias, (86) not because he had the same body, but the same spirit in another body. Some promise themselves the execution of divine justice in such a mode of resuscitation, ac-



"In my official capacity as the horse Pegasus, I happened, by destiny's order, to be sent down for the conversion to lower things. Of these memorable experiences, the last are the ones I started to imbibe in the time of Philip of Macedon, after I was engendered from the seed of Nicomachus, as is believed. I entered into the presumption of being a natural philosopher, for it is not uncommon for pedants to be very foolhardy and presumptuous." (Aristotle being ridden by Phyllis the courtesan, drawing by Hans Baldung Grien, 1503.)

ording to the affections and actions they have exercised in another body.

SEB. Please let's not talk about this any more, because unfortunately I am beginning to like it, and your opinion strikes me as more than likely; and I want to sustain myself in the faith in which my parents and teachers brought me up. So talk about historical, or fabled, or metaphorical events, and leave demonstrations and authorities aside. I think they are more twisted by you than by the others.

ONO. You are quite right my brother, and besides I should go back to completing what I had started to tell you — if you don't fear that even with that your mind might be subverted and your fearful conscience perturbed.

SEB. No, no, of course not; I would rather listen to this than to any fable.

ONO. So if you don't listen to me under the heading of doctrine and discipline, listen to me for amusement.

Second Part of the Dialogue

SEB. But don't you see — here come Saulino and Coribante?

ONO. It was about time they got here. Better late than never.

COR. *Si tardus adventus, citior expeditio* (If a late arrival, the quicker the setting forth).

SEB. By being late you've lost some fine propositions which I want Onorio to repeat for you.

ONO. No thanks, I would regret that. Let's continue our subject, because whatever of that other it will be needful to report again, we can talk about with them privately at a better time. Right now I wouldn't want to interrupt the thread of my report.

SAU. Yes, yes; so be it. Go right ahead.

ONO. Now, as I have already said, there I was in the celestial region in my official capacity as the horse Pegasus. I happened, by destiny's order, to be sent down for the conversion to lower things, betimes as a philosopher, betimes as a poet, and betimes as a schoolmaster. The cause of this was a certain mania which I was coming to acquire from thence, which is very well described by the Platonist Plotinus (87) as drunken on nectar. I would leave my image in heaven and used to return to that seat from time to time between transmigrations, carrying back the memory of the experiences which I had picked up in my bodily dwellings, and I left those memories behind as in a library whenever I happened to have to return to some other earthly habitation. Of these memorable experiences, the last are the ones I started to imbibe in the time of the life of Philip of Macedon, after I was engendered from the seed of Nicomachus, as is believed. Right after having been a disciple of Aristarchus, Plato, and others, I was promoted — thanks to my

father who was an advisor to Philip — to be schoolmaster to Alexander the Great. Under him, although I was very erudite in the humanities — in which I was more illustrious than all my predecessors — I entered into the presumption of being a natural philosopher, for it is not uncommon for pedants to be very foolhardy and presumptuous. And with that, since knowledge of philosophy was extinct, with Socrates dead, Plato banished, and the others otherwise dispersed, I alone remained — the one-eyed among the blind. I was easily able to have the reputation for being not only the Rhetorical, the Political, the Logical, but also the Philosophical. I reported the opinions of the ancients so badly and stupidly, and in such an obscene way, that not even simpletons and cackling crones would have spoken and thought as I introduce those honest men to think and speak. I came to intrude as a reformer of the discipline I knew nothing about. I called myself Prince of the Peripatetics, and I taught in Athens under the Lyceum portico. There, according to the light, and to tell the truth, according to the shadows which reigned in me, I held forth and taught perversely concerning the nature of the principles and substance of things, I raved more than raving itself on the essence of the soul, and I couldn't get a thing straight on the nature of motion and the universe. In conclusion, I did that by which natural and divine science, which had been at the pinnacle of its fortunes in the times of the Chaldeans and Pythagoreans, was extinguished at the very bottom of the wheel.

SEB. But yet we see that you've been for so long in the world's admiration. Among the other marvels there is a certain Arab (89) who said that nature made its last effort in your production, to manifest how much an unspotted, pure, high, and truthful mind could make an impression; and generally you're called demon of nature.

ONO. There would be no ignorant ones if there were no belief; and if there were no belief, then the ups and downs of sciences and virtues, bestialities, and inertias, and other successions of contrary impressions, which are like night and day, the seething heat of summer and the numbing cold of winter, would not be.

SEB. To get back to what has to do with the question of the soul (leaving the other propositions aside for the moment) I read and considered those three books (90) of yours in which you hem and haw around so much you couldn't be understood by another stammerer — as you must be well aware, given the many diverse opinions and extravagant interpretations and questionaries, especially on how to disensnare and untangle what you want to say in those confused and lightheaded propositions. Even if they are hiding

something in them, they cannot be anything but schoolmasterish or Peripatetic levity.

ONO. It's no wonder, brother! How can they understand my intellect, or succeed in finding a construct or argument on what I may have wanted to say to you when I myself did not know what I wanted to say to myself? What difference do you think there is between them and those who seek the horns of the cat and the legs of the eel? None, of course. I took precautions that others would not realize this, so I would not lose my reputation as the Chief Know-It-All (91). I chose to act in such a way that whoever studied me in natural philosophy, in which I was and felt myself completely ignorant, whenever he found something inappropriate or garbled — if he didn't have some mental lights of his own — would have to think and believe that this was not my profound conception, but rather that little bit which he according to his capacities could superficially comprehend of my meaning. That's why I made sure that *Letter to Alexander* got published, where I protested about the physics books having been published, as not having been published. (92)

SEB. And yet I think you've relieved your conscience, and all these big asses are wrong to go around complaining about you on judgment day, as the one who deceived and seduced them and diverted them by sophisticated machinations from the path of some truth which they would have been able to acquire through other methods and principles. You have actually taught them that little which by right they should think. For if you published as not published, they after having read you must think they did not read you. Just as you wrote as if you had not written, those who teach your doctrine must be only listened to as to one who speaks as if he didn't speak. And finally you must no longer be paid attention to, except as someone arguing and tossing judgments around on what he never understood.

ONO. That's for sure, to tell you frankly how I understand it at present, because no one should be understood any more than he himself shows he wants to be understood. And we shouldn't keep pursuing with our intellect those who escape our intellect, by saying that some speak in riddles or metaphors, others because they don't want the ignorant to understand them, others because they don't want the multitude to disdain them, and others so that the pearls will not be trampled by swine. We've come to the point that every satyr, faun, melancholic, drunkard, and person infected with black bile, by recounting dreams and speaking rigamarole without any construction or sense, wants to be suspected of grand prophesies, recondite mystery, lofty secrets, and divine arcana, such as raise the dead, philosophers' stones, and other twaddle fit to turn the brains of those who have few to

begin with, and make them become fully mad by frittering away their time, intellect, fame and worldly goods, and spend so miserably and ignobly the course of their life.

SEB. A certain friend of mine understood this well, who had a certain book, I don't know whether it was of an enigmatic prophet or something else. After having racked his brains awhile, light and sweet as you please he went and threw it in the privy (93) saying, "Brother you don't want to be understood; I don't want to understand you." And he added that he could go to a hundred devils and leave him to his own business in peace. (94)

ONO. And what's worthy of compassion and laughter, is that on these published sheepish booklets and treatises you see Salvio grown stupified, Hortensio melancholy, Serafino skinny, Cammaroto pallid, Ambrogio senile, Giorgio mad, Reginaldo absentminded, and Bonifazio puffed up. And the Right Reverend Don Cocchiarone,* "filled with infinite and noble wonder," (95) walks up and down the breadth of his livingroom, where removed from the rude and ignoble mob, he promenades away, agitating the fringes of his literary gown now here, now there; bestirring now this, now that other foot; flinging out his chest now to the right, now to the left side, with his commentated text under his armpit, and with a gesture of wanting to throw to the ground that flea he has between his first two fingers. With his furrowed brow all rapt in cogitation, with eyelids upraised and eyes bulging, in the gesture of a man stupefied, concluding with a grave and emphatic sigh, he causes the following sentence to reach the ears of those who stand about: "*Huc usque alii philosophi non pervenerunt.*" (No other philosopher has reached such a height.) If he is found busily reading some book composed by a demoniac or spirit-possessed, where no more feeling is expressed or can be squeezed out than one finds in the mind of a horse, then to show he has hit the nail on the head he will exclaim: "*O magnum misterium*" (Oh great mystery). If perchance he should find himself a book of . . .

SEB. No more, for heaven's sake on these subjects, of which we are unfortunately informed. Let's get back to our subject.

COR. *Ita ita sodes.* (Yes, yes please.) Let us hear by what order and manner you got back your memory which you lost in your supposed (96) Peripatetic and other hypostatic existences.

*Bigspoon: *Cocchiarone* in the Naples dialect. Thence the word is defined by Florio as a Big eater of spoon-meats. He was the prior of Bruno's Dominican monastery in Naples and was satirized by the same name in Bruno's play *Il Candelaio*. The other names refer to real people as well, Bruno's fellow monks. He has obviously not lost the habit of remembering them.

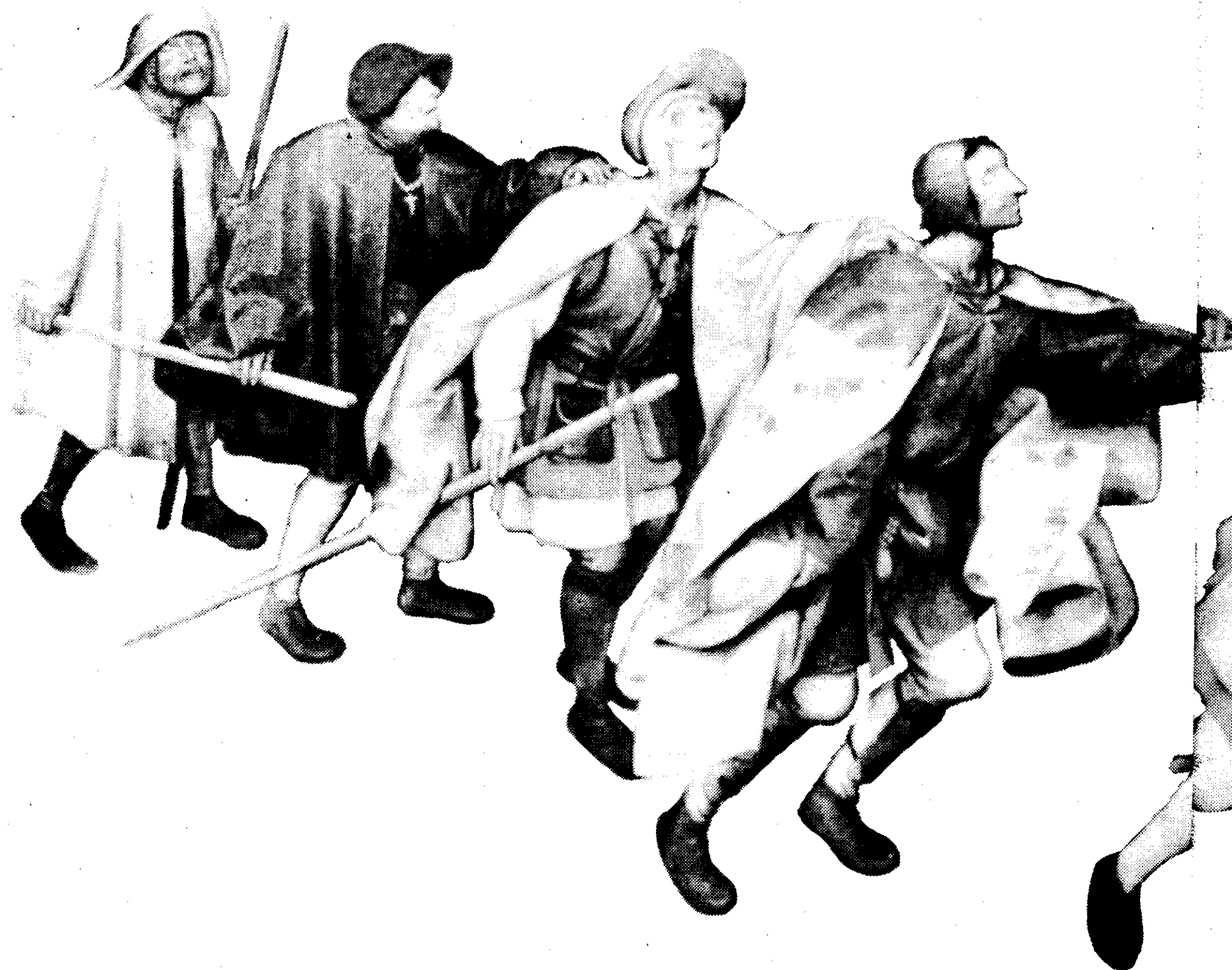
ONO. I think I told Sebasto, that as many times as I migrated from the body, before I took over another one, I would return to my original form of the Ass — or, horse Pegasus, as some preferred to call it, on account of the honor and faculty of the wings, not wanting to keep such an animal in opprobrium. From there afterwards I think I described to you all the acts and fortunes which I passed through. I was always destined to come back as a man rather than something else, by the privilege which I won for having been astute and continent that time by not sending down my gullet the liquid of the Lethean stream. Besides, by the jurisdiction of that heavenly place, it happened that when I departed from bodies, I never retraced my path towards Pluto's kingdom and the Elysian Fields, but always towards the illustrious and august empire of Jove.

COR. To the room of the wingèd quadruped.

ONO. Whenever the senate of the gods needed me to transmigrate with the other beasts down below, I left only the impression of my powers on high. There by

the grace and worthy favor of the gods, I am bedecked and girdled with my library, carrying not only the memory of the opinable, sophisticated, apparent, probable and demonstrative species, (97) but in addition, the ability to distinguish which are true and which are false. And besides these things which I conceived in differently constituted different bodies through various sorts of disciplines, I still retain the habit of many other truths, to which the way is shown only with pure intellectual sight, without the ministry of the senses. They do not abandon me, however much I am shut in under this skin, whence ordinarily we can observe some kinds of being through the doors of the senses — as through certain very narrow holes in walls. Otherwise, when we find ourselves outside the prison, we are permitted to see clearly and openly the whole horizon of natural forms.

SEB. Thus you remain so well informed of all, that you obtain more than the habit of so many philosophies, and of so many supposed philosophers, which you have presented to the world. You obtain, moreover, an overview of those shadows and that light



under which you have vegetated, felt, and understood, either in action or in potential, living betimes in the earthly, betimes in the infernal, and betimes in the celestial rooms.

ONO. True. And from such powers of retention I become able to consider and know better than in a mirror the little that is true of the essence and substance of the soul.

Third Part of the Dialogue

SEB. Let's put that off for right now, and get around to hearing your opinion on the question which was tossed around between myself and Saulino here. It refers to the opinion of some sects who say there is no science whatsoever with us.

SAU. I made it rather sufficiently plain that next to the eminence of truth we have nothing more eminent than ignorance and asininity. Hence the latter is the means by which Wisdom unites and becomes familiar with the former. And there is no other virtue capable of having its room directly neighboring the first. Given that human intellect has some access to truth, such access, if it is not through science and cognition, must necessarily be through ignorance and asininity.

COR. *Nego sequalem* (I deny the consequence).

SAU. The consequence is manifest for the fact that in the rational intellect there is no midpoint between

ignorance and science, because it has to be one of the two, there being two opposites concerning a given subject, such as renunciation and affirmation.

COR. *Quid de assumptione, sive antecedente?* (Concerning what assumption, or antecedent?)

SAU. That, as I said, is put forward by so many very famous Philosophers and Theologians.

COR. The argument *ab humana autoritate* (from human authority) is extremely weak.

SAU. Such assertions are not without proofs.

SEB. Now if such opinion is true, it can be proven; the proof is a scientific syllogism; and thus even those who deny science, and apprehension of truth, are confronted with the apprehension of truth and scientific discourse; and consequently they are indicted by their very own meaning and words. I add to this, that if no truth at all is known, they themselves don't know what they say, and cannot be sure whether they speak or bray, whether they are men or asses.

SAU. I am about to let you hear the solution to this dilemma. First, it shall be necessary to understand the thing, and then the mode and manner of it.

COR. Good. *Modus enim rei rem praesupponat oportet.* (Necessarily the manner of the thing presupposes the thing.)

SEB. Then make things clear to us in the order you like.

SAU. I will. Among the sects of Philosophers are found some which are generally called Academicians, and more properly Skeptics, or rather Ephectics, who doubted that anything at all could be determined, and banished all pronouncements. They did not dare to affirm or deny, but had themselves called inquisitors, investigators, and searchers of things.

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SEB. Why were these useless beasts inquiring, investigating and searching without hope of finding anything? These are the sort who strain themselves for no purpose.

CORI. To give the lie to that common phrase, "*omne agens est propter finem.*" ("Every force is on account of its end.) But by Pollux! By Hercules! I am convinced that just as Onorio depends on the influence of the Pegasean ass, or is actually Pegasus himself, in the same way, such Philosophers were the Danaides (98) themselves, if they didn't at least influence their heads.

SAULI. Let me finish. Now these fellows didn't place faith in what they saw, nor in what they heard, because they considered truth to be confused and incomprehensible, and placed in the nature and composition of every variety, diversity, and contrariety. Everything was a mixture, nothing subsisted of itself, nothing was of its own nature and power, and objects presented themselves to the receptive powers not as they are in themselves, but according to the relation which they acquire by their appearances, which in a certain way starting out from this and that matter come to join together, and create new forms in our senses.

SEB. O truly those fellows can be philosophers with not too much strain and in very little time, and prove themselves wiser than the others.

SAU. These were succeeded by the Pyrrhonists, who were much more sparing in giving confidence to their own sense and intellect than the Ephectics. Whereas the first group believes they have understood something, and that they share in some judgment for having information on this truth — that is, that nothing can be comprehended or determined — the latter esteemed themselves as lacking even that judgment, and said that even of this they cannot be certain — that is, that nothing can be determined.

SEB. Just look at the resourcefulness of this other Academy, once they had seen the model of ingenuity and noted the resourcefulness of the first, which wanted to kick out the other philosophies and topple them to the ground with glib talk and craven acts. **This one**, armed with greater sheepishness, by adding a pinch more of the salt of its insipidity, wants to shove off all the others and the latest with them, by making itself all the cleverer than the others generally, since one can acquire one's academic gown and doctorate in it with all the less expense and cudgeling of the brain. Well, say on, let's go further. Now what should I do, since I'm ambitious to form a new sect and seem cleverer than everybody else, even those who are beyond everybody? I will build here a third tabernacle, I will plant a more learned academy, by tightening my belt a bit. But if I curb my voice so much with the Ephectics and hold my breath so much with the

Pyrrhonists, won't I end up giving up the ghost and croaking?

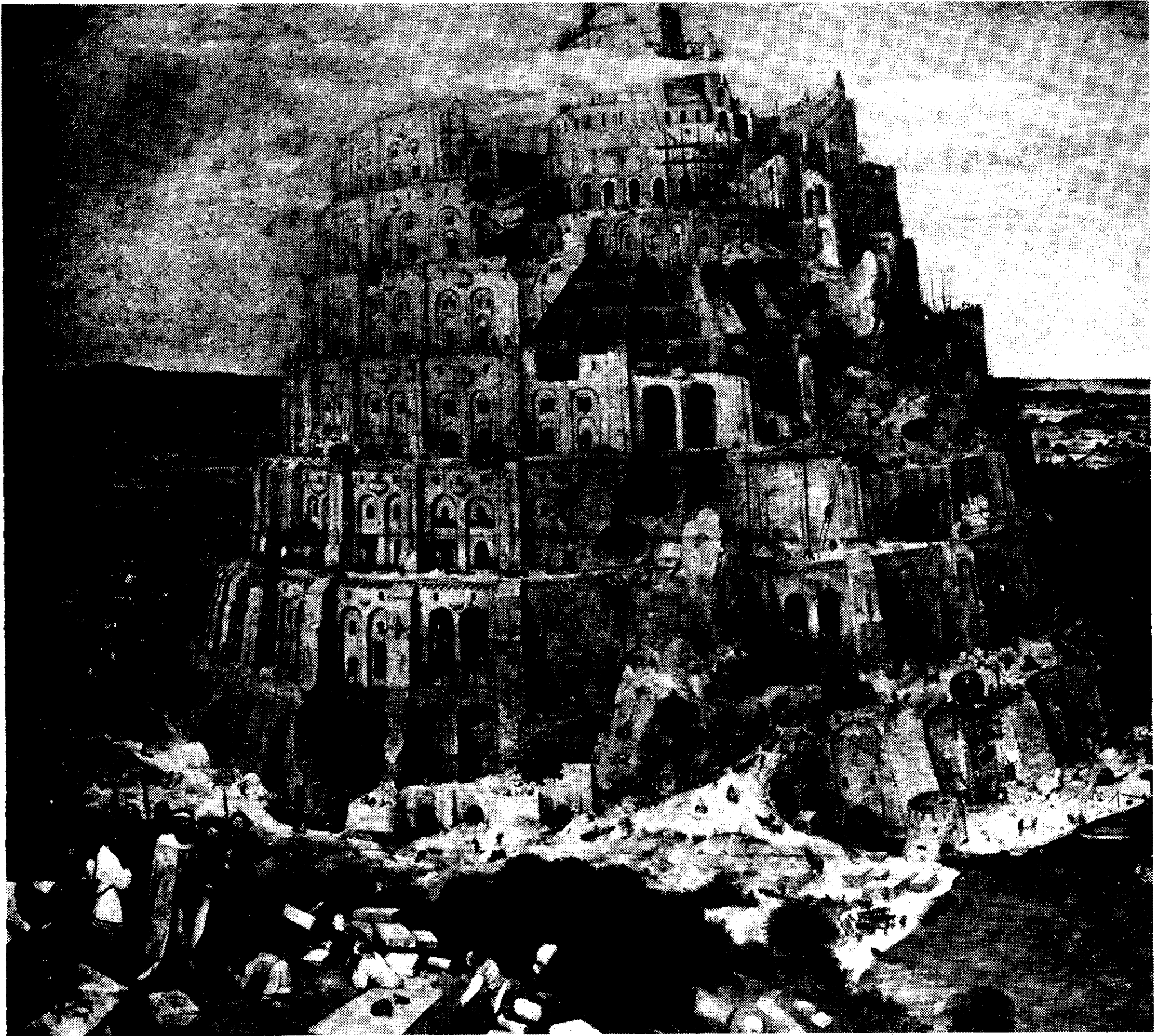
SAULINO. What do you mean by that?

(SEB.) (99) These poltroons, to escape the toil of giving reasons for things, only want to appear better without exposing their inertia and their envy for others' hard work. They are not satisfied with hiding their own cowardice. They can neither pass ahead nor run abreast, nor have they the means to do something on their own. Therefore, so as not to undermine their vain presumption by confessing the imbecility of their own minds, grossness of sense, and privation of intellect, and so as to portray others as lacking the light of judgment of their own blindness, they lay the blame on nature, on things which are badly represented — rather than on the bad apprehension of the dogmatics. For had they proceeded in the latter mode, they would have been forced to lay out for comparison their own better understanding, which would bring forth a better belief, if it generated a better concept in the minds of those who delight in observing natural things. Now then, since they wanted to appear cleverer than the others with less strain and intellect — let alone the risk of losing credit — the Ephectics said that nothing can be determined because nothing is known. Therefore those who think they understand and speak assertively are more grossly delirious than those who don't understand and don't talk. The second ones, who are called Pyrrhonists and wanted to appear supremely clever, said that not even this can be understood — what the Ephectics believed they understood — that nothing can be determined or known. So that while the Ephectics understood that others, who thought they understood, did not understand, now the Pyrrhonists understood that the Ephectics did not understand whether the others in thinking they understood, understood or not. Now what remains to add on top of the cleverness of those fellows is that we know, that the Pyrrhonists did not know, that the Ephectics did not know, what the dogmatics who thought they knew did not know. And thus with greater and greater ease this noble ladder of philosophies comes to grow, and the last stop is the conclusive proof that the highest philosophy and best observation is that of those who not only do not affirm or deny that they know or are ignorant, but are not even able to affirm or deny. Therefore asses are the most divine animals, and asininity is the sister, helpmate, and confidant of truth.

SAU. If this, which you say in a twitting way and in rage, you were to say in good earnest and assertively, I would say that your deduction is most excellent and surpassingly divine. And that you have arrived at that goal for which so many dogmatics and Academicians have competed, but remained every one of them far behind you.



"But I would like to know if asininity can occur in others besides asses, that is to say if one of those who was not an ass, could become an ass by doctrine and teaching. Because in this case either the teacher or the pupil, or both of them, or neither one nor the other, must necessarily be asses. I say, shall only the teacher be an ass, or only the pupil, or neither the one nor the other?" (Los Caprichos, Francisco Goya, 1799, "Might not the pupil know more?" Goya's caption added: "One cannot say whether he knows more or less; what is certain is that the master is the most serious-looking person who could possibly be found.)



"Those holy doctors and enlightened Rabbis saw and considered that the haughty and presumptuous knowers of the world who had faith in their own ingenuity, and with rash and inflated presumption had dared to lift themselves to the science of divine secrets and the deity's private parts, no differently from those who built the tower of Babel, were confused and made to scatter. What did they do? In short, they kept themselves asses; and those who were not, transformed themselves into this animal." (The Tower of Babel, Pieter Bruegel the Elder, 1563. In the foreground, the people prostrate themselves as asses before Nimrod.)

SEB. I pray you — since we've come this far — to explain to me why the Academicians deny the possibility of such learning.

SAU. This I would like Onorio to relate, for the reason that, have been in hypostasis (100) of so many and great anatomists of nature's innards, it's not unlikely that at some time he found himself an Academician.

ON. Indeed, I was that Xenophanes Colophonios (101) who said that there is nothing but opinion in all and of all things. But leaving aside right now my own thoughts, I will speak on this subject, since it is a commonplace that the Pyrrhonists (102) said that in order to learn truth you have to have doctrine, and to put doctrine into effect, you need him who teaches, him who is taught, and the thing which is to be taught, i.e., the master, the disciple and the art. But of these three, in effect none of them exist, and therefore there is no doctrine and there is no learning of truth.

SE. What reason do they give for saying that there is no thing which can be the basis of doctrine or teaching?

ON. The following. That thing, they say, either must be true or false. If false, it cannot be taught, because neither doctrine nor teaching can be of falsehood; since nothing can happen to what is not, neither can it happen to be taught. If it is true, it cannot be taught all the same, because either it is something which appears equally to all, and thus there can be no doctrine of it, and consequently no one can be a doctor in it — for example that white is white, that horse is horse and that tree is tree — or it is something which appears differently and unequally to different people, and thus cannot have in itself anything but opinability, and about it one can only form opinion. Furthermore, if what is to be taught and informed about is true, it must be taught by some cause or means, which cause and means must either be known or unknown. If it is unknown, it cannot inform another; if it is known, it must be known by some cause or means, and thus proceeding further and further, we would come to realize that one never gets to the beginning of science, if all science is for cause.

Moreover, they say, since of the things that are, some are bodies and others incorporeal, it is needful that of the things being taught some belong to one and others to the other genus. Now the body cannot be taught, because it can neither be under the judgment of sense nor of intellect. Certainly not sensory judgment, given that according to all doctrines and sects the body consists of several dimensions, systems, differences, and circumstances, and not only is it not a definite accident, such as would be comprehensible to a particular sense or to all the senses

together, but it is a composition and aggregate of properties and innumerable individuals. And granted, if you like, that the body be a sensible thing, this doesn't make it a thing of doctrine or teaching, because one does not need the disciple and the master to show that white is white, and hot is hot. Neither can the body be under the judgment of intelligence, because all the dogmatics and Academicians thoroughly concede that the object of the intellect can only be incorporeal. One infers from this secondarily that there can be no teacher, and thirdly no pupil. Because as has been seen, the latter has nothing to learn or conceive, while the former has nothing to teach and impart. They add another reason. If it happens that teaching occurs, either an unskilled person teaches another unskilled one, and this is not possible, because the one no less than the other needs to be taught; or a skilled person teaches another skilled one, and this would be a joke, because neither one nor the other is trained as a teacher; or the one who knows not, teaches the one who knows; and this would be as if a blind man wished to guide the sighted. If none of these modes is possible, there remains the case that he who knows teaches him who knows not; and this is more out of place than one can imagine in each of the three other modes of conceiving, because one who is unskilled cannot be made into an artisan when he lacks the skill, since it would turn out that he could be a craftsman when he is not a craftsman, besides the fact that this fellow is similar to one born deaf and blind, who can never come to have thoughts of voices and colors. I'll leave aside what is said in *Meno* with the example of the runaway slave, who upon being presented could not be recognized as himself, unless he was known before. (103) So they say that for the exact same reason there cannot be a new science of doctrine of knowledge, but only memory. Neither can one be made a craftsman once he has the art, because then one cannot say that he is being made into a craftsman, but that he *is* a craftsman.

SEB. What do you think of these arguments, Onorio?

ON. I say that there's no need to linger over such talk. It's enough that I say it's good, just as certain weeds taste good to certain palates.

SEB. But I would like to know from Saulino — who magnifies asinity so much more greatly than science and speculation, doctrine, and discipline of any sort can be magnified — if asinity can occur in others besides asses, that is to say if one of those who was not an ass, could become an ass by doctrine and teaching. Because in this case either the teacher or the pupil, or both of them, or neither one nor the other, must necessarily be asses. I say, shall only the teacher be

an ass, or only the pupil, or neither the one nor the other, or both of them together? Because here, with the same system, one can see that there is no way to assify oneself. Therefore asininity cannot be learned, any more than the arts and sciences.

ON. We'll talk about this at the table after supper. Let's be off then, the time is come.

COR. *Properé eamus.* ("Let's go quickly")

SA. Away.

Third Dialogue

Interlocutors { *Saulino.*
 { *Alvaro.*

SAULINO. I've been strolling up and down waiting for quite a while now, and it's hitting me that the time for starting our conversation has passed and those fellows have not showed up. O, I spy Sebasto's servant.

AL. Well met, Saulino, I've come to inform you on behalf of my master that you will not be able to get together again for at least a week. His wife died on him, and he's busy with the preparations for executing the will, so as to be free from this additional worry. Coribante has had an attack of gout in the feet, and Onorio went to the baths. Farewell.

SAUL. Go in peace. Now I believe that the opportunity will pass to make many other arguments on the cabala of said horse. Because, as I see it, the order of the universe requires that just as this divine horse in the celestial region only shows himself as far as the navel — where that star which terminates there is in dispute and question as to whether it belongs to the head of Andromeda, or to the trunk of this egregious brute — thus by analogy it happens that this descriptive horse cannot come to perfection:

"Thus fortune goes on changing style." (104)

But we must not despair for *that*; because if it occurs that these should begin to couple together once more and again, I will shut all three of them inside the conclave, and they will not be able to get out until they have created and sent out a Great Cabala of the Winged Horse. Meanwhile may these two dialogues count as a small isagogic, (105) microcosmic Cabala for tyros. And, to not fritter away the time which is overtaking me while I stroll in this atrium, I want to read this dialogue I am holding in my hand.



TO THE CYLLENIAN ASS:

O Blessed that womb and the paps (106)

Which bare thee, and on earth
suckled thee,

Foul beast divine, dear to the world,
Who makes residence here and among
the stars.

Never again may pack and saddle
weigh down thy back,
And against the ungrateful world
and miserly heaven

May fate and nature shelter thee.
With such a happy genius, and nice skin,
Good-naturedness is shown by thy head,
As that sound judgment of thine,
thy nostrils;

The long ears, thy regal hearing;
The dense lips, thy manner of
great taste;

To make Gods envious, that genital;
The constancy I praise, in such
a neck.

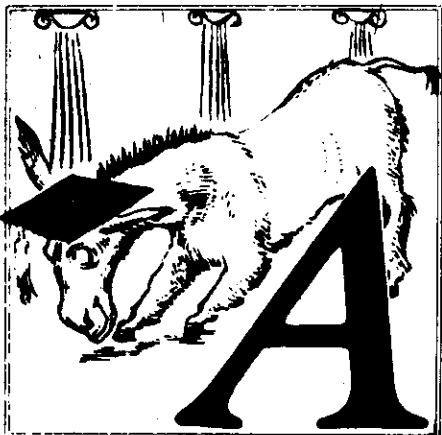
Just praising thee I take pleasure:
But alas! thy condition seeks
Not a sonnet, but
a thousand sermons.



THE CYLLENIAN ASS OF THE NOLAN

Interlocutors

The Ass.
Micco the Pythagorean.
Mercury.*



SS. Now why must I abuse the high, rare, and precious gift of thine, o flashing Jove? Why must I keep such talent proffered me by thee, who cast such a special eye on me — indicating fate —

buried under the dark and gloomy earth of a most ungrateful silence? Shall I suffer much longer being entreated to speak, not to issue from my mouth that extraordinary roar, which thy largesse sowed within my spirit — so that it could be brought out — in this most confused century? Then let the asinine palate be *opened* with the key of opportunity! Let the tongue be loosed by the cunning of substitution! (107) Let the fruits of the trees and the flowers of the grasses that are in the garden of the asinine memory be plucked by the hand of attention, directed by the arm of intention!

MICCO. O strange portent, o stupendous prodigy, o incredible marvel, o miraculous happening. May the gods protect us from some catastrophe. Speaketh the ass? Doth the ass speak? O Muses, O Apollo, O Hercules, do articulate voices come out of such a head? Shut up Micco, perhaps you're fooling yourself; perhaps under this hide there's some man disguised to make fun of us.

ASS. Look Micco, I'm not a trick, but a perfectly natural ass who is talking; and thus I recall having

had in other times human, as thou seest me now to have bestial, members.

MI. Next thing I'll ask thee (o incarnate demon) is who, what, and how thou art. For now and for starters I would like to know what thou art asking from here? What augurs bringest thou? What orders dost thou carry from the gods? What will be the end of this scene? For what purpose hast thou set foot to show thyself so articulately vocal under our portico?

ASS. First of all, I want thee to know that I seek to be a member, and declare myself a doctor of some college or academy, so that my sufficiency may be authenticated, so that my concepts may be considered, my words weighed, and my doctrine reputed with no less faith than . . .

MIC. O Jove, is it possible that *ab aeterno* (from eternity) thou hast ever registered a fact, a happening, a case similar to this?

ASS. Stop marveling for a moment, and give me a quick answer — either thou, or one of these other, who are assembling all agog to listen to me. O ye long-gowned, be-ringed and skullcapped ones! (108) Ye didacts, archdidacts, and heroes and demigods of knowledge! Do you want, does it please you, is it in your heart to accept into your consortium, society, and tent, and under the banner and standard of your communion this ass which you see and hear? Why do some of you gape while laughing, and others laugh while gaping, while the majority of you, who are stupefied, bite your lips — and no one responds?

MIC. Look, it's because they are stunned they don't speak, and all of them are signaling by turning to me that I should answer thee. Since I am the president anyway it's up to me to resolve thy problem, and it's from me, speaking for all, that thou must expect the matter to be dispatched.

ASS. Which Academy is this, which has written over the door, "*Lineam ne pertransito*" (Don't cross this line)?

MIC. That is a school of Pythagoreans.

ASS. Can one go in?

MIC. As an Academician no, not without many and difficult conditions.

ASS. So what are these conditions?

MIC. There's an awful lot of them.

ASS. What are they I asked, not how many.

MIC. I'll do my best to answer, by reporting the

* *Micco the Pythagorean*: or, *Pythagorean Micco*. In modern American parlance he might be described as a schmuck. Micco means "ape"; but Bruno is probably alluding to the common south Italian word *menchione*, the male member, of which *micco* is one of many diminutives, and which was used to denote a gullible fool. The pun is carried further with the jackass's insistence on becoming a "member" of the academy, and by Bruno's much-evoked specialty in the art of memory (*remembrance*). Also note that, in keeping with the somewhat dubious status of Pegasus's constellation, the head and the member are the two parts emphasized in the ribald sonnet to the ass preceding this dialogue. With these two parts accounted for, the rest of the beast is allowed to remain incomplete, as Bruno has frequently reminded us in this work.

main ones to thee. Firstly. Anyone who presents himself to be received, before he can be accepted, must be thoroughly looked up and down in the form of the body, physiognomy, and mental ability — because of the relatively close analogy which we know the body has to the soul.

ASS. *Ab Jove principium Musae* (From Jove is the Muse's beginning), (109) if he wants to marry.

MI. Secondly. Once he is received, he is given a term of time (which is not less than two years) in which he must keep silent and is not allowed to pipe up with questions at any point — even when he does not understand something — let alone dispute and discuss propositions. In that time, he is called Acoustical. Thirdly. Once this time has past, he is permitted to speak, ask questions, take notes on what he hears, and explicate his own opinions, and in this phase he is called Mathematical, or Chaldean. Fourthly. Informed of such like things, and bedecked with those studies, he turns to the consideration of the works of the world and principles of nature. And here he stops, calling himself Natural Philosopher. (110)

ASS. One goes no further?

MI. More than a natural philosopher one cannot be, because one cannot rationally understand supernatural things, except through their gleaming in natural things. This is why only a cleansed and superior intellect can consider them in themselves.

ASS. Don't you have Metaphysics here?

MI. No, and what others boast of as metaphysics, is nothing but a part of logic. But let's leave this aside — it's off the subject. Such, in conclusion, are the conditions and rules of our academy.

ASS. These?

MI. Yea, my Sir.

ASS. O honored school, distinguished university, comely sect, venerable college, most illustrious gymnasium, invincible palaestra, and king of academies! The wandering ass, like the parched deer, to you as to clearest and freshest waters; the humble and supplicating ass, to you most benign receivers of pilgrims, presents himself eager to be enrolled in your consortium.

MI. In our consortium ehh?

ASS. Yes, yes, milord yes, in your consortium.

MI. Go right out that other door sir, because asses are prohibited from this one.

ASS. Tell me brother, what door didst *thou* come in by?

MI. The heavens may cause jackasses to speak, but they haven't yet made them enter in the Pythagorean school.

ASS. Don't be so proud O Micco, and remember that thy Pythagoras teaches not to disdain any thing which is found in the bosom of nature. Even though I am in

the form of an ass at present, I may have been, and I may be next in the form of a great man. And even though thou be a man, thou mayest have been, and may be next a big ass, according to what will seem expedient to the dispenser of habits and places, and the disposer of transmigrating souls.

MI. Tell me brother, hast thou understood the articles and conditions of the academy?

ASS. Very well.

MI. Hast thou discoursed on thy being, as to whether for some defect of thine, thy entry could be hindered?

ASS. Plenty, I judge.

MI. Then let us hear.

ASS. The principal condition which made me doubt was the first. It is indeed true that I do not have that temperament, that softish flesh, that delicate, clear and gentle skin, which physiognomists understand as most suitable to the reception of the doctrine; because toughness in those areas repels the agility of the intellect. But it seems to me that the prince (of the Academy) must have dispensation over such a condition, because a person must not remain outside, when many high partialities make up for such a defect, such as the sincerity of his morals, the readiness of his wit, the efficacy of his intelligence, and other conditions companion, sister and daughter to these. Not to mention that one must not take as a universal that souls follow the makeup of the body, because maybe some other more efficacious spiritual principle will be able to conquer and overcome the outrage which is done to it by the body's crassness or other defect. A propos of this I bring you the example of Socrates, judged by the physiognomist Zopyrus as an intemperate, stupid, dull, effeminate, man, wantonly doting on little boys, and inconstant. All of this was conceded by the philosopher, but not that such inclinations were consummated in acts, since he was tempered by the continuous study of philosophy, which placed in his hand the firm rudder against the fury of the waves of natural defects, there being nothing which cannot be conquered through study. (111) Now as to the other principal physiognomical part, which does not consist in temperamental makeup, but in the harmonious proportion of members, let me tell you that it is not possible to find a single defect in me when properly judged. You know that the swine need not be a fine horse, nor the ass a handsome man; but the ass a fine ass, the swine a fine swine, the man a handsome man. Going all the way with this reasoning, the horse does not appear beautiful to the swine, nor the swine beautiful to the horse. If the ass does not appear beautiful to man, and the man does not fall in love with the ass, neither does the man seem beautiful from the standpoint of the ass,

and the ass does not fall in love with the man. So that in regard to this law, once things are examined and balanced with reason, the one will concede to the other according to its own affections, that beauties are diverse according to diverse proportionabilities (sic): and nothing is truly and absolutely beautiful, unless it is beauty itself, or beautiful by essence and not by participation. I won't mention that in the human species itself what is said of skin, must be *respectu habito* (with respect) to twenty-five circumstances and glosses, which qualify it. Otherwise, that physiconomic (sic) rule of soft skin is false, since children are not more apt for science than adults, nor women more capable than men, unless you call greater aptitude that possibility which is further from the act.

MI. Up to now, this fellow shows he knows a great deal, a great deal. Go on Your Ass-ness, and make thy arguments as hardy as it please thee, because

Thou plow'st the waves and
sowest in the sand,
And wishest th' elusive wind in
nets to catch,
And foundest thy hopes in
women's hearts; (112)

if thou hopest that entry might or ought to be granted thee by the gentlemen Academians of this or another sect. But if thou art learned, be content to remain with thy learning alone.

ASS. O blockish ones, do you think that I speak my arguments to you, so that you can make them valid for me? Do you believe that I have done this for any other end than to accuse you, and render you inexcusable before Jove? Jove when he made me learned, made me a doctor. I fully expected that from the fine judgment of your self-conceit this sentence would be spat forth: "It's not appropriate that asses enter in the Academy together with us men." This, a scholar of any other sect can say, but it cannot be rationally said by you Pythagoreans, who by thus denying me entry, destroy the principles, foundations, and body of your philosophy. Now what difference do you find between us jackasses, and you men, if you don't judge things from the surface, face, and appearance? Besides that, tell me you silly judges: how many of you wander into the academy of asses? How many are learning in the academy of asses? How many profit from courses in the academy of asses? How many get their doctoral degrees, rot, and die in the asses' academy? How many are preferred, elevated, magnified, canonized, glorified, and defied in the asses' academy? Now if they had not been and were not asses, I don't have the slightest idea how this could have come to pass, and come to pass for these very fellows. Are there not so many very honored and most splendid universities, where they give lectures on how to become asinine, in

order to have not only the good of temporal life but also that of the eternal life as well? Tell me, how many and which faculties and honors does one enter by the door of asininity? Say how many are hindered, excluded, rejected, and disgraced for not sharing in the asinine faculty and perfection? Then why shall it not be permitted that some of the asses, or at least one of the asses should enter the academy of men? Why ought I not to be accepted in any academy whatever, with a majority of voices and votes in favor? Since if not all, at least the vast majority is inscribed and engraved in *our* so universal Academy? Now if we jackasses are so liberal and lavish in receiving everyone, why must you be so loath to accept at least one of us?

MI. Greater difficulties are made in more worthy and important things, while not much attention is paid, and no one gapes much in things of little moment. Therefore without repugnance and much scruple of conscience everyone is received in the asses' academy, but it must not be so in the academy of men.

ASS. But o your honor, tell me, and resolve a bit for me, which of the two things is more worthy, that a man makes an ass of himself, or that an ass humanizes? But behold in truth my Cyllenian! I know him by his caduceus and the wings. Welcometh the pretty winged messenger of Jove, faithful interpreter of the will of all the gods, generous giver of sciences, guide of the arts, continuous oracle of mathematicians, wondrous calculator, elegant speaker, handsome face, graceful appearance, eloquent aspect, gracious personage, man among men, among women a woman, wretched among the wretched, blessed among the blessed, all among everyone. Thou takest pleasure with whoever enjoys, and with weepers weeps; therefore whither thou goest and stayest, thou art welcomed and accepted. What good news bringst?

MER. Because, Ass, thou reckonest that thou art named and art Academician, I, as the one who has given thee other gifts and favors, at present again with plenary authority order, constitute, and confirm thee Academician and Dogmatist-General. Accordingly, thou mayest enter and live everywhere, without anyone being able to hold the door on thee or give thee outrage or impediment of any sort, *quibuscumque in oppositum non obstantibus* (without anyone whatsoever standing in opposition). Enter then where it seemeth and pleaseth thee. Nor do we wish that thou be obligated by the article on the two-year silence which is found in the Pythagorean order, and any other ordinary laws: because *novis intervenientibus causis, novae condendae sunt leges; proque ipsis condita non intelliguntur iura: interimque ad optimi iudicium iudicis referenda est sententia, cuius intersit iuxta necessarium atque commodum providere* (on

the basis of new, intervening cases, new laws must be established; for on account of these new cases the established laws do not give right judgment. And in the interim, decision must be referred to the judgment of the best judge, whose concern it should be to provide according to what is necessary and proper.). Then speak among the Acousticals; consider and

observe among the Mathematicians; argue, ask questions, teach, explain and determine among the Natural Philosophers; find thyself with everyone, discuss with everyone, fraternize, join up, identify with all, dominate everyone, be all.

ASS. Did you understand?

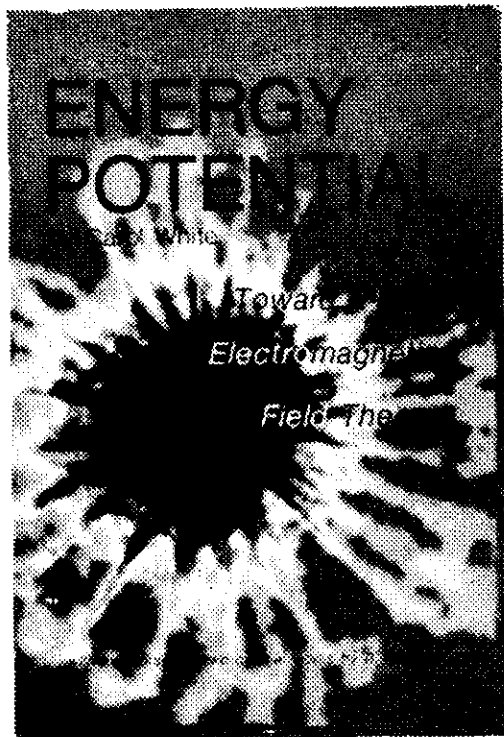
MIC. We are not deaf.

1. This translation of Giordano Bruno's *La Cabala del Cavallo Pegaseo, con l'Aggiunta dell'Asino Cillenico*, "Paris" 1585 (actually London, J. Charlewood), was based on Giovanni Aquilecchia's critical edition of Giordano Bruno, *Dialoghi italiani nuovamente ristampati con note di Giovanni Gentile*, 3a edizione, Florence, 1958. Most of the footnote identifications particularly of Bible sources derive from this edition and have been rechecked for accuracy; this is also the source for corrections in the text of what are clearly typographical errors in the 1585 edition. Such errors are actually very rare, since as Aquilecchia pointed out elsewhere ("Lo stampatore Londinese di Giordano Bruno," in *Studi di Filologia Italiana*, XVIII (1960), pp. 101 ff.), Bruno evidently proofread his own works printed by Charlewood. In the total absence of autograph Bruno manuscripts, this assures that the printed books were as close as possible to the author's intentions. In preparing this translation, I also consulted the German rendering of L. Kuhlenbach, in G. Bruno, *Gesammelte Werke*, Jena, Band VI, 1909. Kuhlenbach's translation is quite free, and I have generally adhered more closely to the original. In some cases by simplifying and modernizing the wording Kuhlenbach inadvertently removed what Bruno clearly intended as a spoof on Aristotelian pedantry.
2. Refers almost certainly to *Lo Spaccio della Bestia Trionfante*, available in English translation as *The Expulsion of the Triumphant Beast*, translated by Arthur Imerti, New Brunswick, 1964.
3. I follow Gentile's interpretation of this word as an Italianization of the Spanish *cartacho*, booklet — as a Neapolitan, Bruno would tend to absorb words from Naples's Spanish rulers. But an alternative would be that Bruno intends a variant on *cartaccia*, the Italian word for wastepaper. This would fit as well or better in the context of "leftover materials" that Nolan is describing.
4. *Pizocchera* (bigot) is almost untranslatable. It means a woman who pretends to be saintly but in fact... The example which comes to mind is the Rabelaisian scene in Bruno's play *Il Candelaio*, Act V, Scene 21, where the "pizocchera" Angela is playing matchmaker to the none-too-cherubic Carubina. Angela is described as trafficking in blessed grains and agnus dei, as well as in lovers for all the young women of Naples. Excellent translations of this play by Bruno are available under the title "The Candlebearer."
5. The "ass of Otranto" in *Il Candelaio*, Act I, Scene IV, is one of a string of insults which also includes "menchione" — prick.
6. Another reference to *Il Candelaio*, this time to the preface where the precious object for the "cabinet" of the lady Morgana to whom the play is dedicated, is the candle. An obscene meaning is suggested. A few lines above, *uccello* (bird) has a similar connotation in Italian slang to this day.
7. This alludes to a devastating passage on women and their pets in the *Spaccio della Bestia Trionfante*:
Saulino. What will you say of noble ladies, both great ones, and ones who want to appear great; don't they pay more attention to beasts than to their own children? Look at them, they almost say: "O my son made in my own image:...surely since I have committed you to the arms of the maidservant...you might as well sleep with her: I would be the one myself who would carry out in my arms, hold you, nurse you, pet you, sing to you, caress you, kiss you, just as I do with this other gentle animal which I don't wish to settle down with anyone but me, I don't permit it to be touched by anyone but me, and I won't let it stay in another bed or room other than mine.
8. The *Noah's Ark* is a lost work of ca. 1570, possibly satirizing the league against the Turk, and dedicated to the Dominican Pope Pius V, whom Bruno tutored in mnemonics and who died in 1572. *De Umbris Idearum (The Shadows of Ideas)* (1582) was a Latin work dedicated to King Henry III; another Latin work, *Explicatio Triginta Sigillorum (The Thirty Seals)* (1583) was dedicated to Bruno's patron, the French ambassador to England Michel de Castelnau (Mauvissière) and printed in England by Charlewood. Both of these were on mnemonics. The *Spaccio della Bestia Trionfante* (1584) was dedicated to Sir Philip Sidney.
9. References to Scholastic philosophers: Alexander of Hales (d.1245), the first transmitter of Aristotelian and Arabian philosophy on a large scale into Europe, called *Doctor irrefragabilis*; and Raymondus Lull, *Doctor illuminatus*, 1234-1315, inventor of the "ars magna" of memory which Bruno used extensively especially in his Latin writings.
10. This is one of the most striking passages where Bruno not only shows his awareness of the painting of his day (especially, the great Venetians and Flemings), but gives an image for an actual infinite in which a unique singularity stands for the whole, in the sense that it forms the crucial transition to a new geometry.
11. These refer to well known works, beginning with *The Golden Ass* of Apuleius; the *Praise of the Ass* by Agrippa of Nettesheim (16th century); and a poem by Machiavelli praising the golden ass, among others.
12. Parody of the description of Christ in Hebrews 7,26: "holy, harmless, undefiled..."
13. In all Italian and German editions I have seen, the Latin phrase *in croceis* has puzzled interpreters. It is not impossible that Bruno intends one of his usual puns, for we know that he was conversant with the "folly of the cross" of Nicholas of Cusa, Erasmus and others. But literally translated the words mean not "cross" but "in saffron-colored —" and I think this can only be a reference to the saffron robes of Marsilio Ficino's revived Platonic Academy in fifteenth century Florence, especially since Bruno was steeped in Ficino's translations and commentaries on Plato. This is confirmed a few lines down with the remark "both Platonic and theological," an unmistakable allusion to Ficino's famous attempt to subsume Christianity under Neoplatonism, the *Theologia Platonica*. Perhaps Bruno is saying that such a reconciliation is — by the standards of his day — an asinine endeavor.
14. II Corinthians 5, 21. "For he hath made him to be sin for us, who knew no sin."
15. The two passages are Exodus 13, 13 and Exodus 20, 17.
16. Judges 5, 3-10.
17. Exodus 23, 4.
18. Luke 13, 14-15.
19. Deuteronomy 28, 31.
20. A possibly deliberate garbling of the Israelites' raid on the Midianites camped at the plains of Moab, described in Numbers 31, 33-34.
21. Matthew 21, 1-2.
22. Numbers 22, 28. The story of Balaam and the ass.
23. Jeremiah 1, 6.
24. Ezekial 3, 27.
25. Exodus 4, 12.
26. Psalms 51, 15.
27. Luke 7, 22: "...the deaf hear...to the poor the gospel is preached."
28. According to the legend, when Liberus and Vulcan came to combat with Jove against the giants, these animals put the attackers of the king of the gods to flight with their braying.
29. Judges 15, 15.
30. Psalm 91, 7.
31. Matthew 21, 2ff.
32. Matthew 21, 8.
33. Erasmus, *In Praise of Folly*.
34. Op. cit.
35. Jeremiah 1, 6. "I cannot speak."
36. Actually in the same place, Jeremiah 1, 6.
37. Acts 2, 13 (Pentecost): "Others mocking said, These men are full of new wine."
38. The Apostle Paul: II Corinthians, 12, 1-4.
39. Revelation 19, 11.
40. Matthew 20, 9-10.
41. Luke 14, 16ff.
42. I.E., the Protestants.
43. *Sedia*. Bruno frequently uses this word, ordinarily translated (by both Florio and moderns) as *chair*, to denote celestial stations.

- Presumably he is following the practice of Petrarch who denotes "celestial abodes" by *sedia*. I have conformed to the choice of Imerti in his translation of *Lo Spaccio* . . . where the same word is used for precisely the same purpose, and settled, so to speak, on "seat." This first part of the *La Cabala* is comprehensible only if read together with that earlier work, of which it is the continuation.
44. Explicit reference to the elaborate allegorical play in *Lo Spaccio della Bestia Trionfante*, where the Great Bear is replaced by Truth.
 45. Again this has been prepared in *Lo Spaccio*:
" . . . Concerning the irreproachable majesty of those two Asses who gleam in the space of Cancer I dare not say; because of these above all is by right and by reason the Kingdom of Heaven," etc.
 46. *Aeneid*, Book VI. Almost all Bruno's quotations from the *Aeneid* are from this book, the description of Aeneas's visit to the underworld. An oblique reference to Dante?
 47. Horus Apollines (Horumpollo), author of the apocryphal *Corpus Hermeticum*. His widely read treatise of *Hieroglyphics* was published by the Venetian printer Aldus Manutius in 1505, and put into Italian in 1547.
 48. Slightly garbled quote from the apocryphal book II Maccabees XII, 14: *Ac loquentes quae fas non est*.
 49. Job 40, 15.
 50. Half of famous quotation from Horace's *Ars Poetica*: "The mountains are in labor. They shall give birth to a ridiculous mouse."
 51. Artaxerxes III, who in fact did conquer Egypt.
 52. Plutarch, *Isis and Osiris*, XI-XXXI.
 53. Tacitus, *History* V, 4.
 54. Genesis 49, 14-15.
 55. Numbers 22-24.
 56. A spoof on *ante rem, in re et post rem*, Scholastic terms (Aquinas) for the universal in itself or in the midst of God, that is the universal realized in individuals.
 57. The same phrase used by Bruno's pedant Mamfurio in *Il Candelaiio*.
 58. *Meteorological* for *Meteorologica*, Bk. I, 2, 2. Bruno often deliberately misspells (mispronounces) Latin, and especially Aristotelian, terms when he puts them in the mouths of his pedant characters.
 59. Altritonante, rightly altitonante (high-thundering)—an equation of the pedant with Jove, which Bruno often does. (Prometheus of course has every reason to hate Jove!)
 60. *Aeneid*, Book VI: Bruno's quote leaves out several words.
 61. cf. Heroic Frenzies, 3rd Dialogue.
 62. Successive schools of Sceptics.
 63. St. Paul (of Tarsus).
 64. I.e., Buridan's ass—nominalism. Placed between a stack of hay and a bucket of water, she is unable to decide which way to turn.
 65. A series of references to the titles of Aristotle's works; Apodictic is mispronounced Apodiptic by our worthy pedant.
 66. Genesis 11, 1.
 67. Psalm 18, 44.
 68. Matthew 23, 12.
 69. *Congruo et condigno*: two theological terms denoting two levels of moral necessity.
 70. Dionysus the Areopagite, an apocryphal writer much revered by Neoplatonics in the middle ages.
 71. Psalm 147, 10.
 72. Bruno inadvertently omitted the name of Saulino, but it is clear the interlocutor has changed.
 73. *Manganello*: the word can mean mangle, or mangonel, an obsolete military machine. Both meanings were current in Bruno's time and it is difficult to tell which he means from the context.
 74. The ocean often used figuratively by Bruno to denote "the one."
 75. Vergil, *Aeneid*, Book VI.
 76. Vergil describes two gates leading from the underworld, one of ivory (the one Aeneas takes), and one of horn, which our jackass "Onorio" takes. It's hard to believe that Bruno, who otherwise has a good deal to say about horns in his play, *Il Candelaiio*, was oblivious to the cuckoldish suggestions in his choice of the Porta Cornea.
 77. *Fonte cavallina*: *fons cavallinis*, the Low Latin comic name for the Hippocrene, the fount of poets' inspiration on Parnassus, supposedly originated by Pegasus's hoof.
 78. The orthodox version of Pegasus's origins (from the Gorgon's blood) is given instead in Bruno's *Lo Spaccio*.
 79. Ovid, *Metamorphoses* XV, 167-8.
 80. *Inebriato*: drunken, intoxicated. This has been doubted as a typographical error, but despite the obscurity of the passage I believe it is as Bruno intended. As he established in Jove's speech in *Lo Spaccio*, he identifies a kind of "intoxication" with creative rapture, the diametric opposite of bestial mania, and this in turn is associated with "contraction" (i.e., ordering) or matter. See translator's preface.
 81. Genesis 3.1. "Now the serpent was more subtle than any beast of the field which the Lord God had made."
 82. An Aristotelian concept widely picked up in the Renaissance.
 83. Romans 9, 21-23.
 84. Psalm 36, 7-8.
 85. Daniel 4, 33.
 86. Matthew 11, 14.
 87. *Enneads*, IV, 8.
 88. Bruno uses the word wheel oddly, but presumably it suggests fortune, or the wheels of the spheres, part of Cabalistic codes.
 89. Averroës is the Arab. But as usual, Bruno is using a safe target—"the Arab"—to stand for something else, which his readers would not have missed. At the Jesuit college in Rome where Aristotle ruled supreme, the leading pundit Francesco Toledo (1532-96) claimed for Aristotle's logic a perfection so complete "that scarcely anyone has surpassed him in any point." The most influential Italian theologian of the period, the Jesuit "Saint" Robert Bellarmine who played the central role in the prosecution of Bruno and Galileo, was also the leading authority on Aristotle. Part of the vicious backlash against the Neoplatonic Renaissance which these gentlemen carried out was Bellarmine's admonition to his students at Louvain in 1570 to read the medieval Aristotelian Thomas Aquinas and stay away from the Church Fathers and the Bible—the texts which Erasmus had restored and used to prove the Neoplatonic thrust of early Christianity! See W.J. Bouwsma, *Venice and the Defense of Republican Liberty*. Berkeley and Los Angeles, 1968, pp. 296-7 et passim.
 90. *De Anima*, about which Bruno had himself written some very obscure commentaries!
 91. *Protosoposso*: a very high-falutin' Greek-ish locution meaning the prince of the wise. Florio hilariously translates a very similar Italian word, *arcisavio*, as "chief head-piece."
 92. Letter in which Aristotle reassures Alexander that only the initiate would understand his books on natural philosophy, supposedly "published."
 93. Bruno kept Erasmus's books hidden in the privy at the Dominican monastery in Naples which he is here describing. This was raised at his first run-in with the Inquisition in 1576.
 94. A motto attributed to St. Jerome, who threw away the Satire of Perseus as unintelligible: "If you don't want to be understood you shouldn't be read."
 95. Phrase from Petrarch's *Triumph of Fame*.
 96. *Supposito*: see note 107.
 97. The adjectives denote various sorts of arguments in Scholastic reasoning which are differentiated by the degree of certainty they produce.
 98. *Belides*; Bruno gives this in the feminine, which appears to make it equivalent to the Danaides, the daughters of Belus King of Babylon who according to legend killed their husbands on their wedding night.
 99. Again, the change in speaker was inadvertently omitted by Bruno.
 100. *Hypostasis*: Bruno may mean both the literal, "properly a sediment in the urine flitting towards the bottom" (Florio) and figurative, "philosophical essence." The "innards" suggests this.
 101. Founder of the Eleatic School, ca. 580-480 B.C.
 102. The subsequent exposition comes almost verbatim from Sextus Empiricus, according to Aquilecchia (see note 1).
 103. Since this is fairly far off from the actual content of Meno, it is thought that either Bruno did not read it himself, or recollected it poorly.
 104. A line from Petrarch's *Triumph of Fortune* which had become commonplace by the sixteenth century.
 105. *Isagogic*: introductory. The word is associated with Biblical exegesis.
 106. Luke 11, 27.
 107. *Supposito* is a Latinism which has a string of Italian derivations and equivalents, meaning supposed, substituted, exchanged, pretended, subjected, postponed, mistaken. Plus two meanings which Ariosto played upon in his famous comedy *I Suppositi*: one has sodomistic connotations, the other refers to logical word substitutions used almost as a game among Scholastic writers.
 108. The standard academic distinctions were long robes, rings and the pileus (biretta or skullcap).
 109. Vergil, *Eclogues*, III, 60.
 110. "Natural philosopher" is Florio's translation for Italian *physico*.
 111. From *Arcadia*, the most famous poem of the Neapolitan Renaissance poet Sannazaro. Third line should actually begin with "if" rather than "and."

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