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Disclaimer Although the articles presented in *The Independent Scholar* have been subjected to a robust peer review process to ensure scholarly integrity, the views expressed by contributors are not necessarily those of the TIS editorial board or of NCIS.

I appreciate that Freed honors the Vedic origins of the *asanas* by using the Sanskrit name (along with the English translation), as opposed to renaming all of the *asanas* to be more acceptable to monotheistic audiences, as some other practitioners have done. One exception to this is *Savasana*, which Freed renames Shabbat Pose. However, the apparent reason for the renaming seems to be to capture the essence of a notion of "resting and rejuvenating," something that many of us overlook in our daily lives. Freed shares Shabbat Pose in various Sutras, but the one that particularly resonated with me is the **The Law of 7: Rest, Recuperate, Re-Engage/Behar-Behukotai** on page 108. The Soul Solution, "Create a powerful and sustainable future," spoke to me on so many levels. While I tend to think of the book of Leviticus as one large list of "do not do this..." items, I was pleasantly surprised to be reminded that it isn't just about what not to do. The seven-year cycle of rest for the land mentioned in Leviticus points at not just an agricultural practice for ancient Hebrews according to Freed, but also a path to ethical living. Allowing time for rest enables us to give way for restoration, as well. On a personal note, I have had challenges establishing boundaries between life and work and have bought into the cultural ideals of sleep deprivation Freed speaks of (even as I write this review) but feel inspired to shift my actions to create healthier, new patterns.

In the Bibliyoga Poses section of the book, Freed demonstrates the various *asanas* that are mentioned in the text. Right at the beginning, there is a disclosure about some health challenges Freed faced that impacted his ability to do some of the poses in the way he might have liked to, but he uses this as an opportunity to essentially ask us to be gentle with ourselves. Yoga is a journey rather than a destination and Freed openly exemplifies this, which is one of the hallmarks of a good teacher. Freed provides step-by-step instructions on the poses and in most cases, offers modifications and variations for injured or advanced students. This information can be complicated in some yoga books and again, Freed finds a way to be succinct that doesn't sacrifice safety.

If you are a seeker of wisdom from different traditions, curious about Jewish beliefs or looking for a way to integrate physical movement into your spiritual practice, it is quite likely that *The Kosher Sutras* will provide knowledge, experience and perhaps even expansive healing, if you are open to it.

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BACK IN THE DAY

This new feature extracts articles from *The Independent Scholar Quarterly* (TISQ) which was the predecessor of *The Independent Scholar* (TIS). Papers that appeared in TISQ did not undergo the same peer review process as those appearing in the main body of TIS; there is nevertheless much of value to be gleaned from TISQ. For this volume I have selected a short but interesting article by Toni Vogel Carey which examines independent scholarship from a historical perspective, reminding us that many of the great thinkers were independent scholars. The article originally appeared in TISQ Vol. 24, No. 3 (November 2011): 10-13.

SHELBY SHAPIRO

General Editor

Galileo *Linceo*

Toni Vogel Carey

(Independent Scholar, NCIS)

It was Galileo's conviction, quoted so often it's in *Bartlett's*, that the book of nature is written in the language of mathematics, without which we cannot understand a single 'word' of it. What is not so well known is that Galileo (1564-1642) learned his math from a man with no university affiliation, who learned *his* math from Niccolo Tartaglia, a self-taught author both of original scientific ideas and vernacular translations of Euclid and Archimedes, which helped Galileo formulate his law of falling bodies. Tartaglia and his books formed no part of any college course; yet the Galileo scholar Stillman Drake tells us (1970, 52) that his work "had a wider effect, and did more good for science, than it was likely to have done from within a university."

Before movable type appeared in 1443 "science was a university monopoly," whereas "by 1500 it was far from being so" (Drake 1970, 46). Gutenberg made self-education possible at a high level, and during the sixteenth century there was a ready market for printed books, pricey though they were (47). University curricula, meanwhile, remained fundamentally a matter of Aristotle-as-interpreted-by-Aquinas. The real action was taking place in coffee houses and scientific societies, and to the extent that the Scientific Revolution penetrated university walls, it was by seeping through the cracks.

The *Accademia dei Lincei* (Academy of the Lynx, so named for the animal's acute vision) was arguably the first real scientific society. Founded in Rome in 1603 by four non-scientists, its remarkable leader and benefactor was Federico Cesi, then barely eighteen years old. Its mission was to promote and publish scientific discoveries, steering clear of political controversies and "every kind of quarrels and wordy disputes...alien to physical and mathematical science." Beset by opposition, not least from Cesi's father, the society teetered near death until Galileo joined in 1611, after Cesi gave a banquet to celebrate what the Linceans christened his 'telescope.' Then the society immediately doubled in size, and doubled again the following year (Drake 1999, 127-29, 131, 134f).

Just as professors identify themselves by their university titles, Linceans identified themselves by their society membership (Drake 1999, 139). On the title page even of Galileo's *Two New Sciences* (1638), his last work, which had to be smuggled and published out of the country, his name is given as *Galileo Galilei Linceo*. Newton was one of the few seventeenth-century notables who lingered in academia, but tellingly, his *Principia* (1687) was published by the Royal Society of London, not by Cambridge University Press. And its title page gives him (in Latin) both as Lucasian Professor of Mathematics at Trinity College and as Fellow of the Royal Society. This practice of identification persisted at least through the nineteenth century. On the title page of the *Descent of Man* (1871), Darwin, a lifelong independent scientist, presented himself as "M.A., F.R.S., &c." (F.R.S. stands for Fellow of the Royal Society).

Before becoming a Lincean, Galileo was a professor, first at the University of Pisa, and then at the University of Padua. He left teaching in 1610 for a patronage position at court, so in 1611 he was probably feeling the loss of colleagues, such as they had been (Drake 1999, 135). And over and above just collegiality, the Linceans gave him enthusiastic and sustained support, Cesi's wise counsel, and a ready publisher for his work. Stephen Jay Gould was of the opinion (2000, 39) that had Cesi lived, he would have been able to save Galileo from the worst of his troubles with the Church. But when Cesi died of a fever in 1630, the society followed him to the grave. (Happily, according to Drake (1999, 141), it was later resurrected, embraced by both church and state during the nineteenth century, and by the mid-twentieth was once again the leading science society in Italy.)

Galileo was well into middle age by the time he became a Lincean, although had scientific societies been in existence earlier, I suspect he would gladly have joined. And had patronage been available, and a Cesi to watch over him and publish his work, Galileo might well have traded in his professorship at Pisa or Padua for the freer Lincean form of collegiality. According to John Heilbron (2010, 63, 401, n.119), Galileo considered the eighteen years he spent at Padua the happiest of his life. If so, that may have less to do with the University than with the fact that during this period he developed the telescope and gained considerable renown, without yet running up against serious opposition to his ideas. Heilbron's references for this claim, moreover, are to correspondence dated 1592, the year he went to Padua, so it is hard to know what to make of them. In any case, once he left academia and became a "lynx" he stopped writing in Latin for the professionals, who didn't appreciate his work, and wrote exclusively in Italian for lay readers, who did.

The *Dialogue Concerning Two Chief World Systems, Ptolemaic and Copernican* (1632) was the work that triggered his trials and house arrest by the Inquisition. We hear endlessly from academia about Galileo's treatment by the Church. We do not hear much, though, about his "earliest conflicts with authority," beginning around 1615, which Drake tells us "had nothing to do with religion." They were with "philosophers at the University of Pisa," professors whom Galileo accused of instigating the charge of heresy that the clerics later prosecuted.

It is curious that in the enormous literature that has grown out of the events, Galileo's charge against the professors of philosophy has not even been noticed. One might think them to have been innocent bystanders at a confrontation which did not concern them, or at worst clownish reactionaries who wrote some trifling books in opposition to the new science of Galileo. The documents, however, show that Galileo's charge was just; before any priest spoke out against him, his philosopher opponents declared his opinion contrary to the Bible. (Drake 1980, 7)

Drake implicates at least fourteen philosophers in this charge. The only figure he reports coming to Galileo's aid, aside from the Linceans, is Tommaso Campanella (1568-1639), who spent most of *his* life in prison (Drake 1976, 136f). We have now had an *apologia* of sorts from the Pope (John Paul II); we are still waiting to hear from the professors. The other scholar I have encountered who mentions Galileo's problems with the schoolmen is Leonardo Olschki (1942, 258), who preceded and was a source for Drake. To be sure, there is also Maurice Finocchiaro, but he argues against Drake about this. It was "the Bible versus Copernicanism issue that set in motion the machinery of the Inquisition," he contends (2002, 87f), "even if the occasion may have been the enmity between philosophers and mathematicians." I'm willing to settle for the "occasion."

It is no accident that Drake has been the main story-teller about Galileo versus the schoolmen, for his own story too is mostly an out-of-school tale. He made his living as a financial consultant, and taught only for twelve years later in life, when the University of Toronto, recognizing the surpassing value of the Galileo studies he had done on his own (with nothing more than a B.A. in philosophy), appointed him to a full professorship. Drake was never dependent on academia, therefore, for his livelihood or his reputation; and like Galileo, he did not shrink from inconvenient truths (Swerdlow and Levere 1999).

I have noticed, as have others, that the field of history of science seems more welcoming of independent scholars than most. Margaret DeLacy of the National Coalition of Independent Scholars and Karen Reeds of Princeton Research Forum have both been published in its premier journal *Isis*, as have I. Perhaps that is because this is a relatively young field, or because its pioneer in America, George Sarton (1884-1956), who founded *Isis* and the History of Science Society, remained a maverick and a distinctly independent thinker, even while teaching at Harvard and helping to establish a history of science curriculum there.

Whatever the reason, I think the scholarly world could certainly profit from taking an attitude of inclusiveness toward independents. Galileo scholarship, after all, would be incalculably poorer without Stillman Drake. And think of the history of science itself without Galileo Galilei Linceo—or Leibniz, Descartes, Boyle, Pascal, Laplace, Diderot, the Herschels (William, Caroline, and John), Lyell, Darwin, Spencer, Huxley... the list of independent scientists is embarrassingly long.

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