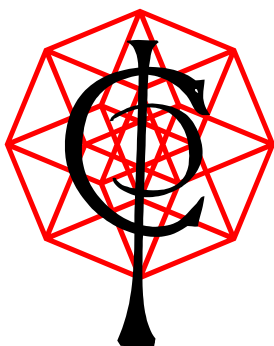


# CHALDÆAN ORACLES

EDITED AND REVISED BY  
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## EDITORIAL NOTE

(to the Celephaïs Press edition)

The following rendition of the *Chaldaean Oracles* was first published as vol. VI of the Theosophical Publishing Society's *Collectanea Hermetica* series in 1895. The numbering of the fragments follows the 1832 second edition of Isaac Preston Cory's *Ancient Fragments*, which included the Greek text (or the Latin, for those fragments only extant in translations into that language); Westcott has revised Cory's translation and provided a few glosses and comments.

A lengthy essay by "L.O." (Percy Bullock), mis-titled "Introduction" and commenting on the material from the point of view of the European and American theosophical schools of the nineteenth century c.e. (presumably the main target audience of the original edition, given who published it), is omitted.

Westcott's interest in this material may have been suggested by its citation in the Golden Dawn Cipher Manuscripts (fol. 24)—this of course assumes that he was not himself a party to the creation of the MSS.—where excerpts, put into the mouths of the Kabeiroi of the Samothracian Mysteries for no readily clear reason, are incorporated in the ritual of 3°=8° Practicus ("H. as Axieros speaks in the oracles in Zoroaster as ideas & intellectual [...] Stoop not—— | nature persuades —— | Strophalos | Mnizourin | Change not names | Voice of fire").

I have made a few stylistic alterations to the typeset; specifically I have used square brackets to mark out words or phrases in the text which are glosses or unwarranted interpolations by either Westcott or an earlier translator, originally in round brackets or not marked out at all. Words in round brackets were part of the original text; either placed in parentheses in Cory's edition of the Greek or Latin, placed in brackets for the purposes of text flow in the English, or in a few instances to indicate the specific Greek word used. No attempt has been made to retain general layout or pagination of the print edition.

Italicised comments below the fragments are in some instances Westcott's, in some instanced quoted or closely paraphrased from

Cory. Footnotes in square brackets are mine; those not so denoted are from the original print edition.

The title in the first edition was (following Cory) *The Chaldaean Oracles of Zoroaster*, with simply *Oracles of Zoroaster* above the main text (a 1984 reprint changed the title to *The Chaldaean Oracles attributed to Zoroaster*). This designation has been rejected as not merely pseudoepigraphal but unhelpful since the ideas set forth in these “Oracles” have no real connection with the religion which bears the name of Zoroaster. The ascription, popular in the Renaissance, is sometimes said to have been invented by Gemistus Pletho, though we learn from Porphyry (*Life of Plotinus*, cap. xvi) that Zoroaster was in other respects a target for pseudoepigraphy at the time, being by then to many in the Greek-speaking world a nebulous figure representing “ancient wisdom” and piety in vague general terms, rather than associated with any particular ideas, save perhaps the invention of astrology, as suggested by the Greek form of the name with the *αστρης* ending.\*

Leaving aside the attribution to Zoroaster, even the label “Chaldean” is of uncertain value and reference. *Chaldea* (*Χαλδαια*) is a Hellenization of *Kaldû*, which in the strict sense refers to the peoples of the delta and sea coast area south-east of Babylon, including Ur and Eridu, and in a transferred sense to that geographical region. When this people became politically dominant in the neo-Babylonian kingdom, the name was used more loosely for the Babylonian kingdom generally; thus in the LXX and King James translations of the Old Testament, “Chaldeans” is used apparently to mean Babylonians and generally the word was used vaguely by the Greeks for the whole region roughly corresponding to modern Iraq; by the late classical period it had further shifted its meaning to generally denote soothsayers, astrologers and the like (see LSJ, *s.v.* *Χαλδαίος*). The Magi, on the other hand, were originally a specific Medean tribe, who according to Herodotus formed some kind of priestly caste in the Persian empire; but again in later Greek writers the name became generalised for “any enchanter or wizard” (see LSJ, *s.v.* *Μάγος*).

The “Chaldee” *language* is what is now called Aramaic, specifically those phases and dialects of Aramaic used in the Western Persian

\* See for example *Encyclopædia Iranica*, art. “Zoroaster: As perceived by the Greeks.”

empire including Babylonia and Judæa, continuing in use under Greek and Roman rule and employed in sections of the Hebrew Bible, and used for the Targums (vernacular paraphrases of the Hebrew scriptures) and the earliest editions of the Talmud. Thus the presence in the texts of the *Oracles* of “Chaldee” loan-words is hardly solid proof for Greek not being the original language of composition.

Textual scholarship on the *Oracles* since about the time of the first publication of Westcott’s edition suggests that what we have here are fragmentary quotations from a single poem in Greek hexameter, itself perhaps composed from multiple “oracular” utterances made in mediumistic or invocatory trance states, and subsequently embedded in layers of commentary by the writers who quoted them (T. Stanley, or whoever he followed, seems to have had a similar idea, although his arrangement frequently seems arbitrary and he included fragments which others have rejected specifically on the grounds on metre (e.g. 155 in the present collection). Whether the reputed author, Julian the Theurgist (fl. late 2nd century C.E.), assuming he had anything to do with it at all, originated these or simply assembled the utterances is unclear.

Possibly (as G.R.S. Mead appears to suggest) the poem was assembled as a didactic work of a Mystery-cult drawing or claiming influence from “Chaldæan” sources (certainly we see many fragments using the jargon of “the Mysteries”), which could credibly have emerged at more or less any time after Alexander’s conquests.

In any case, in many of the excerpts following, quotations or paraphrases from the poem are embedded in commentary by the later writers, not always clearly distinguished by Cory and Westcott.

The first fragment in Cory is the one which most definitely does not belong here; although perhaps deriving from related traditions. The bulk of chap. X of book I of Eusebius’ monsterpiece *Præperatio Evangelica* is taken up with supposed translations from the works of a Phoenician historian called Sanchuniathon, said to have flourished during the reign of Semiramis queen of Assyria, whose works were put into Greek by one Philo of Byblos (while this Philo is cited by other writers of late antiquity, his translations of Sanchuniathon are only known through quotations by Eusebius who is not generally regarded as reliable or even honest). Towards the end of a passage said to be

Philo's "translation from Sanchuniathon about the Phœnician Alphabet" appears this passage, supposedly quoted from "Zoroaster the Magian in the *Sacred Collection of Persian Records*."

The Theosophist G. R. S. Mead, one of the more scholarly writers of that school, wrote a study of the *Oracles* including English translations of about two-thirds of the fragments in Cory, drawing on the work of Wilhelm Kroll (published in Germany in 1894, Westcott seems to have been unaware of it), which formed vols. VIII and IX of his "Echos from the Gnosis" series (1908). An e-text has been released by Celephaïs Press alongside the present volume.

There is to date only one reasonably trustworthy scholarly edition (texts and translation) of the *Chaldean Oracles* in English; that of Ruth Majercik (Leiden: E.J. Brill, 1989); however it is not only in copyright but is out of print and practically unobtainable.

T.S.  
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## PREFACE

BY SAPERE AUDE.

THESE Oracles are considered to embody many of the principal features of Chaldæan philosophy. They have come down to us through Greek translations and were held in the greatest esteem throughout antiquity, a sentiment which was shared alike by the early Christian Fathers and the later Platonists. The doctrines contained therein are attributed to Zoroaster, although to which particular Zoroaster is not known; historians give notices of as many of six different individuals all bearing that name, which was probably the title of the Prince of the Magi, and a generic term. The word Zoroaster is by various authorities differently derived: Kircher furnishes one of the most interesting derivations when he seeks to show that it comes from TZURA = a figure, and TZIUR = to fashion, ASH – fire, and STR = hidden; from these he gets the words Zairaster = fashioning images of hidden fire;—or Tzuraster = the image of secret things. Others derive it from Chaldee and Greek words meaning “a contemplator of the Stars.”\*

It is not, of course, pretended that this collection as it stands is other than disjointed and fragmentary, and it is more than probably that the true sense of many passages has been obscured, and even in some cases hopelessly obliterated, by inadequate translation.

\* [‘Zoroaster’ is a Greek corruption of a old Persian name (directly romanized as *Zarathushtra* (*Zarathuŝtra*), appearing in later Persian works as *Zartosht*), so can hardly be explained according to Hebrew or Aramaic roots. The Avestan form of the name has been subject to various interpretations, most of them involving camels (Avestan *-uŝtra* means ‘camel’). See for example *Encyclopædia Iranica*, art. “Zoroaster: the name.”]

Where it has been possible to do so, an attempt has been made to elucidate doubtful or ambiguous expressions, either by modifying the existing translation from the Greek, where deemed permissible, or by appending annotations.

It has been suggested by some that these Oracles are of Greek invention, but it has already been pointed out by Stanley that Picus de Mirandula\* assured Ficinus that *he* had the Chaldee Original in his possession, “in which those things which are faulty and defective in the Greek are read perfect and entire,” and Ficinus indeed states that he found this MS. upon the death of Mirandula. In addition to this, it should be noted that here and there in the original Greek version, words occur which are not of Greek extraction at all, but are Hellenised Chaldee.

Berosus is said to be the first who introduced the writings of the Chaldæans concerning Astronomy and Philosophy among the Greeks,† and it is certain that the traditions of Chaldæa very largely influenced Greek thought. Taylor considers that some of these mystical utterances are the sources whence the

\* [Giovanni Pico della Mirandola. Pico's *Conclusiones* include fifteen “secundum propriam [i.e., Pico's] opinionem de intelligentia dictorum Zoroastris et expositorum eius Chaldeorum”; these quote three *logia* (156, 188, 192 as numbered here), of which only the second is known from any other source. Pico cites an unidentifiable edition of the texts (arranged in at least 17 *logia* or ‘aphorisms’) and unidentifiable commentators. S.A. Farmer in a 1998 edition of the *Conclusiones* (*Syncretism in the West: Pico's 900 Theses*, p. 13, 486-7n) notes that Pico made the claim of possessing the “Chaldean” text of the Oracles in a 1486 letter to Ficino but that all that was actually found after his death even vaguely resembling this description was an enigmatic text in a mixture of Hebrew and Aramaic written in the Ethiopian script, which Farmer suggests was forged by Flavius Mithridates, Pico's tutor in Semitic languages. The claim was also likely an attempt at one-upmanship by Pico, since Ficino had previously translated and commented on the *Oracles* from Pletho's Greek.]

† Josephus, *contra Apion*. I. [Berossos or Berossus flourished early 3rd century B.C.E.—i.e., significantly later than Plato—and compiled a history of Babylonia in Greek under the patronage of the Seleukid king Antiochus Soter, including mythological material; he was also the imputed author of works on astrology of which fragments are recorded by Roman writers.]

sublime conceptions of Plato were formed, and large commentaries were written upon them by Porphyry, Iamblichus, Proclus, Pletho and Psellus. That men of such great learning and sagacity should have thought so highly of these Oracles, is a fact which in itself should commend them to our attention.

The term "Oracles" was probably bestowed upon these epigrammatic utterances in order to enforce the idea of their profound and deeply mysterious nature. The Chaldæans, however, had an Oracle, which they venerated as highly as the Greeks did that at Delphi.\*

We are indebted to both Psellus and Pletho, for comments at some length upon the Chaldæan Oracles, and the collection adduced by these writers has been considerably enlarged by Franciscus Patricius, who made many additions from Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus and Arnobius; his collection, which comprised some 324 oracles under general heads, was published in Latin in 1593, and constitutes the groundwork of the later classification arrived at by Taylor and Cory; all of these editions have been utilised in producing the present revise.

A certain portion of these Oracles collected by Psellus, appear to be correctly attributed to a Chaldæan Zoroaster of very early date, and are marked "Z," following the method indicated by Taylor, with one or two exceptions. Another portion is attributed to a sect of philosophers named Theurgists, who flourished during the reign of Marcus Antoninus, upon the authority of Proclus,† and these are marked "T." Oracles additional to these two series and of less definite source are marked "Z or T." Other oracular passages from miscellaneous authors are indicated by their names.

The printed copies of the Oracles to be found in England are the following:—

1. *Oracula Magica*, Ludovicus Tiletanus, Paris, 1563.

\* Stephanus, *De Urbibus*.

† *Vide* his Scholia on the *Cratylus* of Plato.

2. *Zoroaster et ejus 320 oracula Chaldaica.*; by Franciscus Patricius. . . . 1593.

3. Fred. Morellus *Zoroastris oracula*, 1597. Supplies about a hundred verses.

4. Otto Heurnlius; *Barbarice Philosophiæ antiquitatum libri duo*, 1600.

5. Johannes Opsopoeus; *Oracula magica Zoroastris* 1599. This includes the Commentaries of Pletho and of Psellus in Latin.

6. Servatus Gallœus; *Sibulliakoi Chresmoi*, 1688. Contains a version of the Oracles.

Thomas Stanley. *The History of the Chaldaic Philosophy*, 1701. This treatise contains the Latin of Patricius, and the Commentaries of Pletho and Psellus in English.

Johannes Alb. Fabricius, *Bibliotheca Græca*, 1705-7. Quotes the Oracles.

Jacobus Marthanus, 1689. This version contains the Commentary of Gemistus Pletho.

Thomas Taylor, *The Chaldean Oracles*, in the *Monthly Magazine*, and published independently, 1806.

*Bibliotheca Classica Latina*; A. Lemaire, volume 124, Paris, 1823.

Isaac Preston Cory, *Ancient Fragments*, London, 1828. (A third edition of this work has been published, omitting the Oracles.\*)

*Phœnix*, New York, 1835. A collection of curious old tracts, among which are the Oracles of Zoroaster, copied from Thomas Taylor and I. P. Cory; with an essay by Edward Gibbon.

\* [Westcott used the 1832 second edition; pp. 98-121 of the 1828 first edition had a presentation based on T. Stanley in which various Greek fragments were arranged as a more or less continuous poem grouped under thematic headings, with a facing page English translation and no apparatus or indication of sources. The editor of the third edition stated in his preface (dated 1876) that he had "... dispensed altogether with the Neo-Platonic forgeries which Cory had placed at the end, bearing the titles respectively of, Oracles of Zoroaster, the Hermetic Creed, the Orphic, Pythagorean, and other fragments of doubtful authenticity and little value. We now possess [...] all the remains of the so-called Zend-Avesta, of which only a small portion—the Gâthas—are regarded by competent scholars as genuine. Comparing these so-called *Oracles* of Zoroaster with the genuine fragments, we have every reason to reject them as spurious."]

# THE CHALDÆAN ORACLES.

## CAUSE. GOD.

FATHER. MIND. FIRE.  
MONAD. DYAD. TRIAD.

1. But God is He having the head of the Hawk. The same is the first, incorruptible, eternal, unbegotten, indivisible, dissimilar: the dispenser of all good; indestructible; the best of the good, the Wisest of the wise; He is the Father of Equity and Justice, self-taught, physical, perfect, and wise—He who inspires the Sacred Philosophy.

Eusebius, *Præparatio Evangelica*, liber. I., chap. X.

*This Oracle does not appear in either of the ancient collections, nor in the group of oracles given by any of the mediæval occultists. Cory seems to have been the first to discover it in the voluminous writings of Eusebius, who attributes the authorship to the Persian Zoroaster.*

2. Theurgists assert that He is a God and celebrate him as both older and younger, as a circulating and eternal God, as understanding the whole number of all things moving in the World, and moreover infinite through his power and energizing a spiral force.

Proclus on the *Timæus* of Plato, 244. Z. or T.

*The Egyptian Pantheon had an Elder and a Younger Horus—a God—son of Osiris and Isis. Taylor suggests that He refers to Kronos, Time, or Chronos, as the later Platonists wrote the name. Kronos, or Saturnus, of the Romans, was son of Uranos and Gaia, husband of Rhea, father of Zeus.*

3. The God of the Universe, eternal, limitless, both young and old, having a spiral force.

*Cory includes this Oracle in his collection, but he gives no authority for it. Lobeck doubted its authenticity.*

4. For the Eternal Æon\*—according to the Oracle—is the cause of never failing life, of unwearied power and unsluggish energy.

Taylor. T.

\* “For the First Æon, the Eternal one,” or as Taylor gives, “Eternity.”

5. Hence the inscrutable God is called silent by the divine ones, and is said to consent with Mind, and to be known to human souls through the power of the Mind alone.

Proclus, in *Theologiam Platonis*, 321. T.

*Inscrutable. Taylor gives “stable;” perhaps “incomprehensible” is better.*

6. The Chaldæans call the God Dionysos (or Bacchus), Iao in the Phœnician tongue (instead of the Intelligible Light), and he is also called Sabaoth,\* signifying that he is above the Seven poles, that is the Demiurgos.

Lydus, *De Mensibus*, 83. T.

\* *This word is Chaldee, TzBAUT, meaning hosts; but there is also a word SHBOH, meaning The Seven.*

7. Containing all things in the one summit of his own Hyparxis, He Himself subsists wholly beyond.

Proclus, in *Theologiam Platonis*, 212. T.

*Hyparxis, is generally deemed to mean “Subsistence.” Hupar is Reality as distinct from appearance; Hup-arche is a Beginning.*

8. Measuring and bounding all things.

Proclus, in *Theologiam Platonis*, 386. T.

*“Thus he speaks the words,” is omitted by Taylor and Cory, but present in the Greek.*

9. For nothing imperfect emanates from the Paternal Principle.

Psellus, 38; Pletho. 2.

*This implies—but only from a succedent emanation.*

10. The Father effused not Fear, but He infused persuasion.

Pletho. Z.

11. The Father hath apprehended Himself, and hath not restricted his Fire to his own intellectual power.

Psellus, 30; Pletho, 33. Z.

Taylor gives:—The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in his intellectual power.

*The Greek text has no word “hastily,” and as to “withdrawn”—Arpazo means, grasp or snatch, but also “apprehend with the mind.”*

12. Such is the Mind which is energized before energy, while yet it had not gone forth, but abode in the Paternal Depth, and in the Adytum of God nourished silence.

Proclus, in *Tim.*, 167. T.

13. All things have issued from that one Fire. The Father perfected all things, and delivered them over to the Second Mind, whom all Nations of Men call the First.

Psellus, 24; Pletho, 30. Z.

14. The Second Mind conducts the Empyrean World.

Damascius, *De Principiis*. T.

15. What the Intelligible saith, it saith by understanding.

Psellus, 35. Z.

16. Power is with them, but Mind is from Him.

Proclus, in *Platonis Theologiam*, 365. T.

17. The Mind of the Father riding on the subtle Guiders, which glitter with the tracings of inflexible. and relentless Fire.

Proclus, on the *Cratylus* of Plato. T.

18. . . . . After the Paternal Conception  
I the Soul reside, a heat animating all things.  
. . . . . For he placed  
The Intelligible in the Soul, and the Soul in dull body,  
Even so the Father of Gods and Men placed them in us.

Proclus, in *Tim. Plat.*, 124. Z. or T.

19. Natural works co-exist with the intellectual light of the Father. For it is the Soul which adorned the vast Heaven, and which adorneth it after the Father, but her dominion is established on high.

Proclus, in *Tim.*, 106. Z. or T.

Dominion, *krata* : some copies give *Kerata*, horns.

20. The Soul, being a brilliant Fire, by the power of the Father remaineth immortal, and is Mistress of Life, and filleth up the many recesses of the bosom of the World.

Psellus, 28; Pletho, 11. Z.

21. The channels being intermixed, therein she performeth the works of incorruptible Fire.

Proclus in *Politica*, p. 399. Z. or T.

22. For not in Matter did the Fire which is in the first beyond enclose His active Power, but in Mind; for the framer of the Fiery World is the Mind of Mind.

Proclus, in *Theologiam*, 333, and in *Tim.*, 157. T.

23. Who first sprang from Mind, clothing the one Fire with the other Fire, binding them together, that he might mingle the fountainous craters, while preserving unsullied the brilliance of His own Fire.

Proclus, in *Parmenidem Platonis*. T.

24. And thence a Fiery Whirlwind drawing down the brilliance of the flashing flame, penetrating the abysses of the Universe; for from thence downwards do extend their wondrous rays.

Proclus, in *Theologiam Platonis*, 171 and 172. T.

25. The Monad first existed, and the Paternal Monad still subsists.

Proclus, in *Euclidem*, 27. T.

26. When the Monad is extended, the Dyad is generated.

Proclus, in *Euclidem*, 27. T.

Note that "What the Pythagoreans signify by Monad, Dyad and Triad, or Plato by Bound, Infinite and Mixed; that the Oracles of the Gods intend by Hyparxis, Power and Energy."

Damascius, *De Principiis*. Taylor.

27. And beside Him is seated the Dyad which glitters with intellectual sections, to govern all things and to order everything not ordered.

Proclus, in *Platonis Theologiam*, 376. T.

28. The Mind of the Father said that all things should be cut into Three, whose Will assented, and immediately all things were so divided.

Proclus, in *Parmenidem*. T.

29. The Mind of the Eternal Father said into Three, governing all things by Mind.

Proclus, *Timæus of Plato*. T.

30. The Father mingled every Spirit from this Triad.

Lydus, *De Mensibus*, 20. Taylor.

31. All things are supplied from the bosom of this Triad.

Lydus, *De Mensibus*, 20. Taylor.

32. All things are governed and subsist in this Triad.

Proclus, in *I. Alcibiades*. T.

33. For thou must know that all things bow before the Three Supernals.

Damascius, *De Principiis*. T.

34. From thence floweth forth the Form of the Triad, being pre-existent; not the first Essence, but that whereby all things are measured.

Anon. Z. or T.

35. And there appeared in it Virtue and Wisdom, and multiscient Truth.

Anon. Z. or T.

36. For in each World shineth the Triad, over which the Monad ruleth.

Damascius, in *Parmenidem*. T.

37. The First Course is Sacred, in the middle place courses the Sun,\* in the third the Earth is heated by the internal fire.

Anon. Z. or T.

\* *Jones gives Sun from Helios, but some Greek versions give Herios, which Cory translates, air.*

38. Exalted upon High and animating Light, Fire Æther and Worlds.

Simplicius in his *Physica*, 143. Z. or T.

## IDEAS.

INTELLIGIBLES, INTELLECTUALS, IYNGES, SYNOCHES,  
TELETARCHÆ, FOUNTAINS, PRINCIPLES, HEKATE  
AND DAIMONS.

39. The Mind of the Father whirled forth in reechoing roar, comprehending by invincible Will Ideas omniform; which flying forth from that one fountain issued; for from the Father alike was the Will and the End (by which are they connected with the Father according to alternating life, through varying vehicles). But they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all previously placed before the polymorphous World a Type, intellectual, incorruptible, the imprint of whose form is sent

forth through the World, by which the Universe shone forth decked with Ideas all various, of which the foundation is One, One and alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation.

They are intellectual conceptions from the Paternal Fountain partaking abundantly of the brilliance of Fire in the culmination of unresting Time.

But the primary self-perfect Fountain of the Father poured forth these primogenial Ideas.

Proclus, in *Parmenidem*. Z. or T.

40. These being many, descend flashingly upon the shining Worlds, and in them are contained the Three Supernals.

Damascius, in *Parmenidem*. T.

41. They are the guardians of the works of the Father, and of the One Mind, the Intelligible.

Proclus, in *Thelogiam Platonis*, 205. T.

42. All things subsist together in the Intelligible World.

Damascius, *De Principiis*. T.

43. But all Intellect understandeth the Deity, for Intellect existeth not without the Intelligible, neither apart from Intellect doth the Intelligible subsist.

Damascius. Z. or T.

44. For Intellect existeth not without the Intelligible; apart from it, it subsisteth not.

Proclus, in *Thelogiam Platonis*, 172. Z. or T.

45. By Intellect He containeth the Intelligibles and introduceth the Soul into the Worlds.

46. By Intellect he containeth the Intelligibles, and introduceth Sense into the Worlds.

Proclus, in *Cratylum*. T.

47. For this Paternal Intellect, which comprehendeth the Intelligibles and adorneth things ineffable, hath sowed symbols through the World.

Proclus, *in Cratylum*. T.

48. This Order is the beginning of all section.

Damascius, *De Principiis*. T.

49. The Intelligible is the principle of all section.

Damascius, *De Principiis*. T.

50. The Intelligible is as food to that which understandeth.

Damascius, *De Principiis*. T.

51. The oracles concerning the Orders exhibits It as prior to the Heavens, as ineffable, and they add—

It hath Mystic Silence.

Proclus, *in Cratylum*. T.

52. The oracle calls the Intelligible causes Swift, and asserts that, proceeding from the Father, they rush again unto Him.

Proclus, *in Cratylum*. T.

53. Those Natures are both Intellectual and Intelligible, which, themselves possessing Intellection, are the objects of Intelligence to others.

Proclus, *in Theologiam Platonis*. T.

*The Second Order of the Platonist philosophy was the “Intelligible and Intellectual Triad.” Among the Chaldæans this order includes the Iynges, Synoches and Teletarchs. The Intellectual Triad of the later Platonists corresponds fo the Fountains, Fontal Fathers or Cosmagogi of the Chaldæans.*

54. The Intelligible Iynges themselves understand from the Father; by Ineffable counsels being moved so as to understand.

Psellus, 41; Pletho, 31. Z.

55. Because it is the Operator, because it is the Giver of Life Beating Fire, because it filleth the Life-producing bosom of

Hecate; and it instilleth into the Synoches the enlivening strength of Fire, endued with mighty Power.

Proclus *in Tim.*, 128. T.

56. He gave His own Whirlwinds to guard the Supernals, mingling the proper force of His own strength in the Synoches.

Damascius, *De Principiis*. T.

57. But likewise as many as serve the material Synoches.

T.

58. The Teletarchs are comprehended in the Synoches.

Damascius, *De Principiis*. T.

59. Rhea, the Fountain and River of the Blessed Intellectuals, having first received the powers of all things in Her Ineffable Bosom, pours forth perpetual Generation upon all things.

Proclus, *in Cratylum*. T.

60. For it is the bound of-the Paternal Depth, and the Fountain of the Intellectuals.

Damascius, *De Principiis*. T.

61. For He is a Power of circumlucid strength, glittering with Intellectual Sections.

Damascius. T.

62. He glittereth with Intellectual Sections, and hath filled all things with love.

Damascius. T.

63. Unto the Intellectual Whirlings of Intellectual Fire, all things are subservient, through the persuasive counsel of the Father.

Proclus, *in Parmenidem*. T.

64. O! how the World hath inflexible Intellectual Rulers.

65. The source of the Hecate correspondeth with that of the Fontal Fathers.

T.

66. From Him leap forth the Amilicti, the all-relentless thunders, and the whirlwind receiving Bosoms of the all-splendid Strength of Hekaté Father-begotten; and He who encircleth the Brilliance of Fire; And the Strong Spirit of the Poles, all fiery beyond.

Proclus, *in Cratylum*. T.

67. There is another Fountain, which leadeth the Empyræan World.

Proclus, *in Tim.* Z. or T.

68. The Fountain of Fountains, and the boundary of all fountains.

Damascius, *De Principiis*. T.

69. Under two Minds the Life-generating fountain of Souls is comprehended.

Damascius, *De Principiis*. T.

70. Beneath them exists the Principal One of the Immaterials.

Damascius, *in Parmenidem*. Z. or T.

*Following the Intellectual Triad was the Demiurgos, from whom proceeded the Effable and Essential Orders including all sorts of Daimons, and the Elementary World.*

71. Father begotten Light, which alone hath gathered from the strength of the Father the Flower of mind, and hath the power of understanding the Paternal mind, and doth instil into all Fountains and Principles the power of understanding and the function of ceaseless revolution.

Proclus, *in Tim.* 242.

72. All fountains and principles whirl round and always remain in a ceaseless revolution.

Proclus, *in Parmenidem*. Z. or T.

73. The Principles, which have understood the Intelligible works of the Father, He hath clothed in sensible works and

bodies, being intermediate links existing to connect the Father with Matter, rendering apparent the Images of unapparent Natures, and inscribing the Unapparent in the Apparent frame of the World.

Damascius, *De Principiis*. Z. or T.

74. Typhon, Echidna, and Python, being the progeny of Tartaros and Gaia, who were united by Uranos, form, as it were, a certain Chaldæan Triad, the Inspector and Guardian of all the disordered fabrications.

Olympiodorus, *in Phæd.* T.

75. There are certain Irrational Demons [mindless elementals],\* which derive their subsistence from the Aërial Rulers; wherefore the Oracle saith, Being the Charioteer of the Aërial, Terrestrial and Aquatic Dogs.

Olympiodorus, *in Phæd.* T.

76. The Aquatic when applied to Divine Natures signifies a Government inseparable from Water, and hence the Oracle calls the Aquatic Gods, Water Walkers;

Proclus, *in Tim.*, 270. T.

77. There are certain Water Elementals† whom Orpheus calls Nereides, dwelling in the more elevated exhalations of Water, such as appear in damp, cloudy Air, whose bodies are sometimes seen (as Zoroaster taught) by more acute eyes, especially in Persia and Africa.

Ficino, *de Immortalitate Animæ*, 123. T.

\* [A gloss by Westcott; not in the text.]

† [*dæmones aquei*.]

## PARTICULAR SOULS.

### SOUL, LIFE, MAN.

78. The Father conceived ideas, and all mortal bodies were animated by Him.

Proclus, in *Tim.*, 336. T.

79. For the Father of Gods and men placed the Mind (*nous*) in the Soul (*psychê*); and placed both in the [human] body.

80. The Paternal Mind hath sowed symbols in the Soul.

Psellus, 26; Pletho, 6. Z.

81. Having mingled the Vital Spark from two according substances, Mind and Divine Spirit, as a third to these He added Holy Love, the venerable Charioteer uniting all things.

Lydus, *de Mensibus*, 3.

82. Filling the Soul with profound Love.

Proclus, in *Theologiam Platonis*. Z or T.

83. The Soul of man does in a manner clasp God to herself. Having nothing mortal, she is wholly inebriated with God. For she glorieth in the harmony under which the mortal body subsisteth.

Psellus, 17; Pletho, 10. Z.

84. The more powerful Souls perceive Truth through themselves, and are of a more inventive Nature. Such Souls are saved through their own strength, according to the Oracle.

Proclus, in *I. Alcibiadem*. Z.

85. The Oracle saith that Ascending Souls sing a Pæan.

Olympiodorus, in *Phæd.* Z or T.

86. Of all Souls, those certainly are superlatively blessed, which are poured forth from Heaven to Earth; and they are happy, and have ineffable stamina, as many as proceed from

Thy Splendid Self, O King, or from Jove Himself, under the strong necessity of Mithus.

Synesius, *De Insomn.*, 153. Z or T.

*Query Mithras.*

87. The Souls of those who quit the body violently are most pure.

Psellus, 27. Z.

88. The girders of the Soul, which give her breathing, are easy to be unloosed.

Psellus, 32; Pletho, 8. Z.

89. For when you see a Soul set free, the Father sendeth another, that the number may be complete.

Z. or T.

90. Understanding the works of the Father, they avoid the shameless Wing of Fate; they are placed in God, drawing forth strong light-bearers, descending from the Father, from whom as they descend, the Soul gathereth of the empyræan fruits the soul-nourishing flower.

Proclus, *in Tim.*, 321. Z. or T.

91. This Animastic Spirit which blessed men have called the Pneumatic Soul, becometh a god, an all-various Daemon, and an Image [disembodied], and in this form of Soul suffereth her punishments. The Oracles, too, accord with this account; for they assimilate the employment of the Soul in Hades, to the delusive visions of a dream.

Synesius, *De Insomn.* Z. or T.

*The word Dæmon in the original meaning of the term did not necessarily mean a bad Spirit, and was as often applied to pure spirits as to impure.*

*Compare the Eastern doctrine of Devachan, a stage of pleasing illusion after death.*

92. One life after another, from widely distributed sources. Passing from above, through to the opposite part; through the Centre of the Earth; and to the fifth middle, fiery centre, where the life-bearing fire descendeth as far as the material world.

Z. or T.

93. Water is a symbol of life; hence Plato and the gods before Plato, call it [the Soul]\* at one time the whole water of vivification, and at another time a certain fountain of it.

Proclus, *in Tim.*, 318. Z.

94. O Man, of a daring nature, thou subtle production.

Psellus, 12; Pletho, 21. Z

95. For thy vessel the beasts of the Earth shall inhabit.

Psellus, 36; Pletho, 7. Z.

*Vessel is the body in which the Nous—thou, dwellest for a time.*

96. Since the Soul perpetually runs and passes through many experiences in a certain space of time; which being performed, it is presently compelled to pass back again through all things, and unfold a similar web of generation in the World, according to Zoroaster, who thinketh that as often as the same causes return, the same effects will in like manner be sure to ensue.

Ficino, *de Immortalitate Anime*, 129. Z.

97. According to Zoroaster, in us the æthereal vestment of the Soul perpetually revolves [reincarnates].

Ficino, *de Immortalitate Anime*, 131. Z.

98. The Oracles delivered by the Gods celebrate the essential fountain of every Soul; the Empyrean, the Æthereal and the Material. This fountain they separate from the vivifying Goddess (*Zoogonothêâ*) [Rhea], † from whom (suspending the whole of Fate) they make two series or orders; the one animastic, or

\* [A gloss by Taylor or another translator.]

† [“Rhea” is Taylor’s gloss on *Zoogonothêä*, a Greek word left untranslated in the Latin rendition.]

belonging to the Soul, and the other belonging to Fate. They assert that the Soul is derived from the animastic series, but that sometimes it becometh subservient to Fate, when passing into an irrational condition of being, it becometh subject to Fate instead of to Providence.

Proclus *de Providentia* apud Fabricium in *Biblioth. Greca.*,  
vol. 8, 486. Z. or T.

## MATTER.

### THE WORLD—AND NATURE.

99. The Matrix containing all things.

T.

100. Wholly divisible, and yet indivisible.

101. Thence abundantly springeth forth the generations of multifarious Matter.

Proclus, in *Tim.*, 118. T.

102. These frame atoms, sensible forms, corporeal bodies, and things destined to matter.

Damascius, *De Principiis*. T.

103. The Nymphs of the Fountains, and all the Water Spirits, and terrestrial, aerial and astral forms, are the Lunar Riders and Rulers of all Matter, the Celestial, the Starry, and that which lieth in the Abysses.

Lydus, p. 32.

104. According to the Oracles, Evil is more feeble than Non-  
entity.

Proclus, *de Providentia*. Z. or T.

105. We learn that Matter pervadeth the whole world, as the Gods also assert.

Proclus, in *Tim.*, 142. Z. or T.

106. All Divine Natures are incorporeal, but bodies are bound to them for your sakes. Bodies not being able to contain incorporeals, by reason of the Corporeal Nature, in which ye are concentrated.

Proclus, in *Platonis Polit.*, 359. Z. or T.

107. For the Paternal Self-begotten Mind, understanding His works sowed in all, the fiery bonds of love, that all things might continue loving for an infinite time. That the connected series of things might intellectually remain in the Light of the Father; that the elements of the World might continue their course in mutual attraction.

Proclus, in *Tim.*, 155. T.

108. The Maker of all things, self-operating, framed the World. And there was a certain Mass of Fire: all these things Self-Operating He produced, that the Body of the Universe might be conformed, that the World might be manifest, and not appear membranous.

Proclus, in *Tim.*, 154. Z. or T.

109. For He assimilateth the images to himself, casting them around his own form.

110. For they are an imitation of his Mind, but that which is fabricated hath something of Body.

Proclus, in *Tim.*, 87. Z. or T.

111. There is a Venerable Name, with a sleepless revolution, leaping forth into the worlds, through the rapid tones of the Father.

Proclus, in *Cratylum.* Z. or T.

112. The Æthers of the Elements therefore are there.

Olympiodorus, in *Phæd.* Z. or T.

113. The Oracles assert that the types of Characters, and of other Divine visions appear in the Æther [or Astral Light].

Simplicius, in *Phys.*, 144. Z. or T.

114. In this the things without figure are figured.

Simplicius, *in Phys.*, 143. Z. or T.

115. The Ineffable and effable impressions of the World.

116. The light hating World, and the winding currents by which many are drawn down.

Proclus, *in Tim.*, 339. Z. or T

117. He maketh the whole World of Fire, Air, Water, and Earth, and of the all-nourishing Æther.

Z. or T.

118. Placing Earth in the middle, but Water below the Earth, and Air above both these.

Z. or T.

119. He fixed a vast multitude of un-wandering Stars, not by a strain laborious and hurtful, but with stability void of movement, forcing Fire forward into Fire.

Proclus, *in Tim.*, 280. Z. or T.

120. The Father congregated the Seven Firmaments of the Kosmos, circumscribing the Heavens with convex form.

Damascius, *in Parmenidem.* Z. or T.

121. He constituted a Septenary of wandering Existences\* [the Planetary globes].

Z. or T.

122. Suspending their disorder in Well-disposed Zones.

Z. or T.

123. He made them six in number, and for the Seventh He cast into the midstthereof the Fiery Sun.

Proclus, *in Tim.*, 280. Z. or T.

124. The Centre from which all (lines) which way soever are equal.

Proclus, *in Euclidem* 43.

\* [Ζώων. Cory renders "animals."]

125. And that the Swift Sun doth pass as ever around a Centre.

Proclus, in *Theologiam Platonis*, 317. Z. or T.

126. Eagerly urging itself towards that Centre of resounding Light.

Proclus, in *Tim.*, 236. T.

127. The Vast Sun, and the Brilliant Moon.

128. As rays of Light his locks flow forth, ending in acute points.

Proclus, in *Platonis Polit.* 387. T.

129. And of the Solar Circles, and of the Lunar, clashings, and of the Aërial Recesses; the Melody of Æther, and of the Sun, and of the phases of the Moon, and of the Air.

Proclus, in *Tim.*, 257. Z. or T.

130. The most mystic of discourses informs us that His wholeness is in the Supra-mundane Orders: for there a Solar World and Boundless Light subsist, as the Oracles of the Chaldæans affirm.

Proclus, in *Tim.*, 264. Z. or T.

131. The Sun more true measureth all things by time, being itself the time of time, according to the Oracle of the Gods concerning it.

Proclus, in *Tim.*, 249. Z. or T.

132. The Disk [of the Sun] is borne in the Starless realm above the Inerratic Sphere; and hence he is not in the midst of the Planets, but of the Three Worlds, according to the telestic Hypothesis.

Julian, *Orat.*, 5, 334. Z. or T.

133. The Sun is a Fire, the Channel of Fire, and the dispenser of Fire.

Proclus, in *Tim.*, 141. Z. or T.

134. Hence Kronos, The Sun as Assessor beholds the true pole.

135. The Æthereal Course, and the vast motion of the Moon, and the Aërial fluxes.

Proclus, *in Tim.*, 257. Z. or T.

136. O Æther, Sun, and Spirit of the Moon, ye are the chiefs of the Air.

Proclus, *in Tim.*, 257. Z. or T.

137. And the wide Air, and the Lunar Course, and the Pole of the Sun.

Proclus, *in Tim.*, 257. Z. or T.

138. For the Goddess bringeth forth the Vast Sun, and the lucent Moon.

139. She collecteth it, receiving the Melody of Æther, and of the Sun, and of the Moon, and of whatsoever things are contained in the Air.

140. Unwearied Natyre ruleth over the Worlds and works, that the Heavens drawing downward might run an eternal course, and that the other periods of the Sun, Moon, Seasons, Night and Day, might be accomplished.

Proclus, *in Tim.*, 4, 323. Z. or T.

141. And above the shoulders of that Great Goddess, is Nature in her vastness exalted.

Proclus, *in Tim.*, 4. T.

142. The most celebrated of the Babylonians, together with Ostanes and Zoroaster, very properly call the starry Spheres “Herds”; whether because these alone among corporeal magnitudes, are perfectly carried about around a Centre, or in conformity to the Oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourse “Herds” (*ἀγγελους*) and by the insertion of a gamma (*ἀγγελους*) Angels. Wherefore the Stars which preside over each of these herds are

considered to be Deities or Daimons, similar to the Angels, and are called Archangels; and they are seven in number.

Anon., in *Theologumenis Arithmetis*. Z.

*Daimon in Greek means "a Spirit," not "a bad Spirit."*

143. Zoroaster calls the congruities of material forms to the ideals of the Soul of the World—Divine Allurements.

Ficino, *de Vit. Cœl. Comp.* Z.

## MAGICAL AND PHILOSOPHICAL PRECEPTS

144. Direct not thy mind to the vast surfaces of the Earth; for the Plant of Truth grows not upon the ground. Nor measure the motions of the Sun, collecting rules, for he is carried by the Eternal Will of the Father, and not for your sake alone. Dismiss [from your mind] the impetuous course of the Moon, for she moveth always by the power of necessity. The progression of the Stars was not generated for your sake. The wide aerial flight of birds gives no true knowledge nor the dissection of the entrails of victims; they are all mere toys, the basis of mercenary fraud: flee from these if you would enter the sacred paradise of piety, where Virtue, Wisdom and Equity are assembled.

Psellus, 4. Z.

145. Stoop not down unto the Darkly-Splendid World; wherein continually lieth a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss; ever espousing a Body unluminous, formless and void.

Synesius, *de Insomn.*, 140. Z. or T.

146. Stoop not down, for a precipice lieth beneath the Earth, reached by a descending Ladder which hath Seven Steps, and therein is established the Throne of an evil and fatal force.

Psellus, 6; Pletho, 2. Z.

147. Stay not on the Precipice with the dross of Matter, for there is a place for thy Image in a realm ever Splendid.

Psellus, 1, 2; Pletho, 14; Synesius, 140. Z.

148. Invoke not the visible Image of the Soul of Nature.

Psellus, 15; Pletho, 23. Z.

149. Look not upon Nature, for her name is fatal.

Proclus, in *Theologiam Platonis*, 143. Z.

150. It becometh you not to behold them before your body is initiated, since by alway alluring they seduce the souls from the sacred mysteries.

Proclus, in *I. Alcibiades*. Z. or T,

151. Bring her not forth, lest in departing she retain something.

Psellus, 3; Pletho, 15. Z.

*Taylor says that "her" refers to the human soul.*

152. Defile not the Spirit, nor deepen a superficialities.

Psellus, 19; Pletho, 13. Z.

153. Enlarge not thy Destiny.

Psellus, 37; Pletho, 4.

154. Not hurling, according to the Oracle, a transcendent foot towards piety.

Damascius, in *Vitam Isidori* apud. *Suidam*.\* Z. or T.

155. Change not the barbarous Names [of Evocation] for there are sacred Names in every language which are given by God, having in the Sacred Rites a Power Ineffable.

Psellus, 7. Nicephotus. Z. or T.

156. Go not forth when the Lictor passeth by.

Pico della Mirandola, *Conclusiones*. Z.

\* [Following the error of a mediæval writer mistaking a title for an author's name, entries from the Byzantine encyclopædia the *Suda* (ca. 1000 C.E.) were referred to a writer called "Suidas."]

157. Let fiery hope nourish you upon the Angelic plane.

Olympiodorus, *in Phæd.* Proclus, *in I. Alcib.* Z. or T.

158. The conception of the glowing Fire hath the first rank, for the mortal who approacheth that Fire shall have Light from God; and unto the persevering mortal the Blessed Immortals are swift.

Proclus, *in Tim.*, 65. Z. or T.

159. The Gods exhort us to understand the radiating form of Light.

Proclus, *in Cratylum.* Z. or T.

160. It becometh you to hasten unto the Light, and to the Rays of the Father, from whom was sent unto you a Soul (*psyche*) endued with much mind (*nous*).

Psellus, 33. Pletho, 6. Z.

161. Seek Paradise.

Psellus, 41. Pletho, 27. Z.

162. Learn the Intelligible for it subsisteth beyond the Mind.

Psellus, 41. Pletho, 27. Z.

163. There is a certain Intelligible One whom it becometh you to understand with the Flower of Mind.

Psellus, 31. Pletho, 28. Z.

164. But the Paternal Mind accepteth not the aspiration of the soul until she hath passed out of her oblivious state, and pronounceth the Word, regaining the Memory of the pure paternal Symbol.

Psellus, 39. Pletho, 5. Z.

165. Unto some He gives the ability to receive the Knowledge of Light; and others, even when asleep, he makes fruitful from His own strength.

Synesius, *de Insomm.*, 135. Z. or T.

166. It is not proper to understand that Intelligible One with vehemence, but with the extended flame of far reaching Mind, measuring all things except that Intelligible. But it is requisite to understand this; for if thou inclinest thy Mind thou wilt understand it, not earnestly; but it is becoming to bring with thee a pure and enquiring sense, to extend the void mind of thy Soul to the Intelligible, that thou mayest learn the Intelligible, because it subsisteth beyond Mind.

Damascius. T.

167. Thou wilt not comprehend it, as when understanding some common thing.

Damascius, *de primis principiis*. T.

168. Ye who understand, know the Super-mundane Paternal Depth.

Damascius. Z. or T.

169. Things Divine are not attainable by mortals who understand the body alone, but only by those who stripped of their garments arrive at the summit.

Proclus, *in Cratylum*. Z. or T.

170. Having put on the completely armed-vigour of resounding Light, with triple strength fortifying the Soul and the Mind, He must put into the Mind the various Symbols, and not walk dispersedly on the empyrean path, but with concentration.

171. For being furnished with every kind of Armour, and armed, he is similar to the Goddess.

Proclus, *in Theologiam Platonis*, 324. T.

172. Explore the River of the Soul, whence, or in what order you have come: so that although you have become a servant to the body, you may again rise to the Order\* from which you descended, joining works to sacred reason.

Psellus, 5. Pletho, 1. Z.

\* [Same word in the Greek (*ταξις*); I have no idea why the capitalisation.]

173. Every way unto the emancipated Soul extend the rays of Fire.

Psellus, 11. Pletho, 24. Z.

174. Let the immortal depth of your Soul lead you, but earnestly raise your eyes upwards.

Psellus, 11. Pletho, 20.

175. Man, being an intelligent Mortal, must bridle his Soul that she may not incur terrestrial infelicity, but be saved.

Lydus, *De Mensibus*, 2.

176. If thou extendeth the Fiery Mind to the work of piety, thou wilt preserve the fluxible body.

Psellus, 22. Pletho, 16. Z.

177. The telestic life through Divine Fire removeth all the stains, together with everything of a foreign and irrational nature, which the spirit of the Soul has attracted from generation, as we are taught by the Oracle to believe.

Proclus, in *Tim.*, 331. Taylor.

178. The Oracles of the Gods declare, that through purifying ceremonies, not the Soul only, but bodies themselves become worthy of receiving much assistance and health, "for," say they, "the mortal vestment of coarse Matter will by these means be purified." And this, the Gods, in an exhortatory manner, announce to the most holy of Theurgists.

Julian, *Orat.* v., p. 334. Z. or T.

179. We should flee, according to the Oracle, the multitude of men going in a herd.

Proclus, in *I. Alcibiadem.* Z. or T.

180. Who knoweth himself, knoweth all things in himself.

1 *Pic.*, p. 211. Z.

181. The Oracles often give victory to our own choice, and not to the Order alone of the Mundane. As, for instance, when they say, "On beholding thyself, fear!" And again, "Believe

thyself to be above the Body, and thou art so.” And, still further, when they assert, “That our voluntary sorrows germinate in us the growth of the particular life we lead.”

Proclus, *de Providentia*, p. 483. Z. or T.

182. But these are mysteries which I evolve in the profound Abyss of the Mind.\*

183. As the Oracle thereof saith: God is never so turned away from man, and never so much sendeth him new paths, as when he maketh ascent to divine speculations or works in a confused or disordered manner, and as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progress is imperfect, the impulses are vain, and the paths are dark.

Proclus, *in Parmenidem*. Z. or T.

184. Not knowing that every God is good, ye are fruitlessly vigilant.

Proclus in *Platonis Polit.*, 355. Z. or T.

185. Theurgists fall not so as to be ranked among the herd that are in subjection to Fate.

Lydus, *De mensibus*. Taylor.

186. The number nine is divine, receives its completion from three triads, and attains the summits of theology, according to the Chaldaic philosophy as Porphyry informeth us.

Lydus, p. 121.

187. In the left side of Hekaté is a fountain of Virtue, which renlaineth entirely within her, not sending forth its virginity.

Psellus, 13; Pletho, 9. Z.

188. And the earth bewailed them, even unto their children.

Psellus, 21; Pletho, 3. Z.

\* [“These things I revolve in the recluse temples (*ἀβατοις σηκοις*) of my mind.”—Cory, following Stanley. The use of “mysteries” and the capitalisation of “Abyss” and “Mind” might lead the unwary reader to assume that the Greek evokes particular technical terms; which it does not.]

189. The Furies\* are the Constrainers of Men.

Psellus, 26; Pletho, 19. Z.

190. Lest being baptized to the Furies† of the Earth, and to the necessities of nature (as some one of the Gods saith), you should perish.

Proclus, in *Theol.*, 297. Z. or T.

191. Nature persuadeth us that there are pure Daimons,‡ and that evil germs of Matter may alike become useful and good.

Psellus, 16; Pletho, 18. Z.

192. For three days and no longer need ye sacrifice.

Pico della Mirandola, *Conclusiones*. Z.

193. So therefore first the Priest who governeth the works of Fire, Inust sprinkle with the Water of the loud-resounding Sea.

Proclus, in *Cratylum*. Z. or T.

194. Labour thou around the Strophalos of Hekaté.

Psellus, 9. Nicephorus.

195. When thou shalt see a Terrestrial Daimon approaching, Cry aloud! and sacrifice the stone Mnizourin.

Psellus, 40. Z.

196. If thou often invokest thou shalt see all things growing dark; and then when no longer is visible unto thee the High-arched Vault of Heaven, when the stars have lost their Light and the lamp of the Moon is veiled, the Earth abideth not, and around thee darts the Lightning Flame and all things appear amid thunders.

Psellus, 10; Pletho, 22. Z.

\* [*Ποιναι*, pl. of *Ποινή*, lit. “price paid, satisfaction, requital, penalty,” personified as “the goddess of vengeance” (LSJ, *s.v.*).]

† [A completely different word in the Greek; *οϊστροι*, (pl. of *οϊστρος*) which has the transferred meaning of a vehement desire or insane passion (LSJ, *s.v.*) but is not noted as being a periphrastic name of the mythological Erinyes; the capitalisation is here unwarranted.]

‡ [Or “that the daimons are pure” (Mead).]

197. From the Cavities of the Earth leap forth the terrestrial Dog[-faced demon]s, showing no true sign unto mortal man.

Psellus, 23; Pletho, 10. Z.\*

198. A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow [shafts of Light], and standing on the shoulders of the horse; [then if thy meditation prolongeth itself, thou shalt unite all these Symbols into the Form of a Lion].†

Proclus in *Plat. Polit.*, 380; Stanley *Hist. Philos.* Z. or T.

199. When thou shalt behold that holy and formless Fire shining flashingly through the depths of the Universe: Hear thou the Voice of Fire.

Psellus, 14; Pletho, 25. Z.

\* [In Zoroastrianism proper, dogs are practically sacred animals.]

† [The source of the final clause is unclear; Cory's fragment 198 ends at "or standing upon horseback"; Cory's first edition, following T. Stanley, runs from ". . . or shooting, or standing on thy shoulders" straight into "If thou speakest often to me ..." (196). There is nothing in Cory's text either corresponding to "shafts of Light."]

## ORACLES FROM PORPHYRY.\*

1. There is above the Celestial Lights an Incorruptible Flame always sparkling; the Spring of Life, the Formation of all Beings, the Original of all things! This Flame produceth all things, and nothing perisheth but what it consumeth. It maketh Itself known by Itself. This Fire cannot be contained in any Place, it is without Body and without Matter. It encompasseth the Heavens. And there goeth out from it little Sparks, which make all the Fires of the *Sun*, of the *Moon*, and of the *Stars*. Behold! what I know of God! Strive not to know more of Him, for that is beyond thy capacity, how wise soever thou art. As to the rest, know that unjust and wicked Man cannot hide himself from the Presence of God !

No subtilty nor excuse can disguise anything from His piercing Eyes. All is full of God, and God is in All !

2. There is in God an Immense Profundity of Flame! Nevertheless, the Heart should not fear to approach this Adorable Fire, or to be touched by it; it will never be consumed by this sweet Fire, whose mild and Tranquil Heat maketh the Binding, the Harmony, and the Duration of the World. Nothing subsisteth but by this Fire, which is God Himself. No Person begat Him; He is without Mother; He knoweth all things, and can, be taught nothing.

He is Infallible in His designs, and His name is unspeakable. Behold now, what God is! *As for us who are His messengers, We are but a Little Part of God.*

\* [These did not appear in Cory, and Westcott gave no indication of his source. A work "Philosophy from Oracles" by the Platonic philosopher Porphyry of Tyre is cited by writers of late antiquity (mostly Christians who were attacking him) and survives only in such quotations; I am not sure if these two passages are among them; but they do appear, sourced simply to "Porphyry" in the *Comte de Gabalis* of Nicholas Montfauçon de Villars, a work published in French in 1670.]