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**Note:**

Comments by JHP added in [].

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# The Chaldaick Oracles of **Zoroaster**

And his Followers

With the Expositions of

*Pletho and Psellus*

Edited and translated to English by Thomas Stanley

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## [CONTENTS]

- [\[Introduction ... 3\]](#)
  - [\[Greek and Latin texts on opposite pages ... 6\]](#)
  - [\[English translation ... 28\]](#)
  - [\[Commentary by Plethon ... 37\]](#)
  - [\[Commentary by Psellus ... 47\]](#)
  - [\[Conjectures upon the Greek text of the Oracles ... 63\]](#)
- 

[p. 3]

# THE CHALDAICK ORACLES

# OF ZOROASTER

and his Followers.

## [Introduction]

The most considerable remains of the Chaldaick Philosophy are those Oracles which goe under the name of Zoroaster; Some indeed condemn them as supposititious, [a] forged by some Pseudo-Christian Greek; (perhaps the rather, because [b], The followers of Prodicus the Heretick, boasted that they had the secret Books of Zoroaster.) But this seems lesse probable, in regard they lye dispersed amongst several Authors; nor are they to be neglected, in that they have been held in great veneration by the Platonick Philosophers. Which sufficiently also argues that they are none of the Writings charged by [c] Porphyrius upon the Gnosticks, as forged by them under the name of Zoroaster, since those (as he acknowledgeth) were by the Platonick Philosophers, (of whom he instanceth Plotinus and Amelius) rejected and demonstrated to be spurious and supposititious.

Some argue that they are not Chaldaick, because many times accommodated to the Greek Style; But there are in them many so Harsh and Exotick Expressions, as discover them to be Originally foreign; and where they agree in Terms with that which is proper to the Greek Philosophy, we may say of them as [d] Jamblichus upon another Occasion, (on the Writings that go under the Name of Hermes Trismegistus) as they are published under the Name of Zoroaster, so also they contain the Doctrine of Zoroaster, though they frequently speak in the style of the Greeks; for they were Translated out of Chaldee into Greek by persons skilfull in the Greek Philosophy.

To perswade us that they are genuine, and not of Greekish Invention, [p. 4] [e] Mirandula professeth to Ficinus, that he had the Chaldee Original in his possession, I was (saith he) forcibly taken off from other things, and instigated to the Arabick and Chaldaick Learning by certain Books in both those Languages, which came to my Hands, not accidentally, but doubtlesse by the Disposall of God in favour of my Studies. Hear the inscriptions, and you will believe it. The Chaldaick Books, (if they are Books and not rather Treasures) are, The Oracles of Aben Esra, Zoroaster and Melchior, Magi: in which those things which are faulty and defective in the Greek, are Read perfect and entire. There is also, (adds he) an Exposition by the Chaldæan Wise-men upon these Oracles, short and knotty [difficult], but full of Mysteries; There is also a Book of the Doctrines of the Chaldaick Theology, and upon it a Divine and copious Discourse of the Persians, Græcians, and Chaldæans; Thus Mirandula, after whose Death these Books were found by Ficinus, but so worn and illegible that nothing could be made out of them;

Further, To confirm that these Oracles were (as we said) Translated into Greek by persons skilfull in the Greek Philosophy, let us call to mind that Berosus [f] introduced the writings of the Chaldeans concerning Astronomy and Philosophy amongst the Græcians; and that Julian the Son, a Chaldean Philosopher, [g] Wrote Theurgick Oracles in Verse, and other secrets of that Science: and probably, if these were no part of that Chaldaick Learning which Berosus first render'd in Greek, they yet might be some of the Theurgick Oracles (for such the Title speaks them) of Julian; for some of them are cited by Proclus as such. From the accompt which Mirandula gives of those in his possession, to which were added a Comment, and a Discourse of the Doctrines of the Chaldaick Theology, it might be conjectur'd, that what is deliver'd to us by Pletho and Psellus, who besides the Oracles, give us a comment on them, together with a Chaldaick summary, was extracted out of that Author which Mirandula describes to have been of the same Kind and Method, but much more Perfect and Copious.

This Title of *Oracles* was perhaps not given to them only Metaphorically to express the Divine Excellence of their Doctrine, but as conceived indeed to have been deliver'd by the Oracle it self; for [h] Stephanus testifies that the Chaldæans had an Oracle which they held in no lesse Veneration than the Greeks did theirs at Delphi: This Opinion may be confirmed by the high Testimonies which the Platonick Philosophers give of them, calling them [i] the Assyrian Theology revealed by God, and the Theology deliver'd by God. And Proclus elsewhere having cited as from the Gods, one of these Oracles which speaks of the Ideas, (a Platonic Doctrine) adds, that hereby the Gods declared the subsistence of Ideas, and acquiesceth as satisfied in that the Gods themselves ratifie the contemplations of Plato.

Some of these Oracles which escaped the injuries of time, were first publish'd by Ludovicus Tiletanus, anno 1563. at Paris; together with the commentaries of Gemislus Pletho, under the Title of [p. 5] *the Magical Oracles of the Magi descended from Zoroaster*, the same were afterwards Translated and put forth by Jacobus Marthanus, and lastly together with the comment of Psellus also, by Johannes Opsopæus at Paris. 1607.

These by Franciscus Patricius were enlarged with a plentiful Addition out of Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus, and Arnobius: encreasing them [k] by his own accompt, to 324. and reducing them for the better perspicuity to certain general Heads, put them forth and Translated them into Latine anno 1593.

They were afterwards put forth in Latin by [l] Ottho Heurnius, anno 1619. under the Title of *The sincere Magical Oracles of Zoroaster King of Bactria, and Prince of the Magi*; but Heurnius under the pretence of putting [m] them into good Latin, (as he calls it) and polishing them with a rougher File, hath patch'd up and corrupted what Patricius deliver'd faithfully and sincerely, endeavoring to put these Fragments into a Continued Discourse, which in themselves are nothing Coherent but Dispersed amongst several Authors.

Patricius indeed hath taken much Learned pains in the Collection of them; but with lesse Regard to their Measures and Numbers, and (as from thence may be shown) sometimes of the Words themselves: nor is there any certain means to redresse this Omission, by comparing them with the Authors out of which he took them, since few of those are extant, neither doth he (as he professeth to have done) affix the Names of the Authors to the several Fragments, except to some few at the beginning; However, we shall give them here according to his Edition, that being the most perfect; together with such Additions as we meet withall else where, and some Conjectures to supply the Defect we mention'd.

And whwhereas many of these Oracles are so Broken and Obscure, that they may at first sight seem rather Ridiculous than Weighty, yet he who shall consider, that as many of them as are explain'd by Pletho, Psellus, and others, would without those Explications seem no lesse absurd than the rest, but being explain'd disclose the Learning of the Chaldæans in a profound and extraordinary manner, will easily believe all the rest (even those which appear least intelligible) to be of the same kind, and consequently ought no more to have been omitted than any of the rest.

## NOTES

- a. Beza.
- b. Clam. Strom.

- c. vit. plotin.
  - d. de Myst. Ægypt.
  - e. Epist.
  - f. Joseph contra Apion. I.
  - g. Suid. in voce Julianus.
  - h. De urb.
  - i. Procl. [in Tim.](#)
  - k. Zoi. pag. 4 b.
  - l. Philos. barbar.
  - m. pag.
- 
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[p. 28]

## THE ORACLES OF

## ZOROASTER

Collected by

**Franciscus Patricius.**

### **MONAD. DUAD. TRIAD.**

Where the Paternal **Monad** is.

The **Monad** is enlarged, which generates two.

For the **Duad** sits by him, and glitters with Intellectual Sections.

And to govern all Things, and to Order every thing not Ordered,

For in the whole World shineth the **Triad**, over which the **Monad** Rules.

This Order is the beginning of all Section.

For the Mind of the Father said, that All things be cut into three,

Whose Will assented, and then All things were divided.

For the Mind of the Eternal Father said into three,

Governing all things by the Mind.

And there appeared in it [the **Triad**] Virtue and wisdom,

And Multiscient Verity.

This Way floweth the shape of the **Triad**, being præ-existent.

Not the first [Essence] but where they are measured.

For thou must conceive that all things serve these three Principles.

The first Course is sacred, but in the middle,

Another the third, aërial; which cherisheth the Earth in fire.

And fountain of fountains, and of all fountains.

The Matrix containing all things.

Thence abundantly springs forth the Generation of multivarious Matter.

Thence extracted a prester the flower of glowing fire,

Flashing into the Cavities of the Worlds: for all things from thence

Begin to extend downwards their admirable Beams.

## **FATHER. MIND.**

The Father hath snatched away himself: neither

Hath he shut up his own fire in his Intellectual Power.

For the Father perfected All things, and deliver'd them over to the second Mind,

Which the whole Race of Men calls the First.

Light begotten of the Father; for he alone

[p. 29]

Having cropt the flower of the Mind from the Fathers Vigour.

For the paternal self-begotten Mind understanding [his] Work,

Sowed in all the firey Bond of Love,

That all things might continue loving for ever.

Neither those things which are intellectually context in the light of the Father in All things.

That being the Elements of the World they might persist in Love.

For it is the Bound of the paternal Depth, and the Fountain of the Intellectuals.

Neither went he forth, but abided in the paternal Depth,

And in the Adytum according to Divinely-nourished silence.

For the fire once above, shutteth not his Power

Into Matter by Actions, but by the Mind.

For the paternal Mind hath sowed Symbols through the World

Which understandeth intelligibles, and beautifieth ineffables.

Wholly Division and Indivisible.

By Mind he contains the Intelligibles, but introduceth Sense into the Worlds.

By Mind he contains the Intelligibles, but introduceth Soul into the Worlds.

**MIND. INTELLIGIBLES. INTELLECTUALS.**

And of the one Mind, the Intelligible [Mind]

For the Mind is not without the Intelligible; It exists not without it.

These are Intellectuals, and Intelligibles, which being understood, understand.

For the Intelligible is the Ailment of the Intelligent.

Learn the Intelligible, since it exists beyond the Mind.

And of the Mind which moves the Empyræal Heaven.

For the Framers of the fiery World is the Mind of the Mind.

You who know certainly the supermundane paternal Depth.

The Intelligible is predominant over all Section.

There is something Intelligible, which it behooves thee to understand with the flower of the Mind.

For if thou enclinest thy Mind, thou shalt understand this also;

Yet understanding something [of it] thou shalt not understand this wholly; for it is a Power

Of Circumlucid Strength, glittering with Intellectual Sections. [Raies] [rays -JHP].

But it behooves not to consider this Intelligible with Vehemence of Intellection,

But with ample flame of the ample Mind, which measureth all things

Except this Intelligible: but it behooves to understand this.

[p. 30]

For if thou enclinest thy Mind, thou shalt understand this also,

Not fixedly, but having a pure turning Eye [thou must]

Extend the empty Mind of thy Soul towards the Intelligible,

That thou mayst learn the Intelligible, for it exists beyond the Mind.

But every Mind undeerstands this God; for the Mind is not

Without the Intelligible, neither is the Intelligible without the Mind.

To the intellectual Presters of the Intellectual fire, all things  
By yielding are subservient to the persuasive Counsel of the Father.  
And to understand, and alwayes to remain in a restlesse Whirling.  
Fountains and Principles; to turn, and alwayes remain in a restlesse Whirling.  
But insinuating into Worlds the Venerable Name in a sleeplesse whirling,  
By reason of the terrible menace of the Father.  
Under two Minds the Life-generating fountain of Souls is contained;  
And the Maker, who self-operating framed the World.  
Who sprang out of the first Mind.  
Cloathing fire with fire, binding them together to mingle.  
The fountainous Craters preserves the flower of his own fire.  
He glittereth with Intellectual Sections, and filled all things with Love.  
Like swarms they are carried, being broken,  
About the Bodies of the World.  
That things unfashioned may be fashioned,  
What the Mind speaks, it speaks by understanding.  
Power is with them, Mind is from Her.

## **JYNGES. IDÆAS. PRINCIPLES.**

These being many ascend into the lucid Worlds.  
Springing into them, and in which there are three Tops.  
Beneath them lies the chief of Immaterialls.  
Principles which have understood the intelligible Works of the Father.

Disclosed them in sensible Works as in Bodies;

Being (as it were) the Ferry-men betwixt the Father and Matter.

And producing manifest Images of unmanifest things,

And inscribing unmanifest things in the manifest frame of the World.

The Mind of the Father made a jarring Noise, understanding by Vigorous Counsel,

Omniform Idæa's; and flying out of one fountain

They spring forth; for from the Father was the Counsel and End,

By which they are connected to the Father, by alternate

Life from several Vehicles.

But they were divided, being by intellectual fire distributed

Into other intellectuals: for the King did set before the multiform World

An intellectual, incorruptable Pattern; this Print through the World he promoting, of whose form

According to which the World appeared

Beautified with all kinds of Idæa's; of which there is one fountain,

[p. 31]

Out of which come rushing forth others undistributed,

Being broken about the Bodies of the World, which through the vast Recesses,

Like swarms are carried round about every Way.

Intellectual Notions from the paternal fountain cropping the flower of fire.

In the Point of sleeplesse time, of this primigenious Idea.

The first self-budding fountain of the Father budded.

Intelligent **Jynges** do (themselves) also understand from the father:

By unspeakable Counsels being moved so as to understand.

## **HECATE. SYNOCHES. TELETARCHS.**

For out of Him spring all

Implacable Thunders, and the Prester-receiving cavities

Of the Intirely-lucid strength of Father-begotten **Hecate**.

And He who beguirds (*viz.*) the flower of fire, and the strong

Spirit of the Poles fiery above.

He gave to his Presters that they should guard the Tops.

Mingling the power of his own strength in the **Synoches**,

Oh how the World hath Intellectual guides inflexible!

Because she is the Operatrix, because she is the Dispensatrix of Life-giving fire.

Because also it fills the Life producing bosome of **Hecate**.

And instills in the **Synoches** the enliving strength

Of potent fire.

But they are Guardians of the Works of the Father.

For he disguises himself, possessing

To be cloathed with the Print of Images.

The **Teletarchs** are comprehended with the **Synoches**.

To these Intellectual Presters of Intellectual fire,

All things are subservient.

But as many as serve the Material **Synoches**

Having put on the compleatly-armed Vigour of resounding Light.

With triple strength fortifying the Soul and the Mind.

To put into the Mind the Symbol of Variety.

And not to walk dispersedly on the Empyræal Channels;

But stiffely

These frame indivisibles, and sensibles,

And Corporiformes, and things destin'd to matter.

## **SOUL. NATURE.**

For the Soule being a bright fire, by the power of the Father

Remaines Immortall, and is Mistris [Mistress -JHP] of Life;

And possesseth many Complections of the Cavities of the World:

For it is in Imitation of the Mind; but that which is born hath something of the Body.

[p. 32]

The Channels being intermix'd, she performs the Works of incorruptible Fire

Next the paternal Conceptions I (the Soul) dwell;

Warm, heating, all things; for he did put

The Mind in the Soul, the Soul in the dull Body.

Of us the Father of Gods and Men imposed,

Abundantly animating Light, Fire, Æther, Worlds.

For natural Works co-exist with the Intellectual Light of the Father, for the Soul which adorn'd the great

Heaven, and adorning with the Father.

But her Horns are fixed above,

But about the shoulders of the Goddess, immense Nature is exalted.

Again, indefatigable Nature commands the Worlds and Works.

That Heaven drawing an Eternal Course may run.

And the swift Sun might come about the Center as he useth.

Look not into the fatal Name of this Nature.

## **THE WORLD.**

The Maker who Operating by himself framed the World.

And there was another Bulk of fire,

By it self operating all things that the Body of the World might be perfected

That the World might be manifest, and not seem Membranous.

The whole World of Fire, Water, and Earth,

And all-nourishing Æther

The unexpressible Watch-words of the World.

One Life by another from the distributed Channels.

Passing from above to the opposite Part,

Through the Center of the Earth; and another fifth Middle:

Fiery Channel, where it descends to the material Channels.

Life-bringing fire.

Stirring himself up with the goad of resounding Light.

Another fountainous, which guides the Empyræal World.

The Center from which all (Lines) which way soever are equal.

For the paternal Mind sowed Symbols through the World.

For the Center of every one is carried betwixt the Fathers.

For it is in Imitation of the Mind, but that which is born hath something of the Body.

## HEAVEN.

For the Father congregated seven Firmaments of the World;

Circumscribing Heaven in a round figure.

He fixed a great Company of inerratick Stars.

And he constituted a Septenary of erratick Animals.

Placing Earth in the middle, and the Water in the middle of the Earth,

[p. 33]

The Air above these.

He fixed a great Company of inerratic Stars,

To be carried not by laborious and troublesome Tension,

But a settlement which hath not Error,

He fixed a great Company of inerratic Stars,

Forcing fire to fire.

To be carried by a Settlement which hath not Error.

He constituted them six; casting into the midd'st,

The fire of the Sun,

Suspending their Disorder in well-ordered Lones.

For the Goddess brings forth the great Sun, and the bright Moon.

O Æther, Son, Spirit, Guides of the Moon and of the Air;

And of the solar Circles, and of the Monthly clashings,

And of the Aerial Recesses.

The Melody of the Æther, and of the Passages of the Sun, and Moon, and of the Air

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

Collecting it, and receiving the Melody of the Æther,

And of the Sun, and of the Moon, and of all that are contained in the Air.

Fire, the Derivation of fire, and the Dispenser of fire;

His Hair pointed is seen by his native Light;

Hence comes Saturn.

The Sun Assessor beholding the pure Pole;

And the Ætherial Course, and the vast Motion of the Moon

And the Aerial fluxions.

And the great Sun, and the bright Moon.

## **TIME.**

The Mundane God; Æternal, Infinite.

Young, and Old, of a Spiral form.

And another fountainous, who guides the Empyræal Heaven.

## **SOUL. BODY. MAN.**

It behooves thee to hasten to the light, and to the beams of the Father;

From whence was sent to Thee a Soul cloathed with much Mind.

These things the Father conceived, and so the mortal was animated.

For the paternal mind sowed Symbols in souls;

Replenishing the Soul with profound Love.

For the Father of the Gods and Men placed the Mind in the Soul;

And in the Body he established You.

For all Divine things are Incorporeal.

But bodies are bound in them for your sakes.

Incorporeals not being able to contain the bodies.

[p. 34]

By reason of the Corporeal Nature in which you are concentrated.

And they are in God, attracting strong flames.

Descending from the Father, from which descending, the Soul

Crops of Empyrean fruits the soul-nourishing flower.

And therefore conceiving the Words of the Father

They avoid the audacious wing of fatal Destiny;

And though you see this Soul manumitted,

Yet the Father sends another to make up the Number.

Certainly, these are superlatively blessed above all

Souls; they are sent forth from Heaven to Earth,

And those rich Souls which have unexpressible fates;

As many of them (O King) as proceed from shining Thee, or from

**Jove** Himself, under the strong power of (his) thread.

Let the Immortal Depth of thy Soul be predominant; but all thy eyes

Extend upward.

Stoop not down to the dark World,

Beneath which continually lies a faithlesse Depth, and Hades

Dark all over, squallid, delighting in Images, unintelligible,

Præcipitous, Craggy, a Depth; alwayes Rolling,

Alwayes espousing an Opacous idle breathlesse Body.

And the Light-hating World, and the winding currents,

By which many things are swallowed up.

Seek Paradise;

Seek thou the way of the Soul, whence or by what Order

Having served the Body, to the same place from which thou didst flow.

Thou must rise up again, joyning Action to sacred speech,

Stoop not down, for a precipice lies below the Earth;

Drawing through the Ladder which hath seven steps, beneath which is the Throne of Necessity,

Enlarge not thou thy Destiny.

The soul of Men will in a manner clasp God to her self;

Having nothing mortal, she is wholly inebriated from God:

For she boasts Harmony, in which the mortal Body exists.

If thou extend the fiery Mind

To the work of piety, thou shalt preserve the fluxible body.

There is a room for the Image also in the Circumlucid place.

Every way to the unfashioned Soul stretch the rains of fire.

The fire-glowing Cogitation hath the first rank.

For the Mortal approaching the fire, shall have Light of God.

For to the slow Mortal the Gods are swift.

The Furies are stranglers of Men.

The burgeons, even of ill matter, are profitable and good.

Let hope nourish thee in the fiery Angelical Region.

But the paternal Mind accepts not her will,

Untill she go out of Oblivion, and pronounce a Word,

Inserting the remembrance of the pure paternal Symbol.

[p. 35]

To these he gave the docible Character of Life to be comprehended.

Those that were asleep he made fruitful by his own strength.

Defile not the Spirit, nor deepen a Superficies.

Leave not the Drosse of matter on a Præcipice.

Bring her not forth, lest going forth she have something.

The souls of those who quit the Body violently, are most pure.

The ungirders of the Soul, which give her breathing, are easie to be loosed.

In the side of sinister **Hecate**, there is a fountain of Virtue;

Which remains entire within, not omitting her Virginitie.

O Man the machine of boldest Nature!

Subject not to thy Mind the vast measures of the Earth;

For the plant of Truth is not upon Earth.

Nor measure the Measures of the Sun, gathering together Canons;

He is moved by the Eternal Will of the Father, not for thy sake.

Let alone the swift course of the Moon; she runs ever by the impulse of Necessity.

The progression of the Stars was not brought forth for thy sake.

The ætherial wide flight of Birds is not veracious.

And the Dissections of Entrails and Victims, all these are toys,

The supports of gainfull cheats; fly thou these,

If thou intend to open the sacred Paradise of Piety

Where Virtue, Wisdome, and Æquity are assembled.

For thy Vessel the Beasts of the Earth shall inhabit.

These the Earth bewails, even to their Children.

## **DÆMONS. RITES.**

Nature persuades there are pure Dæmons;

The burgeons, even of ill matter, are profitable and good,

But these things I revolve in the recluse Temples of my mind,

Extending the like fire sparkingly into the spacious Air

Or fire unfigured, a voice issuing forth.

Or fire abundant, whizzing and winding about the Earth,

But also to see a Horse more glittering than Light.

Or a Boy on [thy] shoulders riding on a Horse,

Fiery or adorned with Gold, or divested,

Or shooting and standing on [thy] shoulders.

If thou speak often to me, thou shalt see absolutely that which is spoken:

For then neither appears the Coelestial concave Bulk,

Nor do the Stars shine; the Light of the Moon is cover'd,

The Earth stands not still, but all things appear Thunder.

Invoke not the self-conspicuous Image of Nature;

For thou must not behold these before thy Body be initiated.

When soothing souls they alwayes seduce them from these Myteries.

Certainly out of the cavities of the Earth spring Terrestrial Dogs,

[p. 36]

Which show no true signe to mortal Man.

Labour about the **Hecatick Strophalus**

Never change barbarous Names;

For there are Names in every Nation given from God,

Which have an unspeakable power in Rites.

When thou seest a sacred fire without form,

Shining flashingly through the Depths of the World,

Hear the voice of Fire.

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[p. 37]

## **PLETHO [Plethon]**

**HIS**

**EXPOSITION**

**Of the more obscure passages in these Oracles.**



[For a translation of Plethon's *Summary of the Doctrines of Zoroaster and Plato* see [Darien C. DeBolt, 'George Gemistos Plethon on](#)

[God: Heterodoxy in Defense of Orthodoxy'.\]](#)

"Seek thou the way of the Soul, whence or by what Order  
Having served the body, to the same order from which thou didst flow.  
Thou mayst rise up againe; joyning action to sacred speech." /

The Magi that are followers of Zoroaster, as also many others, hold that the Human Soul is immortal; and descended from above to serve the mortal Body, that is, to operate therein for a certain time; and to Animate, and Adorn it to her power; and then returns to the place from which she came. And whereas there are many Mansions there for the Soul, one wholly-bright, another wholly dark, others betwixt both, partly-bright, partly-dark: The Soul, being descended from that which is wholly-bright, into the Body, if she perform her Office well, runs back into the same place; but if not well, she retires into worse Mansions, according to the things which she hath done in Life. The Oracle therefore sayeth, *seek thou the Souls path*, or the way by which the Soul flowed into thee; or by what course (*viz* of Life) having performed thy charge toward the Body, thou mayst Mount up to the same place from which thou didst flow down, *viz.* the same Track of the Soul, *joyning action to sacred speech*. By *sacred speech*, he understands that which concerns Divine Worship; by action, Divine Rites. The Oracle therefore sayeth, that to this Exaltation of the Soul, both speech concerning Divine Worship (Prayers,) and Religious Rites (Sacrifices) are requisite.

[p. 38]

"Stoop not down, for a præcipice lies below on the Earth,  
Drawing through the Ladder which hath seven steps; beneath which  
Is the Throne of Necessity." /

He calls the Descention into wickednesse, and misery, a Precipice; the Terrestrial and Mortal Body, the Earth: for by the Earth he understands mortal Nature, as by the fire frequently the Divine; by the place with seven Wayes, he means Fate dependant on the Planets, beneath which there is seated a certain dire and unalterable Necessity: The Oracle therefore adviseth, that thou stoop not down towards the mortal Body, which being Subject only to the Fate, which proceeds from the Planets, may be reckon'd amongst those things which are at our Arbitrement: for thou wilt be unhappy if thou stoop down wholly to the Body, and unfortunate and continually failing of thy Desires, in regard of the Necessity which is annex'd to the Body.

"For thy Vessel the Beasts of the Earth shall inhabit." /

The *Vessel* of thy Soul, that is this mortal Body, shall be *inhabited* by Worms and other vile Creatures.

"Enlarge not Thou thy Destiny." /

Endeavour not to encrease thy Fate, or to do more then is given thee in charge, for thou wilt not be able.

"For nothing proceeds from the paternal principality imperfect." /

For from the paternal Power, which is, that of the supream God, nothing proceedeth imperfect, so as thou thy selfe mightest compleat it; for all things proceeding from thence are perfect; as appears, in that they tend to the perfection of the Universe.

"But the Paternal Mind accepts not her will,  
Untill she go out of Oblivion, and pronounce a Word,  
Inserting the remembrance of the pure paternal Symbol." /

The Paternal Mind, (*viz.* the Second God and ready Maker of the Soul) admits not her Will or Desire untill she come out of [p. 39] the Oblivion, which she contracted by Connexion with the Body; and untill she speak a certain Word, or conceive in her thoughts a certain Speech, calling to remembrance the paternal Divine Symbol or Watch-word, this is the pursuit of the good which the Soul calling to remembrance, hereby becomes most acceptable to Her Maker.

"It behooves thee to hasten to the Light, and to the beams of the Father:  
from whence there was sent to thee a Soul endued with much mind." /

The Light and splendour of the Father is that Mansion of the Soul which is circumlucid, from whence the Soul array'd with much of mind was sent hither, wherefore We must hasten to return to the same Light.

"These the Earth bewails, even to their Children." /

Those who hasten not to the Light, from which their Soul was sent to them, the Earth or mortal Nature bewails, for that they being sent hither to Adorn her, not only not adorn her, but also blemish themselves by Living wickedly; moreover the Wickednesse of the Parents is transmitted to the Children, corrupted by them through ill Education.

"The unguirders of the Soul, which give her breathing, are easie to be loosed." /

The Reasons which expell the Soul from Wickednesse, and give her breathing, are easie to be untied; and the Oblivion which keeps them in, is easily put off.

"In the side of the sinister bed there is a fountain of Virtue:  
Which remains entire within; not emitting her Virginitie" /

In the left side of thy Bed, there is the Power or Fountain of Virtue, residing wholly within, and never casting off her Virginitie, or Nature void of Passion: for there is alwayes in us the power of Virtue without passion which cannot be put off; although her Energy or Activity may be interrupted: he saith the power of Virtue is placed on the left side, because her Activity is seated on the [p. 40] right: by the Bed is meant the seat of the Soul, subject to her several Habits.

"The soul of Man will, in a manner, clasp God to her self.  
Having nothing mortal, she is wholly inebriated from God  
For she boasts Harmony, in which the mortal Body consists." /

*The human Soul will in a manner clasp God, and joyn him strictly to her self, (who is her continual Defence) by resembling him as much as she can possibly; having nothing mortal within her, she is wholly drench'd in Divinity, or replenished with Divine goods, for though she is fetter'd to this mortal Body, yet she glories in the Harmony or Union in which the mortal Body exists; that is, she is not ashamed of it, but thinks well of her self for it; as being a Cause, and affording to the Universe, that, As Mortals are united with immortals in Man, So the Universe is adorned with one Harmony.*

"Because the Soul being a bright fire by the power of the Father;  
Remains immortal, and is Mistresse of Life,  
And possesseth many Completions of the cavities of the World." /

The second God, who first before all other things proceeded from the Father and supream God, these Oracles call all along, *The power of the Father*, and his *intellectual Power*, and the *paternal Mind*. He sayeth therefore, that *the Soul procreated by this power of the Father, is a bright fire*, that is, a Divine and Intellectual Essence, and *persisteth immortal* through the Divinity of its Essence, and *is Mistresse of Life*, viz. of her self, possessing Life which cannot be taken away from her; for, how can we be said to be Masters of such things, as may be taken from us, seeing the use of them is only allowed us? but of those things which cannot be taken from us, We are absolute Masters: The Soul according to her own Eternity, *possesseth many Rooms in the Receptacles of the World*, or divers places in the World, which according as she hath led her Life past is allotted to every One.

[p. 41]

"Seek Paradise." /

The circumlucid Mansion of the Soul.

"Defile not the Spirit nor deepen a Superficies." /

The Followers of Pythagoras and Plato conceive the Soul to be a Substance not wholly separate from all Body, nor wholly inseparate; but partly separate, partly inseparate; separable potentially, but ever inseparate actually. For they assert three kinds of Forms, One wholly separate from matter, the Supercelestial Intelligences; another wholly inseparable from matter, having a Substancw not subsistent by it self but dependant on matter; together with which Matter, which is sometime dissolved by reason of its nature subject to Mutation, this kind of Soul is dissolved also and perisheth: this kind they hold to be wholly irrational. Betwixt these they place a middle kind, the rational Soul, differing from the Supercelestiall Intelligences, for that it always co-exists with Matter; and from the irrational kind, for that it is not dependant on matter; but, on the contrary, matter it is dependant on it, and it hath a proper substance potentially subsistent by it self; it is also indivisible, as well as the supercelestial Intelligences, and

performing some works in some manner allied to theirs, being it self also busied in the knowledge and contemplation of beings even unto the Supreme God, and for this reason is incorruptible. This kind of Soul is alwayes co-existent with an Ætheriai Body as it's *Vehiculum*, which she by continual approximation maketh also immortal: neither is this her Vehiculum inanimate in it selfe, but is it self animated with the other species of the Soul the irrational, (which the Wise call the Image of the rational Soul) adorned with Fantasie and Sense which seeth and hears it self whole through whole, and is furnished with all the Senses and with all the rest of the irrational faculties of the Soul. Thus by the principal faculty of this Body, Phantasie, the rational Soul, is continually joynd to such a Body and by such a Body sometimes the humane Soul is joynd with a Mortal Body by a certain affinity of Nature, the whole being infolded in the whole enlivening Spirit of the Embryon. This Vehiculum it selfe being of the nature of a Spirit. The Dæmons Souls differ not much from the humane, onely they are more noble and use more noble Vehicles: Moreover, they cannot be mingled with corruptible Nature: Likewise the Souls of the Starres are much better than the Dæmons, and use better Vehicules; are Bodies splendid by reason of the greatnesse of the operative faculty: These Doctrines concerning the Soul the Magi, followers of Zoroastres, seem to have used long before. Defile not this kind of Spirit of the Soul, sayeth the Oracle, nor deepen it being a superficies; He calls it Superficies, not as if it had not a triple Dimension [p. 42] for it is a Body, but to signifie its extraordinary rarity: nor make it become grosse by accession of more matter to its Bulk: for this Spirit of the Soul becomes grosse, if it declines too much towards the mortal Body.

"There is a room for the Image also in the circumlucid place." /

He calls the *Image* of the Soul that part which being it self voyd of irrational, is joynd to the rational part, and depends upon the Vehicle thereof: now he saith that this kind of *Image hath a part in the circumlucid Region*; for the Soul never layeth down the Vehicle adherent to her.

"Leave not the drosse of matter on a Precipice." /

He calls the mortal Body *the Drosse of matter*, and exhorteth that We neglect it not being ill affected, but take care of it whilst it is in this life, to preserve it in Health as much as possible, and that it may be pure, and in all things else correspond with the Soul.

"Carry not forth, lest going forth she have something." /

*Carry not forth*, meaning the Soul, out of the mortal Body *lest by going forth* thou incurre some danger, implying as much as to carry her forth beyond the lawes of Nature.

"If thou extend the fiery mind to the work of Piety, thou shalt preserve the flexible Body." /

*Extending up thy divine Mind to the Exercise of Piety* or to religiou Rites, and *thou shalt preserve the mortal Body* more sound by performing these Rites.

"Certainly out of the cavities of the Earth spring terrestrial Dogs;  
Which show no true signe to mortal Man." /

Sometimes to many initiated Persons there appear, whilst they are sacrificing, some Apparitions in the shape of *Doggs* and several other figures. Now the Oracle saith, that these *issue out of the Receptacles of the Earth*, that is, out of the terresrial and mortal Body, and [p. 43] the irrational Passions planted in it which are not yet sufficiently adorned with Reason, these are Apparitions of the passions of the Soul in performing divine Rites; meer appearances having no substance, and therefore *not signifying any thing true*.

"Nature perswadeth that Dæmons are pure;  
The bourgeons even of ill matter, are profitable and good." /

*Nature* or natural Reason *perswadeth that Dæmons are Sacred*, and that all things proceeding from God who is in himself good *are beneficial*; and *the very bloomings of ill Matter*, or the forms dependant upon Matter are such: also he calls Matter *ill*, not as to it's substance, for how can the substance be bad the bloomings whereof are beneficial and good? but for that it is ranked last among the substance; and is the least participant of good, which littlenesse of good is here exprest by the Word *ill*: now the Oracle means that if the bloomings of ill matter viz. of the last of substances are good, much more are the Dæmons such, who are in an excellent Rank as partaking of rational Nature and being not mixed with mortal Nature.

"The furies are Stranglers of Men." /

*The furies* or the Vindictive Dæmons clasp Men close, or restrain and drive them from Vice and excite them to Vertue.

"Let the immortal depth of the soul be prædominan; but all thy Eyes  
Extend quite upward" /

Let the *divine depth of thy Soul* governe, and lift thou all thy Eyes or all thy knowing faculties *Upward*.

"O Man, the machine of boldest Nature" /

He calls Man the *Machine of boldest Nature*, because he attempts great things.

"If thou speak often to me, thou shalt see absolutely that which is spoken;  
For there neither appears the cælestial concave bulk; [p. 44]  
Nor do the Stars shine: the light of the Moon is covered,  
The Earth stands not still, but all things appear Thunder." /

The Oracle speaks as from God to an initiated Person, *If thou often speak to me or call me, thou shalt see that which thou speakest*, viz. Me whom thou callest every where: for then thou shalt perceive nothing but *Thunder* all about fire gliding up and down all over the World.

"Call not on the self-conspicuous image of Nature." /

Seek not to behold the self-seeing *Image of Nature*, viz. of the Nature of God, which is not visible to our Eyes: but those things which appear to initiated Persons, as Thunder, Lightning, and all else whatsoever, are only Symbols or Signes, not the Nature of God.

"Every way to the unfashioned Soul stretch out the reins of fire." /

Draw unto thy selfe every way *the reins of fire* which appear to thee when thou art sacrificing with a sincere Soul; viz. a simple and not of various habits.

"When thou seest a sacred fire, without form,  
Shining flashingly through the depths of the World  
Hear the voice of Fire." /

*When thou beholdest the divine fire voyd of figure brightly gliding up and down the world and graciously smiling,* listen to this Voice as bringing a most perfect Prascence.

"The Paternal mind hath implanted Symbols in Souls." /

*The Paternal Mind* viz. the sedulous Maker of the Substance of the Soul, *hath ingrafted Symbols* or the Images of Intelligibles *in Souls*, by which every Soul possesseth in her self the reasons of beings.

[p. 45]

"Learn the intelligible, for as much as it exists beyond thy Mind." /

*Learn the Intelligible, because it exists beyond thy Mind*, viz. actually; for; though the Images of intellectual things are planted in thee by the Maker of All, yet they are but potentially in thy Soul; but it behooves thee to have actually the knowledge of the Intelligible.

"There is a certain Intelligible which it behooves thee to comprehend with the flower of thy Mind." /

The Supream God, who, is perfectly One, is not conceived after the same manner as other things, but *by the flower of the Mind*, that is, the Supream and singular Part of our understanding.

"For the Father perfected all things and delivered them over to the  
Second Mind, which the Nations of Men call the First." /

*The Father perfected All things*, viz. the Intelligible Species, (for they are absolute and perfect) *and delivered them over to the second God* next him to rule and guide them: whence if anything be brought forth by this god, and formed after the likenesse of Him, and the other intelligible Substance, it proceeds from the Supream Father; This other God *Men esteem the First*, that is they who think him the Maker of the World, to whom there is none Superiour.

"Intelligent Jynges do themselves also understand from the Father;  
By unspeakable counsels being mooved so as to understand." /

He calls *Jynges* the Intellectual Species which are *conceived by the Father*; *they themselves also being conceptive*, and exciting conceptions or Notions, *by unspeakable* or unutterable *Counsells*: by *Motion* here is understood Intellection not transition, but simply the habitude to Notions so as unspeakable Counsels is as much as unmooved, for speaking consists in Motion: the meaning is this, that these Species are immoveable and have a habitude to Notions not transciently as the Soul.

[p. 46]

"Oh how the World hath intellectual Guides inflexible?" /

The most excellent of the Intelligible Species, and of those which are brought down by the Immortals in this Heaven, he calls *the Intellectual Guides of the World*; the Coryphæus of whom he conceives to be a God, which is the second from the Father. The Oracle saying that *the World hath inflexible Guides*, means that it is incorruptible.

"The Father hath snatched away himself;  
Neither hath he shut up his own fire in his Intellectual power." /

*The Father made himself exempt from all others*, not including himself neither in his own *Intellectuall Power*, not in the second God who is next him; or liiting *his own Fire* his own Divinity; for it is absolutely ungenerate, and it self existing by it self; so that his Divinity is exempt from all others; neither is it communicable to any other, although it be loved of all: That he communicates not himself, is not out of envy, but only by reason of the impossibility of the thing.

"The Father infuseth not fear but perswasion." /

*The Father makes an impression of fear, but infuseth perswasion or love, for He being extreemly good, is not the cause of ill to any, so as to be dreadful; but is the cause of all good to all; whence he is loved of all.*

*These Oracles of Zoroaster many Eminent Persons have confirmed by following the like opinions; especially the Pythagoreans and Platonists.*

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PSELLUS

His

EXPOSITION

of the Oracles.

"There is a room for the Image also in the Circumlucid place." /

*Images, [gif], with the Philosopher, are those things which are connatural to things more Excellent then themselves, and are worse then they; as the Mind is connatural to God, and the rational Soul to the Mind, and Nature to the rational Soul, and the Body to Nature, and Matter to the Body: The Image of God is the Mind; of the Mind, the rational Soul; of the rational Soul, the Irrational; of the Irrational, Nature; of Nature, the Body; of the Body, Matter. Here the *Chaldaick Oracle* calleth the irrational Soul the Image of the rational, for it is connatural to it in Man, and yet worse then it. It sayeth, moreover, that there is a part assigned to the Image in the circumlucid Region, that is to say, the irrational Soul, which is the Image of the rational Soul, being purified by Vertues in this Life, after the Dissolution of the human Life, ascends to the place above the Moon, and receives its Lot in the *Circumlucid place*, that is, which shineth on every side, and is splendid throughout; for the Place beneath the Moon is circum-nebulous, that is, dark on every side: but the Lunary, partly Lucid, and partly Dark, that is, one half bright, the other half dark; but the place above the Moon is circumlucid or bright throughout. Now the Oracle saith, that the circumlucid Place, is not design'd only for the rational Soul, but for its Image also, or the irrational Soul is destin'd to the circumlucid place, when as it cometh out of the Body bright and pure, for the Græcian Doctrine asserting the irrational Soul to be immortal, also exalts it up to the Elements under the Moon: but the *Chaldaick Oracle*, it being pure and unanimous with the rational Soul, seats it in this circumlucid Region above the Moon. These are the Doctrines of the *Chaldæans*.*

"Leave not the Dregs of matter on a precipice." /

By *Dregs of Matter*, the Oracle understands the Body of Man consisting of the four Elements, it speaks to the Disciple by way of Instruction and Exhortation, thus, Not only raise up thy Soul to God, and procure that it may rise above the Confusion of Life; but, if it be possible, leave not the Body wherewith thou art cloathed, (and which is *dregs of Matter*, that is, a thing neglected and rejected, the sport of Matter) in the inferiour World: for this Place, the Oracle calls a *Præcipice*. Our Soul being darted down hither from heaven, as from a sublime place. It exhorteth therefore, that we refine the Body (which he understands by the Dregs of Matter) by Divine fire, or that, being stripped, we raise it up to the Æther; or that we be Exalted by God to a place Immaterial and Incorporeal, or Corporeal but Ætherial or Cælestial, which *Elias* the *Thisbite* attained; and, before him, *Enoch*, being Translated from this Life into a more Divine Condition, not leaving the dregs of Matter, or their Body, in a precipice; the Precipice is, as we said, the Terrestrial Region.

"Bring not forth, lest going forth she have something." /

This Oracle is recited by *Plotinus* in his Book of the Education of the irrational Soul; it is an Excellent and Transcendent Exhortation. It adviseth, that a Man busie not himself about the *going forth of the Soul*, nor take care how it shall go out of the Body; but remit the Businesse of its dissolution to the Course of Nature; for, Anxiety and Solitude about the Solution of the Body, and the Education of the Soul out of it, draws away the Soul from better Cogitations, and busieth it in such cares that the Soul cannot be perfectly purified; for if Death come upon us at such time as we are busied about this Dissolution, the Soul goeth forth not quite free, but retaining something of a passionate Life. Passion the Chaldæan defines, A Mans sollicitous thinking of Death; for we ought not to think of any thing, but of the more Excellent Illuminations; neither concerning these ought we to be sollicitous, but resigning our selves to the Angelical and Diviner powers, which raise us up, and shutting up all the Organs of Sense in the Body and in the Soul also without Distractive cares and sollicitudes, We must follow God, who calls us.

Some interpret this Oracle more simply; *Bring it not out lest it go forth, having something*: that is, Anticipate not thy natural Death, although thou be wholly given up to Philosophy; for as ~t thou hast not a compleat Expiation; So that if the Soul passe [p. 49] out of the Body by that way of Educing, it will go forth retaining something of mortal Life: for if we Men are in the Body, as in a Prison, (as *Plato* saith,) certainly no Man can kill himself, but must expect till God shall send a Necessity.

"Subject not to thy Mind the vast measures of the Earth:

For the plant of Truth is not upon the Earth.

Nor measure the measures of the Sun, gathering together Canons:

He is moved by the Eternal will of the Father, not for thy sake.

Let alone the swift course of the Moon: she runs ever by the impulse of Necessity.

The progression of the Stars was not brought forth for thy sake.

The ætherial broad-footed Flight of Birds is not veracious:

And the Dissections of Entrails and Victims, all these are toys,

The supports of gainful Cheats. Fly thou those,

If thou intend to open the sacred Paradise of piety,  
Where Virtue, Wisdom, and Equity are assembled." /

The *Chaldæan* withdraws the Disciple from all Græcian Wisdome, and teacheth him to adhere only to God, *subject not* (saith he) *to thy Mind the vast Measure of the Earth; for the plant of Truth is not upon Earth;* that is, Enquire not solicitously the vast measures of the Earth, as *Geographers* use to do, measuring the Earth; for the seed of Truth is not in the Earth. *Nor measure the Measures of the Sun, gathering together Canons; He is moved by the æternal will of the Father, not for thy sake,* That is, Busie not thy self about the Motion and Doctrine of the Stars, for they move not for thy sake, but are perpetually moved according go the Will of God; *let alone the swift course of the Moon, she runs ever by the impulse of Necessity,* That is, enquire not anxiously the rolling motion of the Moon, for she runs not for thy sake, but is impelled by a greater Necessity. *The Progression of the Stars was not brought forth for thy sake;* that is, the Leaders of the fixed Stars and the Planets received not their Essence for thy sake. *The ætherial broad-footed flight of birds is not veracious;* that is, the Art concerning Birds flying in the Air, called Augury, observing their Flight, Notes, and Pearching, is not true.

"..." /

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- Title: The history of the Chaldaick philosophy <microform> / by Thomas Stanley.
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With: "The Chaldaick oracles of Zoroaster and his followers ..., London : Printed for Thomas Dring, 1661", poems in Greek, Latin and English translations.  
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# The Chaldæan Oracles of Zoroaster

Edited and revised by Sapere Aude.

With an introduction by L. O.

## THE CHALDÆAN ORACLES ATTRIBUTED TO ZOROASTER.

### 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, though to which particular Zoroaster is not known; historians give notices of as many as 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 probable that the true sense of many passages has been obscured, and even in some cases hopelessly obliterated, by inadequate translation.

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 [Giovanni Pico della Mirandula] assured Ficinus [Marcilio Ficino] 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 Chaldaeans concerning Astronomy and Philosophy among the Greeks,[1] and it is certain that the traditions of Chaldea very largely influenced Greek thought. Taylor considers that some of these mystical utterances are the sources whence the 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.

[1. Josephus, *contra Apion. I.*]

The term "Oracles" was probably bestowed upon these epigrammatic utterances in order to enforce the idea of their profound and deeply mysterious nature. The Chaldaeans, however, had an Oracle, which they venerated as highly as the Greeks did that at Delphi. [1]

[1. Stephanus, *De Urbibus.*]

We are indebted to both Psellus and Pletho, for comments at some length upon the Chaldaean 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 Chaldaean 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,[2] 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.

[2. *Vide* his Scholia on the *Cratylus* of Plato.]

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

1. *Oracula Magica*, Ludovicus Tiletanus, Paris, 1563.
  2. *Zoroaster et ejus 320 oracula Chaldaica*; by Franciscus Patricius. . . . 1593.
  3. Fred. Morellus; *Zoroastris oracula*, 1597. *Supplies about a hundred verses.*
  4. Otto Heurnius; *Barbaricæ Philosophia antiquitatum libri duo*, 1600.
  5. Johannes Opsopoeus; *Oracula Magica Zoroastris* 1599. *This includes the Commentaries of Pletho and of Psellus in Latin.*
  6. Servatus Galloeus; *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 Greca*, 1705-7. *Quotes the Oracles.*
- Jacobus Marthanus, 1689. This version contains the Commentary of Gemistus Pletho.
- Thomas Taylor, *The Chaldaean Oracles*, in the *Monthly Magazine*, and published independently, 1806.
- Bibliotheca Classica Latina*; A. Lemaire, volume 124, Paris, 1823.
- Isaac Preston Cory, *Andent Fragments*, London, 1828. (A third edition of this work has been published, omitting the Oracles.)
- Phoenix*, 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.

## INTRODUCTION

BY L. O.

It has been believed by many, and not without good reason, that these terse and enigmatic utterances enshrine a profound system of mystical philosophy, but that this system demands for its full discernment a refinement of faculty, involving, as it does, a discrete perception of immaterial essences.

It has been asserted that the Chaldaean Magi [1] preserved their occult learning among their race by continual tradition from Father to Son. Diodorus says: "They learn these things, not after the same fashion as the Greeks: for amongst the Chaldaeans, philosophy is delivered by tradition in the family, the

Son receiving it from his Father, being exempted from all other employment; and thus having their parents for their teachers, they learn all things fully and abundantly, believing more firmly what is communicated to them." [2]

[1. This powerful Guild was the guardian of Chaldaean philosophy, which exceeded the bounds of their country, and diffused itself into Persia and Arabia that borders upon it; for which reason the learning of the Chaldaeans, Persians and Arabians is comprehended under the general title of Chaldaean.

2. *Diodorus, lib. I.*]

The remains then of this oral tradition seems to exist in these Oracles, which should be studied in the light of the Kabalah and of Egyptian Theology. Students are aware that the Kabalah [1] is susceptible of extraordinary interpretation with the aid of the Tarot, resuming as the latter does, the very roots of Egyptian Theology. Had a similar course been adopted by commentators in the past, the Chaldaean system expounded in these Oracles would not have been distorted in the way it has been.

[1. *Vide Kabalah Denudata*, by MacGregor Mathers.]

The foundation upon which the whole structure of the Hebrew Kabalah rests is an exposition of ten deific powers successively emanated by the Illimitable Light, which in their varying dispositions are considered as the key of all things. This divine procession in the form of Three Triads of Powers, synthesized in a tenth, is said to be extended through four worlds, denominated respectively Atziluth, Briah, Yetzirah and Assiah, a fourfold gradation from the subtle to the gross. This proposition in its metaphysical roots is pantheistic, though, if it may be so stated, mediately theistic; while the ultimate noumenon of all phenomena is the absolute Deity, whose ideation constitutes the objective Universe.

Now these observations apply strictly also to the Chaldaean system.

The accompanying diagrams sufficiently indicate the harmony and identity of the Chaldaean philosophy with the Hebrew Kabalah. It will be seen that the First Mind and the *Intelligible Triad*, Pater, Potentia, or Mater, and Mens, are allotted to the Intelligible World of Supramundane Light: the "First Mind" represents the archetypal intelligence as an entity in the bosom of the Paternal Depth. This concentrates by reflection into the "Second Mind" representative of the Divine Power in the Empyraean World which is identified with the second great Triad of divine powers, known as the *Intelligible and at the same time Intellectual Triad*: the Aethereal World comprises the dual third Triad denominated *Intellectual*: while the fourth or Elementary World is governed by Hyepezokos, or Flower of Fire, the actual builder of the world.

## CHALDÆAN SCHEME.

The Intelligibles	The Paternal Depth
World of supra-mundane Light	The First Mind
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The Intelligible Triad  
Pater: Mater or Potentia: Mens

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The Second Mind

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Intelligibles and Intellectuals  
in the  
Empyræan World

Iynges  
Synoches  
Teletarchæ

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Intellectuals  
in the Ethereal World

(The Third Mind.)  
Three Cosmagogi  
(Intellectual guides inflexible.)  
Three Amilicti  
(Implacable thunders).

---

Elementary World  
The Demiurgos of the  
Material Universe

Hypezokos  
(Flower of Fire)  
Effable, Essential and  
Elemental Orders  
---  
The Earth-Matter

**KABALISTIC SCHEME.**

World of Atziluth or of God	The Boundless The Illimitable Light	Ain Suph. Ain Suph Aur  A radiant triangle
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World of Briah Divine Forces	Kether (crown)	Chokmah (Wisdom)
	Binah (Intelligence)	

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World of Yetzirah or of Formation	Geburah	Chesed
	Tiphereth	
	Hod	Netzach.
	Yesod	

World of Assiah	Malkuth
	Ruled by
	Adonai Melekh
Material Form.	-----
	The Earth-Matter.

## CHALDAEAN SCHEME OF BEINGS.

Representatives of the previous classes guiding our universe.

- I. Hyperarchii -- Archangels
- II. Azonoei -- Unzoned gods
- III. Zonoei -- Planetary Deities.

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Higher demons: Angels

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Human Souls

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Lower demons, elementals

- Fiery
- Airy
- Earthy
- Watery

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Evil demons

Lucifugous; the kliphoth

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Chaldaean Theology contemplated three great divisions of supra-mundane things:-- the First was *Eternal*, without beginning or end, being the "Paternal Depth," the bosom of the Deity. The Second was conceived to be that mode of being having beginning but no end; the Creative World or Empyræum falls under this head, abounding as it does in productions, but its source remaining superior to these. The third and last order of divine things had a beginning in time and will end, this is the transitory Ethereal World. Seven spheres extended through these three Worlds, *viz.*, one in the Empyraeum or verging from it, three in the Ethereal and three in the Elementary Worlds, while the whole physical realm synthesized the foregoing. These seven spheres are not to be confounded with the Seven material Planets; although the latter are the physical representatives of the former, which can only be said to be material in the metaphysical sense of the term. Psellus professed to identify them but his suggestions are inadequate as

Stanley pointed out. But Stanley, although disagreeing with Psellus, is nevertheless inconsistent upon this point, for although he explains the four Worlds of the Chaldæans as successively noumenal to the physical realm, he obviously contradicts this in saying that one *corporeal* world is in the Empyræum.

Prior to the supramundane Light lay the "Paternal Depth," the Absolute Deity, containing all things "*in potentia*" and eternally immanent. This is analogous to the Ain Suph Aur of the Kabbalah, three words of three letters, expressing three triads of Powers, which are subsequently translated into objectivity, and constitute the great Triadic Law under the direction of the Demiurgus, or artificer of the Universe.

In considering this schema, it must be remembered that the supramundane Light was regarded as the primal radiation from the, Paternal Depth and the archetypal noumenon of the Empyræum, a universal, all-pervading -- and, to human comprehension -- ultimate essence. The Empyræum again, is a somewhat grosser though still highly subtilized Fire and creative source, in its turn the noumenon of the Formative or Ethereal World, as the latter is the noumenon of the Elementary World. Through these graduated media the conceptions of the Paternal Mind are ultimately fulfilled in time and space.

In some respects it is probable that the Oriental mind today is not much altered from what it was thousands of years ago, and much that now appears to us curious and phantastic in Eastern traditions, still finds responsive echo in the hearts and minds of a vast portion of mankind. A large number of thinkers and scientists in modern times have advocated tenets which, while not exactly similar, are parallel to ancient Chaldæan conceptions; this is exemplified in the notion that the operation of natural law in the Universe is controlled or operated by conscious and discriminating power which is co-ordinate with intelligence. It is but one step further to admit that forces are entities, to people the vast spaces of the Universe with the children of phantasy. Thus history repeats itself, and the old and the new alike reflect the multiform truth.

Without entering at length into the metaphysical aspect, it is important to notice the supremacy attributed to the "Paternal Mind." The intelligence of the Universe, poetically described as "energising before energy," establishes on high the primordial types or patterns of things which are to be, and, then inscrutably latent, vests the development of these in the *Rectores Mundorum*, the divine agents or powers already referred to. As it is said, "Mind is with Him, power with them."

The word "Intelligible" is used in the Platonic sense, to denote a mode of being, power or perception, transcending intellectual comprehension, *i.e.*, wholly distinct from, and superior to, ratiocination. The Chaldæans recognised three modes of perception, *viz.*, the testimony of the various senses, the ordinary processes of intellectual activity, and the intelligible conceptions before referred to. Each of these operations is distinct from the others, and, moreover, conducted in separate matrices, or vehicula. The anatomy of the Soul was, however, carried much farther than this, and, although in its ultimate radix recognised as identical with the divinity, yet in manifested being it was conceived to be highly complex. The Oracles speak of the "Paths of the Soul," the tracings of inflexible fire by which its essential parts are associated in integrity; while its various "summits," "fountains," and "vehicula," are all traceable by analogy with universal principles. This latter fact is, indeed, not the least remarkable feature of the

Chaldaean system. Like several of the ancient cosmogonies, the principal characteristic of which seems to have been a certain adaptability to introversion, Chaldaean metaphysics synthesize most clearly in the human constitution.

In each of the Chaldaean Divine Worlds a trinity of divine powers operated, which synthetically constituted a fourth term. "In every World," says the Oracle, "a Triad shineth, of which the Monad is the ruling principle." These "Monads" are the divine Vice-gerents by which the Universe was conceived to be administered. Each of the four Worlds, *viz.*, the Empyræan, Ethereal, Elementary and Material, was presided over by a Supreme Power, itself in direct *rapport* with "the Father" and "moved by unspeakable counsels." These are clearly identical with the Kabalistic conception of the presidential heads of the four letters composing the Deity name in so many different languages. A parallel tenet is conveyed in the Oracle which runs: "There is a Venerable Name projected through the Worlds with a sleepless revolution." The Kabalah again supplies the key to this utterance, by regarding the Four Worlds as under the presidency of the four letters of the Venerable Name, a certain letter of the four being allotted to each World, as also was a special mode of writing the four-lettered name appropriate thereto; and, indeed in that system it is taught that the order of the Elements, both macrocosmic and microcosmic, on every plane, is directly controlled by the "revolution of the name." That Name is associated with the Æthers of the Elements and is thus considered as a Universal Law; it is the power which marshals the creative host, summed tip in the Demiurgus, Hypezokos, or Flower of Fire.

Reference may here be made to the psychic anatomy of the human being according to Plato. He places the intellect in the head; the Soul endowed with some of the passions, such as fortitude, in the heart; while another Soul, of which the appetites, desires and grosser passions are its faculties, about the stomach and the spleen.

So, the Chaldaean doctrine as recorded by Psellus, considered man to be composed of three kinds of Souls, which may respectively be called:

First, the Intelligible, or divine soul,  
Second, the Intellect or rational soul, and  
Third, the Irrational, or passional soul.

This latter was regarded as subject to mutation, to be dissolved and perish at the death of the body.

Of the Intelligible, or divine soul, the Oracles teach that "It is a bright fire, which, by the power of the Father, remaineth immortal, and is Mistress of Life;" its power may be dimly apprehended through regenerate phantasy and when the sphere of the Intellect has ceased to respond to the images of the passional nature.

Concerning the rational soul, the Chaldaeans taught that it was possible for it to assimilate itself unto the divinity on the one hand, or the irrational soul on the other. "Things divine," we read, "cannot be obtained by mortals whose intellect is directed to the body alone, but those only who are stripped of their

garments, arrive at the summit,"

To the three Souls to which reference has been made, the Chaldaeans moreover allotted three distinct vehicles: that of the divine Soul was immortal, that of, the rational soul by approximation became so; while to the irrational soul was allotted what was called "the image," that is. the astral form of the physical body.

Physical life thus integrates three special modes of activity, which upon the dissolution of the body are respectively involved in the web of fate consequent upon incarnate energies in three different destinies.

The Oracles urge men to devote themselves to things divine, and not to give way to the promptings of the irrational soul, for, to such as fail herein, it is significantly said, "Thy vessel the beasts of the earth shall inhabit."

The Chaldaeans assigned the place of the Image, the vehicle of the irrational soul, to the Lunar Sphere; it is probable that by the Lunar Sphere was meant something more than the orb of the Moon, the whole sublunary region, of which the terrestrial earth is, as it were, the centre. At death, the rational Soul rose above the lunar influence, provided always the past permitted that happy release. Great importance was attributed to the way in which the physical life was passed during the sojourn of the Soul in the tenement of flesh, and frequent are the, exhortations to rise to communion with those Divine powers, to which nought but the highest Theurgy can pretend.

"Let the immortal depth of your Soul lead you," says an Oracle, "but earnestly raise your eyes upwards." Taylor comments upon this in the following beautiful passage: "By the eyes are to be understood all the gnostic powers of the Soul, for when these are extended the Soul becomes replete with a more excellent life and divine illumination; and is, as it were, raised above itself."

Of the Chaldaean Magi it might be truly said that they "among dreams did first discriminate the truthful vision!" for they were certainly endowed with a far reaching perception both mental and spiritual; attentive to images, and fired with mystic fervours, they were something more than mere theorists, but were also practical exemplars of the philosophy they taught. Life on the plains of Chaldaea, with its mild nights and jewelled skies, tended to foster the interior unfoldment; in early life the disciples of the Magi learnt to resolve the Bonds of proscription and enter the immeasurable region. One Oracle assures us that, "The girders of the Soul, which give her breathing, are easy to be unloosed," and elsewhere we read of the "Melody of the Ether" and of the "Lunar clashings" experiences which testify to the reality of their occult methods.

The Oracles assert that the impressions of characters and other divine visions appear in the Ether. The Chaldaean philosophy recognized the ethers of the Elements as the subtil media through which the operation of the grosser elements is effected -- by the grosser elements I mean what we know as Earth, Air, Water, and Fire - the principles of dryness and moisture, of heat and cold. These subtil ethers are really the elements of the ancients, and seem at an early period to have been connected with the

Chaldaean astrology, as the signs of the Zodiac were connected with them. The twelve signs of the Zodiac are permutations of the ethers of the elements - four elements with three variations each; and according to the preponderance of one or another elemental condition in the constitution of the individual, so were his natural inclinations deduced therefrom. Thus when in the astrological jargon it was said that a man had Aries rising, he was said to be of a fiery nature, his natural tendencies being active, energetic, and fiery, for in the constitution of such a one the fiery ether predominates. And these ethers were stimulated, or endowed with a certain kind of vibration, by their Presidents, the Planets; these latter being thus suspended in orderly disposed zones. Unto the Planets, too, colour and sound were also attributed; the planetary colours are connected with the ethers, and each of the Planetary forces was said to have special dominion over, or affinity with, one or other of the Zodiacal constellations. Communion with the hierarchies of these constellations formed part of the Chaldaean theurgy, and in a curious fragment it is said: "If thou often invokest it" (the celestial constellation called the Lion) "then when no longer is visible unto thee the Vault of the Heavens, when the Stars have lost their light the lamp of the Moon is veiled, the Earth abideth not, and around thee darts the lightning flame, then all things will appear to thee in the form of a Lion!" The Chaldaeans like the Egyptians, appear to have had a highly developed appreciation of colours, an evidence of their psychic susceptibility. The use of bright colours engenders the recognition of subsisting variety and stimulates that perception of the mind which energizes through imagination, or the operation of images. The Chaldaean method of contemplation appears to have been to identify the self with the object of contemplation; this is of course identical with the process of Indian Yoga, and is an idea which appears replete with suggestion; as it is written, "He assimilates the images to himself, casting them around his own form." But we are told, "All divine natures are incorporeal, but bodies are bound in them for your sakes."

The subtil ethers, of which I have spoken, served in their turn as it were for the garment of the divine Light; for the Oracles teach that beyond these again "A solar world and endless Light subsist!" This Divine Light was the object of all veneration. Do not think that what was intended thereby was the Solar Light we know: "The inerratic sphere of the Starless above" is an unmistakable expression and therein "the more true Sun" has place: Theosophists will appreciate the significance of "the more true Sun," for according to *The Secret Doctrine* the Sun we see is but the physical vehicle of a more transcendent splendour.

Some strong Souls were able to reach up to the Light by their own power: "The mortal who approaches the fire shall have Light from the divinity, and unto the persevering mortal the blessed immortals are swift." But what of those of a lesser stature? Were they, by inability, precluded from such illumination? "Others," we read, "even when asleep, He makes fruitful from his own Strength." That is to say, some men acquire divine knowledge through communion with Divinity in sleep. This idea has given rise to some of the most magnificent contributions to later literature; it has since been thoroughly elaborated by Porphyry and Synesius. The eleventh Book of the *Metamorphoses* of Apuleius and the *Vision of Scipio* ably vindicate this; and, although no doubt every Christian has heard that "He giveth unto his beloved in sleep," few, indeed, realise the possibility underlying that conception.

What, it may be asked, were the views of the Chaldaeans with respect to terrestrial life: Was it a spirit of pessimism, which led them to hold this in light esteem? Or, should we not rather say that the keynote of

their philosophy was an immense spiritual optimism? It appears to me that the latter is the more true interpretation. They realised that beyond the confines of matter lay a more perfect existence, a truer realm of which terrestrial administration is but a too often travestied reflection. They sought, as we seek now, the Good, the Beautiful and the True, but they did not hasten to the Outer in the thirst for sensation, but with a finer perception realised the true Utopia to be within.

And the first step in that admirable progress was a return to the simple life; hardly, indeed, a return, for most of the Magi were thus brought up from birth. [1] The hardihood engendered by the rugged life, coupled with that wisdom which directed their association, rendered these children of Nature peculiarly receptive of Nature's Truths. "Stoop not down," says the Oracle, "to the darkly splendid World, For a precipice lieth beneath the Earth, a descent of seven steps, and therein is established the throne of an evil and fatal force. Stoop not down unto that darkly splendid world, Defile not thy brilliant flame with the earthly dross of matter, Stoop not down for its splendour is but seeming, It is but the habitation of the Sons of the Unhappy." No more beautiful formulation of the Great Truth that the exterior and sensuous life is death to the highest energies of the Soul could possibly have been uttered: but to such as by purification and the practice of virtue rendered themselves worthy, encouragement was given, for, we read, "The Higher powers build up the body of the holy man."

The law of Karma was as much a feature of the Chaldaean philosophy as it is of the Theosophy of today: from a passage in *Ficinus*, we read, "The Soul perpetually runs and passes through all things 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 thinks that as often as the same causes return, the same effects will in like manner return."

[1. They renounced rich attire and the wearing of gold. Their raiment was white upon occasion; their beds the ground, and their food nothing but herbs, cheese and bread.]

This is of course the explanation of the proverb that "History repeats itself," and is very far from the superstitious view of fate. Here each one receives his deserts according to merit or demerit, and these are the bonds of life; but the Oracles say, "Enlarge not thy destiny," and they urge men to "Explore the River of the Soul, so that although you have become a servant to body, you may again rise to the Order from which you descended, joining works to sacred reason!"

To this end we are commended to learn the Intelligible which exists beyond the mind, that divine portion of the being which exists beyond Intellect: and this it is only possible to grasp with the flower of the mind. "Understand the intelligible with the extended flame of an extended intellect." To Zoroaster also was attributed the utterance "who knows himself knows all things in himself;" while it is elsewhere suggested that "The paternal Mind has sowed symbols in the Soul." But such priceless knowledge was possible only to the Theurgists Who, we are told, "fall not so as to be ranked with the herd that are in subjection to fate." The divine light cannot radiate in an imperfect microcosm, even as the Clouds obscure the Sun; for of such as make ascent to the most divine of speculations in a confused and disordered manner, with unhallowed lips, or unwashed feet, the progressions are imperfect, the impulses

are vain and the paths are dark.

Although destiny, our destiny, may be "written in the Stars" yet it was the mission of the divine Soul to raise the human Soul above the circle of necessity, and the Oracles give Victory to that Masterly Will, which

"Hews the wall with might of magic,  
Breaks the palisade in pieces,  
Hews to atoms seven pickets . . .  
Speaks the Master words of knowledge!"

The means taken to that consummation consisted in the training of the Will and the elevation of the imagination, a divine power which controls consciousness. "Believe yourself to be above body, and you are," says the Oracle; it might have added "Then shall regenerate phantasy disclose the symbols of the Soul."

But it is said "On beholding yourself fear! " *i.e.*, the imperfect self.

Everything must be viewed as ideal by him who would understand the ultimate perfection.

Will is the grand agent in the mystic progress its rule is all potent over the nervous system. By Will the fleeting vision is fixed on the treacherous waves of the astral Light; by Will the consciousness is impelled to commune with the divinity: yet there is not One Will, but three Wills -- the Wills, namely, of the Divine, the Rational and Irrational Souls -- to harmonize these is the difficulty.

It is selfishness which impedes the radiation of Thought, and attaches to body. This is scientifically true and irrespective of sentiment, the selfishness which reaches beyond the necessities of body is pure vulgarity.

A picture which to the cultured eye beautifully portrays a given subject, nevertheless appears to the savage a confused patchwork of streaks, so the extended perceptions of a citizen of the Universe are not grasped by those whose thoughts dwell within the sphere of the personal life.

The road to the *Summum Bonum* lies therefore through self-sacrifice, the sacrifice of the lower to the higher, for behind that Higher Self lies the concealed form of the Ancient of Days, the synthetical Being of Divine Humanity.

These things are grasped by Soul; the song of the Soul is alone heard in the adytum of God-nourished Silence!

# THE ORACLES OF ZOROASTER.

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. *Praeparatio 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 medieval 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 *Timaeus* 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, lather 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 [1] -- according to the Oracle -- is the cause of never failing life, of unwearied power and unsluggish energy.

- Taylor. -- T.

[1. 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 Phoenician tongue (instead of the Intelligible Light), and he is also called Sabaoth, [1] signifying that he is above the Seven poles, that is the Demiurgos.

- Lydus, *De Mensibus*, 83. T.

[1. 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; Huparche 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. Z.*

*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.

- Proc. 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, horus.*

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 *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 *Parm. 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 *Parmen*. T.

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

- Proclus, *Timaeus 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 preexistent; 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 lace courses the Sun, [1] in the third the Earth is heated by the internal fire.

- Anon. Z. or T.

[1. Jones gives Sun from Helios, but some Greek versions give Herios, which Cory translates, air.]

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

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

## IDEAS.

### INTELLIGIBLES, INTELLECTUALS, IYNGES, SYNOCHES, TELETARCHAE, FOUNTAINS, PRINCIPLES, HECATE, AND DAEMONS.

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 *Theologiam 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, *Th. Pl.*, 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 *Crat.* 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.

- Dam., *De Prin.* T.

49. The Intelligible is the principle of all section.

- Damascius, *De Principiis*. T.

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

- Dam., *De Prin.* 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, *Theologiam Platonis.* T.

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

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 Bearing 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.

- Dam.; *De Prin.* T.

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

- T.

58. The Teletarchs are comprehended in the Synoches.

- Dam., *De Prin.* 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.

- Proc. in *Crat.* T

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

- Dam., *De Prin.* T.

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

- Dam. T.

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

- Dam. T.

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

- Proc. in *Parm.* T.

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

65. The source of the Hecaté 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 Hecaté Father-begotten; and He who encircleth the Brilliance of Fire; And the Strong Spirit of the Poles, all fiery beyond.

- Proc. in *Crat.* T.

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

- Proc. in *Tim. Z.* or T.

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

- Dam., *De Prin.*

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

- Dam., *De Prin. T.*

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

- Dam. in *Parm. Z.* or T.

*Following the intellectual Triad was the Demiurgos, from whom proceeded the Effable and Essential Orders including all sorts of Dæmons, 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.

- Proc. in *Tim.*, 242.

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

- Proc. in *Parm. Z.* or T.

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.

- Dam., *De Prin. 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.

- Olymp. 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.

- Olymp. in *Phad.* 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.

- Proc. 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.

- *Ficinus de Immortalitate Animæ*, 123. T.

## **PARTICULAR SOULS.**

### **SOUL, LIFE, MAN.**

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

- Proc. in *Tim.*, 336. T.

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

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

- *Psell.*, 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.

- Lyd. *De Men.*, 3.

82. Filling the Soul with profound Love.

- Proc. in *Pl. Theol.*, 4. 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. *Alc.* Z.

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

- Olymp. 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.

- Synes. *De Insom*, 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.

- Proc. in *Tim.*, 321. Z. or T.

91. This Animastic Spirit which blessed men have called the Pneumatic Soul, becometh a god, an all-various Dæmon, 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 Insom.* 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 art; 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.

- Proc. in *Tim.*, 318. Z.

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

- *Psell.*, 12; *Pletho*, 21. Z.

95. For thy vessel the beasts of the Earth shalt in habit.

- *Psell.*, 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.

- Ficin. *De Im. An.*, 129. Z.

97. According to Zoroaster, in us the ethereal vestment of the Soul perpetually revolves (reincarnates).

- Ficin. *De Im. An.*, 129. Z.

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

- Proc. in *Tim.*. 118. T.

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

- Dam, *De Prin.* T.

103. The Nymphs of the Fountains, and all the Water Spirits, and terrestrial, aërial 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.

- Proc. *de Prov.* Z or T.

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

- Proc., *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.

- Proc. in *P1. 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.

- Proc. 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.

- Proc. 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.

- Proc. 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.

- Proc. in *Crat.* Z. or T.

112. The Ethers 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 Ether (or Astral Light).

- Simp. in *Phys.*, 144. Z. or T.

114. In this the things without figure are figured.

- Simp. 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.

- Proc. in *Tim.*, 339. Z. or T.

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

- 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.

- Proc. in *Tim.*, 280. Z. or T.

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

- Dam. in *Parm.* 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 midst thereof the Fiery Sun.

- Proc. in *Tim.*, 280. Z. or T.

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

- Proc. in *Euclidem.*

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

- Proc. in *Plat. Th.*, 317. Z. or T.

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

- Proc. 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.

- Proc. in *Pl. Pol.* 387. T.

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

- Proc. 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.

- Proc. 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.

- Proc. 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.

- Jul., *Crat.*, 5, 334. Z. or T.

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

- Proc. in *Tim.*, 141. Z. or T.

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

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

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

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

- Proc. in *Tim.*, 257. Z. or T.

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

- Proc. 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 Ether, and of the Sun, and of the Moon, and of whatsoever things are contained in the Air.

140. Unwearied Nature 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.

- Proc. in *Tim.*, 4, 323. Z. or T.

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

- Proc. 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" (agelous) and by the insertion of a gamma (aggelous) Angels. Wherefore the Stars which preside over each of these herds are considered to be Deities or Dæmons, similar to the Angels, and are called Archangels; and they are seven in number.

- Anon. in *Theologumenis Arithmetici*. Z.

*Daimon in Greek meant "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.

- Ficinus, *de Vit. Coel. 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 carded 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.

- *Psel.*, 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.

- Synes., *de Insom.*, 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.

- *Psell.*, 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.

- *Psell.*, 1, 2; *Pletho*, 14; *Synesius*, 140. Z.

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

- *Psell.*, 15; *Pletho*, 23. Z.

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

- Proc. in *Plat. Th.*, 143. Z.

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

- Proc. in *I Alcib.* Z. or T.

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

- *Psell.*, 3; *Pletho*, 15. Z.

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

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

- *Psell.*, 19; *Pletho*, 13. Z.

153. Enlarge not thy Destiny.

- *Psell.*, 37; *Pletho*, 4.

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

- Dam. in *Vitam Isidore. ap. 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.

- *Psell.*, 7. *Nicephotus.* Z. or T.

156. Go not forth when the Lictor passeth by.

- Picus de *Mirandula*, *Concl.* Z.

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

- Olymp. in *Phæd.* Proc. in *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.

- Proc. in *Tim.*, 65. Z. or T.

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

- Proc. in *Crat.* 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).

- *Psell.*, 33. *Pletho*, 6. Z.

161. Seek Paradise.

- *Psell.*, 41. *Pletho*, 27. Z.

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

- *Psell.*, 41. *Pletho*, 27. Z.

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

- *Psell.*, 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.

- *Psell.*, 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.

- Synes., *de Insomn.*, 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.

- Dam. T.

167. Thou wilt not comprehend it, as when under-standing some common thing.

- Damascius, *de primis principiis*. T.

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

- Dam. 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.

- Proc. in *Crat.* 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 empyræan path, but with concentration.

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

- Proc. in *Pl. Th.*, 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.

- *Psell*, 5. *Pletho*, 1. Z.

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

- *Psell.*, 11. *Pletho*, 24. Z.

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

- *Psell.*, 11. *Pletho*, 20.

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

- *Lyd.*, *De Men.*, 2.

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

- *Psell.*, 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.

- Proc. in *Tim.*, 331. Taylor.

178. The Oracles of the Gods declare, that through purifying ceremonies, not the Soul only, but bodies themselves become Worth) 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.

- Jul., *Crat.* v., p.334. Z. or T.

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

- Proc. in *I Alc.* Z. or T.

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

- *I. Pic.*, p. 211. Z.

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

- Proc., *de Prov.*, 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.

- Proc. in *Parm.* Z. or T.

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

- Proc. in *Platonis Pol.*, 355. Z. or T.

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

- Lyd., *De men.* 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.

- *Lyd.*, p. 121.

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

- *Psell.*, 13; *Pletho*, 9. Z.

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

- *Psell.*, 21 ; *Pletho*, 3. Z.

189. The Furies are the Constrainers of Men.

- *Psell.*, 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.

- Proc. in *Theol.*, 297. Z. or T.

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

- *Psell.*, 16; *Pletho*, 18. Z.

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

- *Pic. Concl.* Z.

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

- Proc. in *Crat.* Z. or T.

194. Labour thou around the Strophalos of Hecaté.

- *Psell.*, 9. Nicephorus.

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

- *Psell.*, 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.

- *Psell.*, 10; *Pletho*, 22. Z.

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

- *Psell.*, 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.

- Proc. in *P1. 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.

- *Psell.*, 14; *Pletho*, 25. Z.

## 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*.

TITLE: The Chaldæan Oracles of Zoroaster

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[Contents](#)

[Prev](#)

**Chaldaean Oracles**

[Next](#)

[timeline](#)