was this: the neck of the criminal was fastened in a f urca, or sort of wooden collar, and then the rods or sticks were applied to the naked body, till he breathed his last. So Suetonius (Nero, 49.) describes it: nudi hominis cervicem inseri furce, corpus virgis ad necem cedit. That was puniri more majorum, as the same author intimates, and seems to have been adapted to this, as well as to other great offences.

COLLECTION OF THE CHALDEAN ORACLES.

PART I.

The following remains of Chaldean theology are not only venerable for their antiquity, but inestimably valuable for the unequalled sublimity of the doctrines they contain. They will, doubtless, too, be held in the highest estimation by every liberal mind, when it is considered that some of them are the sources whence the sublime conceptions of Plato flowed; that others are perfectly conformable to his most abstruse dogmas; and that the most important part of them was corrupted by the Gnóstics, and, in this polluted state, became the fountains of barbarous and gigantically daring impiety.

That they are of Chaldaic origin, and were not forged by Christians of any denomination, as has been asserted by some superficial writers, is demonstrably evident from the following considerations: In the first place, John Picus, earl of Mirandula, in a letter to Ficinus, informs him that he was in possession of the Oracles of Zoroaster in the Chaldean tongue, with a commentary on them, by certain Chaldean wise men. And that he did not speak this from mere conjecture (as Fabricius thinks he did) is evident from his expressly asserting, in a letter to Urbinitus (p. 256 of his works), that, after much labour, he had at length learned the Chaldean language. And still farther, as we shall see, he has inserted in his works fifteen conclusions, founded on this very Chaldean manuscript. That this circumstance should have escaped the notice of mere verbalists, is not surprising; but it is singular that it should not have been attended to by a man of such uncommon erudition, and extensive reading, as Fabricius.
In the next place, as Porphyry, Iamblichus, and Proclus, wrote large commentaries on these oracles, and are well known to have ranked amongst the greatest enemies of the Christian religion; there is not even poetical probability, that men of such great learning and sagacity should have been duped by the shallow artifice of some heretical Christian knave. To which we may add, that Porphyry, in his life of Plotinus, expressly mentions, that certain revelations ascribed to Zoroaster, were circulated, in his time, by many Christians and heretics who had abandoned the ancient philosophy, and that he showed, by many arguments, these revelations were spurious; from which it is evident, that the oracles commented on by him, were not those forged by the heretics of his time.

In the third place, Proclus in his MS. Scholia on the Cratylus of Plato, says, that the Oracles respecting the intelligible and intellectual orders were delivered by Theurgists, under the reign of Marcus Antoninus. It is clear, therefore, that the following oracles, which are collected from the writings of the Platonists, are of Chaldean, and not of Christian origin; not to mention that the dogmas they contain are totally dissonant from those of the Christian faith.

It is likewise evident, that some of these oracles may, with great confidence, be ascribed to the Chaldean Zoroaster. This appears from the Chaldean manuscript of Picus, in which those oracles were denounced Zoroastrian, which exist at present, with the Scholia of Psellus, under the title of The Magic Oracles of Zoroaster.

In consequence of this, I have distributed these oracles into four parts. The first division I denominate The Oracles of Zoroaster; the second, Oracles delivered by Theurgists, under the reign of Marcus Antoninus; because the oracles in this division relate to the intelligible and intellectual orders. The third division I call, Oracles which were either delivered by Theurgists, under Marcus Antoninus, or by Zoroaster; because the collection of Psellus is

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1 Οὐσιων ταὶς ἑαυτῶν ΜΑΡΚΩΥ γενομένων διευρύνεισ οὐθεν ὡς γοοτάς καὶ γοος τοῖς ἐκπροσώπος της βασιλείας διασκεύασιν εὐαγγελίσατο τις εἰς θεοῦς αὐτῶν παραδεδομένως, ως καλοῦς εἰπεν τοὺς θεοὺς εἰ ταῖς προσομοίωσις θεραπείαις, τέ μπαρ αὐτῶν εὐαγγελίσα τυχόντων.
far from being complete, as we shall see from the conclusions of Picus, and the oracles in this division do not immediately relate to the intelligible and intellectual orders. The fourth division contains a few oracles of uncertain, or imperfect meaning, which I have thus denominated, from not having the MSS. in my possession, from which they were collected.

The learned reader will easily perceive that my labour, in forming this collection, must have been great, as I have accurately arranged each oracle under its proper head, and have given the authors and places where each (a few only excepted) may be found. He will likewise find, that I have added fifty Chaldean oracles, and fragments of oracles, to the collection of Patricius; and that I have given a far more correct edition of the text, than that of Le Clerc. Short notes are added, by way of comment, on the most obscure of these oracles, and the exposition of Psellus is prefixed as containing the best account of the Chaldaic dogmas that can, at present, be obtained.

Manor-Place, Walworth.

T. Taylor.

A CONCISE EXPOSITION OF CHALDAIC DOGMAS, BY PSELLUS.

"They assert that there are seven corporeal worlds, one Empyrean and the first; after this, three ethereal, and then three material worlds, the last of which is said to be terrestrial, and the hater of life: and this is the sublunary place, containing likewise in itself matter, which they call a profundity. They are of opinion, that there is one principle of things; and this they celebrate as the one, and the good. After this, they venerate a certain paternal profundity, consisting of three triads; but each triad contains, father, power, and intellect. After this is the intelligible Iynx, then the

1 These three material worlds, are the inerratic sphere, the seven planetary spheres, and the sublunary regions.

2 So Plato.

3 This is called, by the Platonists, the intelligible triad; and is celebrated by Plato in the Philebus, under the names of bound, infinite, and the mixed; and likewise of symmetry, truth, and beauty, which triad, he says, is seated in the vestibule of the good.

4 The Iynx, Synoches, and Teletarche of the Chaldeans, compose that divine order which is called, by the Platonists, the intelligible, and, at the same time, intellectual order; and is celebrated by Plato in the Pædrus, under the names of the supercelestial place, Heaven, and the subcelestial arch.
Synoches, of which one is empyrean, the other ethereal, and the third material. The Teletarchae follow the Synoches. After these succeed the fontal fathers, 1 who are also called Cosmagogii, or leaders of the world. Of these, the first is called once beyond, the second is Hecate; and the third is twice beyond. After these are the three Amiliict; 2 and, last of all, the Upezokus. They likewise venerate a fontal triad of faith, truth, and love. They assert that there is a ruling sun from a solar fountain, and an archangelic sun; that there is a fountain of sense, a fontal judgment, a thundering fountain, a dioptric fountain, and a fountain of characters, seated in unknown impressions. And, again, that there are fontal summits of Apollo, Osiris, and Hermes. They likewise assert that there are material fountains of centres and elements; that there is a zone of dreams, and a fontal soul.

After the fountains, they say, the principles 3 succeed: for fountains are superior to principles. But of the vivific principles, the summit is called Hecate, the middle ruling soul, and the extremity ruling virtue. They have likewise azonic Hecate, such as the Chaldaic Triecdotes, Comas, and Ecklустike. But the azonic gods, according to them, are Serapis, Bacchus, the series of Osiris, and of Apollo. These gods are called azonic, because they rule without restraint over the zones, and are established above the apparent gods. But the zonic gods are those which revolve round the celestial zones, and rule over sublunary affairs, but not with the same unrestrained energy, as the azonic. For the Chaldeans consider the zonic order as divine; as distributing the parts of the sensible world; and as begirding the allotments about the material region.

The inerratic circle succeeds the zones, and comprehends the seven spheres in which the stars are placed. According to them, likewise, there are two solar worlds; one, which is subservient to the ethereal profundity; the other zonic, being one of the seven spheres.

1 These fontal fathers compose the intellectual triad of the Greeks, and are Saturn, Rhea, Jupiter.
2 The three Amilict are the same with the unpolluted triad, or Curetes, of the Greeks. Observe, that a fontal subsistence means a subsistence according to cause.
3 These principles are the same with the Platonic supermundane order of gods.
4 The vivific triad consists, according to the Greek Theologists, of Diana, Proserpine, and Minerva.
5 The azonic gods are the same with the liberated order of the Greek Theologists, or that order which is immediately situated above the mundane gods.
Of human souls, they establish a twofold fonsal quake; viz. the paternal intellect, and the fonsal soul; and they equate partial souls, as proceeding from the fonsal, according to the will of the father. Souls of this kind, however, possess a self-begotten, and self-vital essence; for they are not like alter-motive natures. Indeed, since according to the Oracle, a partial soul is a portion of divine fire, a splendid fire, and a paternal conception, it must be an immaterial and self-subsistent essence; for every thing divine is of this kind; and of this the soul is a portion. They assert too, that all things are contained in each soul; but that in each there is an unknown characteristic of an effable and ineffable impression. They are of opinion, that the soul often descends into the world, through many causes; either through the defluxion of its wings, or through the paternal will. They believe the world to be eternal, as likewise the periods of the stars. They multifariously distribute Hades, at one time calling it the leader of a terrean allotment, and at another the sublunary region. Sometimes they denominate it, the most inward of the ethereal and material worlds; at another time, irrational soul. In this, they place the rational soul, not essentially, but according to habit, when it sympathizes with it, and energizes according to partial reason.

They consider ideas, at one time, as the conceptions of the father; at another time, as universal reasons, viz. physical, psychical, and intelligible; and again, as the exempt hyparxes (or summits) of beings. They assert that magical operations are accomplished through the intervention of the highest powers, and terrean substances; and that superior natures sympathize with inferior, and especially with those in the sublunary region. They consider souls, as restored after death to their pristine perfection, in the wholes of the universe, according to the measures of their peculiar purifications; but some souls are raised by them to a supermundane condition of being. They likewise define souls to be media between impartible and partible natures. With respect to these dogmas, many of them are adopted by Plato and Aristotle; but Plotinus, Porphyry, Jamblichus, Proclus, and their

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1 The Jupiter of the Greeks, the artificer of the universe.
2 Called by the Greeks, Juno.
3 That is, such souls as ours.
4 So Plato: see my translation of the Phaedrus.
5 Hades is with great propriety thus called: for the rational, when giving itself up to the dominion of the irrational soul, may be truly said to be situated in Hades, or obscurity.
6 i.e. Jupiter, or the Demnitus.
7 That is to say, the celestial and sublunary spheres.
8 Indeed, he who has penetrated the profundity of Plato's doctrines, will find that they perfectly accord with these Chaldean dogmas; as in every where copiously shown by Proclus.

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disciples, adopt the whole of them, and admit them without hesitation, as doctrines of a divine origin."

Thus far Pselius: I add, for the sake of those readers that are unacquainted with the scientific theology of the ancients, that as the highest principle of things is a nature truly ineffable and unknown, it is impossible that this visible world could have been produced by him without media; and this not through any impotency, but, on the contrary, through transcendency of power. For if he had produced all things without the agency of intermediate beings, all things must have been like himself, ineffable and unknown. It is necessary, therefore, that there should be certain mighty powers between the supreme principle of things and us: for we, in reality, are nothing more than the dregs of the universe. These mighty powers, from their surpassing similitude to the first God, were very properly called by the ancients gods; and were considered by them as perpetually subsisting in the most admirable and profound union with each other, and the first cause; yet so as amidst this union to preserve their own energy distinct from that of the highest god. For it would be absurd in the extreme, to allow, that man has a peculiar energy of his own, and to deny that this is the case with the most exalted beings. Hence, as Proclus beautifully observes, the gods may be compared to trees rooted in the earth: for as these, by their roots, are united with the earth, and become earthly in an eminent degree, without being earth itself; so the gods, by their summits, are profoundly united to the first cause, and by this mean are transcendently similar to, without being, the first cause.

Lines too, emanating from the centre of a circle, afford us a conspicuous image of the manner in which these mighty powers proceed from, and subsist in, the ineffable principle of things. For there, the lines are evidently things different from the centre, to which, at the same time, by their summits, they are exquisitely allied. All these summits too, which are indescribably absorbed in the centre, are yet no parts (i.e. powers) of it; for the centre has a subsistence prior to them, as being their cause.

THE ORACLES OF ZOROAISTER.

N. B. Wherever a star occurs prefixed to an oracle, it denotes that oracle to be an additional one, first discovered by me.

Ἐστὶ καὶ εἰδολο μεγίς εἰς τοῦν ἀμφιθαυντά.

The privation of accents is the system of the author. Ed.
Oracles of Zoroaster. 339

There is also a portion for the image in the place every way splendid.

My δε το τῆς υλῆς σκυμαλων ἐρήμως καταλιπῆς.
Nor should you leave the dregs of matter in the precipice.

Μη εξαιξῆ, ινα μη εξιη σχεισα τι.
Nor should you expel the soul from the body, lest in departing it retain something.

Μη τα πελωρια μετα γαιης υπο την φρενα βαλλον' 
Ου γαρ αληθεις φυτον ειν χθοιν.
Μηδε μετει μετα ηλιου καινονας συνανθωσας.
Αιδιωρ βουλη φερεται παιρος, ουχ εικενεν σου.
Μηνης ποιζον εασον αει τρεχει εργα αναγκης.
Αστεριον προτονεμα σεθειν χαριν ουχ ελογευθη.
Αιδιωρ ορινον παιρος πλατος, ου ποτ' αληθεις,
Και δυσινοι σπλαγχνων τε τομαι τα δι αθυματα παντα,
Ερυπορικης απατης στηριγματα. φευγα συ ταυτα,
Μελλων ευεξιας ιερον παραδεισον ανειγον,
Ενθ' αρει τορια τε και ενομια συναγωναι.

Direct not your attention to the immense measures of the earth; for the plant of truth is not in the earth. Nor measure the dimensions of the sun, by means of collected rules; for it revolves by the eternal will of the father, and not for your sake. Dismiss the sounding course of the moon; for it perpetually runs through the exerptions of necessity. The advancing procession of the stars was not generated for your sake. The wide-spread aerial wing of birds, and the sections of victims and viscera are never true: but all these are mere puerile sports, the foundations of mercantile deception. Fly from these, if you intend to open the sacred paradise of piety, where virtue, wisdom, and equity are collected together.

Αλεεο φυχης οχετον, οθεν η τινι ταξι
Σωματι δηηυσας, επι ταξιν αφ ης εργης
Αυθες αναστηθησες, ιερο λογω ιερον ενωσας.

Explore the river of the soul, whence, or in what order, having

1 That is, the irrational soul, which is the image of the rational, 2 That is, the region above the moon. 3 i. e. The human body. 4 i. e. This terrestrial region. 5 i. e. Lest it retain something of the more passive life. 6 This oracle is conformable to what Plato says in his Republic, that a philosopher must astronomise above the heavens: that is to say, he must speculate the celestial orbs, as nothing more than images of forms in the intelligible world. 7 i. e. The producing cause of the soul.
become a servant to body, you may again rise to that order from which you flowed, uniting operation to sacred reason. 1

Μὴ κατὰ νέοις, κρήνην κατὰ γῆς σποτακεῖν,
Εὐστρέπου συναινεῖν κατὰ βαθμόν ἡ ἐντὸς δινὴς
Ἀναγνώσις φρόνου εὐτί.

Verge not downwards, a precipice lies under the earth, which draws through a descent of seven steps, 2 and under which lies the throne of dire necessity.

Οὐσαματα βαρβαρα μὴ ποτ' ἀλλαξῆς.
You should never change barbarous names. 3

Πῶς ἔχει κοσμέως νεόρους ἀναγνώσις αἰκάματίς.
In a certain respect the world possesses intellectual inflexible sustainers. 4

Ἐνεργεῖς περὶ τον ἱκανον στρατιάλον.
Energise about the Hecatic sphere. 5

Πολλὰς εἰς λέξεως μοι, ἀφθονοῖς πάντα λεοντα,
Οὐτε γὰρ ουρανίους κυριατες τοὺς φανεται οὐχος,
Αστερεῖς οὐ λάμπουσιν, τὸ μήνης φοῖς κακαλυπται,
Ἄθροι οὐχ εστὶν, βλαστῆται δὲ πάντα γεραυνοις.
If you often invoke me, 6 all things will appear to you to be a lion. For neither will the convex bulk of heaven then be visible; the stars will not shine; the light of the moon will be concealed; the earth will not stand firm; but all things will be seen in thunder.

Πανταῖν ἀλλαξαμεν ψυχή παρος ηνα τεινον.
On all sides, with an unfigured? soul, extend the reins of fire.

Ἄ τοῦτοις τῆς φωτής αὐθώπη τεχνάσανα.
O man, thou subtle production, 7 that art of a bold nature!

Λαμένειν λαγοσίν ἑκάτης ἀρετής πέλε πηγή,
Εὐθέθοις λαγοντα, τὸ παρθενίων οὐ προίεσαν.

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1 By sacred reason is meant the summit, or principal power of the soul, which Zoroaster, in another place, calls the flower of intellect.
2 I. e. The orbs of the seven planets.
3 For in every nation there are names of divine origin, and which possess an ineffable power in mystic operations.
4 I. e. The senator fathers, or intellectual gods. By inflexible, understand stable power.
5 This sphere was of gold. In the middle of it there was a sapphire; and the sphere itself was turned round by means of a thong, made of the hide of an ox. It was likewise every where inscribed with characters: and the Chaldeans turning it round, made certain invocations. But it is called Hecate, because dedicated to Hecate.
6 By me is meant the fountain or cause of the celestial constellation called the lion.
7 By unfigured, understand most simple and pure: and by the reins of fire, the unimpeded energy of the theurgic life of such a soul.
8 Man is a subtle production, considered as the work of the secret art of
Oracles of Zoroaster.

In the left-hand inward parts of Hecate¹ is the fountain of virtue, which wholly abides within, and does not emit its virginal nature.

Ἡκαὶ μεθ᾽ ἑλέους μορφής οτερ συνηκρον πυθ,
Λαμπρομενον σχισινδον ολου κατα βασίλειον νασμου,
Κλοιθι πυρος φωση.

When you behold a sacred fire² without form, shining with a leaping splendour through the profundities of the whole world, hear the voice of fire.

Μη φυσεως καλος αυτοποιην αγαλμα.

You should not invoke the self-conspicuous image of nature.³

Η φυσις παιδος εηνι τους δαμνοις αγνος,
Και τα κακοις υλοις βλαστηματα, χρηματα και σθιλα.

Nature persuades us, that there are holy daemons, and that the blossoms of depraved matter⁴ are useful and good.

Ψυχη η μεροτων θεοι αγχει παρ ες εαυτην,
Ουδεν θετον εχουσα, αλη θεοθεν μεμεβηκαται.
Αρμονια αγχηι γαρ, υφη ς πελα σωμα βροτειν.

The soul of mortals compels, in a certain respect, divinity into itself, possessing nothing mortal, and is wholly inebriated from deity: for it glories in the harmony⁶ under which the mortal body subsists.

Ηγεισαριν ψυχης βαθος αμβροτεν, ομματα δαιρην,
Παντα εκκετασιν ανω.

The immortal depth⁷ of the soul should be the leafer; but vehemently extend all your eyes⁸ upwards.

Μη πνευμα μολυνης μη δε βαθυνθης το επιτελον.

You should not defile the spirit,⁹ nor give depth to a superficiality.

divinity. But he is of a bold nature, as exploring things more excellent than himself.

¹ Hecate, according to the Chaldeans, is the centre of the intellectual gods: and they say that in her right-hand parts she contains the fountain of souls; and in her left, the fountain of the virtues.
² This oracle relates to the vision of divine light.
³ i. e. The image to be invoked in the mysteries must be intelligible, and not sensible.
⁴ By the blossoms of depraved matter, understand the daemons called Eunil, but which are not so essentially, but from their office.
⁵ That is, the human soul, through its immortality and purity, becomes replete with a more excellent life, and divine illumination; and is, as it were, raised above itself.
⁶ i. e. Unapparent and intelligible harmony.
⁷ i. e. The summit or flower of its nature.
⁸ i. e. All the gnostic powers of the soul.
⁹ Understand by the spirit, the aerial vehicle of the soul; and by the superficialities, the etherial and lucid vehicle.
Seek Paradise.

The wild beasts of the earth shall inhabit thy vessel. By extending a fiery intellect to the work of piety, you will also preserve the flowing body.

From the bosom therefore of the earth terrestrial dogs leap forth, who never exhibit a true sign to mortal man.

The Father perfected all things, and delivered them to the second intellect, which the nations of men call the first.

The furies are the bonds of men.

The paternal intellect disseminated symbols in souls.

Those souls that leave the body with violence are most pure.

The soul being a splendid fire, through the power of the father remains immortal, is the mistress of life, and possesses many perfections of the bosoms of the world.

1. The Chaldaic Paradise is the choir of divine powers about the Father of the universe; and the empyrean beauties of the demiurgic fountains.

2. By the vessel is meant the composite temperature of the soul; and by the wild beasts of the earth, terrestrial demons. These, therefore, will reside in the soul which is replete with irrational affections.

3. i.e. An intellect full of divine light. 4. i.e. Material demons.

5. i.e. Saturn. 6. i.e. Jupiter.

7. That is, the powers that punish guilty souls, bind them to their material passions, and in these, as it were, sublocate them: such punishment being finally the means of purification. Nor do these powers only afflict the vicious, but even such as convert themselves to an immaterial essence: for these, through their connection with matter, require a purification of this kind.

8. That is, symbols of all the divine natures.

9. This oracle praises a violent death, because the soul, in this case, is induced to hate the body, and rejoice in a liberation from it.

10. The soul is the mistress of life, because she extends vital illuminations to body, which is, of itself, destitute of life.
Oracles of Zoroaster.

* Pathe ou robov evdroske, peidov e etikei. The father did not hurl forth fear, but infused persuasion.  

Eisai o pathe orpasen, 
Oud en en dynami nopa xlesias idion pur. The father has hastily withdrawn himself, but has not shut up his proper fire, in his own intellectual power. 

Eisti ti noutov, o xhri se nopeni nous enbei. 

There is a certain intelligible which it becomes you to understand with the flower of intellect. 

Ynych eposthies anapnoes yliptoi eisi. 

The expelling powers of the soul which cause her to respire, are of an unrestrained nature. 

Xhri se opeudv pro to phos kai patros anugas, 
Eisai emfathis oui ynych, kolun estamenv voum. 

It becomes you to hasten to the light and the rays of the Father, whence a soul was imparted to you, invested with an abundance of intellect. 

Eisi pantas puros einos evgenwvta. All things are the progeny of one fire. 

A nivos legei, tou nopeni dhipou legei. That which intellect says, it undoubtedly says by intellection. 

A A nivos de xhnon katwmosi es tevna mexris. 

Ha! ha! the earth from beneath bellows at these as far as to their children. 

Me synauzunos ton imparnein. 

You should not increase your fate. 

Ou gav apo patrikh eyxov atelles ti troxakei.

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1 That is, as divinity is not of a tyrannical nature, he draws every thing to himself by persuasion, and not by fear. 
2 That is, Saturn, the summit of the intellectual order, is perfectly separated from all connection with matter; but, at the same time, imparts his divinity to inferior natures. 
3 Meaning the intelligible, which immediately subsists after the highest God. 
4 That is, those powers of the soul which separate it from the body: 
5 That is, of one divine nature. 
6 That is, the voice of intellect is an intellectual, or in other words, an immaterial and indivisible energy. 
7 The meaning of the oracle is, that even the very children of the impious are destined to subterranean punishments; and this, with the greatest propriety; for those who, in a former life, have perpetrated similar crimes, become, through the wise administration of Providence, the members of one family. 
8 Fate is the full perfection of those divine illuminations which are received by Nature; but Providence is the immediate energy of deity. Hence, when we energise intellectually, we are under the dominion of
Critique on Ossian's Temora.

Nothing imperfect proceeds, according to a circular energy, from a paternal principle.  

Ἀλλὰ οὐκ εἰσδέχεται κείσις τὸ δέλεων πατρικός νους
Μεθρὶς αὖ εξελήμη λυθῆς, καὶ ρῆμα λαλήγη
Διήναμιν εὐθυμίναν πατρικὸν συνθερμάτος αἰγοῦ.

But the paternal intellect will not receive the will of the soul, till she has departed from oblivion; 2 and has spoken the word, assuming the memory of her paternal sacred impression.

Ἡνία δὲ ερχόμενοι προσγεῖον δαιμονίων ἀφορισθής;
The λίθον Μνιζορίων εὐστιών.

When you behold the terrestrial 3 daemon approaching, vociferate and sacrifice the stone Μνιζορίμ.

Μνιζόμεν τῷ νοστῷ εἰς νυν εὖς ὑπερχεῖ.

Learn the intelligible, for it subsists beyond intellect. 4

Νουμεναι μνημές πατροδέν νεονοι καὶ αυτοὶ
Βούλαις αφθηγκομεν κυμαμαγει σωτε νεφελαι.

The intelligible lynges 5 possess intelllication themselves from the Father, so far as they energize, intelligently, being moved by ineffable councils.

The above Zoroastrian Oracles are from Psellus.

CRITIQUE ON OSSIAN’S TEMORA,

Shewing its great resemblance to the Poems of Homer, Virgil, and Milton.

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PART II.—(Continued from No. XXVIII. p. 276.)

Among the bodies of the inanimate world, the diamond is distinguished by the peculiar hardness of its texture, which resists

Providence; but when corporeally, under that of Fate. The oracle therefore admonishes to withdraw ourselves from corporeal energy.

1 For divinity is self-perfect; and the imperfect cannot proceed from the perfect.

2 That is, till she has recovered her knowledge of the divine symbols, and sacred reasons, from which she is composed; the former of which she receives from the divine unities, and the latter from the sacred ideas.

3 Terrestrial daemons are full of deceit, as being remote from divine knowledge, and replete with dark matter: he, therefore, who desires to receive any true information from one of these, must prepare an altar, and sacrifice the stone Mnizurim, which has the power of causing another greater daemon to appear, who, approaching invisible to the material daemon, will give a true answer to the proposed question; and this to the interrogator himself.

4 The intelligible is two-fold; one kind being co-ordinate with intellect, but the other being of a super-essential characteristic.

5 See the concise Exposition of Psellus, prefixed to these oracles.
COLLECTION OF THE CHALDEAN ORACLES.

PART II.—(Continued from No. XXXII. p. 344.)

Mνημεια τη δρομήμα, καὶ οστείουν προκορεμα.

Procl. in Tim.

The course of the moon, and the advancing procession of the stars.

* Των Βασυλιῶν οι δοξουστατοι, καὶ Οστανθ, καὶ Ζαροαστρῆς, αγγελα κυρίας καλουσ τις αστρικας σφαίρας. Πνευματικάς ἐνεπεμοιασμένος ὅτι τις καὶ συνεχείς οὐδεὶς αὐτοῦ ἐν τινι, ἂν ἔχει εἰκός λογίαν, ἀποτελεῖται κατὰ τακτικὰς τις τῶν κατακόπτων ζωῆς ὑμῶν λογίας. Πιστοὺς καὶ ἔκαστη τις αὐτῶν ἡμών καὶ ἀληθινός καὶ ἀγγελίας καὶ ἀρχαγγέλους προσευκουσθαί, οὐτε εἰσιν οὐτα τοῦ αἰθρίου. Anonymus, in Theologiemis Arithmetics.

The most celebrated of the Babyloniens, together with Ostanth and Zoroaster, very properly call the starry spheres herds; whether, because these alone among corporeal magnitudes, are perfectly carried about 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 discourses herds, and by the insertion of a gamma, angels. Hence, in a similar manner, they denominate the stars and demons which rule over each of these herds (of starry spheres) angels and archangels: and these are seven in number.


He who knows himself, knows all things in himself, as Zoroaster first asserted, and afterwards Plato in the first Aleibiades.


Moisture is a symbol of life; and hence both Plato, and prior to Plato, the gods call the soul, at one time, a drop from the whole of vivification; and, at another time, a certain fountain of it.

* Sunt etiam demones aequi quos Nereides vocat Orpheus, in sublimioribus exhalationibus aequa, quales sunt in hoc sero nubiloso, quorum corpora videntur quandoque acutioribus oculis, praeassertim in Perside et Africa, ut existimat Zoroaster.

Ficin. de Immortal. Anim. p. 125,
There are certain aquatic demons, called by Orpheus, Nereides, in the more elevated exhalations of water, such as reside in this cloudy air, whose bodies, according to Zoroaster, are sometimes seen by more acute eyes, especially in Persia and Africa.

* Cum anima currat semper, certo temporis spatio transit omnia, quibus peractis cogitum recurrere paulatim per omnia denuo, atque eandem in mundo telam generationis retexere, ut placuit Zoroastri, qui isidem aliquando causis omnino redeuntibus, eodem similibus effectus reverte putat.

Ibid. p. 129.

Since the soul perpetually runs, in a certain space of time it passes through all things, which circulation being accomplished, it is compelled to run back again through all things, and unfold the same web of generation in the world, according to Zoroaster; who is of opinion, that the same causes on a time returning, the same effects will, in a similar manner, return.

* Voluit Zoroaster aethereum animae indumentum in nobis assidue volvi.

Ibid. p. 131.

According to Zoroaster, in us the ethereal vestment of the soul perpetually revolves.

* Congruitates materialium formarum ad rationes animae mundi, Zoroaster divinas illices appellavit. Ficin. de vita caelitus comparanda, p. 519.

Zoroaster calls the congruities of material forms to the reasons of the soul of the world, divine allurements.

In that part of the works of Johannes Picus, Earl of Mirandula, which is denominated Conclusions, there are fifteen conclusions, according to his own opinion, of the meaning of certain oracles of Zoroaster, and the meaning of his Chaldean expositors. In these the two following oracles are preserved, which are not to be found in any Greek writer now extant:

Nec exaas cum transit lictor.
Nor should you go forth when the lictor passes by.

Adhuc tres dies sacrificabitis, et non ultra.
As yet three days shall ye sacrifice, and no longer.

It appears likewise, from these conclusions, that the first oracle of Zoroaster was concerning a ladder, which reached from Tartarus to the first fire.

That the second oracle was respecting a two-fold air, water, and earth, and the roots of the earth.

That the eleventh was concerning the two-fold intoxication of Bacchus and Silenus.

That there was an oracle respecting a syren, and another respecting she-goats.

As a translation of these conclusions, from their mixture with Cabalistic and other barbarous jargons, would not be of the least
Chaldean Oracles

use to the philosophic English reader, I shall only give them in the original.

Conclusiones numero 15 secundum propriam opinionem de intelligentia dictorum Zoroastris, et expositorum ejus Chaldaorum.

1. Quod dicunt interpretes Chaldaeorum super primum dictum Zoroastris, de scala a tartaro ad primum ignem: nihil aliud significat quam seriem naturarum universi, a non gradu materiarum ad eum, qui est super omnem gradum graduat protensum.

2. Ibidem dico, interpretes nihil aliud per virtutes mystericas intelligere quam naturalem magiam.

3. Quod dicunt interpretes super dictum secundum Zoroastris de duplici aere, aqua et terra, nihil aliud sibi vult, nisi quodlibet elementum, quod potest dividir per purum et impurum, habere habitatores rationales et irrationales; quod vero purum est tantum, rationales tantum.

4. Ibidem per radices terrarum nihil aliud intelligere possunt quam vitam vegetalem, convenienter ad dicta Empedoclis, qui ponit transanimationem etiam in plantas.

5. Ex dicto illo Zoroastri, Ha Ha, hos terram deflet usque ad filios, sequendo expostionem Osiae Chaldae, expressam habemus veritatem de peccato originali.

6. Dicta interpretum Chaldaorum super 11 apohrismo de duplici ino ebriatione Bacchi et Sileni, perfecte intelligenter per dicta Cabalistarum de duplici vino.

7. Quae dicunt interpretes super 14 apohrismo, perfecte intelligenter, per ea, quae dicunt Cabalistae de morte osulii.

8. Magi in 17 apohrismo nihil aliud intelligunt per triplex indicamentum, ex lino, panuo et pellibus, quan triplex animae habitaculum celeste, spiritale, et terrenum.


10. Per cænum nihil aliud intelligit Zoroaster, quam partem irrationalem animæ et proportionalia. Quod ita esse videbit qui diligenter dicta omnium expositorum consideraverit, qui et ipsi sicunt et Zoroaster exignatice loquuntur.

11. Dictum illud Zoroastris, Nec eoramus cum transit lictor, perfecte intelligitur per illud Exodi, quando sunt prohibiti Israelitae exire domos suas in transitu angelorum inturciantes primogenita Egyptiorum.

12. Per Sirenam apud Zoroastrem nihil aliud intelligas quam partem animæ rationalem.

13. Per puerum apud interpretres nihil aliud intelligibile quam intellectum.

14. Per dictum illud Zoroastris, Adhuc tres dies sacrificabitis,
by Theurgists. 131

et non ultra, apparuit mihi per’ Arithmeticam superioris Merchianae illos computati dies esse, in eo dicto expresse praecitum adventum Christi.

15. Quid sit intelligendum per capras apud Zoroastreum, intelligit, qui legeret in libro Bair que sit affinitas capris et que aegris cum spiritibus. Pici. op. vol. i. p. 69.

Chaldean Oracles delivered by Theurgists, under the reign of the Emperor Marcus Antoninus.

Concerning the summit of the intelligible order:

Ἡ μονὴ καὶ πρῶτος ὑπὸ πατρικὴ μονῆς ἐστὶ. Procl. in Eucl. p. 27.

The monad is there first where the paternal monad subsists.

Concerning the production, of the middle of the intelligible order:

Ταύτη εστὶ μονὰς ἡ δυο γεννᾶ. Procl. in Eucl. p. 27.

The monad is extended, which generates two.

Concerning eternity, according to which, the middle of the intelligible order is characterised:

Πατεράγιής ϕως. Πολο γαρ μονῆς
Ἐκ πατρὸς αἰλής διερυθραίνει νοῦν αὐθὸς,
Ἐξει τῷ νοσί πατρικὸν νοῦν αὐθῆναι
Πατεραίς πηγαῖς τε καὶ αρχαῖς

Father-begotten light. For this alone, by plucking abundantly from the strength of the Father, the flower of intellect, is enabled, by intellecction, to impart a paternal intellect to all the fountains and principles; together with intellectual energy, and a perpetual permanency, according to an unsluggish revolution.

Τῆς γὰρ αυελειπτοῦ ζωῆς καὶ τῆς αἰετοῦ δυναμείς, καὶ τῆς αἰεικοῦ κατὰ τό λογικόν ενεργείαν, ὁ αἰών (αιτία).

For eternity, according to the oracle, is the cause of never-failing life, of unwearied power, and of unsluggish energy.

Concerning the extremity of the intelligible order:

Ἐνέν ωρισμένος προττήρι αμιδροί πορὸς αὐθὸς
Κοτσμαν ενθροσκιν κυλαματι. παντὰ γαρ ενέν
Ἀρχιται εἰς τὸ κατ’ τίνιν αἰκίνας αὐθῆς:


Thence a fiery whirlwind sweeping along, obscures the flower of fire, leaping, at the same time, into the cavities of the worlds. For all things thence begin to extend their admirable rays downwards.

1 Agreeably to this, Plutinus divinely defines eternity to be infinite life, at once total and full.

2 See my Introduction to the Parmenides of Plato, near the end.
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Μὴ διακόψους, ἀλήθειαν τὸν πατρικὸν βούθησιν.
Καὶ εἰς τῷ ἀδιέσπερῳ κατά τὴν θεοθερμομένην σεῖραν.
Procl. in Tim. p. 167.
Nor has it proceeded, but it abides in the paternal profundity,
and in the adytum, according to the divinely-nourished silence.
Εστὶ γὰρ παύσας τοῦ πατρικοῦ βούθου, καὶ προῆ γενομένου.
Damasius, peri arxen.
It is the boundary of the paternal profundity, and the fountain
of intellectual natures.
Οὕτω εὐγενείς, οὕτω εὐδοκεῖς εὐτάρει παῖς ὑπὸ αὐτοῦ.
Ol. et eum frons, τῆς ἱεράς κοιλών.
Καὶ εἰς τὸν Σύνθεσιν ἐλθὼν ξειδώσαν παῖς
Μεγάλου θεομετασχήματος.
Procl. in Tim. p. 128.
It is the operator, and the giver of life-bearing fire. It fills the
vivific bosom of Hecate, and pours on the Synoche the fertile
strength of a fire endued with mighty power.
Concerning Love:
Ος ὁ οὖν εὐδοκεῖς πρᾶττει
Ἐξαρμένος παῖς τῷ συνεδρίῳ, οἰρρᾷ κεραυνῷ
Πένθανες κρατήσας τὸν παῖς αὐτοῦ εὐθύχων.
Procl. in Parmenid.
Who first leaped forth from intellect, clothing fire bound togeth-
er with fire, that he might govern the fiery craters, restraining
the flower of his own fire.
Concerning Faith, Truth, and Love:
Παῦσα γὰρ τοῖς τε κυβερνᾶται τε καὶ εὐθυχῶν.
Procl. in I. Alcibiad.
Concerning the intelligible order in general:
Ἡ νοησίς παῖς τῆς οἰκείου ἀρχῆς.
The intelligible order is the principle of all section.
Ἀρχὴ παῖς τῆς οἰκείου ἡ τῆς ταξιδίας.
This order is the principle of all section. Damasc. peri arxen.

Σιγῆ ἐχει μυστα.
Procl. in Crat.
The oracles show, the orders prior to Heaven are ineffable,
and add, "They possess mystic silence."
"Θεάσασθε τὰς νοηματικὰς ἀκούσας τὸ λογικὸν καλέσαι, καὶ προάγεις αὐτὸ τοῦ

κοιτῶν σβείνειν εὕασττον."
Procl. in Crat.
The oracle calls the intelligible causes "Swift," and asserts,
"That proceeding from the Father, they run to him."
Παῦσα γὰρ ἐστιν οὐκ ἑκάστη τοῖς νοημα.
Damasius, peri arxen.
All things subsist together in the intelligible world.
Concerning hyparxis, power, and energy:

* Onv wv Πυθαγορειον, dia monados kai dyados, kai triados, tauta Platon dia tòu peratos, kai tòu akropou, kai tòu mikto, h proteteron ge hmis dia tòu enos kai tòn polías, kai tòu peraito, touto oi xrestai tòu deos dia tis uparxeias kai dynamis kai energeias. Damasc. peri arxhν.

What the Pythagoreans intended to signify by monad, duad, and triad—or Plato, by bound, infinite, and that which is mixed from both—or we, in the former part of this work, by one, the many, and the united, that the oracles of the gods signify by hyparxis, power, and intellect.

Concerning power and intellect:

Ποιν γιαν δυναμις συν εκεινω, υνη δ' απ' εκεινων.

Procl. in Plat. Theol. p. 365.

Power is with them (father and intellect) but intellect is from him (the father).

Concerning the intelligible in general:

Τροφή δέ το νοην το νοητον.

Procl. in Cret. and Hesychius in voc. νοην.

The intelligible is food to that which understands.

Πι το νοην ου κεινο νοητες.

Damasc.

You will not apprehend it by an intellectual energy, as when understanding some particular thing.

Ου δη χρη σοφοοτρήτε νοιν το νοητον εκείνω.

Alldv ποιν αναυ ταναχη χλογη παντα ρηματους,
Πλην το νοητον εκείνω. Χρη δέ τουτο νοητες.

Η γαρ επεκληιχθήν σοι νοινε κεινου νοητες
Ου κεινοι αντωνος.

Alldv αγνον επιστροφον ομοια εφωτιτα
Σχη: Ψυχης τειναι κεινου νοιν, εις το νοητον,
Οφει μακης το νοητον,

Εκει εξω νοινε νους ταρχης.

Damasc.

It is not proper to understand that intelligible with vehemence, but with the extended flame of an extended intellect: a flame which measures all things, except that intelligible. But it is requisite to understand this. For if you incline your mind, you will understand it, though not vehemently. It becomes you, therefore, bringing with you the pure convertible eye of your soul, to extend the void intellect to the intelligible, that you may learn its nature, because it has a subsistence above intellect.

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1 By hyparxis, understand the summit of the nature of any being.
2 This is spoken of a divine intelligible, which is only to be apprehended by the flower of intellect, or, in other words, the unity of the soul.
3 That is, a divine intelligible.
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"Sum Davus"—Novi. "Non Oedipus;" id quoque novi.
Te tamen intendas, queso, bone: nil sine magno
Vita labore dedit mortalibus. Haece dum agis, ecce
Longior Iliade et fortassia inanior exit
Formula. Te praefer, tenet admiratio cunctos.
Sed tibi terror adest: teque et tus sidera damnans
Irruis in mortem, et similis praeclarae minnuti,
Distorquens oculos et pulvinaria pulsus,
Nescio quid tectum grave cornicaris inepte.
Omnis solvuntur risu: fremit ipse cachinnio,
Quem premit et condit nostri regnator Olympi.
Tunc opponunt em compellat. Commodat aurem
Ille pavens: demittit eum, nudo capite alter
Ingenium laudans. Stat circum cuncta juventus,
Attonitisque inhiens animis miratur euntem,
Ut pueri Junoquis avem, stellantis alis
Fugientem. Ne te longis ambagibus ultra
Quam saties est cunctus, superadditur alter et alter.
Caedunt, inque vices plagis vexantur iniquis,
Lento Samnites ad lumina prima duello:
Et sepe in seram noctis crudescet horam
Pugna, nec argutis tum cessaretur ab armis,
Ni belli judex, venturis omnibus aeger
Impatientes mors; dieti finiunt amaris
Hos motus animorum atque haec certamina tanta.

Sic, ubi convolvit vastos ad littora fluctus
Eripuitque diem fedia niger imbrisbus Auster,
Porta tonat coeli, scopulisque illisa reclamant
Æquora, tempestasque furit: maris adventit alti
Rector, et oceano late dat signa cadenti.
Placantur citius dicto fera murmura venti,
Undaque languescent tacitis adlabitur oris.

J. T.
Trin. Coll.
In Comitiis Prioribus.

March 4, 1813.

COLLECTION OF CHALDEAN ORACLES.

No. 111.—[Continued from No. XXXIII. p. 138.]

Concerning the energy of intellect about the intelligible:

Eagerly urging itself towards the centre of resounding light.
Concerning the triad:

Concerning the triad: in every world a triad shines forth, of which a monad is the principle.

Ta panta metzou kai aforikos, os ta logia phys.

The triad measures and bounds all things. Concerning intelligible, and at the same time, intellectual natures:

Ta mev esti nosera kai nosata, osa nosistra nosatai.

Those natures are both intellectual and intelligible, which possessing themselves intellection, are the objects of intelligence to others.

Concerning the Iynges, or the summit of the intelligible, and, at the same time, intellectual order of gods:

These being many, ascend leaping into the shining worlds; and they contain three summits.

Concerning the defensive triad, which subsists with the Iynges:

They are the guardians of the works of the Father, and of one intelligible Intellect.

Concerning the empyrean Synoche:

All things yield ministration to the intellectual preisters of intellectual fire, through the persuasive will of the Father.

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1 i.e. In each of the seven worlds mentioned by Psellus, in the exposition prefixed to these oracles: and the like must be understood in every divine order. Indeed, that in every procession of divine natures, a monad presides over, and is the principle of a kindred multitude; and, first of all, of a triadic multitude, is largely and beautifully shown by Proclus, in Plat. Theol., and is demonstrated to be the doctrine of Plato; but, to understand this, requires very different qualifications from those by which a man is able to discover, that instead of aporom in a Greek MS. you may read apou—Et hoc dico pro ratione officii mei; non quod velim conviciari, sed admonere.
Concerning the material Synochoes:

Ἀλλα καὶ οὐλαὶ οἵτινες οὐκ λεύκης Συνοχέωνι.
But likewise such as serve the material Synochoes.

Concerning the Synochoes in general:

Φρούρων αὐτής προστίθεντες ἔστησαν
Εὐχαριστάς αὐτης οἰνομένοις εἰς Συνοχέωνι.
Damasc. peri arxewn.
He gave them to guard the summits with their preisters, mingling the proper force of his strength in the Synochoes.


Connectedly containing all things in the one summit of his hyparxis, according to the oracle, he himself subsists wholly beyond.

τα λογια τας γνωσιας συμβάλλας των συμματων συναχειας αποκαλεῖ,
καθος εἴκονα φαραγει των συναχειαν ενοστέων, και των συμματων των θεων καθ' ας τα διεστά τα συνεκτόνων αλλολος. Procl. in Eucl. p. 36.

The oracles call the angular junctions of figures Synochoideas, so far as they contain an image of synochoan unions, and of divine conjunctions, according to which, they connect together things separated from each other.

Concerning the Teletarchae:

Οἱ δὲ τα αὐτορια καὶ αισθήτα δημιουργοῦσι,
Καὶ συμπαστοῦν καὶ καταταγμένα εἰς υἷον.
These fabricate indivisible and sensible natures, together with such as are ended with corporeal form, and are distributed into matter.

Οἱ Τελεαρχαὶ συνελπῆται τοῖς Συνοχεῖοι. Damasc. peri arxewn.
The Teletarchae are comprehended together with the Synochoes.

Concerning Saturn, the summit of the intellectual order:

Οὐ γὰρ εἰς υἷον ποι ἐπεκεῖνα τὸ προτὸν
Εὐν δυναμιν καταχάρισθαι εrhois, ἀλλα νομί.
Νῦν γὰρ νομὶς αὐτῶ, τὸ κοσμοῦ τεχνίτου πτωχῶ.
The fire which is the first beyond, did not shut up his power in matter, nor in works, but in intellect. For the artificer of the fiery world is an intellect of intellect.

Καὶ τοῦ νομὸς τον εὐρύμενον κοσμον αὐγεί. Damasc. peri arxewn.
And of that intellect which conducts the empyrean world.

Αὐτῶν γὰρ εὐδοκίασαν αἰμιλίωται καρποὶ,
Καὶ προστριγώσας κολλοὶ παμφυεῖς αὐλης
Πατρογενὸς Εκατν, καὶ ὑπελακτοὺς πυρὸς αὐθὸς,
Ποιο κρατησαν πνεύμα πυλον πυρῶν επεκεῖνα.
Procl. in Crat.
From him leap forth the implacable thunders, and the pretercapacious bosoms of the all-flamboyant strength of the father-begot-
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ten Hecate, together with the environed flower of fire, and the strong spirit which is beyond the fiery poles.

* En tois logosis tois protisthn peyyn tois amelikuros (id est Saturn-um) logegetai periexen, kai epoxeiadai tois allos apaxin.

Nous patros oraisios arxomaivns idynretan.

Akhmatou astropowntsin amelikouro filos olkhas. Procl. in Crat.

In the oracles it is said, that Saturn, who is the first fountain of the Amelicti, comprehends and rides on all the rest. "The intellect of the Father, riding on attenuated rulers, they become intelligent with the furrows of inflexible and implacable fire."

Concerning Rhea, who, in the intellectual triad, is called by the Chaldæans, Hecate:

τοις δυο νουσ η ζωγραφις πηγη περιεχεται ψυχων. Damasc. περι αρχαν.

The vivific fountain of souls is comprehended under two intellects.

Nastos & amphi thous fousis aploitas loghetai. Procl. in Tim. p. 4.

Immense Nature is suspended about the shoulders of the goddess.

Meston tois patereon Ekathe kubernon forinitai.

The centre of Hecate is carried in the middle of the fathers.

Xaitai gar es oxi peruxoti fwti bgenontai.

Procl. in Plat. Polit. p. 387.

Her hairs appear similar to rays of light ending in a sharp point.

* Pei tois nooures maakaron pegg tois rol tois.

Patroon gar proto theumaikes kalokouis apherseis.

Aphron, genhyn epi tis patroon truxisiouan. Procl. in Crat.

Rhea is the fountain and river of the blessed intellectual gods. For first receiving the powers of all things in her ineffable bosoms, she pours running generation into every thing.

Concerning Jupiter, the artificer of the universe:

Aous gar paro toide kathetai, kai nooures astxantai tomais.

Kai to kubonon ta patna, kai tagueten ekatoon or teoxen.

Procl. in Plat. p. 376.

The Duad\(^1\) sits with this god, and glitters with intellectual sections; together with the power of governing all things, and placing in order every thing which is not regularly disposed.

Kai peyyn peyyn, kai peros peyyn apxan. Damasc. peri arxan.

And the fountain of fountains, and the boundary of all fountains.

Eis tria gar eite noo os patros aidiou


\(^1\) Thus too both Orpheus and Plato characterise Jupiter by the duad.
by Theurgists.

The intellect of the eternal Father governing all things by intellect, said into three.

Εἰς τρια γὰρ νοσ εἰπε πατρὸς τεμνεόταί απαντά,
Οὐ τὸ δὲλειν κατενεισθε καὶ ἡ ἡπ παντ ῆστεροτ. Procl. in Parmenid.

For the intellect of the Father said all things should be cut into three. His will assented, and immediately all things were cut.

Εὐθεῖα ἀρδνθε γέγονει γενεσὶς πολυποικιλω ὑλῆς. Procl. in Tim. p. 118.

Thence the generation of multifarious matter wholly leaps forth.

Ἐργα νοσίας γὰρ πατρίκος νοσ ἀυτογενεθλος
Πασίν ενεκτειγεν δεσμόν πυρβριθε ερωτός

Ofra τα παντα μεν ἥγονον εἰς αμφαντον ερωταν.
Μεν παντα τα πατρος νοσίας ύφασαμενα φαγασιε.

Ὡς εν ἑρωτα μεν ἡ λοιμον στοιχεια θεουτα.

Procl. in Tim. p. 155.

The paternal self-begotten intellect, understanding his works, disseminated in all things the bond of love, heavy with fire, that all things might remain loving for an infinite time; that the connected series of things might intellectually remain in all the light of the Father; and that the elements of the world might continue running in love.

Συμβολα γὰρ πατρικος νοσ εστειρεν κατα κοσμον,
Ος τα νοστα νοει και αφραστα καλλωπραι.

Procl. in Crat.

The paternal intellect, who understands intelligibles, and adorns things ineffable, has disseminated symbols through the world.

Νο μεν κατεχε τα νοστα αυτοβιος δ’ επωγει κοσμοι.

Procl. in Crat.

Through intellect he contains intelligibles, but he introduces sense to the worlds.

Εστι γὰρ αλης

Ἀμφισεως δυναμις νοεις στραπτουσα τομαισι.

Damascius.

For he is the power of a strength every way lucid, and he glitters with intellectual sections.

Και το ποντης οσ αυτωρουγων τεκτονο τον κοσμον.

Damascius.

The artificer who himself operating, fabricated the world.

Νοεις αστραπτε τομαις ερωτος δ’ ανεξαρτο τα παντα.

Damascius.

He glitters with intellectual sections, but he has filled all things with love.

Παντα πασι ρευσπε βροτος δε οι ψυχωτα.

Procl. in Tim. p. 336.

These things the Father understood, and the mortal nature became animated for him.

Μητρα συνεχουσα τα παντα.

A matrix containing all things.

Chaldaeorum theologa septem processiones huic deo tribuit.

Is

1 Agreeably to this, he was celebrated by the Pythagoreans as the dead, from the all-comprehensive nature of this number.
Chaldean Oracles

Concerning the unpolulated, or guardian intellectual order:

* Ανυπερβλήτος γαρ εύνοιά τοι τε πατρός (Saturn) και τον πατρό των αιχμαλωτών θεων, και δια τουτο "ενεργόν θεον καλεσμένον τον θεον, ουτος ο αιχμαλωτος θεος, και τον ουσε μεγαλύτερον λεγεται και κατα τους μονον και των υψηλων γνωριζεται." — Procli in Theol. Plat. p. 321.

The union of the first father (Saturn) and the first of the unpolulated gods, is transcendent; and hence this stable god is called, by the gods, "silent, and is said to consent with intellect, and to be known by souls through intellect alone."

* Και μοι δεξια δια τουτων καιλων ο Πλατων τα αυτα λεγειν ουτερον των υπω των θεων παραξενοις, και η εκεινον παντευχων προσερημασαι, ταυτω παντελων παντελει κεκοσμην ευφημη.

Και γαρ δε παντευχων, ευκαλυπτω, εις θερπ.


And hence, Plato appears to me again to assert the same things which were afterwards asserted by the gods. For what they have denominated, furnished with every kind of armour, this he celebrates, by the being adorned with an all-perfect and complete armour.

"For being furnished with every kind of armour, and being armed, he is similar to the goddess."

Chaldean Oracles, which were either delivered by Theurgists, under the reign of the emperor Marcus Antoninus, or by Zoroaster.

Concerning ideas, as proceeding from the intellect of Jupiter, the artificer of the universe:

Νους πατρος αφειδεθεινος κυριος ακερωθε θεοι
Παραφροσυνοι ιδεας. πηγης δε μιας αποληται
Εχθεια πατρον γαρ εις βουλητες τελος τε.
Αλλ' εμφανισθηκαν νεφελε ποια μοιρηθαισει
Εις αλλας νουοι' κοσμοι γαρ αναξ παλαιοφρο
Παρουσης νεφελε τυχουν αρετον ως καια κοσμον
ἐκεινος ενεργομενος μορφης μετα καια κοσμοι εφανιθη.
Παντοτες ιδεας επικεφαλεον, αν μια πηγης,
Εις ροήνθη κεραυνοι ενεργειαν αλλαι απληθοι,
Ρηγμομενοι κοσμου περι ιματον, αι περι κολπων
Σινθελως, εμφανειν οικοιαν φορομαινται,
Τραπεζου περι τ' εμφε παραχαθαν αλλοις αλλα.

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Chaldean Oracles
by Theurgists, or Zoroaster.

Evnoias norasi twns patrikhs ste, poll
Apatommaia twns anow akouimwn khrwov, akhy
Arxehnous idea pos patri patros elwstoa tas de
Alltoteles pwn.

Procl. in Parmenid.

The intellect of the Father made a crashing noise, understanding, with unwearied counsel, omniform ideas. But with winged speed they leaped forth from one fountain: for both the counsel and the end were from the Father. In consequence too of being allotted an intellectual fire, they are divided into other intellectual forms: for the king previously placed in the multiform world, an intellectual incorruptible impression, the vestige of which hastening through the world, causes the world to appear invested with form, and replete with all-various ideas, of which there is one fountain. From this fountain other immense distributed ideas rush with a crashing noise, bursting forth about the bodies of the world, and are borne along its terrible bosoms, like swarms of bees. They turn themselves too on all sides, and nearly in all directions. They are intellectual conceptions from the paternal fountain, plucking abundantly the flower of the fire of sleepless time. But a self-perfect fountain pours forth primogenial ideas from the primary vigor of the Father.

An oracle addressed to the intellectual gods:
Ou ton uperbasouo ektapow bohon esti vouite.

Damasc.

Xe who understand the supermundane paternal profundity.

Concerning which is co-ordinate with intellect:
Ou gam ano vos esti vouitou, ou xoris uparx.

Procl. in Plat. Theol. p. 172.

For intellect is not without the intelligible; it does not subsist separate from it.

Concerning intellect:

Ou de vou tas vouis theon.

Damascius.

Every intellect understands deity.

Concerning fountains and principles:

---pasaq pnyas te kai arxas

Dinv, asi te menen anaima strowfalqy.

Procl. in Parmenid.

All fountains and principles rapidly whirl round, and perpetually abide in 'an unsluggish revolution.

Concerning the multitude of rulers:

The multitude of autous archwos awlon.

Damasc. in Parmenid.

The ruler of the immaterial worlds is subject to them.

---The crashing noise, signifies the procession of ideas to the formation of the world.
Chaldean Oracles.

Arxos oi patrōs erγa nynixai νοτηται,
Loiθτων εργος και σωματιν αμφεκαλυπην.
Διανοθημιοι ουσιος φαναι την πατη και τη υλη,
Και τα εσπαθη μαμηθατα των αθαιον εργαζομενοι,
Και τ’ αθαιν εις την εμφαθεν κοσμουσιον εγγραφομεν.

Damasc. περι εργων.

Rules who understand the intelligible works of the Father. These he spread like a veil over sensible works and bodies. They are standing transporters, whose employment consists in speaking to the Father and to matter; in producing apparent imitations of unapparent natures; and in inscribing things unapparent in the apparent fabrication of the world.

• ταξιους αφομοιωσιν εργον προς την νοτην μοναδα την θηματικην αναλκαιν τα μετ’ αυτην, ασπυρθς αλλα (ταξιους) προς την νοτην, η της ουσιας διαιδομεν δυναμην, οι ο θεος ιησους πανων αυτων εις εικονιν μερος της υλης, και ταλιν ε’ εικονιν των πανων.

Procl. in Parmenid.

Concerning fomal time:

Πηγαιοι αλλας του εμφανου κοσμου αγαθος. Procl. in Tim. p. 252.

Another time which is fomal, and the leader of the empyrean world.

Concerning Time:

Οι γα δευτερον θεων αυτων ειναι φαινον, και υμνους προσβετερον και νεωτερον, και κυκλοειδειαν τον θεον και εικονιν. και ρουητα τον συμπλεκτα των εν τη κοσμοι κυκλομενοι απαντων αριθμην. και προς τουτως απεραστει δια την δυναμην. και ελεκειθε φαινα μετα τουτων. Procl. in Tim. p. 244.

Theurgists assert, that Time is a god, and celebrate him as both older and younger, as a circulating and eternal god; as understanding the whole number of all the natures which are moved in the world; and, besides this, as eternal through his power, and of a spiral form.

Concerning the fomal soul:

Αρθην εμφυουσα φαιον, πυρ, αιδηρα, κοσμους.

Simplic. in Phys. p. 143.

Abundantly animating light, fire, ether, and the world.

The speech of the soul of the universe, respecting the fabrication of the world by Jupiter:

Μετα δε πατρικας διανοιας, ψυχη εγον ναια,
Θηρης ψυχουσα τα παντα, κατεθη γαρ.
Νουν μεν εν ψυχη ψυχην δ’ εν σωματι αργη
Ημων ενηκαθεμε πατης ανδρων τα δεων τα.

Procl. in Tim. p. 124.

I, soul, reside after the paternal cogitations, hot, and animating all things; for the Father of gods and men placed our intellect in soul, but soul he deposited in sluggish body.
Concerning natural productions, and the soul of the world:

Concerning Nature:

Concerning the universe:

Concerning the light above the empyrean world:

Concerning the composition of the world from the four elements, by the Demiurgus.

He made the whole world from fire, water, earth, and all-nourishing air.

This alludes to the intimate connexion between Fate and Nature. For Fate, as we have before observed, is the full perfection of those divine illuminations which are received by Nature.
Chaldean Oracles

O κόσμος ος αυτοφυός τετευραμένον τον κόσμον.
Και τις πυρικοὺς όμοις σην αυτοκτόνα ταχεία
Αυτοφυόν, ου πάντα με τον κόσμον εκτολοτεθή.

The artifact self-operating, fabricated the world. And there was also another mass of fire. All these be produced, self-operating, that the mundane body might be conglobed, that the world might become manifest, and that it might not appear monotonous.

Concerning the seven firmaments, the heavens, heavenly bodies, other, air, earth, and water:

Εὑτα γαρ εξουσίων πατήρ οὐτρευμάτων κόσμων,
Τῶν ουρανῶν πάντων συγκατα περικλίνας. Diamae. in Parmenid.
The Father gave birth to the seven firmaments of the world,
And inclosed the heavens in a convex figure:

Αὐτῷ δὲ πεφυλάκει αὐτων αὐτοκτόνα αὐλαντι,
Μη νασῃ εἴπετεν γονέας.


To παρ αυτον το παρ αυτοκτων.

He established the numerous multitude of inerratic stars, not by a laborious and evil tension, but with a stability void of a wandering motion; for this purpose compelling fire to fire,

Ἐξ αὐτῶν (planetas) ὑποτυπω, εἴδορον ἡλιοῦ


He made the planets six in number, and for the seventh, he hurled into the midst the death of the sun.

Το αὐτάκιον αὐτων αὐτάκιος ανακρέμασας ἄνως.

He suspended the disordered motion of the planets in orderly disposed zones.

Ἄδηρος το ἄθροις, και μανις ἀκέλτος ομήρη,


The ethereal course, and the immense impetus of the moon,

και τα αἰτελαὶ και τα αἰτελίων και τα αἰτελίων

Σχεδεῖς τον τον θάλας, και μανις αἰτελίων

Σκότων το μεγαν. Procl. in Tim. p. 257.

Of the solar circles, the lunar rattlings, and the aerial bosoms.

1 As every deity is a self-perfect unity, all things must be as much as possible united: for union must necessarily be the offspring of unity.
The portion of æther, of the sun, of the rivers, of the moon, and of the air.

καὶ πλατὺς ἁερὸς, μέγας τε δρόμος καὶ πολὺς ἡλιος.
Procl. in Tim. p. 257.

The broad air, the lunar course, and the pole of the sun.

Πορ τυρας εὐχετέμα——
καὶ τυρας ταμίας.
Procl. in Tim. p. 141.
The sun is a fire, which is the channel of fire; and it is the first penasator of fire.

Ζων τε πλανωμένων υψητηκαν εστάδα. He constituted the heptad of wandering animals.

Γην’ δ’ εν μεσῳ τίβες, υδῶρ δ’ εν γαίαις κολοπις, Ἡρα δ’ ανοίθην τοινων.
Placing earth in the middle, but water in the bosoms of the earth, and air above these.

* Τους τυχόντοις τῶν χρακτήρων, καὶ τῶν αἰλαον θείων φασματών εὖ τῷ αὐθεῖρι φανεράθαι, τα λογία λεγούσιν. Simplic. in Phys. p. 144.
The oracles assert, that the impressions of characters, and of other divine visions, appear in æther.

* Οὶ γε μυστικατατοι τῶν λογίων, καὶ τὴν ολοτητα αὐτοῦ (ὁλίσι) τὴν εἰς τῶν ὑπερχοσμίων παραβαίνομεν, εκεῖ γαρ ὁ πλαγος κοσμος, καὶ τὸ ολον φας, ὡς αἱ τε χαλδαιον φημαι λεγοῦσι. Procl. in Tim. p. 264.
The most mystic of discourses inform us, that the wholeness of the sun is in the supermundane order. For there a solar world and a total light subsist, as the oracles of the Chaldeans affirm.

The more true sun measures all things together with time, being "truly a time of time," according to the oracle of the gods respecting it.

The orb of the sun revolves in the starless, much above the inerratic sphere. Hence, he is not the middle of the planets, but of the three worlds, according to the telestic hypotheses.

Concerning the middle of the five mundane centres:

* Καὶ πέμπον μεσον ἀλλον τοις κατεισι
Μεχρὶ ιαπην τοιρηιον πυ.
Procl. in Tim. p. 172.
And another fifth middle fiery centre, where a life-bearing fire descends as far as the material channels.

Concerning the summit of the earth:

* Ἀπλος δ’ οὐν οἱ τῶν στοιχείων αὐθεῖς, ως φησεν τὰ λογία, εἰκ.
Olympiod. in Phaed.
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Oracles by Theurgists,

The ethers of the elements, agreeably to the oracles, are there.

Concerning matter:

* Ειςι μαθησιμαζα, δια κανον του κοσμου την ωλην διηκειν, οσπερ και οι θεοι φαιν. Procl. in Tim. p. 142.

We learn, that matter pervades through the whole world, as the gods also assert.

* Concerning evil:

* Το κακον αριστητερον του μη οντος εστιν, κατα το λογιον. Procl. de Providen.

Evil, according to the oracle, is more debile than non-entity.

Concerning the aquatic gods:

* Το ευνυκρον, εκ μεν των θεων, την αχαριστον εκστασιν ευδικυνται του υδατος, διο και το λογιον οθροβατραχας καλει τους θεους τουτους. Procl. in Tim. p. 270.

The aquatic, when applied to divine natures, signifies a government inseparable from water; and hence, the oracle calls the aquatic gods water-walkers.

Concerning Typhon, Echidna, and Python:

* Οι ταρταροι και γης της συγκομης το τραγων ο τυφων, η εχιδνα, ο πυθων, οιον χαλασηι της τριας εθνος της ατακτως ταξης δημιουργους. Olympiod. in Phaed.

Typhon, Echidna, and Python, being the progeny of Tartarus, and Earth, which is conjoined with Heaven, form, as it were, a certain Chaldaic triad, which is the inspector guardian of the whole of a disordered fabrication.

Concerning the origin of irrational demons:

* Απο των αεριων αχροτων συνιστανται οι αλογοι δαιμονες, διο και το λογιον φησιν. Ηρακλ. ελευθρα κυμων καθημον τα και μυρων. Olympiod. in Phaed.

Irrational demons derive their subsistence from the aerial rulers, and hence, the oracle says, "Being the charioteer of the aerial, terrestrial, and aquatic dogs."

Concerning terrestrial demons:

Ου γαρ χρη κανους σε βλεπων προι σαμα τελοθυ. Της ψυκής βδελυγοναι τε και τελευτων απαγουντι. Procl. in I. Alcibiad.

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1 The earth, according to Plato, in the Phaedo, is every where cavernous, like a pumice-stone; and its true summit is aitherial. — Agreeably to this theory, which probably is of Egyptian origin, and which we see was adopted by the Chaldeans, we only live at the bottom of four large holes in the earth, which we denominate the four quarters of the globe; and yet fancy, as Plato observes, that we inhabit the true summit of the earth. For farther particulars concerning this curious theory, see my Introduction to the Timeus of Plato, and Notes on Pausanias.
or Zoroaster.

It is not proper that you should behold them, till your body is purified by initiation: for these demons alluring souls always draw them away from mystic ceremonies.

Concerning divine names:

Ἀλλὰ ἐστὶν οὐσία σαιμον ἀκομμηγητό στροφαλλήγρῳ
Κοσμοῦς εὐθραυσκόν, κραυγήν διὰ κατορος εὐνυν. Procl. in Craf.

There is a venerable name with a sleepless revolution, leading into the worlds, through the rapid reproofs of the Father.

Ἐστὶ γὰρ οὐσία τὰς ἐκαστῶς θουδότα,
Δυνάμεν ἐν τελείαις αγγέλους ἑρμοντα.

There are names of divine origin in every nation, which possess an ineffable power in mystic ceremonies.

Concerning the centre:

Κεντρον αὖ αὐτι τεκτον ἐκκεντρος ἑκατόν ἑκατόν
Ἰσαί οἰκεί. Procl. in Euclid. p. 43.

The centre is that from which, and to which, (the lines) as far as they may happen to extend, are equal.

Concerning prayer:

Ἡ πυρίθαλης εὐφρον προσεύχην εὑρεῖ ταξιν.
Τον πολυ γὰρ βροτος ἐμπλατάς υδρον φαυς ἑξει.
Δηυδοτι γὰρ βροτος θροον μοανίς τελεόνοι.

Procl. in Tim. p. 65.

A fire-heated conception has the first order. For the mortal who approaches to fire, will receive a light from divinity: and he who perseveres in prayer, without intermission, will be perfected by the rapid 1 and blessed immortals.

Concerning divine natures, and the manner in which they appear to mankind:

Ἀποίμαται μν ἐστι τὰ ἄνθρωπον.
Συμμετεῖ οὖ ἂν νομίζω νυκτερεμένον
Μὴ δυνάμενοι καταχεῖν αἰσθητοὺς των οὐσιών.
Διὰ την συμπαθητή αίνην εἰς εὐπερακείτερη φωνήν.

Procl. in Plat. Polit. p. 359.

All divine natures are incorporeal, but bodies were bound in them for your sake; bodies not being able to contain incorporeals, through the corporeal nature in which you are concentrated.

Ποι ἑκατον συνεργὸν ἐν νῦν ὄμων τεταναῖον,
Ἡ καὶ τοι ταὐτότον, ἔδει διάφοροι προσευδομήν,
Ἡ φατικήν, ἀμφίστατον, ὄμως ἐκεῖν, εἰκότων.
Ἀλλὰ καὶ τοι ἐκεῖν ἐκεῖν φατικῶν αὐτοπεποίητα,

1 By the rapid, the oracle means, according to Proclus, the in intelligible gods.
Oracles by Theurgists,

H και παιδα θεος νοτος επεχεχυμενον ιππου,
Εμπυρων, και χρυσον παπυρισμανων, και παλλωμενων,
Η και τουευντα και ετυθανενωτας.


A similar fire extending itself by leaps through the waves of the air; or an unfigured fire, whence a voice runs before; or a light beheld near, every way splendid, resounding and convolved. But also to behold a horse full of refulgent light; or a boy carried on the swift back of a horse—a boy fiery, or clothed with gold, or on the contrary naked; or shooting an arrow, and standing on the back of the horse.

* Παρακαλευονται οι θεοι
Νοειν μορφην φαντας προσεδειναν.

Procl. in Crat.

The gods exhort us to understand the forerunning form of light.

Concerning the mystic ceremonies of Apollo:

* Ο βασιλευς ο της τελετης του Απολλωνας προκαθεγυμενος, ακα των
καθαροσαν αρχηται, και των περιπανων.

Αυτος διεναρευος αδεις πυρος εγειε κυδερων,
Κυματοι ραινευοι πανεργοι βαρυνθετος αλμας, οης φοης τε λυγων.

Procl. in Crat.

The Theurgist who presides over the mystic rites of Apollo, begins his operations from purifications and sprinklings. "The priest, in the first place, governing the works of fire, must sprinkle with the cold water of the loud-sounding sea," as the oracle says.

Concerning the human soul, its descent, ascent, body, &c.

Γινει ψυχην αναπληρας ερατα μεν βαθοσ. Procl. in Plat. Theol. p. 4.

Filling the soul with profound love.

Νυνπαται τα ερα εντοι πατρως
Μοιησις ειμαιμενης το πτερον ψευτογυμνων ακαιδας.
Εν δε δειν κινησαι πυροσ εικονια ακμαλως,
Εκ πατολως καταντοντας, αφιων ψυχη καταντοντων
Εμπυρων δρεπεται καρπων ψυχοτυρα ηνδοι.

Procl. in Tim. p. 321.

By understanding the works of the Father, they fly from the shameless wing of fate. But they are placed in God, a drawing vigorous torches descending from the Father: and from these the soul descending plucks empyrean fruits, the soul-nourishing flower.

* Profound love must be our guide to the beatific vision of the intelligible world; and Plato informs us, that a better guide than this cannot be found.

* The soul, when united with deity, energizes supernaturally: and is no longer self-motive, but is wholly moved by divinity.
or Zoraster.

Eκαν γαρ την̂ της ψυχής ιδίως αποκαταστάσει, Αλλ' ἀλλαγήν ἐνιαίοι πάτορεν εναρίθμων εἰναι.

Though you should perceive this particular soul restored to its pristine perfection, yet the Father sends another, that the number may be complete.

Ἡ μελοκαταστασις εἴθεμα πασίν φυσικῷ ποτε γαϊοι αὐτ' ἐποροθήκῃ προχειρούσαι.

Koinei δ' ὁλιγηντε, καὶ οὐ φατα ηματ' εχουσαι Ουσιῶν εἰκόν σαλιέντος, αἰνείς, σεθέν ἢς καὶ αὐτοῦ Ἐν δεῖς εξεγενοτο, Μίθου κρατηρος ὑπ' αναγινχ.


Those are in the most eminent degree the most blessed of all souls, that are poured forth from heaven on the earth: but those are fortunate, and possess ineffable stamina, who are either produced from thy lucid self, O king, or from Jupiter, through the strong necessity of Mithus.

Μητέρας κατὰ νεοσις εἰς τον μελαναγυρα κοσμον
Πι βαθος αἰει αἰεοστος, υποστρουται τε καὶ ἄθεος,
Αμέσηκος, μυσώι, εὐστολογης αἰεοστος,
Κρεμωδης, σκολος, παρον βαθος, αἰει εἰκοσον
Αἀν γυμνακωσ αφαινας δεμας, αργων, ανευμον.

Synes. de Insom. p. 140.

Nor should you verge downwards into the darkly-splendid world, whose bottom is always unfaithful, and under which is spread Hades: a place every way cloudy, squalid, rejoicing in images, stupid, steep, winding, a blind profundity, always rolling, always marrying an unapparent body, sluggish, and without breath.

Καὶ ο ομφασις κοσμον, καὶ τα σκολος ρειδα,
Τυχων πολλωι καταστροφα.


And the light-hating world, and the winding streams, under which many are drawn down.

Ἐλπις τρέφεται συ νυκτίς ἀγγελικοι εἰς χαροί.

Olympiod. in Phædon. et Procl. in I. Alcibiad.

Fiery* hope should nourish you in the angelic region.

Τοις δε δίδακτοι εἰδοις φαους γνωσιμα λαβεθαι.

Τους δε και υποσταις εἰς ενεκαρπισαν αἰλος.

Synes. de Insom.

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1 Apollo.
2 Se the exposition of Psellus.
3 The winding streams signify the human body, and the whole of generation externally placed about us.
4 That is, divine hope: for the ancients assimilated a divine nature to fire.
Oracles by Theurgists,

To these he gave the ability of receiving the knowledge of light, which may be taught; but to others, even when asleep, he extended the fruit of his strength. *

"On yap istor epistheta tēn bēron tōn sōmatos sōna, Ἀλλ' ὅσις γραμμητες ἁπάν στυνδουσι πρὸς υἱόν.

Procl. in Crat.

Things divine cannot be obtained by those whose intellectual eye is directed to body: but those only can arrive at the possession of them, who, strict of their garments, hasten to the summit.

Μηγαρομένην Θ' ὄχλων πυρὸς αφίνετο ἐργα τελουσα.

Procl. in Plat. Polit. p. 399.

Rivers being mingled, perfecting the works of incorruptible fire.


Lest being baptized in the fulness of earth, and in the necessities of nature (as some one of the gods says), it should perish.

" Αἰ μὲν ερρωμανετεραι ψυχαι δι' εαυτῶν θεαναι το αἰλήν, καὶ εἰσὶν συρετικατεραι, " σωζομεν θεῶν άυτως αληθεος," ὡς φησί το λογιον.

Procl. in I. Alcibiad.

More robust souls perceive truth through themselves, and are of a more inventive nature; such a soul being saved (according to the oracle) through its own strength."

"φευκτον, κατά το λογιον,
Τὸ πληθὺς τῶν ανθρώπων τῶν κυριευοντων γιοτων."

Procl. in I. Alcibiad.

According to the oracle, we should fly from "the multitude of men going along in a herd." *

"Πε γονος θησι καὶ το λογιον, οὐδενος ενεκεν αλλου αποστρεφεται θεος ανδρας, καὶ νεαν επιποιησι ατραπον, ως οι ατραποι και προαδειεις εις τα δεισεμενην, η των εργων, και το λυγμασιον, αμυντοις σταμασης, η ανπτος ποιουμεθα την ανδρον.
Των γαν ουτω μετοικητων, ατελης μεν εις διαβασεις, κενα θε αι ρημα τυφλαι δε αι ατραποι.

Procl. in Parmenid.

As the oracle, therefore, says, "Divinity is never so much turned away from man, and never so much sends him novel paths, as when we make our ascent to the most divine of speculations, or works, in a confused and disordered manner, and as it adds, with unhallowed lips, or unbathed feet. For of those, who are thus negligent, the progressions are imperfect, the impulses are vain, and the paths are blind."

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* That is, some men acquire divine knowledge through communicating with divinity in sleep.
* He who voluntarily mixes with the multitude, necessarily imbibles puerile notions, and engages in puerile pursuits.
or Zoroaster.

* Η τελεστική ζωή δια του θεού σωτήροις αφαιρεί τας εκ τής γενεσιας απασίας κηλίδας, ὡς το λόγιον βιδάσκεις, και πασαν τήν ἀλλοτρια, ἡν κεφαλαιοτατο τῆς φύσεως το πνεύμα, και αλογιστον φυσιν.

Procl. in Tim. p. 331.

The telestic life, through a divine fire, removes all the stains, together with every foreign and irrational nature, which the spirit of the soul attracted from generation, as we are taught by the oracle to believe.

* Ἀξιόματο τουτο προστον ἰστίτουν πας θεος ἀγαθος, και των λογιων αξιωματο μαρτυρούτοτ, ἐν οἷς αιτιμασσα τήν των ανθρωπων ασθενεια φησιν, ουθ' οτι πας ἀγαθος θεος ειδοτες ασταλαργοι γησάτε.


This axiom then must be first assumed: every god is good, and the oracles witness the truth of the axiom; when accusing the impiety of men, they say, “Not knowing that every god is good, ye are fruitlessly vigilant.”

* Ανδρες ιεραι σωμα δυναμεις οικοδομουσι. Boeth. de Consol.

The powers build up the body of the holy man.

* Τα των θεων λογια φασι, οτι δια της αγιωταιας αυξη η ψυχη μονον, αλλα και τα σωματα βοηθειας πολλης και σωτηριας αξιοναι.

Σωζεται γαρ (φησι) και το πιστα υπη περιβλημα βροτουιοι. οι θεοι υπαρχοισ παρακλησαι μειν των θεουγχων κατακαγγελονται.


The oracles of the gods declare, that, through purifying ceremonies, not the soul only, but bodies themselves become worthy of receiving much assistance and health: “for (say they) the mortal vestment of bitter matter will, by this means, be preserved.” And this, the gods, in an exhortatory manner, announce to the most holy of Theurgists.

* Ετι ουτω μετεφαται σερμονες fontem per se sequant omnis animae emperyias, id est empyrialia, etherealia, materialia: et hunc sejungunt ex tota Zoogonotheca, a qua et totum sutum suspendentes, duas faciunt seiares, id est ordinis, hanc quidem animalem, hanc autem ut dietimus moeraiam, id est sortilem, fatalem. Et ani-

1 That is, a life consisting in the exercise of divinely mystic ceremonies.

2 This sentence is, by all the editors of Boethius, erroneously ascribed to Hermes Trismegistus. I say erroneously, because Philosophy is made to utter it, as the saying of one greater than herself. But since Philosophy, according to Plato, in the Banquet, ranks in the demoniacal order, it is evident, that one greater than herself must be a god. As the sentence, therefore, is clearly oracular, I have not hesitated, from the peculiar sanctity of its meaning, to insert it among the Chaldaean oracles.
Chaldean Oracles

... ex altera trabentes, quandoque autem fato servire, quando irrationalis facta, dominum permutaverit, pro providentia fatum.


The oracles delivered by the gods, celebrate the essential fountain of every soul, the empyrean, the aetherial, and the material. This fountain they separate from the whole vivific goddess (Rhea); from whom also, suspending the whole of fate, they make two series, the one animastic, or belonging to soul, and the other belonging to Fate. They assert, that soul is derived from the animastic series, but that sometimes it becomes subservient to Fate, when passing into an irrational condition of being, it changes its lord, viz. Fate for Providence.

* To λογιον φησι τας ψυχας αναγομενας τον παιιμα αδειν.

Olympiod. in Phæd.

The oracle says, that ascending souls sing a hymn in praise of Apollo.

* Ουδε νηπεθαμυν ποδα πιστων κατα το λογιον ης την θεοσβεσιν.

Damascius in vita Isidori apud Suidam.

* Το γα τοι ανουμα τοιτο το ψυχικου, ο και πνευματικων ψυχης προσγεγομεναι αι ενδαιμονες, και θεος και θαιμιν παντοπας, και ειδολον γινεται, και τας ποινας εν τοστα τινες ψυχης. χρησιμοι τα γας ομοφανους παρι αντων, οις ιουρον πανταις την και διαπρεαγωνη την ψυχης προσεικαζοντες.

Synes. de Insom. p. 139.

This animastic spirit, which blessed men have called the pneumatic soul, becomes a god, an all-various demon, and an image, and the soul in this suffers 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.


Procl. de Providentia. p. 483.

The oracles often give the victory to our own choice, and not to the order alone of the mundane periods. As for instance, when they say, "On beholding yourself, fear." And again, "Believe

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1 Nothing so requisite as an orderly progression to the acquisition of a divine life.

2 For he who lives under the dominion of the irrational life, both here and hereafter, is truly in a dormant state.
from Lydus.

"youself to be above body, and you are." And still further, when they assert, "That our voluntary sorrows germinate in us as the growth of the particular life which we lead."

Oraices of uncertain or imperfect meaning:

'T' ερειται και τα μητα συνήθη κατα κοσμοι.
The ineffable and effable impressions of the world.

Συλλαλεῖσαι αυτο, λαμβάνοντας καθης μουρο.
'I held thee, Schaλλης το και ου παρευρέομαι.
He collected it, receiving the portion of ether, of the sun, of the moon, and of whatever is contained in the air.

Και οι δύο η τη' αρτθ και η σοφία.
Και η αρκους αποκαλεται.
There appeared in it virtue and wisdom, and truth ended with abundance of intellect.

Έκ ταυτι ρει τειδιός δεμας προ της ωυσθη
Ου πρωτης, αλλ' ου τα μετριται.

From these the body of the triad flows before it had a being, not the body of the first triad, but of that by which things are measured.

Ιερος πρωτος δυομος, εν τη αρα μεσω

Ηερου, τριτος αλλος, ος εν πυρι την χθονια διαλαι.

The first course is sacred, the aerial is in the middle, and there is another as a third, which nourishes earth in fire.

Ολεψης μεριμος, και αμπευτος.
An intire and impartible division.

Αρμοιοι γαιρ αυτον, εκεινος επιγομενος
Τοι τυτκα περιβαλλει ταν ειδολαι.

For he assimilates himself, he hastening to invest himself with the form of the images.

Εκ του μεν ιερου αλλ' φωτος καλαθους
Αλη τρυχηρον νουν, ψυχην θ' σφηλαντα.

Ποτον συνησθε βιαλην φρειν.

Μη δε περισσεις εμπροστι εχομενοι εκτιος
Αλλα στεφαθει.

Nor to approach in a scattered manner to the empyrean channels, but collectively.

The following Chaldean oracles are extracted from the treatise of Lydus, De Menibus.

εαρθε δε χαλανηιται ψυχην βροτον ουτα νειτον,
Οφρε πη εγκυρης χθοιν δυσμορε, αλα ασωμερ. p. 2.

i. a. "It is requisite that [man] being an intelligible mortal, should bridle his soul, in order that she may not incur terrestrial infelicity, but may be saved from it."

Conformably to this, Socrates, in the Phædrus, represents the
soul as resembling a winged chariot, the charioteer of which is intellect, and the horses are the powers of the soul. Hence Lydus introduces the above oracle by observing as follows: Ἡ ψυχὴ τῆς νεαρῆς ἡ ἐν τῷ φαὶδρῳ Σωκράτης παραβίασεν, μηδὲν μεν τον τοὺς, ἢτοι γὰρ καὶ τῆς ψυχῆς δύναμις, ταύτῃ καὶ γαλανθῳδῇ τὴν ψυχὴν διότι τὰ λογία.

Lydus farther observes, that the oracle delivers to us the whole soul as a divine triad. For it says:

Philosophers have thus explained the oracle:

να καὶ κενητα (λέγεται κενητα) δειν, εφ’ ο γε τριτον αγνον ἀριστα, συνδυασμὸν παλατον επιθυμησα σεμνων ὑδραν. p. 3.

i. e. “[The Demiurgus] having mingled the vital spark from two according substances, intellect and a divine spirit, he added, as the third, to these, pure and holy love, the venerable charioteer that binds all things together.”

Again, Lydus (p. 20.) observes from Proclus, in his Hypotyposis of the Philosophy of Plato, that the summit of intelligibles is the intelligible triad, containing in itself the cause and essence of all powers, as Parmenides says. For all intelligibles are comprehended in this triad, and every divine name proceeds in this order, as also the Chaldean, says, in the Oracles: ἵστην τοις, οτι τρεις τριάδοις ο Τίμαιος παραβίασε, και μαρτυς ο Πρόκλος εν Τιττυτώνες της Πλατωνος φιλοσοφιας βασικον, οτι η των νοητων ακροτης (τριας ουαν νοητο) και μονας εστι, ενας γαρ της χριστου δυναται εν εαυτη, την παλαι αυτων αυτων εχθρα και ουδενις εις φησιν ο Παρμενιδης. παντα γαρ τα νοητα εν τη τριαιτε περικεται, και και ο θεος αριστος εις τη ταξη ταυτη προελευθερων, ως και αυτος ο Χαλδαιος εν τοις λογιοι.

But the oracles are as follow:

καὶ καλιν

τις δ δε γαρ εν τριαδις κολωνυιν επαρξηθη απεκτη
tις δε γαρ εν τριαδις και πνευμα πατη εκεραση.

i. e. “All things are governed [by the father] in the bosoms of the [intelligible] triad.

And again, “The father mingled every spirit from this triad.”

In the next place, the Oracle says, that souls which are returning to their pristine condition, i. e. to the highest felicity of their nature, transcend Fate.

Ου γαρ υφ’ εναρμηνευθηναι την τινων θεουργοι.

i. e. “Theurgists do not fall so as to be ranked among the herd that are in subjection to Fate.”

The words of Lydus are, ταυτη τοις αποκαθιστωμενοι ψυχαι συμπ—

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1 This work of Proclus is not extant.
2 I. e. Julian the Theurgist, who lived under Marcus Antoninus; for an account of whose writings see Suidas.
from Lydus. 263

βαίνει τὴν εἰμαρμέρην φήσι τὸ λογίον; by which it is evident, that for εἰμαρμέρην in the above oracle, we should read εἰμαρμέρη, were it not for the metre.

Farther still, Lydus observes: οτί ἡ σελήνη προσographics εἰπέθηκε τῶν γεννών παντὶ καὶ πάντα κυβερνᾶται τα τρία ενεργεῖς ὑπ' αὐτῆς, ὡς τὰ λόγια φασι:

'Ορμάει πγγαγία, καὶ εννοεία πνευματα παντα, καὶ ξύδωιοι κολάσι τκ και ημείοι καὶ υπαγορ, μνημείο πάγης επιθύμηρος ή δπείσηται, νῦν ουρανίε τκ και αστερίες, καὶ αἴσθουσαν. p. 32.

i. e. "The moon proximately rides on every thing generated, and all these terrestrial natures are manifestly governed by her, as the oracles say:

Fontal nymphs, all aquatic spirits, and monthly terrestrial, aerial, and splendid bosoms, who ride on all matter, viz. the celestial and starry matter," and that which belongs to the abysses."

In p. 83. Lydus informs us, "that Dionysus, or Bacchus, was called by the Chaldeans Iao (instead of intelligible light) in the Phenician tongue, and that he is frequently called Sabaoth, such as he who is above the seven poles, i. e. the Demiurgers."

ὁ Χαλδαῖος τν θεόν (Διονύσον) Ιαο λέγουσι τοις, οις νυχτών τή Φοινικών γλώσσα, καὶ Σαβακότ δε πολλάκιου λέγεται, οἰον τν ουρανένιον νεκρόν, τούτων ο δημιουργός.

And lastly, in p. 181, he says, "that the number 9 is divine, receiving its completion from three triads, and preserving the summits of theology according to the Chaldaic philosophy, as Porphyry informs us." Οἴον τής εναδός αριθμός εκ τριών τριάδων πληρομένως, καὶ τας ακροτήτας τῆς διολογίας κατά τήν Χαλδαϊκήν φιλοσοφίαν (ας φήσι ο δικροσος) νοστείαν.

It appears to be a circumstance of a most singular nature, that the oracles respecting the divine orders, which were delivered by Chaldean Theurgists, under the reign of Marcus Antoninus, should be, in every respect, conformable to the Grecian theology, as scientifically unfolded by Plato. That this is actually the case, every one who is capable of understanding the writings of Plato, and his most genuine disciple Proclus, will be fully convinced. The philosophic reader, who is desirous of obtaining a partial conviction of this extraordinary fact, may be satisfied by perusing my Introduction to the Parmenides of Plato.

It may, indeed, be clearly shown, that the most ancient poets, priests, and philosophers, have delivered one and the same theology,

" The celestial and starry matter is called by the oracles primogenial matter, as Lydus elsewhere informs us: τὴν πρωτογενὴν εἰχα, καὶ αὐτὴν καὶ αὐτὴν καθαρὰ λεγον. p. 32."
though in different modes. The first of these, through fabulous names, and a more vehement diction; the second, through names adapted to sacred concerns, and a mode of interpretation grand and elevated; and the third, either through mathematical names, or dialectic epithets. Hence we shall find, that the *Aether, Chaos, Phanes,* and *Jupiter of Orpheus; the father, power, intellect, and twice beyond of the Chaldeans; the monad, duad, tetrad, and decad, of Pythagorus; and the one being, the whole, infinite multitude, and sameness and difference, of Plato, respectively, signify the same divine processions from the ineffable principle of things.*

I only add, that Fabricius seems to have entertained a very high opinion of these oracles, and to have wished to see them in that form in which they are now presented to the English reader. For thus he speaks (Biblioth. Grec. tom. i. p. 249.) “Digna autem præstantissima hæc prævia sapientiae apospasmatia, quæ post clarissimorum Vironum consatus etiamnum eruditorum industriæ et ingenia exercerent, adeo multa adhuc reistant in illis notanda, quæ ab interpretibus male accepta, et quæ argumentum de quo aguat pæneis perspectum est, inepta plerisque vel sensus expertiae videatur.” And in page 250, he expresses his wish, that some one would consult the writers from which Patricius made his collection (a great part of which, though unpublished, are to be met with in various libraries), and not negligently consider the places of the authors where they are to be found.

But whatever merit there may be in the preceding collection, long experience has taught me to expect from mere verbal critics nothing but impertinent and malevolent censure, in return for laborious exertion and valuable information. However, as these men may be aptly compared to the mice that nibbled the veil of Minerva, I soothe my resentment with the consoling assurance of the goddess herself (in the Battle of the Frogs and Mice) that,

“To such as these, she never imparts her aid.”

*Mansion Place,*

*Walworth.*

*THOMAS TAYLOR.*