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Esotericism

The Chaldæan Oracles of Zoroaster

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Chaldæan tradition (English translation by Thomas Taylor and I. P. Cory, ed. W. Wynn Westcott)

Taylor e Cory (ed. Westcott, 1895)

Credits

Author	Chaldæan tradition (English translation by Thomas Taylor and I. P. Cory, ed. W. Wynn Westcott)
Date	2nd century AD (fragments); 1895 edition
Original language	Ancient Greek
Version	Taylor e Cory (ed. Westcott, 1895)
Edition	1.1
Translation	Thomas Taylor e Isaac Preston Cory; edição de William Wynn Westcott
Source	Internet Sacred Text Archive (via Wayback Machine) — W. Wynn Westcott (ed.), The Chaldæan Oracles of Zoroaster, Collectanea Hermetica vol. VI, 1895 (traduções de Thomas Taylor e I. P. Cory)
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About:

The Chaldæan Oracles are Greek verses of the 2nd century AD, attributed by tradition to Julian the Chaldæan and his son Julian the Theurgist, who were said to have received them as a revelation from the gods.

The original poem is lost; only fragments survive, quoted by the Neoplatonist philosophers, above all Proclus and Damascius and, in Byzantine times, Michael Psellus, for whom the Oracles were nearly a sacred scripture.

In the Renaissance Gemistus Pletho ascribed them to the Magi, the disciples of Zoroaster, hence the name "Oracles of Zoroaster", although they have nothing Persian about them.

The fragments speak of a supreme and hidden Father, from whom come forth Mind and Fire; of the triads and the Monad; of Hecate, the source of life; of the Ideas scattered

through the world; of the soul that descends into bodies and must rise again to the divine Fire; and of the rites of theurgy, the sacred magic that purifies the soul.

The closing precepts ("Stoop not down unto the Darkly-Splendid World", "Hear thou the Voice of Fire") had a long influence on esotericism and poetry, from Pletho to W. B. Yeats.

This is the edition of W. Wynn Westcott (1848–1925), one of the founders of the Hermetic Order of the Golden Dawn, published in 1895 in the Collectanea Hermetica series, with the English translations of Thomas Taylor (1758–1835) and Isaac Preston Cory (1802–1842).

Westcott arranges the fragments as 199 numbered oracles grouped by subject and adds two texts he attributes to Porphyry, numbered separately; several numbers are prose summaries by the ancient philosophers rather than verses of the poem.

Only the oracles are given here, without the introduction, the source references, Westcott's comments and the notes. A few typing errors in the transcription have been corrected.

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CAUSE — GOD

✦

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.

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.

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

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

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.

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

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

[8] Measuring and bounding all things.

[9] For nothing imperfect emanates from the Paternal Principle.

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

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

[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.

[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.

[14] The Second Mind conducts the Empyrean World.

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

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

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

[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.

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.

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.

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

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.

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.

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.

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

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

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

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.

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

30 The Father mingled every Spirit from this Triad.

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

32 All things are governed and subsist in this Triad.

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

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

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

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

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

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

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IDEAS

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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).

39.2 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.

39.3 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.

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

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

42 All things subsist together in the Intelligible World.

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

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

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.

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

48 This Order is the beginning of all section.

49 The Intelligible is the principle of all section.

50 The Intelligible is as food to that which understandeth.

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

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

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

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

55 Because it is the Operator, because it is the Giver of Life Bearing Fire, because it filleth the Life-producing bosom of Hecaté; and it instilleth into the Synoches the enlivening strength of Fire, endued with mighty Power.

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

57 But likewise as many as serve the material Synoches.

58 The Teletarchs are comprehended in the Synoches.

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.

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

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

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

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

64 O! how the World hath inflexible Intellectual Rulers.

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

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.

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

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

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

70 Beneath them exists the Principal One of the Immaterials.

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 Both instil into all Fountains and Principles the power of understanding and the function of ceaseless revolution.

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

73 The Principles, which have understood the Intelligible works of the Father, He hath clothed in sensible works and bodies, being intermediate links existing to connect the Father with Matter, rendering apparent the Images of unapparent Natures, and inscribing the Unapparent in the Apparent frame of the World.

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.

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.

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

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.

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PARTICULAR SOULS

✦

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

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.

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.

82 Filling the Soul with profound Love.

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.

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.

85 The Oracle saith that Ascending Souls sing a Pæan.

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.

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

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

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

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.

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.

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

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.

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

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

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.

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

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.

98.2 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.

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MATTER

✦

99 The Matrix containing all things.

100 Wholly divisible, and yet indivisible.

101 Thence abundantly springeth forth the generations of multifarious Matter.

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

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.

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

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

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.

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.

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,

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.

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

112 The Ethers of the Elements therefore are there.

113 The Oracles assert that the types of Characters, and of other Divine visions appear in the Ether (or Astral Light).

114 In this the things without figure are figured.

115 The Ineffable and Effable impressions of the World.

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

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

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

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.

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

121 He constituted a Septenary of wandering Existences (the Planetary globes).

122 Suspending their disorder in Well-disposed Zones.

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

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

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

126 Eagerly urging itself towards that Centre of resounding Light.

127 The Vast Sun, and the Brilliant Moon.

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

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.

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.

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.

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.

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

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.

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

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

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.

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

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 consid-

ered by them as in a certain respect the bands 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.

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

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MAGICAL AND PHILOSOPHICAL PRECEPTS

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144 Direct not thy mind to the vast surfaces of the Earth; for the Plant of Truth grows not upon the ground. Nor measure the motions of the Sun, collecting rules, for he is carried by the Eternal Will of the Father, and not for your sake alone. Dismiss (from your mind) the impetuous course of the Moon, for she moveth always by the power of necessity.

144.2 The progression of the Stars was not generated for your sake. The wide aërial 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.

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.

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.

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

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

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

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

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

152 Defile not the Spirit, nor deepen a superficies.

153 Enlarge not thy Destiny.

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

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.

156 Go not forth when the Lictor passeth by.

157 Let fiery hope nourish you upon the Angelic plane.

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.

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

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).

161 Seek Paradise.

162 Learn the Intelligible for it subsisteth beyond the Mind.

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

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.

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.

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.

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

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

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.

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.

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.

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

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

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

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

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.

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

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

180 Who knoweth himself, knoweth all things in himself.

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

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

183 As the Oracle thereforth 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.

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

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

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.

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

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

189 The Furies are the Constrainers of Men.

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.

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

192 For three days and no longer need ye sacrifice.

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

194 Labour thou around the Strophalos of Hecaté.

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

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.

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

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.

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

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ORACLES FROM PORPHYRY

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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.

1.2 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!

1.3 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.

2.2 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.

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