

# *The Chaldean Oracles of Zoroaster*



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## A brief note about the Chaldeans.

These “mysterious” Akkadians or Chaldeans, whose name both upon classical and biblical authority designates not only a nation but that peculiar priestly caste initiated in and entirely devoted to the Sciences of astrology and magic. Held sacred in all ages, this peculiar learning was concentrated in Babylon and known in the remotest periods of history as a system of religious worship and Science which made the glory of the Chaldean.<sup>1</sup>

[The Chaldeans] assuredly got their primitive learning from the Brahmans, for H.C. Rawlinson shows an undeniably Vedic influence in the early mythology of Babylon; and Col. Vans Kennedy has long since justly declared that Babylonia was, from her origin, the seat of Sanskrit and Brahman learning.<sup>2</sup> . . . [H]Ea, the God of Wisdom, [is] now identified with the Ōannēs of Berosus, the half-man, half-fish, who taught the Babylonians culture *and the art of writing*.<sup>3</sup>

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems* and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing all the human, and especially the *physiological* functions. They never had the higher keys.<sup>4</sup>



<sup>1</sup> *Blavatsky Collected Writings*, (CHALDEAN “VEDAS” OR “VEDIC” CHALDEES?) XIII p. 328

<sup>2</sup> *Secret Doctrine*, I p. xxxi

<sup>3</sup> *ibid.*, II p. 226; [on Sayce’s third *Hibbert Lecture*, 1887, pp. 134-38]

<sup>4</sup> *ibid.*, I p. 311; [on the Mystery-Language and its Keys. For an in-depth analysis, consult “Keys to the Mystery Language,” in the same Series, and “Chaldeans, Hierophants of the Aryan Root-Race,” in our Atlantean Realities Series. — ED. PHIL.]

## Cause

### God, Father, Mind, Fire Monad, Duad, Triad.<sup>1</sup>

From I.P. Cory, *Ancient Fragments, of the Phœnician, Chaldæan, Egyptian, Tyrian, Carthaginian, Indian, Persian, and other Writers; with an Introductory Dissertation: and an Inquiry into the Philosophy and Trinity of the Ancients.* (2<sup>nd</sup> ed.) London: William Pickering, 1832; “The Chaldæan Oracles of Zoroaster,” pp. 239-80. Full text in the same series. Cross-references to *H.P. Blavatsky Collected Writings* by ED. PHIL.

- <sup>1</sup> But God is he that has the head of a hawk. He is the first, indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of the wise: he is the father of equity and justice, self-taught, physical, and perfect, and wise, and the only inventor of the sacred philosophy.<sup>3</sup>
- <sup>2</sup> Theurgists assert that he<sup>5</sup> is a God, and celebrate him as both older and younger,<sup>6</sup> as a circulating and eternal God, as understanding the whole number of all things moved in the world, and moreover infinite through his power and of a spiral form.<sup>7</sup>
- <sup>3</sup> The mundane god, eternal, boundless,  
Young and old, of a spiral form.
- <sup>4</sup> For Eternity,<sup>8</sup> according to the oracle, is the cause of never-failing life, of unwearyed power, and unsluggish energy.<sup>9</sup>

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<sup>1</sup> [Mr. Taylor in his collection of the oracles (*Class. Journal* No. 22) has arranged them under the following heads.

I. The oracles which he conjectures may be ascribed to Zoroaster himself. This division includes the collection of Psellus, and in this collection are marked Z. as in the 8<sup>th</sup>.

II. Oracles delivered by Theurgists under the reign of Marcus Antoninus. These relate to the Intelligible and Intellectual orders: and are here distinguished by a T. as in the 4<sup>th</sup>.

III. Oracles delivered either by the Theurgists or by Zoroaster, here marked Z. or T. as in the 2<sup>nd</sup>. The rest he has placed together as uncertain or imperfect in their meaning; to which he has subjoined a few from the Treatise of Lydus de Mensibus. We are also indebted to Mr. Taylor for the references to the authors from whom the collection was originally made, and for the addition of several oracles hitherto unnoticed: the latter are distinguished by the letters *Tay.* after the reference, as in the 2<sup>nd</sup> oracle.]

<sup>2</sup> [Eusebius attributes this to the Persian Zoroaster. I have added it to the collection.]

<sup>3</sup> *Euseb. Præp. Evan.* lib. I. c. 10

<sup>4</sup> [Lobeck seems to be of opinion that neither this nor the one next following have any claim to be inserted.]

<sup>5</sup> [Χρόνος, Time — *Tay.* — Qy. Κρόνος. The latter Platonists continually substitute Χρόνος for Κρόνος.]

<sup>6</sup> [Cf. Says Dunlap (*Vestiges of Spirit-History of Man*, 1858, pp. 189-90):

“The Egyptians distinguish between an older and younger Horus; the former the *brother* of Osiris, the latter the *son* of Osiris and Isis.”

The first is the *Idea* of the world remaining in the Demiurgic Mind, “born in darkness before the creation of the world.” The second Horus is this “*Idea*” going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence.

— *Secret Doctrine*, I p. 348 & quoting Movers, *Die Phönizier*, 1841, Vol. I, p. 268 — ED. PHIL.]

<sup>7</sup> Z. or T. | *Proc. in Tim.* 244. — *Tay.*

<sup>8</sup> [The Gnostics used the word *Æon* itself for their different celestial orders. See also Sanchoniathon. p. 4.]

<sup>9</sup> T. | *Tay.*

- 5 Hence this stable God<sup>1</sup> is called by the gods silent, and is said to consent with mind, and to be known by souls through mind alone.<sup>2</sup>
- 6 The Chaldæans call the God (Dionysus or Bacchus) Iaō in the Phœnician tongue (instead of the intelligible light), and he is often called Sabaoth, signifying that he is above the seven poles, that is the Demiurgus.<sup>3</sup>
- 7 Containing all things in the one summit of his own hyparxis, he himself subsists wholly beyond.<sup>4</sup>
- 8 Measuring and bounding all things.<sup>5</sup>
- 9 For nothing imperfect circulates from a paternal principle.<sup>6</sup>
- 10 The father hurled not forth fear but infused persuasion.<sup>7</sup>
- 11 . . . The Father has hastily withdrawn himself;  
But has not shut up his own fire in his intellectual power.<sup>8</sup>
- 12 Such is the Mind which is there energizing before energy.  
That it has not gone forth but abode in the paternal depth,  
And in the adytum according to divinely-nourished silence.<sup>9, 10</sup>
- 13 All things are the progeny of one fire.  
The Father perfected all things, and delivered them over  
To the second Mind, whom all nations of men call the first.<sup>11, 12</sup>
- 14 And of the Mind which conducts the empyrean world.<sup>13</sup>
- 15 What the Mind says, it says by understanding.<sup>14</sup>
- 16 Power is with them, but Mind is from him.<sup>15</sup>

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<sup>1</sup> [i.e., First Logos. — ED. PHIL.]

<sup>2</sup> T. | *Proc. in Theol.* 321. — *Tay.*

<sup>3</sup> *Lyd. de Mens.* 83. — *Tay.*

<sup>4</sup> T. | *Procl. in Theol.* 212. — *Tay.*

<sup>5</sup> T. | *Proc. in Pl. Th.* 386. — *Tay.*

<sup>6</sup> Z. | *Psell.* 38. — *Plet.*

<sup>7</sup> Z. | *Plet.*

<sup>8</sup> Z. | *Psell.* 30. — *Plet.* 33.

<sup>9</sup> [i.e., Καὶ ἐν τῷ ἀδυτῷ, κατὰ τὴν θεοθρεμμονα σιγὴν. — ED. PHIL.]

<sup>10</sup> T. | *Proc. in Tim.* 167.

<sup>11</sup> [Cf. “. . . in Occult metaphysics there are . . . two ‘ONES’ — the One on the unreachable plane of Absoluteness and Infinity [Parabrahman], on which no speculation is possible, and the Second ‘One’ on the plane of Emanations [Demiurgic Mind, Νους Δημιουργος]. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Ísvara, in the Universe of Illusion), can do all this.” *Secret Doctrine*, I p. 130 — ED. PHIL.]

<sup>12</sup> Z. | *Psell.* 24. — *Plet.* 30.

<sup>13</sup> T. | *Dam. de Prin.*

<sup>14</sup> Z. | *Psell.* 35.

<sup>15</sup> T. | *Proc. in Plat. Th.* 365.

- 17 The Mind of the Father riding on attenuated rulers  
Which glitter with the furrows of inflexible and implacable Fire.<sup>1</sup>
- 18 . . . After the paternal conception  
I the Soul reside, a heat animating all things.  
. . . For he placed  
Mind in Soul and Soul in dull Body,  
The Father of Gods and Men so placed them in ours.<sup>2</sup>
- 19 Natural works coexist with the intellectual light  
Of the Father. For it is the Soul, which adorned the great heaven  
And which adorns it after the Father.  
But her horns are established on high.<sup>3</sup>
- 20 The Soul, being a bright fire, by the power of the father,  
Remains immortal, and is mistress of life,  
And fills up many of the recesses of the world.<sup>4</sup>
- 21 The channels being intermixed, she performs the works of incorruptible fire.<sup>5</sup>
- 22 For the Fire which is first beyond did not shut up his power  
In matter by works but by mind:  
For the framer of the fiery world is the Mind of Mind.<sup>6</sup>
- 23 Who first sprung from Mind  
Clothing fire with fire, binding them together that he might mingle  
The fountainous craters, while he preserved the flower of his own fire.<sup>7</sup>
- 24 Thence a fiery whirlwind drawing the flower of glowing fire,  
Flashing into the cavities of the worlds; for all things from thence  
Begin to extend downwards their admirable rays.<sup>8</sup>
- 25<sup>9</sup> The Monad is there first where the paternal Monad subsists.<sup>10</sup>
- 26 The Monad is extended which generates two.<sup>11</sup>

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<sup>1</sup> T. | *Proc. in Crat.* — *Tay.*

<sup>2</sup> Z. or T. | *Proc. in Tim.* 124.

<sup>3</sup> *ibid.*, 106.

<sup>4</sup> Z. | *Psell.* 28. — *Plet.* 11.

<sup>5</sup> Z. or T. | *Proc. in Pl. Polit.* 399.

<sup>6</sup> T. | *Proc. in Theol.* 333. — *in Tim.* 157.

<sup>7</sup> T. | *Proc. in Parm.*

<sup>8</sup> T. | *Proc. in Theol. Plat.* 171, 172.

<sup>9</sup> [What the Pythagoreans signify by Monad, Duad, and Triad — or Plato by Bound, Infinite, or Mixed; or we in the former part of this work, by The One, The Many, and The United; that the oracles of the Gods intend by Hyparxis, Power, and Energy. — *Dam. de Prin.* — *Tay.*]

<sup>10</sup> T. | *Proc. in Euc.* 27.

<sup>11</sup> *ibid.*

- 27 For the Duad sits by this, and glitters with intellectual sections,  
To govern all things, and to order each.<sup>1</sup>
- 28 The Mind of the Father said that all things should be cut into three:  
His will assented, and immediately all things were cut.<sup>2</sup>
- 29 The Mind of the eternal Father said into three,  
Governing all things by Mind.<sup>3</sup>
- 30 The Father mingled every Spirit from this Triad.<sup>4</sup>
- 31 All things are governed in the bosoms of this triad.<sup>5</sup>
- 32 All things are governed and subsist in these three.<sup>6</sup>
- 33 For you may conceive that all things serve these three principles.<sup>7</sup>
- 34 From these flows the body of the Triad, being pre-existent,  
Not the first, but that by which things are measured.<sup>8</sup>
- 35 And there appeared in it virtue, and wisdom,  
And multiscient truth.<sup>9</sup>
- 36 For in the whole world shineth a Triad, over which a Monad rules.<sup>10</sup>
- 37 The first is the sacred course . . . , but in the middle  
Air, the third the other which cherisheth the earth in fire.<sup>11</sup>
- 38 Abundantly animating light, fire, ether, worlds.<sup>12</sup>

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<sup>1</sup> T. | *Proc. in Plat.* 376.

<sup>2</sup> T. | *Proc. in Parm.*

<sup>3</sup> T. | *Proc. in Tim.*

<sup>4</sup> *Lyd. de Men.* 20. — *Tay.*

<sup>5</sup> *ibid.*

<sup>6</sup> T. | *Proc. in I Alcib.*

<sup>7</sup> T. | *Dam. de Prin.*

<sup>8</sup> Z. or T. | *Anon.*

<sup>9</sup> *ibid.*

<sup>10</sup> T. | *Dam. in Parm.*

<sup>11</sup> Z. or T. | *Anon.*

<sup>12</sup> Z. or T. | *Simp. in Phys.* 143.

## Ideas<sup>1</sup>

### Intelligibles, Intellectuals, Iynges, Synoches, Teletarchæ, Fountains, Principles, Hecate,<sup>2</sup> and Dæmons.

- 39 The Mind of the Father made a jarring noise, understanding by unwearied counsel  
Omniform ideas: which flying out from one fountain  
They sprung forth: for from the Father was the will and the end;  
(By which they are connected with the Father  
According to alternate life from several vehicles),  
But they were divided, being by intellectual fire distributed  
Into other Intellectuals: For the king previously placed before the multiform world  
An intellectual, incorruptible pattern, the print of whose form  
Is promoted through the world, according to which things the world appeared  
Beautified with all-various Ideas; of which there is one fountain,  
From this the others rush forth distributed,  
And separated about the bodies of the world, and are borne  
Through its vast recesses like swarms  
Turning themselves on all sides in every direction,  
They are Intellectual conceptions from the paternal fountain,  
Partaking abundantly the flower of Fire in the point of restless time,  
But the primary self-perfect fountain of the Father  
Poured forth these primogenial ideas.<sup>3</sup>
- 40 These being many ascend flashingly into the shining worlds  
And in them are contained three summits.<sup>4</sup>
- 41 They are the guardians of the works of the Father  
And of the one Mind, the Intelligible.<sup>5</sup>

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<sup>1</sup> [The whole of the following division is a system grafted upon the Platonic doctrine of Ideas. It is composed of six different orders, called Triads, or each consisting of three Triads, which have different names in the respective theologies of the Modern Platonists, and of those who assumed the title of Chaldæans. Both regarded the first Cause as the One and the Good; from whom proceeded in succession the three first orders which were all Ineffable and Superessential.]

<sup>2</sup> [Cf. "For the 'Fathers' — such as Origen or Clemens Alexandrinus — the Moon was Jehovah's living symbol: the giver of Life and the giver of Death, the disposer of being — in *our* World. For, if Artemis was *Luna* in Heaven, and, with the Greeks, Diana on Earth, who presided over child-birth and *life*: with the Egyptians, she was Heqet (Hecatē) in Hell, the goddess of Death, who ruled over magic and enchantments. More than this: as the personified moon, whose phenomena are triadic, Diana-Hecatē-Luna is *the three in one*. For she is *Diva triformis*, *tergemina*, *triceps* — three heads on one neck [the goddess *Τριμορφος* in the statuary of Alcámenes], like Brahmā-Vishnu-Siva. Hence she is the prototype of our Trinity, which has not always been entirely male." *Secret Doctrine*, I p. 387. — ED. PHIL.]

<sup>3</sup> Z. or T. | *Proc. in Parm.*

<sup>4</sup> T. | *Dam. in Parm.*

<sup>5</sup> T. | *Proc. in Th. Plat.* 205.



- 42<sup>1</sup> All things subsist together in the Intelligible world.<sup>2</sup>
- 43 But all Intellect understands the deity, for Intellect is not without the Intelligible,  
And the Intelligible does not subsist apart from Intellect.<sup>3</sup>
- 44 For Intellect is not without the Intelligible: it does not subsist apart from it.<sup>4</sup>
- 45 By Intellect he contains the Intelligibles, but introduces the Soul into the worlds.
- 46 By Intellect he contains the Intelligibles, but introduces Sense into the worlds.<sup>5</sup>
- 47 For the paternal Intellect, which understands Intelligibles,  
And adorns things ineffable, has sowed symbols through the world.<sup>6</sup>
- 48 This order is the beginning of all section.<sup>7</sup>
- 49 The Intelligible is the principle of all section.<sup>8</sup>
- 50 The Intelligible is food to that which understands.<sup>9, 10</sup>
- 51 The oracles concerning the orders exhibits it prior to Heaven as ineffable,  
and add — It has mystic silence.<sup>11</sup>
- 52 The oracle calls the Intelligible causes Swift, and asserts that proceeding from  
the Father, they run to him.<sup>12</sup>
- 53<sup>13</sup> Those natures are both Intellectual and Intelligible, which, themselves  
possessing intellection, are the objects of intelligence to others.<sup>14</sup>
- 54 The intelligible Iynges themselves understand from the Father;  
By ineffable counsels being moved so as to understand.<sup>15</sup>

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<sup>1</sup> [I. The first Order is the *Intelligible Triad* of the Platonists, but Psellus says it was venerated among the Chaldæans as a *certain Paternal Profundity*, containing three triads, each consisting of Father, Power and Intellect.]

<sup>2</sup> T. | *Dam. de Prin.* — *Tay.*

<sup>3</sup> Z. or T. | *Dam.*

<sup>4</sup> Z. or T. | *Proc. Th. Plat.* 172.

<sup>5</sup> T. | *Proc. in Crat.*

<sup>6</sup> *ibid.*

<sup>7</sup> T. | *Dam. de Prin.*

<sup>8</sup> *ibid.*

<sup>9</sup> [*i.e.*, The Intelligible is the aliment of the Intelligent. — ED. PHIL.]

<sup>10</sup> T. | *Dam. de Prin.*

<sup>11</sup> T. | *Proc. in Crat.* — *Tay.*

<sup>12</sup> *ibid.*

<sup>13</sup> [II. The second order of the Platonists was the *Intelligible and at the same time Intellectual Triad*. Among the Chaldæans it consisted of the *Iynges, Synoches and Teletarchæ*.]

[Iynges or “whirlings,” Synoches or “holdings,” and Teletarchæ or “perfectings” are equivalent to the Indian Trimūrti: Brahmā, Demiurgic Mind or Logos, Vishnu, Preserver and Ideal Cause of potencies, and Śiva, Saviour of Spiritual Man. Synoches is the real Ōannēs, the Babylonian Dāg. — ED. PHIL.]

<sup>14</sup> T. | *Proc. Th. Plat.* 179.

<sup>15</sup> Z. | *Psell.* 41. — *Plet.* 31.

- 55 Because it is the operator, because it is the giver of life-bearing fire.  
Because it fills the life-producing bosom of Hecate.  
And it instils into the Synoches the enlivening strength of Fire  
Endued with mighty power.<sup>1</sup>
- 56 He gave to his own whirlwinds to guard the summits,  
Mingling the proper force of his own strength in the Synoches.<sup>2</sup>
- 57 But likewise as many as serve the material Synoches.<sup>3</sup>
- 58 The Teletarchs are comprehended in the Synoches.<sup>45</sup>
- 59<sup>6</sup> 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 every thing.<sup>7</sup>
- 60 For it is the bound of the paternal depth, and the fountain of the Intellectuals.<sup>8</sup>
- 61 . . . For he is a power  
Of circumlucid strength,<sup>9</sup> glittering with Intellectual sections.<sup>10</sup>
- 62 He glitters with Intellectual sections, but has filled all things with love.<sup>11</sup>
- 63 To the Intellectual whirlwinds of Intellectual fire all things<sup>12</sup>  
Are subservient, through the persuasive counsel of the Father.<sup>13</sup>
- 64 Oh how the world has inflexible Intellectual rulers.
- 65 The centre of Hecate corresponds with that of the fathers.<sup>14</sup>

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<sup>1</sup> T. | *Proc. in Tim.* 128.

<sup>2</sup> T. | *Dam. de Prin.*

<sup>3</sup> T. | 58.

<sup>4</sup> [In the 1<sup>st</sup> ed. of 1828, Fragments 56-58 have been rendered as follows:

He gave to his presters that they should guard the tops.  
Mingling the power of his own strength in the Synoches.  
Oh how the world hath intellectual guides inflexible! — ED. PHIL.]

<sup>5</sup> T. | *Dam. de Prin.*

<sup>6</sup> [III. The *Intellectual Triad* of later Platonists corresponds with the *Fountains or Fontal Fathers* of the Chaldaeans.]

<sup>7</sup> T. | *Proc. in Crat.* — *Tay.*

<sup>8</sup> T. | *Dam. de Prin.*

<sup>9</sup> [αμφιφαους δυναμις, *i.e.*, bright all round. — ED. PHIL.]

<sup>10</sup> T. | *Dam.*

<sup>11</sup> *ibid.*

<sup>12</sup> [*i.e.*, τοις δε πυρος νοερου νεροις προσητηρσιν απαντα. — ED. PHIL.]

<sup>13</sup> T. | *Proc. in Parm.*

<sup>14</sup> T.

- 66 From him leap forth all implacable thunders,  
And the whirlwind receiving bosoms of the all-splendid strength  
Of the Father-begotten Hecate; and he who begirds the flower of fire<sup>1</sup>  
And the strong spirit of the poles, all fiery beyond.<sup>2</sup>
- 67 Another fontal, which leads the empyreal world.<sup>3</sup>
- 68 The fountain of fountains, and the boundary of all fountains.<sup>4</sup>
- 69 Under two minds the life-generating fountain of souls is comprehended.<sup>5</sup>
- 70<sup>6</sup> Beneath them lies the principal of the immaterials.<sup>7</sup>
- 71 Father-begotten light, for he alone having gathered from the strength  
of the Father  
The flower of mind has the power of understanding, the paternal mind;  
To instil into all fountains and principles the power  
Of understanding, and of always remaining in a ceaseless revolution.<sup>8</sup>
- 72 All fountains and principles whirl round,  
And always remain in a ceaseless revolution.<sup>9</sup>
- 73 The Principles, which have understood the Intelligible works of the Father  
He has clothed in sensible works and bodies,  
Being the intermediate links standing to communicate between the Father  
and Matter,  
Rendering apparent the images of unapparent natures,  
And inscribing the unapparent in the apparent frame of the world.<sup>10</sup>

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<sup>1</sup> [i.e., Πατρογενούς Εκατης και υπεζωκος πυρος ανυθος. — ED. PHIL.]

<sup>2</sup> T. | *Proc. in Crat.*

<sup>3</sup> Z. or T. | *Proc. in Tim.*

<sup>4</sup> T. | *Dam. de Prin.*

<sup>5</sup> *ibid.*

<sup>6</sup> [The last of the Intellectual Triad was the Demiurgus, from whom proceeded the Effable and Essential orders including all sorts of Dæmons. They are according to the respective systems,

<i>Of the Platonists</i>	<i>Of the Chaldeans</i>
IV. The Supermundane	The Principles
V. The Liberated	The Azonic
VI. The Mundane	The Zonic

The Demiurgus was the fabricator of the world, and held the same relative position to the three succeeding essential orders as did the first cause to the three preceding or superessential orders.]

<sup>7</sup> Z. or T. | *Dam. in Parm.*

<sup>8</sup> T. | *Proc. in Tim.* 242.

[i.e., ακοιμητω στροφαλιγγι. Cf. "This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school." *Secret Doctrine*, I p. 117. — ED. PHIL.]

<sup>9</sup> Z. or T. | *Proc. in Parm.*

<sup>10</sup> *ibid.*

- 74 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 of the whole disordered fabrication.<sup>1</sup>
- 75 Irrational dæmons derive their subsistence from the aërial rulers, wherefore the oracle says,  
Being the charioteer of the aërial, terrestrial, and aquatic dogs.<sup>2</sup>
- 76 The aquatic, when applied to divine natures, signifies a government inseparable from water, and hence the oracle calls the aquatic gods water walkers.<sup>3</sup>
- 77 There are certain aquatic dæmons whom Orpheus called Nereides in the more elevated exhalations of water such as appear in this cloudy air, whose bodies are sometimes seen, as Zoroaster thinks, by more acute eyes, especially in Persia and Africa.<sup>4</sup>
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<sup>1</sup> T. | *Olymp. in Phæd.* — *Tay.*

<sup>2</sup> *ibid.*

<sup>3</sup> T. | *Proc. in Tim.* 270. — *Tay.*

<sup>4</sup> T. | *Fic. de Im. Am.* 123. — *Tay.*

## Particular Souls

### Soul, Life, Man.

- 78 These things the Father conceived, and the mortal was animated for him.<sup>1</sup>
- 79 For the Father of gods and men placed the mind in soul,  
But in body he placed you.
- 80 The paternal mind has sowed symbols in the souls.<sup>2</sup>
- 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.<sup>3</sup>
- 82 Filling the soul with profound love.<sup>4</sup>
- 83 The Soul of men will in a manner clasp God to herself.  
Having nothing mortal she is wholly inebriated from God,  
For she glories in the harmony under which the mortal body exists.<sup>5</sup>
- 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.<sup>6</sup>
- 85 The oracle says, ascending souls sing a pæan.<sup>7</sup>
- 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, Oh king,  
Or from Jove himself, under the strong necessity of Mithus.<sup>8</sup>
- 87 The souls of those who quit the body violently are most pure.<sup>9</sup>
- 88 The ungirders of the soul, which give her breathing, are easy to be loosed.<sup>10</sup>
- 89 For tho' you see this soul manumitted  
The Father sends another, that the number may be complete.<sup>11</sup>

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<sup>1</sup> T. | *Proc. in Tim.* 336.

<sup>2</sup> Z. | *Psell.* 26. — *Plet.* 6.

<sup>3</sup> *Lyd. de Men.* 3. — *Tay.*

<sup>4</sup> Z. or T. | *Proc. in Pl. Theol.* 4.

<sup>5</sup> Z. | *Psell.* 17. — *Plet.* 10.

<sup>6</sup> T. | *Proc. in I. Alc.* — *Tay.*

<sup>7</sup> Z. or T. | *Olym. in Phæd.* — *Tay.*

<sup>8</sup> Z. or T. | *Synes. de Insom.* 153.

<sup>9</sup> Z. | *Psel.* 27.

<sup>10</sup> Z. | *Psel.* 32. — *Plet.* 8.

<sup>11</sup> Z. or T.

- 90 . . . Understanding the works of the Father  
They avoid the shameless wing of fate;  
They are placed in God, drawing strong torches,  
Descending from the Father, from which, as they descend, the soul  
Gathers of the empyreal fruits the soul-nourishing flower.<sup>1</sup>
- 91 This animastic spirit, which blessed men have called the pneumatic soul, be-  
comes a god, an all-various dæmon, 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.<sup>2</sup>
- 92 One life with another, from the distributed channels.  
Passing from above through the opposite part  
Through the centre of the earth; and the fifth the middle,  
Another fiery channel, where the life-beaming fire descends  
As far as the material channels.<sup>3</sup>
- 93 Moisture is a symbol of life; hence Plato, and the gods before Plato, call it  
(the soul); at one time the liquid of the whole of vivification, and at another  
time a certain fountain of it.<sup>4</sup>
- 94 Oh man, of a daring nature, thou subtile production.<sup>5</sup>
- 95 For thy vessel the beasts of the earth shall inhabit.<sup>6</sup>
- 96 Since the soul perpetually runs and passes through all things in a certain space  
of time, which being performed, it is presently compelled to run back again  
through all things and unfold the same web of generation in the world, according  
to Zoroaster, who thinks that as often as the same causes return, the same ef-  
fects will in like manner be returned.<sup>7</sup>
- 97 According to Zoroaster, in us the ethereal vestment of the soul perpetually re-  
volves.<sup>8</sup>

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<sup>1</sup> Z. or T. | *Proc. in Tim.* 321.

<sup>2</sup> Z. or T. | *Synes. de Insom.* p. 139. — *Tay.*

<sup>3</sup> Z. or T.

<sup>4</sup> Z. | *Proc. in Tim.* 318. — *Tay.*

<sup>5</sup> Z. | *Psel.* 12. — *Plet.* 21.

<sup>6</sup> Z. | *Psel.* 36. — *Plet.* 7.

<sup>7</sup> Z. | *Ficin. de Im. An.* 129. — *Tay.*

<sup>8</sup> *ibid.*, 131. — *Tay.*

- 98 The oracles delivered by the gods celebrate the essential fountain of every soul, the empyrean, the etherial, and the material. This fountain they separate from the whole vivific goddess;<sup>1</sup> from whom also suspending the whole of fate, they make two series, the one animastic, or belonging to the soul, and the other belonging to Fate. They assert that the soul is derived from the animastic series, but that sometimes it becomes subservient to Fate, when passing into an irrational condition of being, it becomes subject to fate instead of Providence.<sup>2</sup>
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<sup>1</sup> [Rhea. — *Tay.*]

<sup>2</sup> Z. or T. | *Proc. de Prov. ap. Fabr. VIII.* 486. — *Tay.*

# Matter

## Matter, the Word, and Nature.

- 99 The matrix containing all things.<sup>1</sup>
- 100 Wholly division, and indivisible.
- 101 Thence abundantly springs forth the generation of multifarious matter.<sup>2</sup>
- 102 These frame indivisibles and sensibles,  
And corporiforms and things destined to matter.<sup>3</sup>
- 103 The fontal nymphs, and all the aquatic spirits,  
And the terrestrial, aerial, and glittering recesses,  
Are the lunar riders and rulers of all matter,  
Of the celestial, the starry, and that which lies in the abysses.<sup>4</sup>
- 104 Evil, according to the oracle, is more frail than nonentity.<sup>5</sup>
- 105 We learn that matter pervades the whole world, as the gods also assert.<sup>6</sup>
- 106 All divine natures are incorporeal,  
But bodies are bound in them for your sakes.  
Bodies not being able to contain incorporeals  
By reason of the corporeal nature, in which you are concentrated.<sup>7</sup>
- 107 For the paternal self-begotten mind understanding his works  
Sowed in all the fiery bond of love,  
That all things might continue loving for an infinite time.  
  
That the connected series of things might intellectually remain in all  
the light of the Father,  
That the elements of the world might continue their course in love.<sup>8</sup>
- 108 The Maker who, self-operating, framed the world,  
And there was another mass of fire: all these things  
He produced self-operating, that the body of the world might be conglobed,  
That the world might be manifest, and not appear membranous.<sup>9</sup>

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<sup>1</sup> T.

<sup>2</sup> T. | *Proc. in Tim.* 118.

<sup>3</sup> T. | *Dam. de Prin.*

<sup>4</sup> *Lyd. p.* 32. — *Tay.*

<sup>5</sup> Z. or T. | *Proc. de Prov.* — *Tay.*

<sup>6</sup> Z. or T. | *Proc. Tim.* 142.

<sup>7</sup> Z. or T. | *Proc. in Pl. Polit.* 359.

<sup>8</sup> T. | *Proc. in Tim.* 155.

<sup>9</sup> Z. or T. | *Proc. in Tim.* 154.



- 109 For he assimilates himself, professing  
To cast around him the form of the images.
- 110 For it is an imitation of Mind, but that which is fabricated has something  
of body.<sup>1</sup>
- 111 But projecting into the worlds, through the rapid menace of the Father,  
The venerable name with a sleepless revolution.<sup>2</sup>
- 112 The ethers of the elements therefore are there.<sup>3</sup>
- 113 The oracles assert, that the impression of characters, and of other divine visions,  
appear in the ether.<sup>4</sup>
- 114 In this the things without figure are figured.<sup>5</sup>
- 115 The ineffable and effable impressions of the world.
- 116 And the light-hating world, and the winding currents  
Under which many are drawn down.<sup>6</sup>
- 117 He makes the whole world of fire, and water, and earth,  
And all-nourishing ether.<sup>7</sup>
- 118 Placing earth in the middle, but water in the cavities of the earth,  
And air above these.<sup>8</sup>
- 119 He fixed a great multitude of inerratic stars,  
Not by a laborious and evil tension,  
But with a stability void of wandering.  
Forcing the fire to the fire.<sup>9</sup>
- 120 For the Father congregated the seven firmaments of the world,  
Circumscribing the heaven with a convex figure.<sup>10</sup>
- 121 He constituted a septenary of erratic animals.<sup>11</sup>
- 122 Suspending their disorder in well-disposed zones.<sup>12</sup>

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<sup>1</sup> Z. or T. | *Proc. in Tim.* 87.

<sup>2</sup> Z. or T. | *Proc. in Crat.*

<sup>3</sup> Z. or T. | *Olymp. in Phæd.* — *Tay.*

<sup>4</sup> Z. or T. | *Simp. in Phys.* 144. — *Tay.*

<sup>5</sup> *ibid.*, 143.

<sup>6</sup> Z. or T. | *Proc. in Tim.* 339.

<sup>7</sup> Z. or T.

<sup>8</sup> *ibid.*

<sup>9</sup> Z. or T. | *Proc. in Tim.* 280.

<sup>10</sup> Z. or T. | *Dam. in Parm.*

<sup>11</sup> Z. or T.

<sup>12</sup> *ibid.*

- 123 He made them six in number, and for the seventh  
He cast into the midst the fire of the sun.<sup>1</sup>
- 124 The centre from which all (lines) which way so ever are equal.<sup>2</sup>
- 125 And that the swift sun may come as usual about the centre.<sup>3</sup>
- 126 Eagerly urging itself towards the centre of resounding light.<sup>4</sup>
- 127 And the great sun and the bright moon.
- 128 For his hairs appear like rays of light ending in a sharp point.<sup>5</sup>
- 129 And of the solar circles, and of the lunar clashings,  
And of the aerial recesses,  
The melody of the ether, and of the sun,  
and of the passages of the moon, and of the air.<sup>6</sup>
- 130 The most mystic of discourses inform us, that the wholeness of him (the sun)  
is in the supermundane orders: for there a solar world and a total light subsist,  
as the oracles of the Chaldæans affirm.<sup>7</sup>
- 131 The more true sun measures all things by time, being truly a time of time, ac-  
cording to the oracle of the gods concerning it.<sup>8</sup>
- 132 The disk (of the sun) is carried in the starless much above the inerratic sphere:  
and hence he is not in the middle of the planets but of the three worlds, accord-  
ing to the telestic hypotheses.<sup>9</sup>
- 133 (The sun is a)<sup>10</sup> fire, the channel of fire, and the dispenser of fire.<sup>11</sup>
- 134<sup>12</sup> Hence Cronus.  
The sun assessor beholding the pure pole.
- 135 The ethereal course and the vast motion of the moon  
And the aerial fluxes.<sup>13</sup>
- 136 Oh ether, sun, spirit of the moon, leaders of the air.<sup>14</sup>

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<sup>1</sup> Z. or T. | *Proc. in Tim.* 280.

<sup>2</sup> Z. or T. | *Proc. in Euc.* 43.

<sup>3</sup> Z. or T. | *Proc. in Plat. Th.* 317.

<sup>4</sup> T. | *Proc. in Tim.* 236.

<sup>5</sup> T. | *Proc. in Pl. Pol.* 387.

<sup>6</sup> Z. or T. | *Proc. in Tim.* 257.

<sup>7</sup> *ibid.*, 264. — *Tay.*

<sup>8</sup> *ibid.*, 249. — *Tay.*

<sup>9</sup> Z. or T. | *Jul. Orat. V.* 334. — *Tay.*

<sup>10</sup> [*Tay.* inserts.]

<sup>11</sup> Z. or T. | *Proc. in Tim.* 141.

<sup>12</sup> [Taylor omits this and the two following.]

<sup>13</sup> Z. or T. | *Proc. in Tim.* 257.

<sup>14</sup> *ibid.*

- 137 And the wide air, and the lunar course, and the pole of the sun.<sup>1</sup>
- 138 For the goddess brings forth the great sun and the bright moon.
- 139 She collects it, receiving the melody of the ether,  
And of the sun, and of the moon, and of whatsoever things are contained  
in the air.
- 140 Unwearied nature rules over the worlds and works,  
That heaven drawing downward might run an eternal course,  
And that the other periods of the sun, moon, seasons, night, and day,  
might be accomplished.<sup>2</sup>
- 141 Immense nature is exalted about the shoulders of the goddess.<sup>3</sup>
- 142 The most celebrated of the Babylonians, together with Ostanēs 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. Wherefore the stars  
which preside over each of these herds are considered demons similar to the an-  
gels, and are called archangels: and they are seven in number.<sup>4, 5</sup>
- 143 Zoroaster calls the congruities of material forms to the reasons of the soul of the  
world, divine allurements.<sup>6</sup>

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<sup>1</sup> Z. or T. | *Proc. in Tim.* 257.

<sup>2</sup> *ibid.*, 4. & 323. — *Tay.*

<sup>3</sup> T. | *Proc. in Tim.* 4.

<sup>4</sup> [The Greek text of this oracle is as follows:

Τῶν Βαβυλωνίων οἱ δοκιμωτάτοι, καὶ Οὐσάνης, καὶ Ζωροάστρης, ἀγέλας κυρίως καλοῦσιν τὰς ἀστρικές σφαίρας. Ἦτοι παρ' οὖσον τελειῶς ἀγονταὶ περὶ τὸ κέντρον μόναι παρα τὰ σωματικά μεγεθη; ἢ ἀπο τοῦ συνδεσμοῦ πῶς καὶ συναγωγῆς χρηματίζεσθαι παρ' αὐτῶν τῶν φυσικῶν λόγων, ἄς ἀγεοῦς κατὰ τὰ αὐτὰ καλοῦσιν ἐν τοῖς ἱεροῖς λόγοις; κατὰ παρεμπιπῶσιν δὲ τοῦ γαμμα, ἀγγελῶν. Διὸ καὶ τοὺς καθ' ἕκαστην τούτων ἀγέλων ἐξαρχόντες ἀστέρας, καὶ δαιμόνας ὁμοίους ἀγγελῶν, καὶ ἀρχαγγέλους προσαγορευεσθαι, οἵπερ, εἰσὶν ἑπτὰ τὸν ἀριθμὸν. — ED. PHIL.]

<sup>5</sup> Z. | *Anon. in Theologumenis Arithmetis.* — *Tay.*

<sup>6</sup> Z. | *Fic. de vit. cœl. comp.* 519. — *Tay.*

# Magical and Philosophical Precepts

## [For would-be disciples]

- 144** Direct not thy mind to the vast measures of the earth;  
For the plant of truth is not upon ground.  
Nor measure the measures of the sun, collecting rules,  
For he is carried by the eternal will of the father, not for your sake.  
Dismiss the impetuous course of the moon; for she runs always by  
the work of necessity.  
The progression of the stars was not generated for your sake.<sup>1</sup>  
The wide aerial flight of birds is not true,  
Nor the dissections of the entrails of victims: they are all mere toys,  
The basis of mercenary fraud: flee from these  
If you would open the sacred paradise of piety  
Where virtue, wisdom, and equity, are assembled.<sup>2</sup>
- 145** Stoop not down to the darkly-splendid world;  
In which continually lies a faithless depth, and Hades  
Cloudy, squalid, delighting in images unintelligible,  
Precipitous, winding, a blind profundity always rolling,  
Always espousing an opacous, idle, breathless body.<sup>3</sup>
- 146** Stoop not down, for a precipice lies below the earth,  
Drawing under a descent of seven steps, beneath which  
Is the throne of dire necessity.<sup>4</sup>

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<sup>1</sup> [Cf. “. . . even the later Chaldees,\* who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsis are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the ‘Magical and Philosophical Precepts’ of Zoroaster, the following is found:

Direct not thy mind to the vast measures of the earth, . . . etc.”

— *Blavatsky Collected Writings*, (THE DENIALS AND MISTAKES OF THE NINETEENTH CENTURY) XIII, p. 229.

\*The earlier “Chaldees” . . . were the “wise men” of a *caste*, not of a nation, a community of great adepts [who came] from their “Serpent-holes,” and who had settled in Babylonia ages before [the Hebrews].

*Secret Doctrine*, II p. 748 — ED. PHIL.]

<sup>2</sup> Z. | *Psel.* 4.

[Cf. “There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

The wide aerial flight of birds is not true, . . . etc.

Surely it is not those who warn people against ‘mercenary fraud’ who can be accused of it; as said elsewhere:

If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?”

— *Blavatsky Collected Writings*, *op. cit.*, p. 230; & quoting *Isis Unveiled*, I pp. 535-36. — ED. PHIL.]

<sup>3</sup> Z. or T. | *Synes. de Insom.* 140.

<sup>4</sup> Z. | *Psel.* 6. — *Plet.* 2.

- 147 Leave not the dross of matter on a precipice,  
For there is a portion for the image in a place ever splendid.<sup>1</sup>
- 148 Invoke not the self-conspicuous image of nature.<sup>2</sup>
- 149 Look not upon nature, for her name is fatal.<sup>3</sup>
- 150 It becomes you not to behold them before your body is initiated,  
Since by always alluring, they seduce the souls of the [un] initiated.<sup>4</sup>
- 151 Bring her<sup>5</sup> not forth, lest in departing she retain something.<sup>6</sup>
- 152 Defile not the spirit, nor deepen a superficialities.<sup>7</sup>
- 153 Enlarge not thy destiny.<sup>8</sup>
- 154 Not hurling, according to the oracle, a transcendent foot towards piety.<sup>9</sup>
- 155 Never change barbarous names,  
For there are names in every nation given from God,  
Having unspeakable efficacy in the mysteries.<sup>10</sup>
- 156 Go not out when the lictor passes by.<sup>11</sup>
- 157 Let fiery hope nourish you in the angelic region.<sup>12</sup>
- 158 The fire-glowing conception has the first rank,  
For the mortal who approaches the fire shall have light from God,  
For to the persevering mortal, the blessed immortals are swift.<sup>13</sup>
- 159 The Gods exhort us  
To understand the preceding form of light.<sup>14</sup>
- 160 It becomes you to hasten to the light and the rays of the Father,  
From whence was sent to you a soul endued with much mind.<sup>15</sup>
- 161 Seek paradise.<sup>16</sup>

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<sup>1</sup> Z. | *Psel.* 1, 2. — *Plet.* 14. — *Syn.* 140.

<sup>2</sup> Z. | *Psel.* 15. — *Plet.* 23.

<sup>3</sup> Z. | *Proc. in Plat. Th.* 143.

<sup>4</sup> Z. or T. | *Proc. in Alcib.*

<sup>5</sup> [The soul. — *Tay.*]

<sup>6</sup> Z. | *Psel.* 3. — *Plet.* 15.

<sup>7</sup> Z. | *Psel.* 19. — *Plet.* 13.

<sup>8</sup> Z. | *Psel.* 37. — *Plet.* 4.

<sup>9</sup> Z. or T. | *Dam. in vit. Isidori ap. Suid.* — *Tay.*

<sup>10</sup> Z. or T. | *Psel.* 7. — *Niceph.*

<sup>11</sup> Z. | *Pic. Concl.* — *Tay.*

<sup>12</sup> Z. or T. | *Olym. in Phæd.* — *Proc. in Alcib.*

<sup>13</sup> Z. or T. | *Proc. in Tim.* 65.

<sup>14</sup> Z. or T. | *Proc. in Crat.* — *Tay.*

<sup>15</sup> Z. | *Psel.* 33. — *Plet.* 6.

<sup>16</sup> Z. | *Psel.* 20. — *Plet.* 12.

- 162 Learn the Intelligible, for it subsists beyond the mind.<sup>1</sup>
- 163 There is a certain Intelligible which it becomes you to understand with the flower of Mind.<sup>2</sup>
- 164 But the paternal mind receives not her<sup>3</sup> will  
Until she has gone out of oblivion, and pronounce the word,  
Assuming the memory of the pure paternal symbol.<sup>4</sup>
- 165 To these he gave the ability of receiving the knowledge of light;  
Those that were asleep he made fruitful from his own strength.<sup>5</sup>
- 166<sup>6</sup> It is not proper to understand that Intelligible with vehemence,  
But with the extended flame of an extended mind measuring all things  
Except that Intelligible. But it is requisite to understand this:  
For if you incline your mind you will understand it  
Not earnestly, but it becomes you to bring with you a pure and inquiring eye,  
To extend the void mind of your soul to the Intelligible,<sup>7</sup>  
That you may learn the Intelligible,  
Because it subsists beyond mind.<sup>8</sup>
- 167 You will not understand it, as when understanding some particular thing.<sup>9</sup>
- 168 You, who understand, know the supermundane paternal depth.<sup>10</sup>
- 169 Things divine are not attainable by mortals who understand body,  
But only as many as are lightly armed arrive at the summit.<sup>11</sup>
- 170 Having put on the complete-armed vigour of resounding light.  
With triple strength fortifying the soul and the mind,  
He must put into the mind the symbol of variety, and not walk  
Dispersedly on the empyreal channels, but collectively.
- 171 For being furnished with every kind of armour, and armed,  
he is similar to the goddess.<sup>12</sup>

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<sup>1</sup> Z. | *Psel.* 41. — *Plet.* 27.

<sup>2</sup> *ibid.*, — *Plet.* 28.

<sup>3</sup> [The soul. — *Tay.*]

<sup>4</sup> Z. | *Psel.* 39. — *Plet.* 5.

<sup>5</sup> Z. or T. | *Syn. de Insom.* 135.

<sup>6</sup> [Patr. joins this with the preceding.]

<sup>7</sup> [*i.e.*, Σης ψυχης τειναι κενεον νοον εις το νοητον. — ED. PHIL.]

<sup>8</sup> T. | *Dam.*

<sup>9</sup> *ibid.*

<sup>10</sup> Z. or T. | *Dam.*

<sup>11</sup> Z. or T. | *Proc. in Crat.* — *Tay.*

<sup>12</sup> T. | *Proc. in Pl. Th.* 324. — *Tay.*

- 172 Explore the river of the soul, whence, or in what order,  
Having become a servant to body, you may again rise  
To the order from which you descended, joining works to sacred reason.<sup>1</sup>
- 173 Every way to the unfashioned soul extend the reins of fire.<sup>2</sup>
- 174 Let the immortal depth of your soul lead you,  
But earnestly extend your eyes upwards.<sup>3</sup>
- 175 Man, being an intelligible mortal, must bridle his soul,  
That she may not incur terrestrial infelicity but be saved.<sup>4</sup>
- 176 If you extend the fiery mind to the work of piety,  
You will preserve the fluxible body.<sup>5</sup>
- 177 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 genera-  
tion, as we are taught by the oracle to believe.<sup>6</sup>
- 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 bitter matter will, by this means, be  
preserved.” And this, the Gods, in an exhortatory manner, announce to the most  
holy of Theurgists.<sup>7</sup>
- 179 We should flee, according to the oracle,  
The multitude of men going in a herd.<sup>8</sup>
- 180 Who knows himself knows all things in himself.<sup>9</sup>
- 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 yourself,  
fear.” And, again, “Believe yourself 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 we lead.”<sup>10</sup>
- 182 These things I revolve in the recluse temples of my mind.

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<sup>1</sup> Z. | *Psel.* 5. — *Plet.* 1.

<sup>2</sup> Z. | *Psel.* 11. — *Plet.* 24.

<sup>3</sup> Z. | *Psel.* 11. — *Plet.* 20.

<sup>4</sup> *Lyd. de Men.* 2. — *Tay.*

<sup>5</sup> Z. | *Psel.* 22. — *Plet.* 16.

<sup>6</sup> Z. or T. | *Procl. in Tim.* 331. — *Tay.*

<sup>7</sup> Z. or T. | *Jul. Orat.* V. p. 334. — *Tay.*

<sup>8</sup> Z. or T. | *Proc. in I. Alc.* — *Tay.*

<sup>9</sup> Z. | 1 *Pic.* p. 211. — *Tay.*

<sup>10</sup> Z. or T. | *Proc. de Prov.* p. 483. — *Tay.*

- 183** As the oracle, therefore, says, “God is never so much turned away from man, and never so much sends him new paths, as when he makes ascent to the most divine of 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 progressions are imperfect, the impulses are vain, and the paths are dark.”<sup>1</sup>
- 184** Not knowing that every god is good, you are fruitlessly vigilant.<sup>2</sup>
- 185** Theurgists fall not so as to be ranked among the herd that are in subjection to fate.<sup>3</sup>
- 186** “That the number nine is divine, receiving its completion from three triads, and preserving the summits of theology according to the Chaldaic philosophy, as Porphyry informs us.”<sup>4</sup>
- 187** In the left sides of Hecate is a fountain of virtue,  
Which remains entire within, not sending forth its virginity.<sup>5</sup>
- 188** And the earth bewails them even to their children.<sup>6</sup>
- 189** The furies are the constrainers of men.<sup>7</sup>
- 190** Lest being baptized in the furies of the earth, and in the necessities of nature (as some one of the gods says) it should perish.<sup>8</sup>
- 191** Nature persuades us that there are pure demons,  
Even the blossoms of evil matter are useful and good.<sup>9</sup>
- 192** As yet three days ye shall sacrifice, and no longer.<sup>10</sup>
- 193** In the first place, the priest, who governs the works of fire,  
Must sprinkle with the cold water of the loud-sounding sea.<sup>11</sup>
- 194** Energize about the Hecatic Strophalus.<sup>12</sup>

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<sup>1</sup> Z. or T. | *Procl. in Parm.* — *Tay.*

<sup>2</sup> Z. or T. | *Proc. in Pl. Pol.* 355. — *Tay.*

<sup>3</sup> *Lyd. de Men.* — *Tay.*

<sup>4</sup> *Lyd. p.* 121. — *Tay.*

<sup>5</sup> Z. | *Psel.* 13. — *Plet.* 9.

<sup>6</sup> Z. | *Psel.* 21. — *Plet.* 3.

<sup>7</sup> Z. | *Psel.* 25. — *Plet.* 19.

<sup>8</sup> Z. or T. | *Proc. in Theol.* 297. — *Tay.*

<sup>9</sup> Z. | *Psel.* 16. — *Plet.* 18.

<sup>10</sup> Z. | *Pic. Concl.* — *Tay.*

<sup>11</sup> Z. or T. | *Proc. in Crat.* — *Tay.*

<sup>12</sup> Z. | *Psel.* 9. — *Nicep.*



- 195 When you shall see a terrestrial demon approaching  
Exclaim, and sacrifice the stone Mnizurin.<sup>1</sup>
- 196 If you often invoke me you shall see all things darkening,  
For neither does the convex bulk of heaven then appear,  
Nor do the stars shine, the light of the moon is hidden,  
The earth stands not still, but all things appear in thunders.<sup>2</sup>
- 197 . . . From the cavities  
Of the earth leap forth terrestrial dogs,  
Shewing no true sign to mortal man.<sup>3</sup>
- 198 A similar fire flashingly extending itself into the waves of the air,  
Or even unfigured fire, whence an antecedent voice,  
Or light rich, glittering, resounding, revolved.  
But when you see a horse glittering with light,  
Or a boy, carried on the swift back of a horse,  
Fiery, or clothed in gold, or naked,  
Or shooting with a bow, or standing upon horseback —
- 199 When you behold a sacred fire without form  
Shining flashingly through the depths of the whole world  
Hear the voice of fire.<sup>4</sup>



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<sup>1</sup> Z. | *Psel.* 40. [Cf. “Magi and theurgic philosophers objected most severely to the ‘evocation of souls.’ ‘Bring her [the soul] not forth, lest in departing she retain something,’ says Psellus.” [See Fragment 151 above.]

“It becomes you not to behold them *before your body is initiated*,  
Since, by always alluring, they seduce the souls of the [un]initiated,  
says another philosopher [Proclus, *On the First Alcibiades*; see Fragment 150 above.]

They objected to it for several good reasons.

1. ‘It is extremely difficult to distinguish a good dæmon from a bad one,’ says Iamblichus.

2. If a human soul succeeds in penetrating the density of the earth’s atmosphere — always oppressive to her, often hateful — still she cannot avoid incurring a danger which accrues from this proximity to the material world; ‘departing, she *retains* something,’ that is to say, contaminating her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioner of black magic who compels the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid his selfish designs. Of intercourse with the *Augoëides*, through the mediumistic powers of *subjective* mediums, we elsewhere speak. The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called *Mviçoupiv* one of the most powerful agents.” — *Isis Unveiled*, I p. 312. — ED. PHIL.]

<sup>2</sup> Z. | *Psel.* 10. — *Plet.* 22.

<sup>3</sup> Z. | *Psel.* 23. — *Plet.* 17.

<sup>4</sup> Z. | *Psel.* 14. — *Plet.* 25.

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- THEOSOPHICAL SOCIETY - MISSION AND FUTURE
- THEOSOPHICAL SOCIETY - MONOGRAM 1 (LOGOTYPE)
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