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COLLECTANEA;

OR,

COLLECTIONS,

CONSISTING OF

MISCELLANIES,

INSERTED BY

THOMAS TAYLOR,

IN THE

EUROPEAN AND MONTHLY MAGAZINES.

WITH

AN APPENDIX,

CONTAINING

SOME HYMNS BY THE SAME AUTHOR,

NEVER BEFORE PRINTED.

Ου γὰρ οὐκ ἀνδρα εαυτὸν ἐπιτρέψαντα τῷ κρείττονι πανταπασιν ἀμει-
ληθῆναι, καὶ καταλειφθῆναι παντίλωσ ἰσημιον. ἀλλ' αὐτοῦ καὶ ὁ Θεὸς
χερὰ ἐν ὑπερισχί, καὶ θάρσος δίδωσι, καὶ μένος ἐμπνέει, καὶ τὰ πρακτικὰ
τιθήσιν ἐπι τοῦτ, καὶ τὰ μὴ πρακτικὰ ἀφίησιν.

JULIAN. Orat. VIII. p. 459. 4to.

It is not proper to suppose that the man who, resigns himself to divinity, will be entirely neglected, and perfectly deserted. But God will protect him with his hand, will give him confidence, inspire him with strength, and suggest to his mind what ought, and withdraw him from what ought not to be done.

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PREFACE.

THE following Collection was printed at the request of **WILLIAM MEREDITH**, a man whose singular sagacity led him to discover the unparalleled excellence of the philosophy of Plato and Aristotle, and whose favourable opinion of the Author of this Collection induced him to patronize his literary labours.

The Paraphrase on Ocellus Lucanus is collected from the *European Magazine*, in which it was published in the year 1782, and is the earliest of the Author's publications. All the other papers of the *COLLECTANEA* were first published in the second, third, fourth, fifth, and sixth volumes of the *Monthly Magazine*.

The Appendix, containing some Hymns by the Author, which were never before

printed, are added at the request of the above-mentioned gentleman. The Author's original intention in composing them, was to rescue from oblivion, and illustrate some of the most sublime dogmas of the Grecian theology, as unfolded by Orpheus, Pythagoras, and Plato; and as the first three Hymns celebrate the intelligible order, which forms the most important part of that theology, and of which no modern writers appear to have had any accurate conceptions, it became necessary to elucidate this most interesting subject more amply in prose.

ON THE
NATURE OF THE UNIVERSE.

OCELLUS LUCANUS writ the following dogmas concerning the Nature of the Universe, some of which are deduced by infallible discoveries from the works of nature, and others are the result of mere opinion; throughout the whole he is ever careful to separate that which appears agreeable to reason, from that which is pleasing to the fancy alone.

The world has always appeared to me perpetual, for the following reasons: If any one asserts it to be created in time, he must inevitably acknowledge a possibility of its decay; but as it cannot be shown from what antecedent matter it was produced, (for this matter must be prior to the universe, and so the whole was not created) so neither is it possible to conceive of any separate

matter, into which the universe may be dissolved, and which shall still remain after its corruption; for indeed as the universe implies the whole, the beginning of every thing must depend on its origin, and from its destruction the destruction of every thing must ensue; but since this is impossible, it is better to believe it without beginning or end. Again, whatever is generated, and on that account obnoxious to decay, is subject to two mutations, by one of which it advances from a less quantity to a greater, by the other from worse to better; generation is the principle of the one, whose boundary is the vigour and perfection of that which is produced, but the limit of the other, which proceeds in a retrograde order, advancing from greater to less, and from better to worse, is called corruption and decay. If, therefore, we suppose the universe once created, and of course subject to dissolution, from the preceding hypotheses it must have advanced from a less to a greater quantity, and must continually tend from better to worse; it once received an increment, it either has arrived, or will arrive, to a state of vigour and perfection, and it either does, or will, tend to its final destruction; for every thing transient is influenced by three terms, and two intervals; the terms are, its rise, vigour, and decay; its intervals, the one from its rise to its perfection,

the other from its perfection to its dissolution, but no appearance of this kind is to be found in the universe, no mark of its origin, no trace of any transition or mutation, from one state to another, but still similar and equal to itself, it flourishes perpetually the same.

Again, whatever is contained in the bosom of the universe, immediately depends on it for support, the world alone is absolute and independent, other beings receive the compliment of their perfection from foreign supplies; thus animals depend on the air for respiration, thus light is necessary to the sight, and thus even the sun and moon, the wandering as well as the fixed stars, are limited by those general laws, which exist in every part of the world; the universe alone refers to nothing beyond itself. The truth of the preceding arguments will more plainly appear, if we consider, that as fire, which confers heat upon other things, is by nature hot, and as honey, which causes sweetness to the taste, possesses this power essentially; that as the first principles of demonstration, by which we advance to unknown conclusions, are of themselves manifest and known, so whatever is the cause of perfection to others must be itself perfect, and whatever is the cause of safety and duration must be itself permanent and safe, and that which is the source of connection and continuity,

must of necessity be connected and continuous: so the universe, since it is the true cause of the existence, duration, and perfection, of every being, is necessarily of itself perpetual and perfect; it shall, therefore, remain through every age the same, continually exerting its endless vigour, and conferring an equal permanency of duration on all its parts. Again, if it were possible for the universe to be destroyed, it must be either resolved into entity, or non-entity, he who asserts the former opposes himself, since to suppose it resolved into some other being, is to take away the possibility of its final destruction, for entity is either the same with the universe, or, at least, one of its parts. The other hypothesis is equally absurd, and contradictory to all the rules of sound philosophy, since it is impossible that any being can rise from nothing, or into nothing be finally resolved. To avoid these inconveniencies then, it is necessary to believe the world perpetual.

If any one is still inclined to believe the universe may be dissolved, we add, it must either perish by the power of something without itself, or of something within:—without itself is impossible, for separate from the universe no being can be found, much less has it reason to dread any enemies within, for it must surely be greater and more powerful than these, especially since it governs, and be-

stows life, upon all things. Since, therefore, it is in no danger of any external, or internal assaults, it must remain superior to the power of change, and intirely free from the sources of decay. All nature, collectively considered, evinces the truth of this assertion, while eternity, which exists in its first and principal parts, is transferred in a certain proportion to those which are transient and frail, and thus, by a gradual continuity, the vestige of immortality is impressed on every sublunary being. For as the bodies first moved, for ever revolve in the same spaces, and with the same direction, so the species of inferior bodies are eternally preserved by a motion, neither continued, nor constant, but on the contrary mutable and interrupted. Thus fire collected produces air; thus air, by a similar operation, is changed into water, and water into earth; and thus from earth, in the same circular round of mutations, the several elements are formed, till they are at last resolved into fire, from which the process began. Thus trees and plants receive their origin from seed, and when advanced to maturity and perfection, produce a diversity of fruit; the ripened fruit soon hastens to corruption, which at length resolves it into seed, and thus, by unceasing mutations, the order of nature is preserved.

Far different from this is the conduct of nature,

in men and brutes; these, in an inferior manner, fill up the common boundary of existence, and tend to immortal duration, with slow and imbecile advances. Thus they are never reflected from old age into youth, but after a certain period, are dissolved; and then the forming hand of nature, from the corrupted materials, produces other beings, to replenish the vacant space, and to prevent the depredations of time from causing an irreparable breach in her dominions. From these, and other arguments, which might be urged, we infer, that the Universe, which embraces every being, shall eternally endure:—that when considered as connected, it is incapable of change; and that its single parts alone, are subject to corruption and decay. Lastly, the figure of the Universe, its motion and substance, since they exist without any principle, or end, sufficiently evince the perpetuity of the world:—Its figure is spherical, every where equal and similar to itself—Its motion is circular, firm and durable, never deserting its primitive state, nor surpassing its original bounds. Time *, also, the inseparable companion of motion, is infinite; since we cannot say it once began, without asserting it existed before it had a being; nor can

* For a more explicit proof of the eternity of time and motion, see the 8th book of Aristotle's *Physics*, and the 12th book of his *Metaphysics*,

we say it will hereafter be destroyed, without an equal absurdity, since the terms once and formerly, are parts of time inseparable from its very nature and essence.

Its substance, as well as its motion, is without mutation, and without end, since it neither advances from better to worse, nor from worse to better; and hence we conclude it shall eternally exist, superior to the power of chance, secure from inward foes and outward assaults; and ever equal and similar to itself, confer immortal union and order on all its parts.

Two very different principles are found to exist in the Universe—generation, and its cause; to the one, we attribute the conditions of a subject, oppressed by continual mutations, and constantly passing from one form into another; to the second, we assign a forming and moving power, the subject matter still remaining the same: so that the first possesses a capacity of receiving and suffering, the last is the efficient and active cause. But the Fates themselves have distinguished and divided that part of the Universe which is for ever subject to motion and change; * so that the circuit of the

* Within this circuit of the moon, Aristotle believed, that every thing was naturally formed to rise out of every thing. See his first book de Orru et Int. p. 39. Edit. Sylb.

moon is the common isthmus of immortality and generation ; all beyond its orb is the abode of the gods, and all beneath is the seat of contention and strife, the dominion of nature, who supports her great kingdom by an eternal round of vicissitude and change ; since every thing that has a being, tends to dissolution, and corruption hastens into existence, to supply the vacancies of decay.

In that part of the Universe where nature and existence flourish, two principles are present ; the one, a palpable body, the common subject of every thing which admits of a beginning, and the general receptacle of forms :—the basis of generation, preserving the same proportion to whatever is fashioned from it, as water to the taste, as sound to silence, as darkness to light, and, in general, as matter rude and mishapen, to some artificial form it may afterwards possess. Thus water is destitute of taste, yet it is capable of receiving sweet and bitter, sharp and salt ; thus the formless air admits the harmony of sounds ; thus darkness, which is neither suffused with colour, nor diversified with form, becomes the subject of both ; from whence we infer, all these existed in the matter, in capacity only, before they were produced ; but afterwards, in energy and perfection, returning out of dormant power in which they lay concealed,

as from the original source from whence they flow *. Contrarieties vindicate the second place, as the causes of alteration and change, for from these flow the necessary passions and dispositions in matter:—mutually conquering, and mutually conquered by each other, they are gradually tempered into elementary substance, and these are the hot and the cold, the moist and the dry. Lastly, the four elementary substances, which these contraries as inseparable properties attend, viz. fire, air, water and earth, differ in this from the qualities themselves, that the opposition of the elements is often the cause of their mutual destruction, but their qualities are neither subject to generation nor decay. Among these contrarieties, the hot and the cold, are the causal and active principles, but the moist and the dry, the material and passive; hence matter, the general receptacle and common subject of every thing, is the first principle perceivable from analogy by sense, next the contrary qualities themselves, viz. the hot and the cold, the moist and the dry; in the last place, fire and water, earth and air, succeed, mutually

* Such as have curiosity, with respect to this ancient opinion concerning elementary change, may see the above doctrine amply and accurately discussed by the Stagirite, in his two books of Generation and Corruption.

exchanging their elementary forms, while the contrarieties themselves remain invariably the same.

The differences of bodies are either primary or derivative ; the primary, are, the hot and the cold, the moist and the dry ; the derivative are, the heavy and the light, the dense and the rare, the smooth and the rough, the sharp and the obtuse, the hard and the soft, the slender and the thick ; the touch alone determines the difference of these, and hence the first body in which they reside, is ranked among tangible objects.

Among the preceding diversities, the hot and the dry, the rare and the acute, are the peculiar faculties of fire ; while on the contrary, the cold and the moist, the dense and the obtuse, are the inseparable properties of water ; softness and levity, smoothness and tenuity, of air ; and in the last place, earth, vindicates to herself, gravity and asperity, hardness and solidity. Of the four elementary bodies, fire and earth, exist in the extreme : for as fire of heat, so is ice the redundancy of cold ; and if ice is formed from a concretion of the moist and the cold, fire will be the fervour of the hot and the dry, and on this account it is impossible that any thing should be produced from either fire or ice.

But water and air occupy the middle place, pos-

essed of a mixed structure of body, since to the existence of any one extreme, the presence of its opposite is required ; nor are two opposites alone sufficient ; it is also necessary some medium should intervene, which is likewise opposed to either extreme. But fire is hot and dry, air is hot and moist, water, humid and frigid, earth, cold and dry ; hence heat is the common property of fire and air, coldness of water and earth, siccidity of earth and fire, and lastly humidity of water and air ; so that fire vindicates to itself heat in the extreme, earth siccidity, air humidity, and water frigidity, the substance of each receiving its perpetuity from the possession of common properties, and its mutability from such as are peculiar, when contraries mutually conquer, and are mutually conquered by each other. The humidity then of air, destroys the siccidity of fire, as the frigidity of water, the calidity of air, and the siccidity of earth, the humidity of air ; and on the contrary, when the humidity of water destroys the siccidity of earth, the calidity of air the frigidity of water, and the siccidity of fire the humidity of air, then the eternal round of elementary change is effected, while that substance which is the common receptacle of mutation, and is capacious of every being, is primarily subject to the power of the touch.

The mutations of the elements are caused, either when earth is transmuted into fire, or fire into air, or air into water, or water into earth, or lastly when the contrary faculty of each element is destroyed, that alone which is similar remaining : so that the generation of things is accomplished when some one of the opposite qualities is extinct ; for since fire is hot and dry, but air hot and moist, heat is common to both, but siccidity accords with fire, and humidity with air, as a peculiar quality ; and hence, when the humidity of air oppresses the siccidity of fire, fire is immediately converted into air. Again, since water is cold and moist, air hot and moist, humidity is common to both ; but frigidity is the peculiar property of water, as calidity of air ; so that if the frigidity of water conquers the calidity of air, the mutation of air into water is produced : in like manner the mutation of water into earth is accomplished, when the siccidity of earth overpowers the humidity of water. The transition from earth to the superior elements is effected by an opposite process ; this happens when the whole of one element conquers the whole of another ; when the contrary powers of each are destroyed, and nothing which they possess in common remains : thus since fire is hot and dry, but water cold and moist, if the humidity of water op-

presses and subdues the siccity of fire, and the frigidity of water the calidity of fire, the conversion of fire into water immediately succeeds. Again, since earth is cold and dry, air hot and moist, if the frigidity of earth overpowers the calidity of air, and the siccity of earth the humidity of air, in a similar manner air is converted into earth ; but if the humidity of air, and the calidity of fire, are destroyed, from the mutual contest fire shall arise, since the siccity of fire and the calidity of air will still remain, and these are the essential properties of fire. In a similar manner earth is constituted from the destruction of its frigidity, and the humidity of water, since there will remain the siccity of earth, and the frigidity of water, which are the inseparable qualities of earth.

But if the calidity of fire and air should perish, the production of no element can ensue, since the humidity of air and the siccity of fire alone remain, qualities mutually opposite, and contrary to each other. Lastly, when the frigidity of water and earth is destroyed, since in this case the siccity of earth, and the humidity of water, are all that remain from the ruined materials, no substance whatever shall arise. And thus concerning the origin of the first bodies, after what manner, and from what

subjects they are produced, we have endeavoured with brevity and accuracy to describe*.

But since the universe is destitute of generation and decay, it is necessary to the perpetuity of its duration, that what it produces in others, and what it generates in itself, should mutually accord in one: the efficient cause of the production of other beings, is the celestial portion of the world, divided by the circuit of the moon; among these in a more eminent degree is the sun, who, by his access and recess, continually varies the temperament of the surrounding air; hence its different degrees of heat and cold arise, and hence the necessary mutations of the earth, with all her diversified contents. The obliquity of the Zodiac most admirably corresponds with the motion of the sun; it is not only the cause of generation, but of the beauty and division of the universe; from its position, some beings are endowed with active, and others with passive powers; what it generates in itself, is situated beneath the circuit of the moon, and what it produces in others, is placed beyond

* The learned reader may observe, that this summary mode of concluding a subject is usual with Aristotle. Thus he concludes his discussion of causes, B. ii. of his *Physics*, with the following short epilogue:—"The number of causes, therefore, and how they exist, we have sufficiently defined."

the extent of its orb ; the junction of these two parts, the one divine, and endued with a motion eternally the same, the other obnoxious to an endless round of elementary change, constitutes the fabric of the world.

But neither was the first origin of the human race, nor of other animals, or plants, derived from the earth, but since the beauty and order of the world was always the same, it is necessary that whatever depends on it for support should eternally endure, and that the existence of the parts should be co-extended with the existence of the whole, since the universe destitute of these can no longer subsist.

Again, wherever the parts of the world exist, by an equal necessity their contents must exist ; so that with the celestial region, we must inseparably connect the sun and moon, the fixed and the wandering stars ; with earth, her diversified store of animals and plants, of silver and gold ; with the aerial region, vapours and wind, and the constant vicissitudes of heat and cold ; for as it is the province of the celestial division, always to possess the beings contained in its wide extent, so of earth, that it sustains the plants which germinate on its surface, and the animals which participate of its forage. Lastly, it is the property of the aerial

district, necessarily to require those mutations, with which it is constantly affected.

Since then in every part of the universe, some illustrious genus of animals exists, as in the celestial region, the gods; in the air, dæmons; upon earth, men; the human genus must be of necessity immortal: for the immutable order of nature requires, that not only the parts cohere to the universe, but that the contents of the parts cohere in an equal degree to the parts themselves. But the parts of the earth are changed and destroyed by force, at one time when the scattered waters of the ocean cover its surface, at another when from the concussion of winds and waters, concealed in its bowels, its parts are dilated and torn asunder: yet the constitution of the earth was never totally impaired nor will its final destruction ensue after the longest succession of time. On which accounts, the report, that the Grecian history derived its origin from Argive Inachus, is not to be understood, as from its first principle, but that in consequence of some preceding mutation, it then received a commencement; for indeed Greece existed before, and a race of barbarians shall succeed the present state, not only resulting from their incursions, but from the course of nature herself, whose powers, although neither impaired by ex-

ertion, nor diminished by time, yet subject to violent change, cause that recent appearance, and that capacity of a beginning she is generally thought to possess.

Concerning the universe then, the rise and decay of things contained in its bosom, its condition at present, and constitution through every age, and its division into two parts; the one active, moving, and governing, the other passive, moveable, and governed, these, we have endeavoured with brevity and accuracy to describe.

This is all that Ocellus Lucanus has written concerning the universe in general: a small, but valuable work, however it may be ridiculed by those superficial censurers, who esteem every thing not modern, unworthy their perusal.

AN

ADDRESS TO THE BRITISH NATION.

SAY, gen'rous Britons! shall the arts alone
 Claim all your fondness, and be all your own,
 While *genuine* Science in oblivion lies,
 And *none* consults the volumes of the wise?
 Shall *godlike* Plato's sacred page inspire
 No breast with rays of heav'n-descended fire?
 That page, whose venerably-mystic lore
 Form'd *statesmen, poets, kings*, in days of yore.
 Say, while through *Matter's labyrinth** you toil,
 Or o'er *wrong readings* waste the midnight oil;
 Shall *true* Philosophy no vot'ry gain,
 But in *deep solitude* unknown remain;
 Though Rapture warble from her sacred tongue,
 Though Harmony herself, her lyre has strung?
 Forbid it heav'n!—To souls of meaner rank,
 The *grov'ling Dutchman*, or the *flippant Frank*,
 Leave *sordid* toils: while you of *nobler* kind,
 Quit *words* for *things*, and *sensibles* for *mind*;
 And thus the nations that around you dwell,
 Alike in *wisdom*, as in *art* excel.

* Alluding to experimental inquiries.

ON
A TEXT IN HEBREWS.

IT has lately occurred to me, that the 3d verse of Hebrews xi. is not only erroneously translated in all the modern versions of the New Testament, but that, in its true meaning, it strongly favours one of the leading dogmas of those ancient Christian heretics, the Valentinians, and shows St. Paul to have entertained opinions somewhat analogous to the Platonic theory of ideas. The passage in the original is as follows :

Πίστει νημεν κατήγτισθαι τους αιωνας ρηματι Θεου, εις το μη εκ φαινομενων τα βλεπομενα γεγονεναι.

This, in the English version, is rendered: "Through faith we understand, that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear."

In the first place, *the worlds* is evidently a forced interpretation of *αιωνας*; and, even admitting it was not, leaves the passage very ambiguous, from the uncertainty to what worlds St. Paul alludes. If we adopt *ages*, which is the general sense of the word in the New Testament, we shall indeed avoid a forced and ambiguous interpretation, but we shall render the meaning of the Apostle trifling in the extreme: for as he has elsewhere told us, "that all things were framed by the word of God," what particular faith does it require to believe, that by the same word he framed the ages?

I observe, in the second place, that according to the definition of faith, given in the first verse of this chapter, that it is "the evidence of *things not seen*," it is clear, that St. Paul is speaking in this passage of something *invisible*. Since then *αιωνας* is neither *worlds* nor *ages*, what shall we say it is? I answer, the *æones* of the Valentinians: and, agreeably to this, the whole passage should be translated as follows: "By faith we understand, that the *æones* were framed by the word of God, in order that things which are seen, might be generated from such as do not appear (i. e. from things *invisible*)." Every one who is much conversant with Greek authors, must certainly be convinced, that *εἰς το* means *in order that*: and I was glad to

find, that Bishop Pearson translates as I have done, the latter part of this verse.

Now we learn from the second book of Irenæus against the Heretics, that according to the Valentinians, all created things are the images of the *æones*, resident in the *pleroma*, or *fullness of deity*. And does it not clearly follow, from the above version, that according to St. Paul too, the *æones* are the exemplars of visible, or created things? To which we may add, that this sense of the passage wonderfully accords with the assertion, that “faith is the evidence of things not seen.” For here the *things which do not appear* are the *æones*; these, according to the Valentinians, subsisting in deity. So that from our version, St. Paul might say, with great propriety, that “we understand by faith, that the *æones* were framed by the word of God, in order that things which are seen, might be generated from such as do not appear:” for this naturally follows from his definition of faith.

It appears likewise, that St. Paul mentions these *æones*, Heb. i. ver. 2, where he asserts, “that they were produced by God through Christ.”

I farther add, that among these *æones* of the Valentinians were *νοϋς*, *βυθος*, *σιγη*, *αληθεια*, *σοφια*, i. e. *intellect*, *a profundity*, *silence*, *truth*, and *wisdom*, which, as the learned Gale well observes in his notes on Jamblichus de *Mysteriis*, &c. prove their

dogmas to be of Chaldaic origin. For these words perpetually occur in the fragments of the Chaldaic oracles; not to mention that the middle of the Chaldaean intelligible triad, is denominated *αιων*, *æon*.

It will be said, perhaps, that these oracles were forged by certain heretical Christians; but this may be easily confuted by considering, that they were largely commented on by Porphyry, Jamblichus, and Proclus, who are well known to have been great enemies to the Christian religion; and that it is very unlikely, men of such uncommon learning and sagacity should have been so grossly deluded*. Besides, though these oracles were the fountains of the Valentinian dogmas, yet it

* That some of these oracles may be confidently ascribed to Zoroaster, and that others of them are of much less antiquity, is, I think, evident from the following considerations: in the first place, Johannes Picus, earl of Mirandula, in a letter to Ficinus, informs him, that he was in possession of the oracles of Zoroaster, in the Chaldaean tongue, with a commentary on them, by certain Chaldaean wise men. And that he did not speak this from mere conjecture (as Fabricius thinks, and many other learned men have thought he did) is evident, from his expressly asserting, in a letter to Urbinatus (*Op.* p. 256) that, after much labour, he had at length learned the Chaldaean language. And still farther, he has inserted in his works, fifteen conclusions, founded on this very Chaldaean manuscript, though they appear to have escaped the notice of all the critics.

In the next place, Proclus cites one of these oracles as prior, and another as posterior, to Plato. And what is still more, in

will be found, by a diligent inspection, that they are repugnant in most particulars to the leading tenets of Christians of all denominations. Hence Proclus has largely shewn, in his books on Plato's Theology, that the several orders of gods mentioned in these oracles, are perfectly conformable to those delivered by Plato in various parts of his works.

I only add, that as these *æones* of St. Paul, and the Valentinians, are the exemplars of the visible universe, it is evident that in this respect they are analogous to the ideas of Plato.

his MSS. Scholia on the Cratylus, he says, that certain oracles respecting the intelligible and intellectual orders, were delivered by Theurgists, under the reign of Marcus Antoninus.

TO THE
 EDITOR OF THE MONTHLY MAGAZINE.

SIR,

THAT the intellectual philosophers and theological poets, of antiquity, entertained more exalted conceptions of, and venerated, in a far greater degree, the highest principle of things, than any philosophers and theologians posterior to them, will, I doubt not, appear paradoxical to many of your readers; but will, I persuade myself, be fully evinced, by the following most respectable testimonies.

In the first place, the Egyptians, according to Damascius*, celebrated the one principle of the universe, as an unknown darkness, and this thrice pronounced; and the same author informs us, that the Babylonians passed over this principle in si-

* Περὶ ἀρχῶν.

lence. Hesiod too, in his *Theogony*, when he sings,

Ἦτοι μὲν πρώτητα χάος γένετ' *.

Chaos of all things was the first produc'd :

clearly insinuates, that there must be some cause prior to chaos, through which it was produced, as there can be no effect without a cause ; and, besides this, as Simplicius beautifully observes, he insinuates that the first cause is above all knowledge, and every appellation. It was doubtless for the same reason, that Homer, in his poems, ascends no higher than Night, whom he represents Jupiter as reverencing : for, according to all the ancient theologians, and the doctrine of Pythagoras and Plato, Jupiter, or the immediate artificer of the universe, is not the highest god. Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, the *æther* and *chaos* of Orpheus and Hesiod, and the *bound* and *infinity* of Pythagoras and Plato †.

* In my Introduction to the *Parmenides* of Plato, p. 260, I have shewn, that in the opinion of all antiquity, γένετο was considered as meaning, in this place, *was generated*, and not *was* simply.

† Theology was delivered *symbolically* by Orpheus ;—*in images* (ἰκονικῶς) by Pythagoras ;—and *scientifically* by Plato. Hence, the *æther*, *chaos*, and *phanes*, of the first ;—the *monad*, *duad*, and *tetrad*, of the second ;—and the *bound*,

But, as in order to gain a glimpse, though a far distant one, of this highest deity, it is necessary to give him a name: hence he was denominated by Plato, *the One*, and *the Good*; the former of these appellations, signifying his surpassing simplicity and productive power (for all multitude must originate from unity) and the latter, his superlative excellence, and subsistence, as the ultimate object to which all things tend. For all things tend to the supreme good. However, though Plato gives him a name, for the reason just assigned; yet, well knowing that he was in reality ineffable, he asserts, in the *Parmenides*, that *the One* “ can neither be named, nor spoken of, nor conceived by opinion, nor be known, nor perceived by any being.” And in the *Republic*, he says, that “ *the Good* is more excellent than essence, surpassing it both in dignity and power.”

It is from these sources, that the following sublime passages of the latter Platonists are derived : “ To that God (says Porphyry *) who is above

infinite, and that which is mixt from both, of the third, respectively, signified the first procession from the ineffable principle of things; or certain mighty powers rooted in this principle, like trees in the earth; and which have a distinct energy of their own, at the same time that they energize in conjunction with their cause.

* *Θεῷ μὲν τῷ ἐπὶ πάντων, οὐδὲ λόγος ὁ κατὰ Φωνὴν, οἰκείος; οὐδ' ὁ εἶδος ὅταν παθεῖ ψυχῆς ἢ μεμολυσμένος. διὰ δὲ σιγῆς καθαρὰς, καὶ τῶν περὶ αὐτὸν καθάρων ἐνοσιῶν θρησκευομὲν αὐτὸς. De Abstinencia, Lib. ii.*

all things, neither external speech ought to be addressed, nor yet that which is inward, when it is defiled by the passion of the soul; but we should venerate him in pure silence, and through pure conceptions of his nature." Proclus *, with his usual magnificence of expression, says of this highest principle, "That ~~he~~ is the God of all gods, the Unity of unities, and beyond the first adyta. That he is more ineffable than all silence, and more occult than all essence. That he is holy among the holies, and is concealed amidst the intelligible gods." And lastly, Damascius † observes, "This highest God is seen afar off, as it were obscurely; and if you approach nearer, he is beheld still more obscurely; and, at length, he takes away the ability of perceiving other objects. He is therefore truly an incomprehensible and inaccessible light, and is profoundly compared to the sun: upon which the more attentively you look, the more you will be darkened and blinded; and will only bring back with you eyes stupified with excess of light.

I only add, that the Jews appear to have as-

* — ως θεός ἐπὶ θεῶν ἀπαντῶν, καὶ ὡς ἓνας ἐνάδων, καὶ ὡς τῶν ἀδυνατῶν, (lege αδυτῶν) ἑπέκεινα τῶν πρώτων, καὶ ὡς πάσης σιγῆς ἀρεπτοτέρων, καὶ ὡς πάσης ὑπερξείως ἀγνωστοτέρων, ἅγιος ἐν ἁγίοις, τοῖς νοητοῖς ἐναποκεκρυμμένος θεός. Plat. Theol. p. 110.

† Περὶ ἀρχῶν.

cended no higher in their theology, than the *immediate* artificer of the universe; (for the Jehovah of the Jews is evidently the same as the Jupiter of the Greeks,) and that they differed from the above-mentioned theologians and philosophers in this, that the latter suspended every thing from Deity; whereas, Moses introduces a darkness on the face of the deep, without even insinuating, that there was any cause of its existence. Pleased to find so able an advocate as your correspondent R. M. for my version of Hebrews xi. 3,

I remain,

Your's, &c.

*Manor Place,
Watworth.*

T. TAYLOR.

TO THE
EDITOR OF THE MONTHLY MAGAZINE.

SIR,

THOUGH your correspondent G. W. asserts, that my version of Hebrews xi. 3, "seems to be unreasonable, and is certainly unnecessary," yet he has not offered one argument to prove its unreasonableness; nor has he, by his paraphrase of the sense, shewn it to be *unreasonable*, unless he can make it apparent, that *τα βλεπομενα*, or *things which are seen*, means, according to his paraphrased version, "the present system of religious faith. But who, that has been in the habit of *thinking*, does not see, that this is impossible? I should conceive it must be obvious, almost to every one, that by "things which are seen," Paul meant the mundane phenomena: and if this be his meaning, my version of the passage must be *unavoidably* adopted.

After all, though, it must be observed, that I only contend for the natural and *unsophisticated*

meaning of the word *βλεπομενα*. G. W. is, doubtless, better acquainted with the *scriptural* sense of words than I pretend to be, or than I can be, consistently with those sentiments which I shall ever glory to avow, and labour to propagate.

Your's &c.

*Manor Place,
Watworth.*

T. TAYLOR.

TO
THE RISING SUN.

SEE! how with thund'ring fiery feet,
Sol's ardent steeds the barriers beat,
That bar their radiant way;
Yok'd by the circling hours they stand,
Impatient at the god's command,
To bear the car of day.

See! led by morn, with dewy feet,
Apollo mounts his golden seat,
Replete with seven-fold fire * ;
While dazzled by his conqu'ring light,
Heav'n's glittering host, and awful Night
Submissively retire.

* That is, with his own proper fire, and the fire of the other planets.

See ! cloth'd with majesty and strength,
 Through sacred Light's wide gates at length,
 The god exulting spring :
 While lesser deities around,
 And demon powers his praise resound,
 And hail their matchless king.

Through the dark portals of the deep,
 The foaming steeds now furious leap,
 And thunder up the sky :
 The god to strains now tunes his lyre,
 Which Nature's harmony inspire,
 And ravish as they fly.

Ev'n dreadful Hyle's sea profound,
 Feels the enchanting conq'ring sound,
 And boils with rage no more ;
 The world's dark bound'ry Tart'rus hears,
 The life inspiring strains reveres,
 And stills its wild uproar.

And while, through heav'n the god sublime,
 Triumphant rides, see rev'rend Time
 Fast by his chariot run :
 Observant of the fiery steeds,
 Silent the hoary king proceeds,
 And hymns his parent sun.

See! as he comes, with gen'ral voice,
 All Nature's living tribes rejoice,
 And own him as their king ;
 Ev'n rugged rocks their heads advance,
 And forests on the mountains dance,
 And hills and vallies sing.

See! while his beauteous, glittering feet
 In mystic measures æther beat,
 Enchanting to the sight ;
 Pæon, whose genial locks diffuse
 Life-bearing health, ambrosial dews,
 Exulting springs to light.

Lo! as he comes, in heav'n's array,
 And scattering wide the blaze of day
 Lifts high his scourge of fire,
 Fierce demons, that in darkness dwell,
 Foes of our race, and dogs of hell,
 Dread its avenging ire.

Hail, crown'd with light, creation's king !
 Be mine the task thy praise to sing,
 And vindicate thy might ;
 Thy honours spread through barb'rous climes,
 Ages unborn, and impious times,
 And realms involv'd in night.

CHALDÆAN ORACLES.

TO THE
EDITOR OF THE MONTHLY MAGAZINE.

SIR,

AS it appears to me that your Miscellany, from its very extensive circulation, will be a proper vehicle for communicating to the public, the following collection of Chaldæan Oracles, I accordingly send it you for insertion.

These remains of Chaldæan 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 were corrupted by the Gnostics, 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 Chaldæan tongue, with a commentary on them, by certain Chaldæan 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 Urbinatus (p. 256 of his works) that, after much labour, he had at length learned the Chaldæan language. And still farther, as we shall see, he has inserted in his works fifteen conclusions, founded on this very Chaldæan 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, Jamblichus, 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 shewed, 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 Chaldæan, and not of Christian, origin; not to mention that the dog-

* Οὕτω καὶ τοῖς ἐπὶ ΜΑΡΚΟΥ γενομένοις Θεουργοῖς, οἱ θεοὶ ὡς ἰοῦντας καὶ νοεράς τάξεις ἐκφαίνοντες, ὀνόματα τῶν θεῶν διὰ κοσμῶν εξαγγελτικά τῆς ἰδιοῦσός αὐτῶν παραδεδωκασίν, οἷς καλοῦντες ἐκεῖνοὶ τοὺς θεοὺς ἐν ταῖς προσηκουσαῖς θεραπεῖαις, τῆς παρ' αὐτῶν εὐηκοίας ἐτυγχάνου.

mas 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 Chaldæan Zoroaster. This appears from the Chaldæan manuscript of Picus, in which those oracles were denominated 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 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 Chaldæan 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.

Your's, &c.

*Manor Place,
Wulworth.*

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 profun-

* These are the inerratic sphere, the seven planetary spheres, and the sublunary region.

dity. 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 *Synoches*, of which one is empyrean, the other ethereal, and the third material. The *Teletarchæ* follow the *Synoches*. After these succeed the *fontal fathers* §, who are also called *Cosmagogi*, 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 *Amilicti* ||; and, last of all, the *Upezokus*. They likewise venerate a fontal triad of *faith*, *truth*, and *love*. They

* So Plato.

† 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*.

‡ The *Iynx*, *Synoches*, and *Teletarchæ* of the Chaldæans, 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 *Phædrus*, under the names of the *supercelestial place*, *Heaven*, and the *subcelestial arch*.

§ These fontal fathers compose the *intellectual triad* of the Greeks, and are *Saturn*, *Rhea*, *Jupiter*.

|| The three *Amilicti* are the same with the *unpolluted triad*, or *Curetes* of the Greeks. Observe, that a *fontal subsistence* means a *subsistence according to cause*.

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** 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 Hecataë*, such as the Chaldaic *Triecondotis*, *Comas*, and *Ecklustike*. 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

* These *principles*, are the same with the Platonic *supermundane* order of gods.

† The *vivific* triad consists, according to the Greek Theologists, of *Diana*, *Proserpine*, and *Minerva*.

‡ 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*.

celestial zones, and rule over sublunary affairs, but not with the same unrestrained energy, as the azonic. For the Chaldæans 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 zonaic, being one of the seven spheres.

Of human souls, they establish a two-fold fontal cause; viz. the *paternal intellect**, and the *fontal soul*†: and they consider partial‡ souls, as proceeding from the fontal, 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,

* The *Jupiter* of the Greeks, the artificer of the universe.

† Called by the Greeks, *Juno*.

‡ That is, such souls as our's.

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 terrene 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 habitude, when it sympathizes with, 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, animastic, and intelligible ; and again, as the exempt *hyarxes* (or summits) of beings. They assert that magical operations are accomplished through the intervention of the

* So Plato : see my translation of the *Phædrus*.

† 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*.

‡ i. e. *Jupiter*, or the *Demiurgus*.

highest powers, and terrene 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 mediums 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 disciples, adopt the whole of them, and admit them without hesitation, as doctrines of a divine origin.

Thus far Psellus : 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 mediums ; and this not through any impotency, but, on the contrary, through transcendency of power. For

* That is to say, the *celestial and sublunary spheres*.

† Indeed, he who has penetrated the profundity of Plato's doctrines, will find, that they perfectly accord with these Chaldaic dogmas ; as is every where copiously shown by Proclus.

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 means 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 here, the lines are evidently things different from the centre, to which, at the same time, by their summits, they are exquisitely allied. And these summits, 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 ZOROASTER.

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

Εστὶ καὶ ἰδῶλω μέρει εἰς τοποῖ ἀμφιφασίᾳ.

There is also a portion for the image (*a*) in the place (*b*) every way splendid.

Μη δεῖ το τῆς ὑλῆς σκυβάλον κρημνῶν καταλειψῆς.

Nor should you leave the dregs of matter (*c*) in the precipice (*d*).

(*a*) That is, the irrational soul, which is the image of the rational.

(*b*) That is, the region above the moon.

(*c*) *i. e.* The human body.

(*d*) *i. e.* This terrestrial region.

Μη ἐξάξης ἵνα μὴ ἐξίτηχουσα τί.

Nor should you expel the soul from the body,
lest in departing it retain something (e).

Μη τα πέλωρια μετρά γαίης ὑποσπν φρένα βαλλου
Ου γαρ ἀληθείης φύσιν ἐν χθόσι.
Μηδὲ μέρει μέρει ἡλίου κἀνοπας συναθροίσας
Αἰδῶ βούλη φερέϊαι πάϊρος, οὐχ ἔρεκεν σου.
Μητὴς ροίζον εἶσον' αἰεῖ ἴρεχες ἐργῶ ἀναγκῆς.
Ἀστῆριον προπορευμα σέθεν χάρεν οὐχ ἐλοχευθη.
Αἰθῆριος ορενθῶν ταρσος πλαίυς, οὐ ποτ' ἀληθῆς,
Και θυσιῶν σπλαγγῶν τε ἴομαι' τα δ' ἀδυρμάτα πανία,
Ἐμπορικής ἀπαλῆς σπρηγμάτα. Φευγε συ ταύια,
Μέλλων ευστέβης ἱερῶν παραδείσῶν ανοιγείν,
Ἐνδ' ἀρίτη σοφία τε καὶ εὐνομα συναγοῖαι.

(f) 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 exertions 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

(e) *i. e.* Lest it retain something of the more passive life.

(f) This oracle is conformable to what Plato says in his Republic, that a philosopher must astronomize above the heavens : that is to say, he must speculate the celestial orbs, as nothing more than images of forms in the intelligible world.

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.

Διζέο ψυχῆς οχέλον, ὅθεν ἢ τίτι ταξεί
 Σωμάτι δητευσας, ἐπὶ ταξίν ἀφ' ἧς ἐρρυῆς
 Αὐθις ἀνασῆσαι, ἱερῶ λογῶ ἐνωσας.

Explore the river (*g*) of the soul, whence, or in what order, having become a servant to body, you may again rise to that order from which you flowed, uniting operation to *sacred* reason (*h*).

Μὴ κατῶ νεύσης, κρημνὸς κατὰ γῆς ὑποκείται,
 Ἐπταπόρου σφερῶν κατὰ βαθμίδος· ἢ ὑπο δεινῆς
 Ἀναγκῆς θρόνος ἐστὶ.

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

Ὀνοματὰ βαρβάρων μὴ ποτ' ἀλλάξης.

You should never change barbarous names (*k*).

(*g*) *i. e.* The producing cause of the soul.

(*h*) By *sacred* reason is meant the summit, or principal power of the soul, which Zoroaster, in another place, calls the flower of intellect.

(*i*) *i. e.* The orbs of the seven planets.

(*k*) For in every nation there are names of divine origin, and which possess an ineffable power in mystic operations.

Πως εχει κοσμος νοερους ανοχητας ακαμπτεις.

In a certain respect the world possesses intellectual inflexible sustainers (*l*).

Ενεργει περι τον εκατικον γροφαλον.

Energize about the Hecatic sphere (*m*).

Πολλακις ην λεξης μοι, αθησης παντα λιοντα,
 Ουτε γαρ ουρανος κυβλος τοτε φαινεται ογκος,
 Αστειρες ου λαμπουσι, το μηνος φως κεκαλυπται,
 Χθων ουχ' εσηκε· βλεπειται δε παντα κεραυνοις.

If you often invoke *me* (*n*), 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.

Παντοθεν απλασμη ψυχη πυρος ηνια τεινον.

On all sides, with an unfigured (*o*) soul extend the reins of fire.

(*l*) *i. e.* The fontal fathers, or intellectual gods. By *inflexible*, understand stable power.

(*m*) 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 Hecatine, because dedicated to Hecate.

(*n*) By *me* is meant the fountain or cause of the celestial constellation called the lion.

(*o*) By *unfigured* understand most simple and pure: and by the reins of fire, the unimpeded energy of the theurgic life of such a soul.

Ω ἰολμπερας ἴης φυσειωσ ανδρωπε τεχρασμα.

O man, thou subtle production (*p*), that art of a bold nature!

Λαιης εν λαγοσιν Εκαιης αρείης πείλι πηγη,

Ενδοσ ολη μειουσα το παρθενιοσ ου προίμισα.

In the left hand inward parts of Hecate (*q*) is the fountain of virtue, which wholly abides within, and does not emit its virginal nature.

Ηικα μεν βλεψης μορφης ατιε ευίερον πυρ
 Λαμπομενοσ σικρετηδοσ ολου καία βενθία κοσμου
 Κλυθι πυροσ φωνησ.

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

Μη φυσειωσ καλεσης αυιοπλον αγαλμασ.

You should not invoke the self-conspicuous image of nature (*s*).

(*p*) Man is a *subtle* production, considered as the work of the *secret* art of divinity. But he is of a bold nature, as exploring things more excellent than himself.

(*q*) 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.

(*r*) This oracle relates to the vision of divine light.

(*s*) *i. e.* The image to be invoked in the mysteries must be intelligible, and not sensible.

Ἡ φύσις πείθει εἶναι τοὺς δαίμονας ἀγνοῦς
 Καὶ τὰ κακῆς ὕλης βλαστημάδια, χρεῖστα καὶ ἐσθλα.

Nature persuades us, that there are holy dæmons, and that the blossoms of depraved matter (*t*) are useful and good.

Ψυχὴ ἡ μεροπῶν θεοῦ ἀγξεῖ πῶς ἐς εαυτὴν
 Οὐδὲν θνητὸν ἐχούσα, ὅλη θεοθεν μεμεθυσαί.
 Ἀρμονία αὐχεῖ γὰρ, ὑφ' ἣ πέλει σῶμα βροτῶν.

(*u*) 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 harmony (*x*) under which the mortal body subsists.

Ἠγίσθῳ ψυχῆς βάθος ἀμβροσίου, ὀμμαῖα δ' ἀεθρῆν
 Παιῖα ἐκπέλασον ἀνω.

The immortal depth (*y*) of the soul should be the leader; but vehemently extend all your eyes (*z*) upwards.

(*t*) By the blossoms of depraved matter, understand the dæmons called *Evil*; but which are not so essentially, but from their office.

(*u*) 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.

(*x*) *i. e.* Unapparent and intelligible harmony.

(*y*) *i. e.* The summit or flower of its nature.

(*z*) *i. e.* All the gnostic powers of the soul.

Μη πνευμα μολυνης, μη δε βαθυνης το επιπεδον.

You should not defile the spirit (*a*), nor give depth to a superficies.

Ζηησον παραδεισον.

Seek Paradise (*b*).

Σον αγλιον θηρες χθονος οικησουσιν.

The wild beasts of the earth shall inhabit thy vessel (*c*).

Εκλινας πυρινον ιου

Εργον επ' ευσεβειας, ρευγον και σωμα σωσεις.

By extending a fiery intellect (*d*) to the work of piety, you will also preserve the flowing body.

Εκ δ' αρα κολπων

Γαιης θρωσκουσι χθονιοι κυνες, ουπο' αληθεις
Σημα βρωψ ανδρι δικυνητες.

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

(*a*) Understand by the *spirit*, the aërial vehicle of the soul; and by the *superficies*, the ethereal and lucid vehicle.

(*b*) The Chaldaic Paradise is the choir of divine powers about the Father of the universe; and the empyrean beauties of the demiurgic fountains.

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

(*d*) *i. e.* An intellect full of divine light.

(*e*) *i. e.* Material dæmons.

Πατήρ γὰρ ἐξέτελεισσι πάντα, καὶ τὴν παρωδῶκε
 Διὸς ἔργον, ὃν πρότερον κληΐζειται ἔθνη ἀνδρῶν.

The father (*f*) perfected all things, and delivered them to the second intellect (*g*), which the nations of men call the first.

Ὅτι ποινὰν μισροπῶν ἀγίττειται.

The furies are the bonds of men (*h*).

Συμβόλα γὰρ πατρικός νοός ἰσχυρίζεται ταῖς ψυχαῖς.

The paternal intellect disseminated symbols in souls (*i*).

Βίη σωμα λιποπῶν ψυχὰς καθαρῶσαι.

(*k*) Those souls that leave the body with violence are the most pure.

Ὅτι ψυχὴ πυρὸς δυναμὶ πατρὸς οὐσα φαίνεται,
 Ἀθανάτος ἵε μινεὶ καὶ ζωῆς διαπολις ἴσθι
 Καὶ ἰσχυεὶ κόσμου πολλὰ πληρωμάτα χαλκῶν.

The soul being a splendid fire, through the

(*f*) *i. e.* Saturn:

(*g*) *i. e.* Jupiter.

(*h*) That is, the powers that punish guilty souls, bind them to their material passions, and in these, as it were, suffocate 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.

(*i*) That is, symbols of all the divine natures.

(*k*) 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.

power of the father remains immortal, is the mistress (*l*) of life, and possesses many perfections of the bosoms of the world.

* Πάτρης ου φόβον ενδρῶσκει, πειθῶ δ' ἐπιχειεῖ.

The father did not hurl forth fear, but infused persuasion (*m*).

Ἐαυτὸν ὁ πατὴρ ἠρπάσσει

Οὐδ' ἐν εἴῃ δυνάμει νοεῖται κλεισθῆναι ἰδίῳ πυρὶ.

The father (*n*) has hastily withdrawn himself, but has not shut up his proper fire, in his own intellectual power.

Ἐστὶ τι νοητὸν, ὃ χρεὴ σὲ νοεῖν νοεῖ ἀνθεῖ

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

Ψυχῆς ἐξωσθησῆς ἀναπνοεὶς εὐλύτοι εἰσι.

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

(*l*) The soul is the mistress of life, because she extends vital illuminations to body, which is, of itself, destitute of life.

(*m*) That is, as divinity is not of a tyrannical nature, he draws every thing to himself by persuasion, and not by fear.

(*n*) 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.

(*o*) Meaning the intelligible, which immediately subsists after the highest God.

(*p*) That is, those powers of the soul which separate it from the body.

Χρη σε σπευδειν προς τό φαιος και παλρος αυγας,
 Ενθην επεμφθη σοι ψυχη, πολυη εσσαμενη σου.

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.

Εισι πασις πυρος ενος εκηγεαυλια.

All things are the progeny of one fire (*q*).

Α νους λεγει, τω νοιη δηπου λεγει.

(*r*) That which intellect says, it undoubtedly says by intellection.

Α' Α' τους δε χθων καλωρευσαι ες τεκνα μιχρεις.

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

Μη συναυξησης την ειμαρμενην.

You should not co-increase your fate (*t*).

(*q*) That is, of one divine nature:

(*r*) That is, the voice of intellect is an intellectual, or in other words, an immaterial and indivisible energy.

(*s*) 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.

(*t*) *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 energize intellectually, we are under the dominion of Providence; but when corporeally, under that of Fate. The oracle, therefore, admonishes to withdraw ourselves from corporeal energy.

Ου γὰρ ἀπο πατρικῆς ἀρχῆς ἀτελεῖς τι τροχαζεῖ.

Nothing imperfect proceeds, according to a circular energy, from a paternal principle (*υ*).

Ἄλλ' οὐκ εἰσδεχέσθαι κείνης τὸ θελεῖν πατρικὸς τοὺς
Μεχρεῖς ἀν' ἐξέλθῃ ληθῆς, καὶ ῥήμα λαλήσῃ
Μνημὴν ἐνθεμενῆ πατρικοῦ συνθημαῖος ἀγνοῦ.

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

Ἦνικα δ' ἐρχόμενοι προσγῶγον δαίμον' ἀδρήσης
Θυε λίθον Μνίζουρον ἐπαυδῶν.

When you behold the terrestrial (*y*) dæmon approaching, vociferate and sacrifice the stone **MNIZURIM**,

(*υ*) For divinity is self-perfect: and the imperfect cannot proceed from the perfect.

(*x*) 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 sacred ideas.

(*y*) Terrestrial dæmons 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 *Mnisurim*, which has the power of causing another greater dæmon to appear, who, approaching invisible to the material dæmon, will give a true answer to the proposed question; and this to the interrogator himself.

Μαθάνει το νοητόν επί τοῦ ἐξω υπαρχοῦ.

Learn the intelligible, for it subsists beyond intellect (*z*).

Νοοῦμεναι εὐγέες παρθεῖν τοιοῦσι καὶ αὐταῖς

Βουλαῖς ἀφθελίοις κινουμέναι ὡς τοσοῦται.

The intelligible Iynges (*a*) possess intellection themselves from the Father, so far as they energize intellectually, being moved by ineffable counsels.

The above Zoroastrian Oracles are from Psellus.

Μηναιον τε δρομημα, καὶ ασεριον προπορευμα.

Procl. in Tim.

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

* Τῶν Βαβυλωνίων οἱ δοκιμῶνται, καὶ Οὐρανῆς, καὶ Ζωροαστρῆς, ἀγέλας κυρίως καλοῦσι τὰς ασερικές σφαιράς· ἧλοι καὶ ὅσον τελείως ἀγόνται περὶ τὸ κέντρον μόναι παρατὰ σωματικά μεγεθῆ· ἢ ἀπο τοῦ συνδέσμοι πως, καὶ συναγωγῆς χημηαλίζεῖν δογμαλίζεσθαι καὶ αὐτῶν τῶν Φυσικῶν λογῶν, ὡς ἀγέλους καὶ τὰ αὐτὰ καλοῦσιν ἐν τοῖς ἱεροῖς λόγοις· καὶ παρεμπῶσιν δὲ τοῦ γαμμά, ἀγγέλους· Διὸ καὶ τοὺς καθ' ἑκάστην τοῦτων ἀγέλων ἐξαρχόντας ασεράς καὶ δαιμόνας, ὁμοίους ἀγγέλους, καὶ ἀρχαγγέλους προσαγορεύεσθαι, οἵπερ εἰσὶν ἐπὶ τὸν ἀριθμὸν.

Anonymus, in Theologumenis Arithmeticiis.

(*z*) The intelligible is twofold; one kind being co-ordinate with intellect, but the other being of a super-essential characteristic.

(*a*) See the concise Exposition of Psellus, prefixed to these oracles.

The most approved of the Babylonians, together with Ostances 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 dæmons which rule over each of these herds (or starry spheres) angels and archangels: and these are seven in number.

* Qui se cognoscit, in se omnia cognoscit, ut Zoroaster prius, deinde Plato in Alcibiade scripserunt.
Pici Op. tom. i. p. 211.

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

* Ζωης το υγρον συμβολον. διο και τοτε μεν λιθαδα καλουσιν αυτην (animam) πης ολης ζωογονιας, τοτε δε πηγην τινα, και πλατων και προ πλατωνος οι θεοι.

Procl. in Tim. p. 318.

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 dæmones aquei quos Nereides vocat Orpheus, in sublimioribus exhalationibus aquæ, quales sunt in hoc aere nubiloso, quorum corpora videntur quandoque acutioribus oculis, præsertim in Perside et Affrica, ut existimat Zoroaster. *Ficin de Immortal. Anim.* p. 123.

There are certain aquatic dæmons, 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 cogitur recurrere paulatim per omnia denuo, atque eadem in mundo telam generationis retexere, ut placuit Zoroaster, qui usdem aliquando causis omnino redeuntibus, eosdem similiter effectus reverti 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 æthereum animæ indumentum in nobis assidue volvi. *Ibid.* p. 131.

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

* Congruitates materialium formarum ad rationes animæ mundi, Zoroaster divinas illices appellavit.

Ficin de Vita Coelitas 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 demominated *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 exeas 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 lad-

der, which reached from Tartarus to the first fire.

That the second oracle was respecting a twofold air, water, and earth, and the roots of the earth.

That the eleventh was concerning the twofold 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 use to the philosophic English reader, I shall only give them in the original.

Conclusiones numero 15 secundam propriam opinionem de intelligentia dictorum Zoroastris et expositorum ejus Chaldæorum.

1. Quod dicunt interpretes Chaldæi super primum dictum Zoroastris, de scala a tartaro ad primum ignem: nihil aliud significat quam seriam naturarum universi, a non gradu materiæ ad eum, qui est super omnem gradum graduate protensum.

2. Ibidem dico, interpretes nihil aliud per virtutes mysteriales intelligere quam naturalem magium.

3. Quod dicunt interpretes super dictum secundum Zoroastris de duplici aëre, aqua & terra, nihil aliud sibi vult, nisi quodlibet elementum,

quod potest dividi per purum et impurum, habere habitatores rationales et irracionales; quod vero purum est tantum, rationales tantum.

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

5. Ex dicto illo Zoroastris, Ha, Ha, hos terra deflet usque ad filios, sequendo expositionem Osis Chaldæi, expressam habemus veritatem de peccato originali.

6. Dicta interpretum Chaldæorum super 11 aphorismo de duplici vino ebriatione Bacchi et Sileni, perfecte intelligentur per dicta Cabalistarum de duplici vino.

7. Quæ dicunt interpretes super 14 aphorismo, perfecte intelligentur per ea, quæ dicunt Cabalistarum de morte osculi.

8. Magi in 17 aphorismo nihil aliud intelligunt per triplex indumentum, ex lino, panno et pellibus, quam triplex animæ habitaculum cæleste, spiretale, et terrenum.

9. Poteris ex præcedenti conclusione aliquid intelligere de pelliceis tunicis, quas sibi fecit Adam, et de pellibus quæ erant in tabernaculo.

10. Per canem nihil aliud intelligit Zoroaster, quam partem irrationalem animæ et proportionalia. Quod ita esse videbit qui diligenter dicta omnia

expositorum consideravit, qui et ipsi sicut et Zoroaster ænigmatice loquuntur.

11. Dictum illud Zoroastris, Nec exeas cum transit lictor, perfecti intelligentur per illud Exodi, quando sunt prohibiti Israelitæ exire domos suas in transitu angeli interficientis primogenita Ægyptiorum.

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

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

14. Per dictum illud Zoroastris, Adhuc tres dies sacrificabitis, et non ultra, apparuit mihi per Arithmeticam superioris Merchianæ illos computandi dies esse, in eo dicto expresse prædictum adventum, Christi.

15. Quid sit intelligendum per capras apud Zoroastrem, intelligit, qui legerit in libro Bair quæ sit affinitas capris et quæ agnes 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 μοναὶς ἐκεῖ πρῶτως οὗτου πατρικῆς μοναὶς 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 :

Ταυτῆς ἐστὶ μοναὶς ἢ δύο γενεαί.

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 :

Πατρογενὲς φῶς. Πολυ γὰρ μονοῦ
Ἐκ πατρὸς ἀληθῆς δρεψαμένον νοῦν ἀνθος,
Ἐχει τῶ νοεῖν πατρικὸν νοῦν ἐνδίδοναι
Πασαῖς πηγῆς τε καὶ ἀρχαῖς.
Καὶ τὸ νοεῖν, αἰετὶ μένειν ἀσκήν σφαλλίγγι.

Procl. in Tim. p. 242.

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

* Της γὰρ ἀνεκλείπτου ζωῆς, καὶ τῆς ἀξίτου δυνάμεως, καὶ τῆς ἀοικνου κατὰ τὸ λογίον ἐνεργείας, ὁ αἰών (αἰτία).

(b) 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 :

Ἐθὲν στρομενὸς πρὸς τὴν ἀμύδρην πυρὸς ἀπὸς
 Κοσμοῦν ἐνθροσμων κοιλωμασι. πάντα γὰρ ἐνθὲν
 Ἀρχίαι εἰς τὸ κατὰ τινεὶν ἀκίνας ἀγίτας.

Procl. in Theol. Plat. p. 171, 172.

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 (c).

(b) Agreeably to this, Plotinus divinely defines eternity to be *infinite life, at once total and full.*

(c) See my Introduction to the Parmenides of Plato, near the end.

Μηδε προηλθεν, αλλ' εμεινεν εν τη πατρεικω βυθω,
 Και εν τη αδυτω καλα την θεοθεριμμονα σιγην.

Procl. in Tim. p. 167.

Nor has it proceeded, but it abides in the paternal profundity, and in the adytum, according to the silence nourished in deity.

Εστι γαρ πειρας του πατρεικου βυθου, και πηγη των νοητων.

Damascius, περι αρχων.

It is the boundary of the paternal profundity, and the fountain of intellectual natures.

Οτι εργασις, οτι εκδοσις εστι πυρος ζωηφορου
 Οτι και ζωογονον πληροι της Εκατης κολποσ.
 Και επιρρητοις Συνοχευσι αλκην ζυδαρον πυρος
 Μηγα δυναμειταιο.

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 Synoches the fertile strength of a fire endued with mighty power.

Concerning Love :

Ος εκ σου εκθορε πρως
 Εσσαμεινος πυρι πυρ συνδισμωσ, οφρα κειραση
 Πηγαϊους κρατηρας σου πυρος ανθος επιςχων.

Procl. in Parmenid.

Who first leaped forth from intellect, clothing fire bound together with fire, that he might govern the fiery cratera, restraining the flower of his own fire.

Concerning Faith, Truth, and Love.

* Πάντα γὰρ ἐν τρισὶ τοῖσδε κυβερναῖται τε καὶ εἰσι.
Procl. in I. Alcibiad.

All things are governed and subsist in these three.

Ἀρχαὶς γὰρ τρισὶ τοῖσδε λαβοῖσι δουλεῖν ἀπαντα.
Damasc. περὶ ἀρχῶν.

You may conceive that all things act as servants to these three principles.

Concerning the intelligible order in general :

Ἡ νοῆσις πάντων τμησις ἀρχῆ.
Damasc. περὶ ἀρχῶν.

The intelligible *order* is the principle of all section.

Ἀρχὴ πάντων τμησις ἢ ἡ ταξις.
Damasc. περὶ ἀρχῶν.

This order is the principle of all section.

* Τα λογία περὶ τῶν τάξεων πρὸ τοῦ οὐρανοῦ ὡς ἀφθελῆτον ἐνεδείξατο, καὶ προσεθήκε

Σὺγ' ἔχει μυστα. *Procl. in Crat.*

The oracles show, that the orders prior to Heaven are ineffable, and add, " They possess mystic silence."

* "Θεὰς" τὰς νοήσις αἰτίας τὸ λογίον καλεῖ, καὶ "πρῶτουσας ἀπὸ τοῦ κάλλους δεῖν ἐπ' αὐτὸν."

Procl. in Crat.

The oracle calls the intelligible causes "Swift," and asserts "That proceeding from the Father, they run to him."

* Πάντα γὰρ ἐσὶν ὁμοῦ ἐν κόσμῳ τῷγε νοητῷ.

Damasc. περὶ ἀρχῶν.

All things subsist together in the intelligible world.

Concerning *hyparxis*, power, and energy :

* Οἷον οἱ Πυθαγορεῖοι, διὰ μονάδος καὶ δυάδος, καὶ τριάδος, ἢ ὁ Πλάτων διὰ τοῦ περᾶτος, καὶ τοῦ ἀπειροῦ, καὶ τοῦ μικροῦ, ἢ πρότερον, γὰρ ἡμεῖς διὰ τοῦ ἑνὸς καὶ τῶν πολλῶν, καὶ τοῦ ἠνωμένου, τοῦτο οἱ χρῆσιμοι τῶν θεῶν διὰ τῆς ὑπαρξέως, καὶ δυναμέως καὶ ενεργείας.

Damasc. περὶ ἀρχῶν.

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* (*d*), *power*, and *intellect*.

Concerning power and intellect :

Ἡ μὲν γὰρ δύναμις σὺν εἰκόνι, ὡς δ' ἀπ' εἰκῆς.

Procl. in Plat. Theol. p. 365.

(*d*) By *hyparxis*, understand the summit of the nature of any being.

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

Concerning the intelligible in general :

Τροφή δὲ τῷ νοούτι τὸ νοήσιον.

Procl. in Crat. & Hesychius in Voc. νοήσιον.

The intelligible is food to that which intellectually perceives.

Ὡς τι νοῦν οὐ κινεῖ νοήσις.

Damasc.

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

Οὐ δὴ χρεὶ σφοδρότητι νοῦν τὸ νοήσιον κινεῖ,
 Ἀλλὰ τοῦ ταπεινοῦ ταπεινῆς φλογὸς κατὰ μείρουσιν,
 Πληρὴ τὸ νοήσιον κινεῖ. Χρεὶ δὲ τοῦτο νοήσαι·
 Ἐἴ γὰρ ἐπεγκλιτῆς σοὶ νοῦν κινεῖ νοήσις
 Οὐκ αἰτιῶς.
 Ἀλλ' ἀγνοῖ ἐπιστροφὸν ὀμμά φρονίᾳ
 Σὺς ψυχῆς τεινῆς κινεῖς νοῦν, εἰς τὸ νοήσιον,
 Ὄφρα μαθῆς τὸ νοήσιον,
 Ἐπεὶ εἴω τοῦ ὑπαρχεῖν.

Damasc.

It is not proper to understand that intelligible (*f*) with vehemence, but with the extended flame of an extended intellect ; a flame which measures all things, except that intelligible. But

(*e*) 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.

(*f*) That is, a divine intelligible.

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.

Concerning the energy of intellect about the intelligible.

Κινηση επισπερχων αυτου φως κελადουτος.

Procl. in Tim. p. 236.

Eagerly urging itself towards the centre of resounding light.

Concerning the triad.

Παντι γαρ εν κοσμη λαμπυ τριας ης μονας αρχυ.

Damasc. in Parmenid.

In every world (*g*) a triad shines forth, of which a monad is the ruling principle.

(*g*) *i. e.* In each of the seven worlds mentioned by Pselus, 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 *αθηρωπον* in a Greek MS. you may read *ανδρων*!—*Et hoc dico pro ratione officii mei; non quod velim conviciari, sed admonere.*

Τα πάντα μέρει και αφορίζει, ως τα λογια φησι.

Procl. in Plat. Theol. p. 386.

The triad measures and bounds all things.

Concerning intelligible, and at the same time, intellectual natures :

Τα μιν εστι νοητα και νοητα, οσα νοητα νοηται.

Procl. in Theol. Plat. p. 179.

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.

Πολλαι μιν δη αι δε επιμβαινουσι φαιωσι
Κοσμοις ενδρασκουσαι, εν αις ακροτήτης εισιν
Τρεις.

Damasc. in Parmenid.

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

Concerning the defensive triad, which subsists with the Iynges :

— Φρουροι των εργατων εισι του πατρος,
Και του εφος του νοητου.

Procl. in Plat. Theol. p. 205.

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

Concerning the empyrean Synoches :

Τοις δε πυρος νοιρου νοιροις πρησηρειν ακαντα
 Εικαθε δουλιουτα, παλρος παιθωιδι βουλη.

Procl. in Parmenid.

All things yield ministrant to the intellectual presters of intellectual fire, through the persuasive will of the Father.

Concerning the material Synoches :

Αλλα και υλαιοις οσα δουλιου Synochισι.

But likewise such as serve the material Synoches.

Concerning the Synoches in general :

Φρουρην αυ πρησηρειν τοις ακροληιας εδακει
 Εγκιρασας αληκς ιδιον μορος εν Synochισιν.

Damasc. περι αρχων.

He gave them to guard the summits with their presters, mingling the proper force of his strength in the Synoches.

* Παντα γαρ συνεχων τη εαυτου μια της υπαρχεως ακροληι, κατα το λογιον, αυτος πας εξω υπαρχει. *Procl. ἐν Theol. p. 213*, respecting the first of the Synoches.

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

* Τα λογία τας γωνικας συμβολας των σχηματων συνοχηιδας αποκαλει, καθοσον εικονα Φερουσιν των συνοχηικων, ενωσεων, και των συζευξεων των θειων καθ'αυτα διεξωδια συναπλουσιν αλληλοις.

Procl. in Eucl. p. 36.

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

Concerning the Teletarchæ :

Οι δε τα ατομα και αισθητα δημιουργουσι,
Και σωματοιδη και καταλειψαγματα εις υλην.

These fabricate indivisible and sensible natures, together with such as are endued with corporeal form, and are distributed into matter.

Οι Τελεταρχαι συνιληπται τοις Συνοχευσι.
Damasc. περι αρχων.

The Teletarchæ are comprehended together with the Synoches.

Concerning Saturn, the summit of the intellectual order :

Ου γαρ εις υλην πυρ επικεινα το πρῶτον
Επι δυναμιν καβακλυει εργοις, αλλα του
Νου γαρ τους εστιν, ο κοσμου τεχνητης πυριου.

Procl. in Plat. Theol. p. 333, & in Tim. p. 157.

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.

Και του νου ος τον εμπυρειον κοσμος αγει

Damasc. περι αρχων.

And of that intellect which conducts the empyrean world.

Αυτου γαρ εκθρωσκουσιν αμειλικηλοι κεραυνοι,
Και πρησθηροδοχοι κολποι παμφεγγιος αλκης
Πατρογινους Εκαιης, και υπεζωκος πυρος ανθος,
Ηδε κραταιοι πνευμα πολλων πυριων επικεινα.

Procl. in Crat.

From him leap forth the implacable thunders, and the prester-capacious bosoms of the all-splendid strength of the father-begotten Hecate, together with the environed flower of fire, and the strong spirit which is beyond the fiery poles.

* Εν τοις λογοις την πρωισην πηγην των αμειλικτων (id est Saturnum) λεγεται περιεχειν, και εποχουσαι τοις αλλοις απασιν.

Νους παλρος αραιοις εποχουμενος ιδυντηρισην
Αναμπλου ασραπλουσιν αμειλικτου πυρος ολκοις.

Procl. in Crat.

In the oracles it is said, that Saturn, who is the first fountain of the Amilicti, comprehends and rides on all the rest. "The intellect of the Fa-

ther, riding on attenuated rulers, they become refulgent with the furrows of inflexible and implacable fire."

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

Υπο δυο των η ζωογονος πηγη περιεχεται ψυχων.

Damasc. περι αρχων.

The vivific fountain of souls is comprehended under two intellects.

Νητος δ' αμφι θιας φυσις απλητος ηρεται.

Procl. in Tim. p. 4.

Immense Nature is suspended about the shoulders of the goddess.

Μισον των πατερων Ηκατης κεντρον φορεται.

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

Χαιται γαρ εις οξυ πεφυκοτι φωτι βλειπονται.

Procl. in Plat. Polit. p. 387.

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

* Ρειη τοι νοερων μακαρων κηγη ιε ρη ιε,

Παντων γαρ πρωτη δυναμεις κολκοισιν αφραστοις

Δεξαμενη, γενεην επι παν προχρει τροχουσαν.

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 :

Διὸς γὰρ παρὰ τῆδε καθήται, καὶ τοῖραις ἀστράπτε τομίαις,
καὶ τὸ κυβερνᾷν τὰ πάντα, καὶ ταῦταιν ἑκάστῃ οὐ ταχθεῖν.

Procl. in Plat. p. 376.

The Duad (*h*) 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.

καὶ πηγὴ πηγῶν, καὶ πηρᾶς πηγῶν ἀκασῶν.

Damasc. περὶ ἀρχῶν.

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

Εἰς τρία γὰρ ἔπι τοὺς πατέρας αἰδίου
Ἦν πάντα κυβερνῶν.

Procl. in Tim. p. 313.

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

Εἰς τρία γὰρ τοὺς ἑπὶ πατέρα τελευτᾶσαι ἀπάντα,
οὐ τὸ θέλην κατενύσσει, καὶ ἤδη πάντα ἐτίμητο.

Procl. in Parmenid.

(*h*) Thus too both Orpheus and Plato characterise Jupit by the duad.

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

Ἐθεν ἀρδην θρωσκει γενεσις πολυποικίλου ὑλης.

Procl. in Timi. p. 118.

Thence the generation of multifarious matter wholly leaps forth.

Ἔργα νοήσας γὰρ πατρικός νοός αὐτογενήθλος
 Πᾶσιν ἐπισκίρειν δίσμον πυριβρίθη ἐρωτός
 Ὅφρα τὰ πάντα μὲν χρόνον εἰς ἀπείραντον ἐρωτῶν.
 Μὴν παση τὰ πατρὸς νοήτως ὑφασμένια φεγγῆα,
 Ὡς ἐν ἐρωτῇ μὲν κόσμου εὐίχεται Διότηα.

Procl. in Tim. p. 155.

The paternal self-begotten intellect 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.

Συμβόλαι γὰρ πατρικός νοός ἐσκίρειν κἀὶα κόσμον,
 Ὡς τὰ νοήα νοεί, καὶ ἀφραστὰ καλλωπίζει.

Procl. in Crat.

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

Νῦν μὲν κατέχει τὰ νοήα, αἰσθῆσιν δ' ἐπαγαί κοσμοίς.

Procl. in Crat.

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

Ἐστὶ γὰρ ἀλλοῦς

Ἀμφίφανος δυνάμις ποιεῖς γραπτουσα τομαίσι.

Damascius.

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

Καὶ ὁ ποιήτης, ὡς αὐτουργῶν τεκτῆματο τοῦ κόσμου.

Damascius.

The artificer, who himself operating, fabricated the world.

Νοεραῖς ἀσφαπτεῖ τομαίς, ἐρωτὸς δανεπλήσει τὰ πάντα.

Damascius.

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

Ταῦτα πατρὴρ ἐνόησε βροτὸς δὲ οἷ ψυχῶτα.

Procl in Tim. p. 336.

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

Μητὴρ συνεχουσα τὰ πάντα.

A matrix (*i*) containing all things.

(*i*) Agreeably to this, he was celebrated by the Pythagoreans as the decad, from the all comprehensive nature of this number.

Chaldæorum theologia septem processiones huic deo tribuit. Is enim *επτωγλωχης & επιακλις* ideo dicitur in oraculis.

Gal. not. in Iamblich. p. 315.

The theology of the Chaldæans attributes seven processions to this god. Hence he is called in the oracles, *seven-angled* and *seven-rayed*.

Concerning the unpolluted, or guardian intellectual order :

* *Ανυπερβλητος γαρ εστιν η ενωσις του 1ου πρωτου πατρος (Saturni) και του πρωτου των αχραντων θεων, και δια τουτο “ σιγωμενος καλειται απο των θεων, ουτος ο ακλιλος θεος, και ταυ η νη συνωδειν λεγεται και κατα νουν μονον υπο των ψυχων γνωριζεσθαι.”*

Procl. in Theol. Plat. p. 321.

The union of the first father (Saturn) and the first of the unpolluted gods, is transcendant; 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 δοκει δια τουτων παλιν ο πλατων τα αυτα λεγειν υστερον τοις υπο των θεων πεφασμενοις. και ην εκεινοι παντευχον προσειρημασι, ταυτην πανοπλιη παντελει κεκοσμενην ευφημι.*

Και γαρ δε παντευχος, ενοπλιος, ειπε θεηφι.

Procl. in Plat. Theol. p. 324.

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.”

CHALDÆAN ORACLES,

WHICH WERE EITHER DELIVERED BY THEURGISTS,
UNDER THE REIGN OF THE EMPEROR MARCUS
ANTONINUS, OR BY ZOROASTER.

CONCERNING ideas, as proceeding from the in-
tellect of Jupiter, the artificer of the universe:

Νους παῖρος ερροῖζησε νοησας ακμαδι βουλη
Παμμορφους ιδεας. πηγης δε μιας αποκλῖασαι
Εξεθορον' πατροθεν γαρ εν βουληῃε τελος τε.
Αλλ' εμερισθησαν νοερω πυρι μοιρηθῆσαι
Εις αλλας νοερας' κοσμου γαρ αναξ πολυμορφω
Προυθηκεν νοερον τυποι αφθιτου οὔ κατα κοσμου
Ιχθος επηγομενος μορφης μετα κοσμος εφανθη,
Πανθοιαις ιδεαις κεχαρισμενος, εν μια πηγη,
Εξ ης ροιζονται μεμερισμεναι αλλαι απλητοι,
Ρηγυμειναι κοσμου περι σωμασιν, αι περι κολπους
Σμερδαλους, σμηνησιν εοικυιαι φορεονται,
Τραπουσι περι τ' αμφι παρα σχεδον αλλυδις αλλη.
Ενοιαι νοεραι πηγης πατρικης απο, πολυ
Δραττομεναι πυρος ανθος ακοιμητου χροτου, ακμη
Αρχεγονους ιδεας τρωῖη παῖρος εβλυσι τας δε
Αυτοτειλης ωπη.

Procl. in Parmenid.

The intellect of the Father made a crashing noise (*k*), 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 primogential ideas from the primary vigour of the Father.

An oracle addressed to the intellectual gods:

Οἱ τοῦ υπερκοσμίου πατρικῆς βυθοῦ ἐστὶ νοοῦντες.

Damasc.

(*k*) The crashing noise, signifies the procession of ideas to the formation of the world.

■

Ye who understand the supermundane paternal profundity.

Concerning that intelligible which is co-ordinate with intellect :

Ου γὰρ ἀνευ νοῦς ἐστὶ νοητὸν, οὐ χωρὶς υπαρχεῖ.

Procl. in Plat. Theol. p. 172.

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

Concerning intellect :

Τὸν δὲ νοεῖ πάς τούς θεόν.

Damasc.

Every intellect understands deity.

Concerning fountains and principles :

————— πᾶσας πηγὰς ἴε καὶ ἀρχὰς
Διδεῖν, αἷ τε μέγαν ἀοκνῶ τροφαλιγγί.

Procl. in Parmenid.

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

Concerning the multitude of rulers :

ὑποκείται αὐταῖς ἀρχικός αὐτῶν.

Damasc. in Parmenid.

The ruler of the immaterial worlds is subject to them.

Ἀρχὰς αἰ παλῶς ἐργα νοησασαὶ νοητα,
Δισθητοῖς ἐργοῖς καὶ σωμασιν ἀμφικαλῶνψιτ.

Διαπορθμιοι εστεις φαναι τῷ πατρὶ καὶ τῇ ὑλῇ,
 Καὶ τὰ ἐμφανῆ μιμηματὰ τῶν ἀφανῶν ἐργαζόμενοι,
 Καὶ τ' ἀφανῆ εἰς τὴν ἐμφανῆ κοσμοποιῶσι ἐγγραφοῖσι.

Damasc. περὶ ἀρχῶν.

Rulers who understand the intelligible works of the Father. These he spreads 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.

* τὰξως ἀφομοιωτικῆς ἐργον πρὸς τὴν νοεραν μοναδα τὴν δημιουργικὴν ἀνελκειν τὰ μεί' αὐτῆν, ὡσερ ἀλλῆς (τὰξως) πρὸς τὴν νοητὴν, ἢ τίς ἐχει διαπορθμιοὺν δυναμιν, ὡς οἱ θεοὶ λεγουσὶ πάντων ἀπ' ἐκείνης μεχρὶ τῆς ὑλῆς, καὶ πάλιν ἐκ' ἐκείνην τῶν πάντων.

Procl. in Parmenid.

* The employment of the assimilative order, is to elevate things posterior to itself to the intellectual demiurgic monad (Jupiter); just as it is the employment of another order, which has a transporting power, to elevate natures subordinate to itself to the intelligible monad. For as the gods say, "All things proceed from it, as far as to matter, and again all things return to it."

Concerning fontal time :

Πηγαίον άλλον ος τον εμπυρειον κοσμον αγει.

Procl. in Tim. p. 252.

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

Concerning Time :

Οι γε θεουργοι θεον αντον ειναι Φασιν, και υμνουσι πρεσβυτερον και νεωτερον, και κυκλοελικιον τον θεον και αιωνιον. και νοουντα τον συμπαντα των εν τω κοσμω κινημενων ακαντων αριθμον. και προς τουτοις απεραντον δια την δυναμιν. και ελικοειδη Φασι μελα τουτων.

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 fontal soul :

Αρδην εμπυχουσα Φαος, πυρ, αιθερα, κοσμους.

Simplic. in Phys. p. 143.

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

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

Μετα δε πατρικας διανοιας, ψυχη εγω νοιω,
 Θερμη ψυχουσα τα παντα, καθελο γαρ
 Νουν μεν ενι ψυχη ψυχην δ' ενι σωματι αργην
 Ημεων εγκατεθηκε πατρη ανδρων τε θεων τε.

Procl. in Tim. p. 124.

I, soul, reside after the paternal dianoëtic conceptions, 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:

Συμφιγεται γαρ τα φυσικα εργα τῃ νοερῃ Φειγγῃ
 Του πατρός, ψυχη γαρ η κοσμησασα τον μεγαλ
 Ουρανον, και κοσμουσα μετα του πατρός.
 Κερατα δε και αυτης εσηρικλαι ανω.

Procl. in Tim. p. 106.

Natural productions consubstist in the intellectual light of the father. For it is soul which has adorned the mighty heaven, and which adorns it in conjunction with the Father. But her horns are established on high.

Concerning Nature:

Αρχη δ' αυ φυσις ακαματη κοσμων τε και εργατων,
 Ουρανος οφρα θειη δρομοι αιθιοι καταστυρωτ.

* Και οπως αν αι αλλαι περιοδοι πληρωνται ηλιου, σεληνης, ωρων, νυκτος, ημερας.

Procl. in Tim. p. 4 & 323.

Unwearied nature rules over the worlds and works, and draws downward, that heaven may run an eternal course; and that the other periods of the sun, moon, the seasons, night and day may be accomplished.

Και ταχὺς ἡλῖος περὶ κέντρον ὁπῶς εἶπας εἶθε.

And that the swift sun may as usual revolve about the centre.

Μη φύσιν ἐμβλεψέεις ἐμαρμῖνον οὐνομα τῆς θε.

Procl. in Plat. Theol. p. 317.

You should not look upon Nature, for her name is fatal (1).

Concerning the light above the empyrean world :

Ἐν τούτῳ γὰρ τὰ ἀτυκῶτα τυπουσθαι.

Simplic. in Phys. p. 143.

In this light, things without figure become figured.

Concerning the universe :

Νοῦ γὰρ μιμημα πτελι, τὸ θε τιχθῆν τι σωματος εχῆ.

Procl. in Tim. p. 87.

It is an imitation of intellect, but that which is fabricated possesses something of body.

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

Συμβολα γαρ πατρικος νοος εσπειρεν κατα κοσμον.

The paternal intellect disseminated symbols through the world.

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

Τοι ολον κοσμοι εκ πυρος, και υδατος, και γης,
Και πατροτροφου αιθρης ποιη.

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

Ο ποιητης ος αυτοουργων τεκνηατο τοι κοσμοι.
Και τις πυρος ογκος εν ητερος. ταδε παντα
Αυτουργων, ινα σωμα το κοσμικον εκτολοπευθη,
Κοσμος εν' εκδηλος, και μη φαινηθ' υμενωδες.

Procl. in Tim. p. 154.

The artificer who, self-operating, fabricated the world. And there was also another mass of fire. All these he produced, self-operating, that the mundane body might be conglobed, that the world might become manifest, and that it might not appear membranous (2).

Concerning the seven firmaments, the heavens, heavenly bodies, æther, air, earth, and water.

(2) 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.

Ἐπ' αὖ γὰρ ἐξογκῶσι πατρὶς σφραγίσματα κόσμων,
 Τὸν οὐρανὸν κυρτῶ σχηματὶ περικλείσας.

Damasc. in Parmenid.

The Father gave bulk to the seven firmaments of the worlds, and inclosed the heavens in a convex figure.

Ἐπηξέει δὲ καὶ πολὺν ὀμίλον ἀστέρων ἀπλανῶν,
 Μὴ τασσεῖ ἐπιποῶν πῶν ἡρᾶ.
 Πηξέει δὲ πλανῆν οὐκ ἔχουσαν φερισθᾶι.
 Τὸ πῦρ πρὸς τὸ πῦρ ἀναγκάσας

Procl. in Tim. p. 280.

He established the numerous multitude of inert 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 αὐτοῦ (planetas) ὑπερῆσεν ἑβδομὸν ἡλίου
 Μισιμβολήσας πῦρ. *Procl. in Tim. p. 280.*

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

Τὸ ἀτακτὸν αὐτῶν εὐτακτῶς ἀνακρεμάσας ζώναις.

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

Ἀιθέριος τε δρόμος, καὶ μῆνης ἀπλείος ὄρμη,
 Ἡριῶι τε ῥοαί. *Procl. in Tim. p. 257.*

The ethereal course, and the immense impetus of the moon, and the aerial streams.

Αἰθήρ, ἥλιε, πνεῦμα σελήνης, αἶρος ἀγοί.

Procl. in Tim. p. 257.

O æther! sun, spirit of the moon, and ye
leaders of the air.

Ἡλιακῶν τε κυκλωτ, καὶ μηναιῶν καταχρισμῶν
Κολπῶν τε ἡριῶν.
Αἰθρῆς μέρος, ἡελίου τε καὶ μηνῆς οὐχέων ἡτι ἡερός.

Procl. in Tim. p. 257.

Of the solar circles, the lunar rattlings, and the
aerial bosoms. The portion of æther, of the sun,
of the rivers, of the moon, and of the air.

Καὶ πλατύς αἰθήρ, μηναιῶς τε δρόμος καὶ πόλος ἡελίοιο.

Procl. in Tim. p. 257.

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

Πῦρ πυρός ἐξοχέτιμῳ—————
Καὶ πυρός ταμίας.

Procl. in Tim. p. 141.

The sun is a fire, which is the channel of fire;
and it is the dispensator of fire.

Ζῶων δὲ πλατυμῶν ὑφεστηκῶν ἑπτάδα.

He constituted the heptad of wandering ani-
mals.

Γῆν δ' ἐν μέσῳ τιθεῖς, ὕδωρ δ' ἐν γαίᾳς κολποῖς,
Ἡερά δ' ἀνωθεν τοῦτων.

Placing earth in the middle, but water in the
bosoms of the earth, and air above these.

* Τους τυπους των χαρακίηρων, και των άλλων θειων φασμαίων εν τῷ αἰθερι φαινέσθαι τα λογια λεγουσιν.

Simplic. in Phys. p. 144.

The oracles assert, that the impressions of characters, and of other divine visions, appear in æther.

* Οἱ γε μουσικωτάτοι των λογων, και την ολόγηλα αυτου (solis) την εν τοις υπερκοσμοις παραδεδωκασιν. εκει γαρ ὁ ηλιακος κοσμος, και το ολον φως, ως αι τε χαλδαιων φημοι λεγουσι.

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 Chaldæans affirm.

* Ο αληθεσενος ηλιος συμμέρει τῷ χρονῷ τα πάντα, “χρονου χρονος ων ατεχνως,” κατὰ ἴην περι αυτου των θεων ομφην.

Procl. in Tim. p. 249.

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.

* Ο δισκος επι της αναστρου φερείται, πολυ της απλανους υψηλοτερας, και ουτω δε των μεν πλανωμενων ουκ εξει το μεσον, τριων δε των κοσμων κατὰ τας τελεστικας υποθεσεις.

Julian Orat. V. p. 334.

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 :

* Και πέμπτον μεσον αλλον πυριοχον ενθα κατειςι
Μεχρι υλαιων ζωφορον πυρ.

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 :

* Απλως δ' ουν οι των ζοιχειων αιθερες, ως Φησι τα
λογικα εκει. *Olympiod. in Phæd.*

The æthers of the elements, agreeably to the oracles, are there (3).

Concerning matter :

(3) The earth, according to Plato, in the *Phædo*, is every where cavernous, like a pumice-stone; and its true summit is æthereal.—Agreeably to this theory, which probably is of Egyptian origin, and which we see was adopted by the Chaldæans, 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 *Timæus* of Plato, and Notes on Pausanias.

* **Ἐπει μαθησομεθα, δια παντος του κοσμου την υλην
διηκειν, ωσπερ και οι θεοι Φασιν.**

Procl. in Tim. p. 142.

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

Concerning evil :

* **Το κακον αμειννοτερον του μη οντος εστι, κατὰ το
λογιον.**

Procl. de Providen.

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

Concerning the aquatic gods :

* **Το ενυδρον επι μεν των θειων, την αχωρισον επικρα-
σιαν ενδεικνυται του υδατους. διο και το λογιον υδροβατη-
ρας 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 :

* **Οτι ταρταρου και γης της συζυγουσης Ια ουρανω ο
τυφων, η εχιδνα, ο πυθων, οιον χαλδαιικη τις τριας εφορος
της ατακτους πασης δημιουργιας.**

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 inspective guardian of the whole of a disordered fabrication.

Concerning the origin of irrational dæmons :

* Απο των αεριων αρχοντων συνυφιστανται οι αλογοι δαιμονες, διο και το λογιον Φησιν.

Ηερτων ελαληρα κυνων χθονιων τε και υγρων.

Olympiod. in Phæd.

Irrational dæmons derive their subsistence from the aërial rulers, and hence, the oracle says, “ Being the charioteer of the aërial, terrestrial, and aquatic dogs.”

Concerning terrestrial dæmons :

Ου γαρ χρη κεινους σε βλεπειν πριν σωμα τελισθη,
Τας ψυχας θελγοντες αι τελετων απαγουσι.

Procl. in 1 Alcibiad.

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

Concerning divine names :

Αλλα ειην ουνομα σιμμοι ακοιμητην τροφαλιγγι,
Κοσμουσ ενθρωσκων, κραιπητην δια παλροσ επιπην.

Procl. in Crat.

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

Ες γὰρ ὀνόματα παρ' ἑκαστοῖς θεοδοῦται,
Δυναμὴν ἐν τελείῃσι ἀρρήτων ἔχοντα.

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

Concerning the centre :

Κέντρον ἀφ' οὗ, καὶ πρὸς ο, μέχρις ἀντυχῶν
ἴσαι εἰσιν. *Procl. in Eucl. 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 πυριβαλτῆς ἐννοία πρῶτιστην ἔχει τάξιν.
Τῷ πυρὶ γὰρ βροτὸς ἐμπειλασασ θεοθεν φῶς ἐξεῖ
Διθνυνοτι γὰρ βροτῶ κραιπνοὶ μακαρεῖς τελεθουσι.

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.

(1) By the *rapid*, the oracle means, according to Proclus, the intelligible gods.

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

Λσώματα μὲν ἐστὶ τὰ θεῖα πάντα.
 Σώματα δ' ἐν αὐτοῖς ὕμων ἐνεκεν ἐνδέεται,
 Μὴ δυναμένων κατασχεῖν ἀσώματος τῶν σώματων,
 Διὰ τὴν σωματικὴν, εἰς ἣν ἐνεκεν τρισθῆτε φύσιν.

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.

Concerning divine appearances:

Πῦρ κελὸν σκιρτηδὸν ἐπ' ἠέρος οἶμα τιτάνου,
 Ἥ καὶ πῦρ αὐτοῦτον, οὐδὲν φωνὴν προθεύσαν,
 Ἥ φῶς πλησίον, ἀμφιφανές, ροίζαιον, ἐλιχθέν.
 Ἀλλὰ καὶ ἵππον ἰδεῖν φῶτος πλέον ἀγραπτότα,
 Ἥ καὶ παῖδα θοοῖς νῦτοις ἐποχοῦμενον ἵππου,
 Ἐμπύρον, ἢ χρυσοῦ πεπικασμένον, ἢ παλιγυμνον,
 Ἥ καὶ τοξενότα καὶ ἐρηῶτ' ἐπὶ νῦτοις.

Procl. in Plat. Polit. p. 380.

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.

* Παρακελευονται οι θεοι

Νοειν μορφην Φωλος προτεθεισαν.

Procl. in Grat.

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

Concerning the mystic ceremonies of Apollo :

* Ο θεουργος ο της τελείης του Απολλωνος προκαθηγουμενος, απο των καθαρσεων αρχείται, και των περιμαρτυσεων.

Αυτος δ' εν πρώτοις ιερευσ πυρος εργα κυβερνων,

Κυματι ραινεσθω παγερω θαρσηχέλος αλμης.

Ως φησι το λογιον.

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.

Τω ψυχην ανακλήσας ερωτη μεν βαθει.

Procl. in Plat. Theol. p. 4.

Filling the soul with profound love (2).

Νοησασαι τα εργα του πατρος
 Μοιρης ιμαρμενης το πλεον Φευγουσιν αναυδεις.
 Εν δε θειω κεινται πυρσους ιλκουσαι ακμαιους,
 Εκ παροθεν καλιουλας, αφ' ην ψυχη κατιοττω
 Εμπυριων δριπίαι καρπων ψυχολοφου ανθος.

Procl. in Tim. p. 321.

By understanding the works of the Father, they fly from the shameless wing of Fate. But they lie in God (3), drawing vigorous torches descending from the Father; and the soul descending from these, plucks empyrean fruits, the soul-nourishing flower.

Και γαρ την δε ψυχην ιδης αποκατασασαι
 Αλλ' αλλην ενιησι παλιν αναριθμουν ειπαι.

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

Η μαλα δε κειναι γε μακαρτατα εξοχα πασιων
 Ψυχων ποτε γαιαν ατ' ουρανοθεν προχεορται.
 Κειναι δ' ολβιας τε, και ου φατα ηματ' εχουσαι

(2) 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.

(3) The soul, when united with deity, energizes supernaturally; and is no longer self-motive, but is wholly moved by divinity.

κ

Οσσαί απ' αγγλῆσιος, ἀναξ, σθεῖν ἠδὲ καὶ αὐτοῦ
 Ἐκ δῖος ἐξεγενόσθ, Μίθου κρατερῆς ὑπ' ἀναγκῆς.

Synes. De Insom. p. 153.

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 (4), or from Jupiter, through the strong necessity of Mithus.

Μῆτε κατῶ νεύσεις εἰς τὸν μελαναυγέα κόσμον
 Ὡς βυθὸς αἰὲν ἀπίστος, ὑπερβῆλαι τε καὶ Ἀδῆς
 Ἀμφικνεφῆς, ρυτῶν, ἰδωλοχαρῆς ἀνοήτος,
 Κρεμνώδης, σκολιός, πῦρον βάθος, αἰὲν ἐλισσών,
 Αἰεὶ τυμφεῶν ἀφανὲς δέμας, ἀργόν, ἀπνευμον.

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 (5); 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.

(4) Apollo.

(5) See the Exposition of Psellus.

Και ο μισοφανής κόσμος, και τα σπολια ριθρα.
 Ἦφ' ὡς πολλοὶ κατασυρονται.

Procl. in Tim. p. 339.

And the light-hating world, and the winding streams, under which many are drawn down (6).

Ἐλπίς τριφίτω σὲ περιόχος ἀγγελικῆ ἐνὶ χερῶ.

Olympiod. in Phædon. & Procl. in 1 Alcibiad.

Fiery (7) hope should nourish you in the angelic region.

Τοὺς δὲ διδάκτον ἔδωκε Φαῦος γνῶρισμα λαβῆσθαι.
 Τοὺς δὲ καὶ ὑπνωτῶτας ἐνὶ ἐνεκαρπίσειν ἀλλῆς.

Synes. de Insom.

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 (8).

* Οὐ γὰρ ἐστὶν ἐφίηλα τὰ θεῖα ἔροτοῖς τοῖς σῶμα
 νοῦσι,

Ἀλλ' ὅσοι γυμνήτες ἀνω σκευδουσι πρὸς ὑψος.

Procl. in Crat.

Things divine cannot be obtained by those whose intellectual eye is directed to body; but

(6) The winding streams signify the human body, and the whole of generation externally placed about us.

(7) That is, *divine* hope: for the ancients assimilated a divine nature to fire.

(8) That is, some men acquire divine knowledge through communicating with divinity in sleep.

those only can arrive at the possession of them, who, stript of their garments, hasten to the summit.

Μιγνυμένων δ' οχείων πυρός αφθίτου έργα τελούσα.

Procl. in Plat. Polit. p. 399.

Rivers being mingled, perfecting the works of incorruptible fire.

* *Ἴνα μὴ βαπτισθεῖσα χθονός, οἰσροῖς καὶ ταῖς τῆς φύσεως ἀναγκαῖς (ὡς Φησὶ τῖς τῶν θεῶν) ἀποληταί.*

Procl. in Plat. Theol. p. 297.

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

* *Αἱ μὲν ἐρρωμμενεστέραι ψυχαί, δι' ἑαυτῶν θένονται τὸ ἀληθές, καὶ εἰσὶν ευρέϊκώτεραι, “σώζομεναι δι' αὐτῆς κλιῆς,” ὡς Φησὶ τὸ λογίον.*

Procl. in 1 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.”

* *Φευκίον κατὰ τὸ λογίον,*

Τὸ πλῆθος τῶν ἀνθρώπων τῶν ἀγεληδόνων ἰόντων.

Procl. in 1 Alcibiad,

According to the oracle, we should fly from “ the multitude of men going along in a herd.” (9)

(9) He who voluntarily mixes with the multitude, necessarily imbibes puerile notions, and engages in puerile pursuits.

* Ος γουν Φησι και το λογιον, εδενος ενεκεν αλλου
 ακοσζεφείαι θεος ανδρα, και νεας επιπεμπει ατραπους, ως
 οταν αιακίως, και πλημμελως επι τα θειοτατα των θεωρη-
 μάτων, η των εργαων, και το λεγομενον, αμυησις σομασιν,
 η ανιπτοις ποσι ποιησομεθα την ανοδον. Των γαρ ειω με-
 τιοντων, ατελεις μεν εισι διαβασεις, κεναι δε αι ορμαι, τυ-
 Φλαι 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."

* Η τελεστικη ζωη δια του θειου πυρος αφανίζει τας
 εκ της γενεσεως ακασας κηλιδας, ως το λογιον διδασκει,
 και πασαν την αλλοτριον, ην εφειλκυσατο της ψυχης το
 πνευμα και αλογισον φυσιν.

Procl. in Tim. p. 331.

The telestic life, (1) through a divine fire re-

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

moves 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.

* *Ἀξίωμα τοῦτο πρώτον ληπτέον πᾶς θεὸς ἀγαθός, καὶ τῶν λογίων ἀξιώματι μαρτυρουμένων, ἐν οἷς αἰτιώμενα τῆν τῶν ἀνθρώπων ἀσεβείαν Φησὶν.*

Οὐδ' ὅτι πᾶς ἀγαθὸς θεὸς εἰδοτὲς ἀταλαεργοὶ νηψάτε.

Procl. in Plat. Polit. p. 355.

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."

* *Ἄνδρος ἱεροῦ σώματι δυνάμεις οἰκοδομοῦσι.*

Boeth. de Consol.

The powers build up the body of the holy man (2).

(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 dæmoniacal 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 Chaldean oracles.

* Τα των θεων λογια φασι, οτι δια της αγιστηας ουχη ψυχη μονον, αλλα και τα σωματα βοηθειας πολλης και σωτηριας αξιουνται.

Σωζεται γαρ (φησι) και το πικρας.υλης περιβλημα βροτειον. οι θεοι υπεραγοις παρακελευομενοι των θεουργων καειπαγγελονται.

Julian. Orat. V. p. 334.

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 these means, be preserved.” And this, the gods, in an exhortatory manner, announce to the most holy of Theurgists.

* Qui autem a deo traditi sermones fontem per se laudant omnis animæ empyrias, id est empyriales, ætherialis, materialis: et hunc sejungunt ex tota Zoogonothea, a qua et totum fatum suspendentes, duas faciunt *σειρας* id est ordines, hanc quidem animale, hanc autem ut diximus *μοικιαν*, id est sortialem, fatalem. Et animam ex altera trahentes, quandoque autem fato servire, quando irrationalis facta, dominum permutaverit, pro providentia fatum.

Procl. de Providentia, apud Fabric. in Biblioth. Græc. Vol. viii. p. 486.

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 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.

* Το λογιον φησι τας ψυχας αναγομενας τον παλαινα
αδειν. *Olympiod. in Phæd.*

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

* Ουδε υπερβαθμιον ποδα ριπλων κατα το λογιον εις
την θεοσειαν.

Damascius in Vita Isidori apud Suidam.

Nor hurling, according to the oracle, a transcendant foot towards piety (1).

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

* Το γε τῷ πνεύμα τούτῳ τὸ ψυχικόν, ὁ καὶ πνευματικὴν ψυχὴν προσηγορέουσιν οἱ εὐδαιμόνες, καὶ θεὸς καὶ δαίμων παντοδύναμος, καὶ εἰδωλὸν γίνεται, καὶ τὰς ποινὰς, ἐν τούτῳ τινεὶ ψυχῇ. χρήσιμοι τε γὰρ ὁμοφώνουσι περὶ αὐτοῦ, ταῖς ὀνίρε φαντασίαις τὴν ἐκεῖ διεξαγωγὴν τῆς ψυχῆς προσεμαζόντης. *Synes. de Insom.* p. 139.

This animal spirit, which blessed men have called the pneumatic soul, becomes 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. (2.)

* *Responsa sæpe victoriam dant nostris electionibus, et non soli ordini mundalium periodorum: puta quando et dicunt: Te ipsum videns, vere. Et iterum: Extra corpus esse te ipsum crede, et es. Et quid oportet dicere, ubi et ægritudines voluntarias pullulare nobis arunt ex tali vita nostra nascentes.*

Procl. de Providentia, p. 483.

The oracles often give the victory to our own choice, and not to the order alone of the mundane

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

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 sorrows germinate in us voluntarily as the growth of the particular life which we lead."

Oracles of uncertain, or imperfect, meaning :

Τ' αρεητα και τα ρητα συνθηματα κοσμου.

The ineffable and effable impressions of the world.

Συλλεγει αυτο, λαμβανουσα αιθερης μερος,
 Ηελιου τε, Σεληνης τε και οσα ηερι συνεχονται.

He collected it, receiving the portion of æther, of the sun, of the moon, and of whatever is contained in the air.

Και εφανησαν εν αυτη ητ' αρετη και η σοφια,
 Και η πολυφρων ατρεκεια.

There appeared in it virtue and wisdom, and truth endued with abundance of intellect.

Εκ τωνδε ρειι τριαδος δεμας προ της ουσης
 Ου κρωτης, αλλ' ου' τα μετρευται.

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.

Ἱερός πρῶτος δρομος, ἐν δ' ἀερα μίση
 Ἡερίος, τρίτος ἄλλος, ὅς ἐν πυρὶ τὴν χθονα θάλπει.

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

Ὀλοφύης μερισμός, καὶ ἀμερίστος.

An entire and impartible division.

Ἀφομοιοὶ γὰρ ἑαυτοῦ, ἐκεῖνος ἐπείγομενος
 τοῦ τυποῦ περιβαλλεῖσθαι τῶν εἰδῶν.

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

Ἐσσαμμένου πανίευχον ἀλκῆν φῶϊος κελαδοτός
 Ἀλκῆ τριγλικῶ ροον, ψυχὴν θ' ὀπλεσαίσα.
 Παντοῖον συνθήμα βαλλεῖν φρενί.

Μηδ' ἐπιφύεται ἐμπυρίους σποραδῆν ὀχετοῖς
 Ἄλλα σὺβερηδόν.

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

It appears to be a circumstance of a most singular nature, that the oracles respecting the divine orders, which were delivered by Chaldæan 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, 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 *Æther, Chaos, Phanes, and Jupiter* of Orpheus; the *father, power, intellect, and twice beyond* of the Chaldæans; the *monad, duad, tetrad, and decad*, of Pythagoras; 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. Græc. tom. i. p. 249): “ Digna autem sunt præstantissima hæc prisæ sapientiæ apospasmata, quæ post clarissimorum Virorum conatus, etiamnum eruditorum industriam et ingenia exerçant, adeo multa adhuc restant in illis notanda, quæ ab interpretibus male accepta, et quia argumentum de quo agunt paucis perspectum est, inepta plerisque vel sensus expertia videntur.” *i. e.* “ These most excellent fragments of ancient wisdom, deserve that the industry and wit of the learned should be, even at present, exercised upon them ; so many things yet remain in them to be noted, which being ill-understood by interpreters, and because the subject on which they treat is obvious but to few, they appear for the most part foolish, or void of sense.” 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 *ne'er* imparts her aid.”

TO THE
EDITOR OF THE MONTHLY MAGAZINE.

SIR,

AS, at present, there is no subject about which mankind in general appear to be more mistaken than that of happiness, I am not surprised to find in your correspondent Sinboron, an advocate for the happiness of youth, and the superiority of sensual gratifications to the refined pleasures of intellect.

This, like all other erroneous opinions, is the consequence of unscientific habits; of thinking without method, and reasoning without accurate definition. To determine the question, what animal, or what period of the life of any animal, is most happy, it is surely necessary, in the first place, to have a clear conception of happiness in

general, and, in the next place, of the nature of the animal whose felicity is the subject of inquiry. Without in the least attending to this scientific management, your correspondent Sinboron defends the vulgar opinion, "that childhood and youth are the appropriate seasons of happiness; that sensual gratifications, whilst they are the most transitory, are the most intense of any; and that pleasures can be estimated only by their intensity and duration."

To prove the erroneousness of these pernicious conclusions, let us, in the first place, attempt a definition of happiness, which shall be found to be true, in all its numerous gradations. I define happiness, then, to be *the proper perfection of a vital being*; or, in other words, I assert, that *every vital being is then happy when it acquires the proper perfection of its nature*. For felicity is then doubtless present to an animated being, when nothing is wanting which its nature is capable of receiving. As different animals, therefore, have different perfections, their felicity also is different: and hence, if the human differs from the brutal species, it is ridiculous to place human happiness in the gratification of appetites which we possess in common with brutes.

In the next place, the *nature* or *being* of every

thing consists in that part of the thing which is most excellent ; for that which is most excellent is most principal, and nothing can have a more principal subsistence than being. And hence, human felicity consists in a perfect intellectual energy ; for intellect is our principal part. The felicity, therefore, of an irrational is very different from that of a rational animal, and of a boy from that of a man, who leads an intellectual life, or in other words, who energizes habitually, according to the summit or flower of his nature.

If these definitions, which were adopted by all the greatly wise among the ancients, are admitted, is it not as absurd for a *rational* being to defend the pleasures of *youth*, as for a man in a sound and vigilant state to praise the dreams of the sick, or the reveries of the mad ? But so totally ignorant is Sinboron of these weighty truths, that he even envies the frisking and frolic of a calf !

It is beautifully observed by Aristotle, that corporeal pleasures are nothing more than remedies against corporeal pains ; and that they fill up the indigence of nature, but do not perfect the energy of the soul. As this must be obvious to every one who is in the habit of reflection, it is as ridiculous to assert that the happiness of man, considered as man, consists in sensual gratifications, as that the

felicity of the animal life consists in removing its torments when diseased, and not in the vigorous energies which attend it when in an healthy condition. Corporeal pleasures, therefore, however intense, can never be true pleasures, nor such as human nature principally desires, unless it can be shown that the felicity of a diseased is preferable to that of a healthy animal, and that the energies of sickness are more perfect than those of health. Hence Aristotle very properly adds, that true pleasures (and such are the intellectual) are those which are not necessarily preceded by pain. These are always laudable, and never transcend the becoming. These can triumph over indigence and oppression, and rise in full vigour when appetite is no more. These can smooth the brow of care, and dispel the gloom of despondence; sweeten the bitterness of grief, and lull agony to rest.

I only add, in reply to your correspondent Philobiblos, that though it should be admitted that Moses, by *darkness* upon the face of the waters, meant *stagnate air* ! yet he has not informed us how darkness of any kind could exist prior to the creation of the sun. For we know of no physical darkness, but what is the consequence of the sun being absent from one place, and present

at another. As to the passages which I have cited from ancient authors, if they had been understood by Philobiblos, he would never have ventured to put in competition with them those which he has adduced.

I remain, Sir,
Your's, &c.

*Manor Place,
Wulworth,*

T. TAYLOR.

THEODOSIUS AND CONSTANTIA.

TO WILLIAM MEREDITH, ESQ.

IF dreams of fancy sooth the pensive heart,
 And woes fictitious pleasing pains impart;
 How much more soothing is the tender tale,
 Where all th' unborrow'd charms of Truth prevail!
 Sorrows well sung from hist'ry's faithful page,
 Awaken sympathy, and vanquish rage.
 Ye gen'rous few, whose finer feelings move
 Responsive to the joys and pangs of love,
 Attend the theme my plaintive muse has chose,
 Fam'd Theodosius and Constantia's woes.

Conceive a maid with ev'ry virtue crown'd,
 Alike for beauty and for wit renown'd;
 Where matchless symmetry of form conspires
 To suscite and spread Love's dormant fires;

Where speaking eyes, and mind-illumin'd face,
 Give soul to shape, and dignity to grace;—
 Such was Constantia: but her sordid sire,
 Averse to lib'ral Love's refining fire;
 To freezing fiend-like avarice a slave,
 Sent her love's victim to the gloomy grave.

This beauteous virgin Theodosius woo'd,
 A youth with worth, of early growth endu'd,
 Profoundly learned; yet whose noble mind,
 A place for *heav'n-descended* Love could find:
 For, in the bosom of the greatly wise,
 Venus and Mercury together rise.
 Soon in Constantia's breast his goodly frame
 And pleasing converse spread the gen'rous flame;
 But disagreement foul between their sires,
 Damp't all the ardour of Love's lib'ral fires.
 Then was the youth, to dire revenge a prey,
 Torn from sweet converse with the fair away;
 And soon her father, whose relentless rage,
 Nor tears could move, nor pity soft assuage,
 Resolv'd to sacrifice her matchless charms,
 With brutal fury, to another's arms.

But Theodosius, plang'd in deep despair,
 Soon, in a letter, thus address'd the fair:
 "Lovely Constantia, once my fav'rite theme,
 Is now, alas! my misery supreme.
 Must I then live, distressing thought! to see
 Those charms another's, once design'd for me?"

Streams, fields, and meadows, where so oft of love
 We talk'd delighted, now my torment prove ;
 Life's purple tides to me unwilling roll,
 And Hope's last ray expires within my soul.
 Farewell, and ever happy may you be,
 Nor break your transport with one thought of me !”

Distracted as she read, the weeping fair
 Was now resolv'd her father's rage to dare :
 And sooner with heroic courage die,
 Than with a marriage full of guilt comply.
 But when the well-beloved youth she heard,
 Had in the night's deep silence disappear'd,
 To heav'n she vow'd to consecrate her days,
 And spend her time in penitence and praise.
 Now in a cloister's solitary cell,
 Where barb'rous zeal and melancholy dwell,
 The beauteous maid immur'd, a prey to grief,
 Sought, in confession of her sins, relief.

A priest there was within the convent, fam'd
 For thoughts sublime, and Father Francis nam'd ;
 Him, kneeling, thus with agony opprest,
 And drown'd in tears the noble maid address :
 “ My conduct has depriv'd of life, I fear,
 A youth, ah ! once to me how justly dear !
 Whose well-taught mind was gen'rous, brave, and
 free,
 And without fault, save that of loving me ;

For him my tears in ceaseless torrents flow,
 And keen remembrance points the sting of woe.”

While thus the beauteous mourner sought relief,
 The rev'rend priest was overwhelm'd with grief;
 Their post the powers of life almost forsook,
 And agony the seat beneath him shook.
 For now the fair Constantia stood reveal'd
 To Theodosius, in the priest conceal'd;
 But studious to elude her searching eyes,
 The father still retain'd his dark disguise.
 His soul he mans with fortitude severe,
 Collects his thoughts, and checks the gushing tear;
 With accents mild, and words of sov'reign balm,
 He tries her grief to mitigate and charm.
 His speech the tempest of her grief restrain'd,
 And her lost peace the maid awhile regain'd;
 Next day to heav'n, and pure affection true,
 She took the veil, and bade the world adieu.

Now by a letter to the fair address,
 The long-lost Theodosius stood confest;
 And father Francis thus, in plaintive strains,
 Sooth'd the fair source of all his joys and pains:
 “ As the first fruits of comfort ever thine,
 Since now the vot'ry of a life divine,
 Know, Theodosius lives, and lives in me,
 Lost to the world's delights, dear maid, for thee;
 Our disappointed love will prove our gain,
 And mutual joy succeed to mutual pain.”

With tears of rapture such as virtue gives,
 The fair one wept, and cry'd, " He lives, he lives !
 The pangs of hopeless sorrow now will cease,
 And life's last trembling flame expire in peace."

Deep in the cloister's horrid gloom immur'd,
 By walls of stone, and massy gates secur'd,
 Ten years composed of melancholy days,
 Constantia spent in penitence and praise.
 At length a fever, whose devouring rage
 With ruthless ravage spares nor sex nor age,
 But brings to all an undistinguish'd doom,
 Swept gen'rous Theodosius to his tomb.
 But ere the vital spark had wing'd its way,
 As on the bed of death he panting lay,
 In moving terms, life's feeble lamp just spent,
 His benediction to the fair he sent ;
 Who to the dire distemper now a prey,
 And verging fast to death, delirious lay.
 Soon as the abbess told th' expiring maid,
 That the lov'd father in the dust was laid,
 And dying blest her, she with pleasure cry'd,
 " Let me be bury'd by my lov'd-one's side !
 My vow extends no farther than the grave,
 And this is all my fondest wish can crave."
 Stern gloomy zeal, relenting at the prayer,
 This her last wish then gave the constant fair.
 Their tomb proclaims them justly, still we find—
 " Lovely while living, nor in death disjoin'd."

THE
D R E A M,
AN IMITATION OF THE BEGINNING
OF THE
ELEVENTH BOOK OF APULEIUS.

IN a vision of the night,
 Bursting on my ravish'd sight,
 Lo! the moon * before me stood,
 By the foam-besilver'd flood.

* In order to understand the description of the moon in these verses, which, with some addition, is taken from Apuleius, it is necessary to observe, that each of those mighty powers, rooted in the first cause, and which were called gods by the ancients, is, according to the Grecian theologians, the leader of a luminous series of a greater or less extent, according to its nearer, or more remote alliance to the highest god. Hence, as the deity of the moon, *i. e.* Diana, is of the vivific series, she is celebrated by Apuleius, as Ceres, Proserpine, Rhea, Isis, &c. &c. in consequence of those divinities belong-

M

Matchless were the garb and mien
 Of the heav'n's refulgent queen,
 As she graceful press'd the ground,
 Dews ambrosial spreading round.
 Dazzling like the burnish'd gold,
 Shone her hair in ringlets roll'd,
 Copious on her neck behind,
 Softly waving to the wind.
 Multiform, with flow'rs around,
 Hecate's crown her temples bound,
 In whose middle, on the sight
 Flashing like a mirror bright,
 Shone an orb of glorious light. }
 Viper's furrows, ears of corn,
 Bind the di'dem and adorn.

ing to the same series. She is likewise said even to illuminate the sun; because, according to the same theologians, that *vivific* series of which she is the head, is superior to the *harmonic* series to which the sun belongs. Considered, therefore, with relation to her summit, or first subsistence, she is superior to the deity of the sun. *Nature*, too, was considered by the same theologians as principally flourishing in the moon; and hence they called the moon, *αὐτοπῆρ Φυσίως ἀγαλλμα*, i. e. "the self-conspicuous image of nature." For nature belongs to the *vivific* series.

The many-coloured garment of the moon, is intended to represent the various and mutable colour of the lunar orb: and her darkly-splendid vestment, perhaps, alludes to the nature of that orb, which is partly luminous, and partly obscure. Her boat-like cup, perhaps, signifies her dominion over moisture; and her agreement with *Isis*.

With a many coloured vest,
 Was the awful goddess drest—
 Lucid now with beauteous white,
 Now with yellow saffron bright;
 Of this golden hue instead,
 Flaming now with rosy red.
 But what dazzl'd most my sight,
 Was a robe like that of night,
 Of the deepest dusky hue,
 Darkly splendid to the view.
 This the goddess spreading round,
 Fring'd at bottom, on the ground
 Floated gracefully behind,
 By a silver zone confin'd.
 Thence the folds sinister tend,
 Emboss'd, and at her shoulder end.
 Glitt'ring stars in copious store,
 Spangled all the vestment o'er;
 And half-full the moon between,
 Breathing flaming fires was seen.

As I gaz'd with holy awe,
 A brazen rattle next I saw,
 Brandish'd in her strong right-hand;
 Emblem of her dread command
 O'er the savage fiends of hell,
 That in Stygian darkness dwell.
 While her arm from side to side
 Vig'rous shook the rattle wide,

With terrific thund'ring clang,
 Triple rods resounding rang.
 Next a boat-like cup of gold,
 In her left-hand I behold,
 On whose handle, proudly rais'd
 An asp, with venom-bloated, gaz'd.
 Sandles last her feet display'd,
 From the conqu'ring palm-leaf made.

Breathing all Arabia's sweets,
 Me the goddess mildly greets:
 Rapture warbling as she spoke,
 And night's awful stillness broke.
 Moved with thy fervent prayers,
 Adverse fate, and anxious cares,
 I, from whom all beings spring,
 Consolation deign to bring.
 For I am NATURE, her whose sway
 All the elements obey:
 Of the starry spheres the head,
 Queen of ages, and the dead.
 I that of the pow'rs divine
 Th' uniform resemblance shine.
 Gods supernal me revere,
 Me, the gods Tartarean fear.
 Heav'n my pow'r resistless rolls
 Round the adamantine poles;
 And its all resplendent height
 Marks my nod, and owns my might.

With this female light of mine,
 I, on ev'ry structure shine ;
 And with moist enlivening fire,
 The joyful seeds of plants inspire.
 Balmy breezes of the sea,
 Hell's dread silence, yield to me.
 From my fount divinely bright
 Flows the sun's victorious light ;
 And while from Olympus steep
 His strong steeds impetuous leap,
 While with matchless speed they fly,
 Thund'ring through th' astonish'd sky,
 Crown'd with fire, th' harmonic king
 Boasts from me his splendours spring.
 Grateful lands in times of yore,
 Glory'd me heav'n's queen t' adore,
 Under various names and rites,
 Which to mark my soul delights.

Much-enduring mortal hear,
 Nor adverse fate, nor fortune fear ;
 For in me confiding still,
 Thou shalt vanquish ev'ry ill ;
 And with independence blest,
 Soon from ev'ry ill shall rest ;
 And indignant from the crowd,
 Vain, impertinent, and loud ;
 From unfeeling folly's mirth,
 Doctrines of Tartarean birth,

Lab'rincths of delusion dire,
Thou shalt happily retire.

The goddess said, and swift as light,
Shot like a meteor through the night.
I woke, and starting from the bed,
Her rattle seem'd resounding as she fled.

TO THE
EDITOR OF THE MONTHLY MAGAZINE.

THOUGH the fables of the ancients are, in their secret meaning, utility, and construction, the most beautiful and admirable pieces of composition which the mind of man is capable of framing, yet nothing has been so little understood, or so shamefully abused. Of the truth of this observation, the philosophic part of your readers will, I persuade myself, be fully convinced, by comparing the following explanations of some of these fables, with those given by the Abbé Banier, and other modern writers on mythology, in those ridiculous and contemptible publications called *Pantheons*.

That these moderns, indeed, should have grossly erred in their interpretation of ancient fables, is

by no means wonderful, if we consider that they appear to have been ignorant that these fables were invented by theological poets *, and adopted by intellectual philosophers †; and, consequently, that their meaning can only be unfolded by recurring to the theology and intellectual philosophy of the ancients.

It is, indeed, easy for ingenious men to give an explanation of an ancient fable, which to the superficial observer shall appear to be the precise meaning which its inventor designed to convey, though it be in reality very far from the truth. This may be easily accounted for by considering, that all fables are images of truths, but those of the ancients of truths with which but few are acquainted. Hence, like pictures of unknown persons, they become the subjects of endless conjecture and absurd opinion, from the similitude which every one *fancies* he discovers in them to objects with which he has been for a long time familiar. He who understands the explanations given by the Platonic philosophers of these fables, will subscribe to the truth of this observation; as it is impossible that these interpretations could so won-

* Orpheus, Homer, Hesiod, &c.

† Pythagoras, Plato, &c.

derfully harmonize with the external or apparent meaning of the fables, without being the true explanations of their latent sense. Even Lord Bacon himself, though he saw enough to be convinced that these fables were replete with the highest wisdom of which he had any conception, yet was far from penetrating the profound meaning they contain. He has, indeed, done all in attempting to unfold them that great genius, without the assistance of *intellectual philosophy* is able to effect: but the most piercing sagacity, the most brilliant wit, and the most exquisite subtilty of thought, without this assistance, are here of no avail.

This being premised, it will be necessary, in the first place, to observe, that between us and the highest god there are certain mighty powers, which, though rooted in, yet possess energies distinct from their ineffable cause; for we, in reality, are nothing more than the dregs of the universe. These mighty powers are called by the poets a *golden chain*, on account of their *connection* with each other, and *incorruptible* nature. Now, the first of these powers you may call *intellectual*; the second *vivific*; the third *pæonian*, and so on, which the ancients desiring to signify to us by names, have symbolically denominated. Hence, says Olympiodorus (in M. S. Comment. in Georgiam) we ought not to be disturbed on hearing such names

as a *Saturnian* power, the power *Jupiter*, and such like, but explore the things to which they allude. Thus, for instance, by a *Saturnian* power rooted in the first cause, understand a *pure intellect*: for *Κρονος*, or *Saturn*, is *κροος νοος*, i. e. *ο καθαρος*, or a *pure intellect*. He adds, hence we call all those that are pure and virgins, *κοραι*.

On this account, too, poets * say, that Saturn devoured his children, and afterwards again sent them into the light, because *intellect* is converted to itself, seeks itself, and is itself sought: but he again refunds them, because intellect not only seeks and procreates, but produces into light and profits. Hence, likewise, Saturn is called *αγκυλομησις*, or *inflected counsel*, because an inflected figure verges to itself.

Again, as there is nothing disordered and novel in intellect, they represent Saturn as an old man, and as slow in his motion: and hence it is that astrologers say, that such as have Saturn well situated in their nativity are *prudent* and *endued with intellect*.

In the next place, the ancient theologists called life by the name of *Jupiter*, to whom they gave a twofold appellation, *δια* and *ζηνα*, signifying, by these names, that he gives *life through himself* †.

* So in *Hesiod* in his *Theogony*.

† These etymologies of Saturn and Jupiter are given by *Plato* in the *Cratylus*; a dialogue in which he every where

Farther still, they assert that the sun is drawn by four horses, and that he is perpetually young, signifying by this his power, which is motive of the whole of nature subject to his dominion, his four-fold conversions, and the vigour of his energies. But they say that the moon is drawn by two bulls: by *two*, on account of her *increase* and *diminution*; but by *bulls*, because as these till the ground, so the moon governs all those parts which surround the earth.

I persuade myself every liberal and intelligent mind will immediately perceive the propriety and accuracy of the above interpretations; and be convinced, from this specimen, that the fables of the ancients are replete with a meaning no less interesting than novel, no less beautiful than sublime.

That your readers may be still farther convinced of this, I shall subjoin the division of fables given by the Platonic philosopher Sallust, in his elegant Treatise on the Gods and the World: “Of fables, some are *theological*, others *physical*, others *animastic* (or belonging to soul) others material, and, lastly, others mixed from these.

“Fables are *theological*, which employ nothing etymologises agreeably to the Orphic theology. Most critics, not perceiving that Plato’s design in this dialogue was to speculate names *philosophically*, and not *grammatically*, have very ridiculously considered his etymologies as for the most part false.

corporeal, but speculate the very essences of the gods; such as the fable which asserts that Saturn devoured his children: for it obscurely intimates the nature of an intellectual god, since every intellect returns into itself.

“ But we speculate fables *physically*, when we speak concerning the energies of the gods about the world; as when considering Saturn the same as Time, and calling the parts of Time the children of the universe, we assert that the children are devoured by their parents.

“ We employ fables in an *animastic* mode when we contemplate the energies of soul; because the intellections of our souls, though by a discursive energy they proceed into other things, yet abide in their parents.

“ Lastly, fables are *material*, such as the Egyptians ignorantly employ, considering and calling corporeal natures divinities; such as Isis, earth; Osiris, humidity; Typhon, heat: or again, denominating Saturn, water; Adonis, fruits, and Bacchus, wine. Indeed, to assert that these are dedicated to the gods, in the same manner as herbs, stones, and animals, is the part of wise men; but to call them gods, is alone the province of madmen; unless we speak in the same manner as when, from established custom, we call the orb of the sun, and its rays, the sun itself.

“ But we may perceive the *mixed* kind of fable, as well in many other particulars, as in the fable which relates that Discord, at a banquet of the gods, threw a golden apple, and that a dispute about it arising among the goddesses, they were sent by Jupiter to take the judgment of Paris, who, charmed with the beauty of Venus, gave her the apple in preference to the rest. For in this fable the banquet denotes the supermundane * powers of the gods ; and on this account they subsist in conjunction with each other : but the golden apple denotes the world, which, on account of its composition from contrary natures, is not improperly said to be thrown by Discord, or Strife. But again, since different gifts are imparted to the world by different gods, they appear to contest with each other for the apple. And a soul living according to sense (for this is Paris) not perceiving other powers in the universe, asserts that the contended apple subsists alone through the beauty of Venus.”

If the intellectual philosophy, then, is alone the true key to ancient mythology, surely nothing can be more ridiculous than the attempt of the Abbé Banier, to explain ancient fables by history ; not to mention that his interpretations are always tri-

* By this is to be understood, powers which are wholly unconnected with every thing of a corporeal nature.

fling, and frequently impertinent; are neither calculated to instruct nor amuse; and are equally remote from elegance and truth. That this is not mere declamation, the following instance from his *Mythology*, will, I persuade myself, abundantly evince: "I shall make it appear (says he*) that the *Minotaur*, with *Pasiphae*, and the rest of that fable, contain nothing but an intrigue of the queen of Crete with a captain named Taurus; and the artifice of Dædalus, only a sly confident." Let the reader contrast with this, the following explanation of this fable, given by Olympiodorus in his MS. Commentary on the Gorgias of Plato: "The *Minotaur* signifies the savage passions which our nature contains: the *thread* which Ariadne gave to Theseus, a certain divine power connected with him: and the *labyrinth*, the obliquity and abundant variety of life. Theseus therefore being one of the most excellent characters, vanquished this impediment, and freed others together with himself."

Reserving a further discussion of this interesting subject to another opportunity.

I remain, Sir,

Your's, &c.

Manor Place,
Walsworth.

T. TAYLOR.

* Vol. I. of the translation of his *Mythology*, p. 29.

TO THE
 EDITOR OF THE MONTHLY MAGAZINE.

SIR,

AS it appears to be a singular circumstance, that almost all nations have called the principle of the universe by a word which consists of four letters, I send you the following catalogue in confirmation of this position; and shall only further observe that Orpheus, Pythagoras, and Plato, celebrated the first effable divinity as a TETRADIC God.

Your's, &c.

*Manor Place,
 Wabworth.*

T. TAYLOR.

God was called by the Persians *Syre*: by the discipline of the Magi *Orsi*, from whence *Oromasius*: by the Assyrians *Adad*, which, according to Macrobius, signifies *one*. The Goths, accord-

ing to Olaus Magnus, called their greater god *Oden*, but their most powerful divinity *Thon*. The Macedonian priests, as we are informed by Neanthes Cyzicenus and Clemens Alexandrinus, invoked in their prayers *Bedy*, that he might be propitious to them and their children. The Mahometans call God *Abdi*. The Gauls *Dieu*. The Tuscans *Esar*. The Spaniards *Dios*. The Teutones *Golt*. The Hetruski call him Signor *Idio*, that is *Lord God*. The Arabians, Turks, and Saracens *Alla Ibel*, that is, *God the Just*. In the Sclavonian tongue he is called *Boeg*, from *Goodness*. In Chaldea and India he is called *Esgi Abir*, that is *the fabricator of the universe*. The name of the supreme Jupiter among the Egyptians is *Amun*, which by corruption came to be called Ammon. This word, according to Manetho, signifies the *concealed* and *concealing*. According to Jamblichus (" *De Mysteriis*," sect. 8.) this god is the demiurgic intellect, who presides over truth and wisdom, descends into generation, and leads into light the unapparent power of concealed reason. By the Greeks God was called *Theos*; and by the Romans *Deus*. The proper name of God with the Hebrews is *Adon*, or *Adni*. By the Dutch he is called *Godt*: and with us the word *Lord* is synonymous with God. By the Chinese too, the supreme God is called *Tien*, and by the Danes *Goed*.

TO THE
EDITOR OF THE MONTHLY MAGAZINE.

SIR,

IT has been generally believed that Alchemy cannot be solidly proved to be more ancient than the time of the Emperor Dioclesian, and even its existence as far back as that period has been suspected by some critics, as it rests upon the authority of Suidas alone. The following observations, however, prove, that it is of much higher antiquity than the æra of Dioclesian. Whether the art itself is a mere deception, or contains any thing of reality, I shall leave the chemists to determine.

In the first place then, the Empress Eudocia, in her Greek Dictionary, p. 108, published by Villoison, observes as follows concerning the famous Golden Fleece : Διονυσος ο Μιτυληναιος, ανδρω-
του Φησι γεγενησθαι παιδαγωγον του Φρυξου, ονοματι

N

Κριον· και δηρας χρυσομαλλον, ουχ, ως ποιητικως, Φε-
 ρείαι, αλλα βιβλιον ην εν δερμασι γεγραμμενον, περιεχον
 σπως δει γενεσθαι δια χυμειας χρυσου. εικотως ουν
 οι τοιτε λεγει, χρυσου ανομαζον αυτο δερμας, δια την εξ
 αυτου ενεργειαν. *i. e.* “ Dionysius the Mitylenæan
 says, that a man, whose name was Krius*, was the
 pedagogue of Phryxus, and that the sheep-skin
 had a golden fleece, not conformable to poetic
 assertion, but that it was a book written in skins,
 containing the manner in which gold ought to be
 made according to the chymic art. Justly, there-
 fore, says he, did those of that period denomi-
 nate the skin golden, through the energy pro-
 ceeding from it.”—This Dionysius, as Fabricius
 shews, lived somewhat prior to Cicero.

Again, Manetho, in the 4th book of his *Apotelesmatica*, p. 66, has the following lines :

Και μουνη Κυθερια συνη καλω Φαιδονη
 Ρεκθηρας χρυσιω, και Ινδογενους ελεφαντος
 Εργοπορους δεικνυσι.

i. e. “ Venus alone, in conjunction with the beau-
 tiful Phaeton, (the Sun) points out MAKERS OF
 GOLD, and workers of Indian ivory.” This Ma-
 netho lived in the time of Ptolemy Philadelphus,
 to whom also he dedicates this work.

Your's, &c.

Manor Place,
 Watworth.

T. TAYLOR.

* This word signifies a ram.

TO THE SUN,

CONSIDERED AS WHEN RISING, ATTENDED BY
THE POWERS THAT PRESIDE OVER THE PLA-
NETARY SPHERES, AND THE FOUR ELEMENTS.

TETHYS from hoary Ocean's deeps,
Now climbs Olympus' shining steeps,
T' attend the god of day ;
And frees the steeds that panting wait
Through sacred Light's refulgent gate
To wing their spacious way.

Aurora, daughter of the Dawn,
Has sprinkled now the dewy lawn
With rays of rosy light ;
Apollo, crown'd with fire, is seen
Emerging now, with dazzling mien
From Tartarus and Night.

Armies of gods and dæmons round,
 Now bursting from the dark profound,
 In solemn silence stand ;
 And from his lips, with mental speed,
 Ere words of power immense proceed,
 Anticipate command.

The gods that roll the starry spheres,
 And lead on hours, and days, and years,
 A shining synod form ;
 With those in fire and air who ride,
 O'er winds and thunders who *preside*,
 Or rule the raging storm.

Before, behind, around the god,
 Eager to mark his awful nod,
 And pleas'd his course t'attend,
 With eyes undazzl'd by that light,
 Whose beams o'erpower e'en angels' sight,
 See gods adoring bend.

Thron'd in a radiant amber car,
 And scatt'ring milder light from far,
 See first great Dian comes ;
 And, hark ! as deck'd with starry light,
 Foremost proceeds the queen of night,
 Loud rattle Rhea's drums.

Gay Hermes next, fair Maia's son,
 Glad round the king of light to run,
 And borne by fiery steeds—
 The god who mounts the winged winds,
 Fast to his feet his pinions binds,
 And gods ministrant leads.

The car of Venus, drawn by doves,
 While close behind the Smiles and Loves,
 A blooming band are seen,
 In order next attends the god,
 Whose will is law, and fate his nod,
 And bears bright Beauty's queen.

See next advance terrific Mars,
 Who joys in uproar, ruin, wars,
 With lance deep-bath'd in gore ;
 Fear, Fury, Flight, beside him stand,
 Prompt to fulfil his dread command,
 His gold-rein'd steeds before.

But, lo! the mighty power * appears
 Who guides the largest of the spheres.
 That round Apollo run—

* Jupiter.

See ! how along sublimely roll'd
 By brass-hoof'd steeds with manes of gold,
 He hails the sov'reign Sun.

To close the band, Time's hoary sire *,
 Who rides on guards of mental fire †,
 His winged chariot cites ;
 Slow through the shining tracts of Heav'n,
 By dragons drawn, the god is driv'n
 From steep Olympian heights.

Each Dryad of the shady wood,
 Each Sister of the silver flood,
 With these well-pleas'd advance ;
 Around creation's seven-ray'd king,
 In strains that ravish Tart'rus sing,
 In mystic measures dance.

Glad earth perceives, and kindly pours
 Unbidden herbs, spontaneous flow'rs,
 And forests tow'ring rise ;
 Old Ocean stills his raging deeps,
 And Darkness flies, and Discord sleeps,
 And laugh th' exulting skies.

* Saturn.

† This is asserted of Saturn in the Chaldaic Theology.
 See my "*Version of the Chaldaic Oracles.*"

Let Nature's tribes, with gen'ral voice,
Unceasing in the god rejoice,
 Who pours the blaze of day ;
Rocks, hills, and vales, one chorus raise,
Men, beasts, and birds, resound his praise,
 And bless his vivid ray.

*Manor Place,
Walworth.*

T. TAYLOR.

APPENDIX.

APPENDIX.

TO BEING ITSELF ;

OR,

THE FIRST MONAD OF THE INTELLIGIBLE TRIAD.

THE highest order of the gods I sing,
 First shining forth from Unity's retreats,
 And with intelligible good replete.
 Essence divine, all-comprehending God!
 Whose nature, ever vigilant and fair,
 The most united multitude contains ;
 And as *the good's* bright vestibule displays
 With dazzling grandeur undecaying light.
 Thy matchless nature, O transcendent king,

From stable *bound*, and *infinite* consists.
 For after the subsistence of *the one*,
 That solitary darkness thrice unknown,
 That God of gods, of unities the fount,
 Than silence more ineffably occult,
 Than deepest intellection more profound,
 With light immense the first of beings shines,
 And veils the uncaus'd glories of *the good*.
 O first begotten, of the first unknown !
 Great *unity* partaking of *the one*,
 And *duad* mixt of *infinite* and *bound* !
 Triadic god, with symmetry adorn'd,
 Truth ever pure, and beauty's sacred light!
 Hence through the union symmetry affords,
 Thy being shines an all-containing one ;
 And from the purity of perfect truth,
 Thy nature is not only one, but true.
 And last, through beauty's all-perfective power,
 Thou reign'st the first intelligible god.
 The *bound* thy essence secretly contains,
 Proceeds from imparticipable good,
 And shines the first intelligible height.
 Hence it both measures all things and defines ;
 And each paternal genus of the gods,
 With energy ineffable sustains.
 But *infinite* thy never-failing power,
 And distributions generative shows ;
 Which from thy essence omniform proceed

To matter's utmost, dark, rebounding seat.
O mighty god, enable me to rise
With winged speed from this terrene abode,
And the dark mists disperse of matter's night,
That essence true, substantial, I may view,
And generation's phantom scenes despise.
O haste my union with thy secret world,
That by a flight ineffably divine,
My soul may leave all mental forms behind,
And lose herself in solitary good.

TO LIFE ;

OR,

THE SECOND MONAD OF THE INTELLIGIBLE
 TRIAD.

A Fertile god, intelligible life,
 The second triad from *the one*, I sing ;
 Whose boundless essence is a vital all,
 And through the first infinity, subsists.
 Hence it contains through untam'd, endless power,
 The middle of intelligible gods ;
 And from a union more sublime is fill'd,
 But fills all natures subject to its own
 With ever-vig'rous and prolific powers.
 O first intelligence ! in thee is fix'd
 Th' intelligible centre full of life,
 And *truth* from thee its purity derives.
 Eternity in thee too first resides ;
 For this in never-failing total life,
 And in unsluggish energy subsists.
 From thy unwearied essence *Rhea* flows :

And all the central orders of the gods
 In union beautiful from thee proceed.
 Knowledge to thee its situation owes,
 Between th' intelligible object plac'd,
 And Intellect's divinely piercing eye.
 Hence too, all life, howe'er sublime or low,
 Is nought but Intellection's active light !
 O ever true, all-comprehending god!
 Enable me to rise from Lethe's life,
 Phantastic, false, with death and darkness mix'd,
 And vig'rous fly with winged speed to thee.
 Give me to see, that while in body 'merg'd,
 I but receive the punishment of guilt,
 And die the life of unembodied souls.
 O aid me to depart from Matter's seat,
 Stormy, and dark, and whirling without end :
 A boundless chaos, where delusion dire
 And true nonentity maintain their sway.
 Dispel the phantoms of corporeal night,
 The flying mock'ries of fictitious life ;
 Which, as they glide before the mental eye,
 Arrest its sight with fascinating arts,
 And fix in lethargy its active power.
 O haste my union with thy perfect life,
 That by a flight transcendently divine,
 My soul may leave all vital forms behind,
 And lose herself in solitary good.

TO INTELLECT;

OR,

THE THIRD MONAD OF THE INTELLIGIBLE TRIAD.



THE third bright offspring of the thrice un-
known

Intelligible animal I sing,
 Fairest of all things : for in this alone
 The beautiful itself for ever dwells.
 Th' intelligible *tetrad* here resides,
 Of all that lives the hypostatic cause ;
 And this exhibits to the mental eye
 The first ideas in perfection bright.
 Hence, from contemplating these splendid forms,
 The demiurgus constitutes the world,
 And shines a great intelligible all.
 Hail, perfect animal, bright form of forms,

Only-begotten, intellect supreme !
 Whose essence omniform, alone unfolds
 The single nature of the unknown good ;
 Before its power with light unbounded shines,
 And to thy own self-perfect splendor draws
 The pure desire which there occultly dwells.
 For all things, though in different modes, possess
 A silent, unapparent wish for good ;
 But beauty with astonishment excites,
 And vig'rous agitates with strong desire ;
 Its light acutely penetrates the soul,
 And mental natures to itself converts.
 And, as in rites most holy and divine,
 Before the mystic spectacles appear'd,
 A stupor fill'd th' initiated soul,
 So, prior to the influence of the good,
 Beauty's unbounded and forerunning light,
 Astonishes th' intelligible gods ;
 And seated in the vestibule supreme,
 The secret nature of *the one* declares.
 This highest beauty from that place proceeds,
 On which the eyes of all the gods are fix'd,
 And to their genera from thence extends,
 And with its all-attractive light illumines,
 Their unities than essence more divine.
 All beings too which from the gods depend,
 The sacred influence of its splendor own,
 Ev'n to th' apparent vehicles which shine

Amid the heavens with undecaying light.
 And as through uncaus'd, solitary good,
 The gods their nature biform derive,
 And through intelligible wisdom share
 A knowledge seated beyond mind itself ;
 So, through true beauty's summit, they acquire
 A form transcendently divine and fair :
 Hence they replenish with its copious streams
 Inferior natures subject to their own,
 And vig'rous raise them to its powerful love,
 As if with vivid, god-like fury fir'd.
 This is the constant source of joy divine,
 Of friendship and communion without end :
 For all the gods through this in union join,
 And in eternal amity subsist.
 This beauty, from its anagogic power,
 Which strongly agitates, is *lovely* call'd.
 For this the amatory series leads,
 Walks silent on its shining feet's extremes ;
 And to itself perpetually excites
 Whatever is, through wonder and desire.
 But from the plenitude and joy serene,
 Which this on secondary forms confers,
 Alluring, raising all things by its light,
 This highest beauty *delicate* is nam'd.
 And last, because this perfect beauty bounds
 The triad of intelligible gods,
 Majestic swims above the light of forms,

And with intelligible splendor shines,
 The unknown union of the gods conceals,
 And silently enunciates secret good,—
 Hence it is *splendid, clear, and lucid* call'd.
 O fairest offspring of an uncaus'd sire !
 Give me to see that all material forms
 Are only shadows of substantial life,
 True beauties mock'ries, without check or stay;
 Innum'rous flowing into matter's seat;
 Where true nonentity and darkness reign.
 O may thy light, replete with mystic joy,
 Beam on my soul with energy divine,
 And to my ravish'd mental eye disclose
 Thy bright abode amidst the highest forms.
 Come with thy fair, all-comprehending world,
 Come with the gods its secret realms contain;
 That thus my soul with rapturous delight
 Thy splendid vestibule may quickly gain,
 May pass beyond thy lovely vital forms,
 And seated on the first intelligible height,
 May view alone with supermental gaze
 The gods' o'erflowing, solitary fount.

THE FOLLOWING INFORMATION

RELATIVE TO

THE INTELLIGIBLE TRIAD,

IS EXTRACTED FROM THE NOTES TO MY TRANSLATION OF

THE PARMENIDES OF PLATO.



AS the first cause is *the one*, and this is the same with *the good*, the universality of things must form a whole, the best and the most profoundly united in all its parts which it is possible to conceive: for the *first good* must be the cause of the greatest good, that is, the whole of things; and as goodness is union, the best production must be that which is most united. But as there is a difference in things, and some are more excel-

lent than others, and this in proportion to their proximity to the first cause, a profound union can no otherwise take place than by the extremity of a superior order coalescing through intimate alliance with the summit of one proximately inferior. Hence the first of bodies, though they are essentially corporeal, yet *κατα σχεσιν*, through *habitude*, or *alliance*, are most vital, or lives. The highest of souls are, after this manner, intellects, and the first of beings are gods. For as *being* is the highest of things after the *first cause*, its first subsistence must be according to a superessential characteristic.

Now that which is superessential, considered as participated by the *highest* or *true* being, constitutes that which is called intelligible. So that every true being depending on the gods, or in other words, suspended from their superessential unities, is a *divine intelligible*. It is *divine* indeed, as that which is deified; but it is *intelligible*, as the object of desire to intellect, as perfective and connective of its nature, and as the plenitude of *being itself*. But in the first being, life and intellect subsist according to cause; for every thing subsists either according to *cause*, or according to *the summit of essence*, or according to *participation*. That is, every thing may be considered either as subsisting occultly in its cause, or openly

in its own order, (or according to what it is,) or as participated by something else. The first of these is analogous to light, when viewed subsisting in its fountain the sun; the second to the light immediately proceeding from the sun; and the third to the splendour communicated to other natures by that light.

The first procession, therefore, from the first cause, will be the intelligible triad, consisting of *being*, *life*, and *intellect*, which are the three highest things after the first god, and of which *being* is prior to *life*, and *life* to *intellect*. For whatever partakes of life, partakes also of being; but the contrary is not true, and therefore being is above life; since it is the characteristic of higher natures to extend their communications beyond such as are subordinate. But *life* is prior to *intellect*, because all intellectual natures are vital, but all vital natures are not intellectual. In the intelligible triad, however, on account of its superessential characteristic, all things may be considered as subsisting according to cause; and, consequently, number here has not a proper subsistence, but is involved in unproceeding union, and absorbed in superessential light. Hence, when it is called a triad, we must not suppose that any *essential distinction* takes place, but must consider this appellation as expressive of its ineffable perfection: for

as it is the nearest of all things to *the one*, its union must be transcendentally profound and ineffably occult.

All the gods, indeed, considered according to their unities, are all in all, and are at the same time united to the first god, like rays to light, or lines to a centre; and hence they are all established in the first cause, (as Proclus beautifully observes) like the roots of trees in the earth; so that they are all, as much as possible, superessential, just as trees are eminently of an earthly nature, without at the same time being earth itself: for the nature of the earth as being a whole, or subsisting according to the eternal, is different from the partial natures which it produces. The intelligible triad, therefore, from its being wholly of a superessential characteristic, must possess an inconceivable profundity of union, both with itself and its cause, so as to subsist wholly according to *the united*; and hence it appears, to the eye of pure intellect, as one simple indivisible splendour, beaming from an unknown and inaccessible fire.

He, then, who is able by opening the greatest eye of his soul, to see that perfectly which subsists without separation, will behold the simplicity of the intelligible triad, subsisting in a manner so transcendent, as to be apprehended only by a

superintellectual energy, and a deific union of the perceiver with this most arcane object of perception. But since, in our present state, it is impossible to behold an object so astonishingly lucid with a perfect and steady vision, we must be content, as Damascius well observes, with a far distant, scarcely attainable, and most obscure glimpse ; or with difficulty apprehending a trace of this light, like a sudden coruscation bursting on our sight. Such, then, is the pre-eminence of the intelligible order, to which, on account of the infirmity of our mental eye, we assign a triple division, beholding, as in a mirror, a luminous triad beaming from a uniform light ; “ just,” says Damascius, “ as the uniform colour of the sun appears in a cloud which possesses three catoptric intervals, through the various-coloured nature of the rainbow.”

But when we view this order in a distributed way, or as possessing separation, in order to accommodate its all-perfect mode of subsistence to our imperfect conceptions, it is necessary to give the triad itself a triple division. For we have said that it consists of *being*, *life*, and *intellect*. But in *being* we may view *life* and *intellect* according to cause ; in *life*, being according to participation, and intellect according to cause ; and in *intellect* both being and life according to parti-

icipation; while at the same time, in reality, the whole is profoundly one, and contains all things occultly, or according to cause. But when viewed in this divided manner, each triad is said, in the Chaldaic theology, to consist of *father*, *power*, and *intellect*; *father* being the same with *hyparxis* (*i. e.* the summit of essence) unity, or that which is super-essential; *power* being a certain pouring forth, or infinity of the summit; and on this account, says Damascius, it is present with father, as a diffused with an abiding one, and as pouring itself forth into a true chaos; but *intellect*, that is, *paternal intellect*, subsisting according to a conversion to the paternal one; a conversion, transcending all other conversions, as being neither gnostic, nor vital, nor essential, but an un-separated surpassing energy, which is union rather than conversion.

These names, too, were well known to Plato himself, as is evident from his *Timæus*; for in that dialogue he calls the artificer or demiurgus of the universe *intellect* and *father*, and represents him commanding the junior gods to imitate the *power* which he employed in their generation.

This intelligible triad is occultly signified by Plato, in the *Philebus*, under the dialectic epithets of *bound infinite*, and *that which is mixed*

from both bound and infinite. For all beings, says he, consist or are mingled from *bound* and *infinity*; and, consequently *being itself*, which, as we have already shewn, has the highest subsistence after the first cause, must be before all things mixed from these two; the former of these, viz. *bound*, being evidently analogous to *the one*, or *father*, and *infinity* to *power*. We may likewise consider him as unfolding the intelligible order in the same dialogue, by the epithets of *symmetry*, *truth*, and *beauty*; which, says he, are requisite to every thing that is mixed; and he adds, that this triad subsists in the vestibule of *the good*; evidently alluding, by this expression, to the profound union of this triad with the incomprehensible cause of all things. In the *Parmenides* also, he unfolds this triad by the dialectic epithets of *the one being* (*εἷς ὅν*) or being characterized by or absorbed in unity; *whole* and *parts*; and *infinite multitude*, or, in other words, all-powerful and incomprehensible multitude.

Such, then, is the intelligible triad, considered according to an all-perfect distribution, in accommodation to the imbecility of our mental eye. But if we are desirous, after having bid adieu to corporeal vision, and the fascinating but delusive forms of the phantasy, which, Calypso-like, detain us in exile from our father's land, after hav-

ing, through a long and laborious dialectic wandering, gained our paternal port, and purified ourselves from the baneful rout of the passions, those domestic foes of the soul; if, after all this, we are desirous of gaining a glimpse of the surpassing simplicity and ineffable union of this occult and astonishing light, we must crowd all our conceptions together into the most profound indivisibility, and opening the greatest eye of the soul, entreat this all-comprehending deity to approach: for then, preceded by unadorned beauty, silently walking on the extremities of her shining feet, he will suddenly, from his awful sanctuary, rise to our view.

But after such a vision, what can language announce concerning this transcendent object? That it is perfectly indistinct and void of number. "And," as Damascius, *περι αρχων*, beautifully observes, "since this is the case, we should consider whether it is proper to call this, which belongs to it, *simplicity*, *απλοτης*; *something else*, *multiplicity*, *πολλοτης*; and *something besides this*, *universality*, *παντοτης*. For that which is intelligible is *one many all*, that we may triply explain a nature which is one. But how can one nature be *one and many*? Because *many* is the infinite power of *the one*. But how can it be *one and all*? Because *all* is the every-way ex-

tended energy of *the one*. Nor yet is it to be called an energy, as if it was an extension of power to that which is external; nor power, as an extension of hyparxis, or summit abiding within: but again, it is necessary to call them three instead of one: for one appellation, as we have often testified, is by no means sufficient for an explanation of this order. And are all things then here indistinct? But how can this be easy to understand? For we have said that there are three principles consequent to each other; viz. *father, power, and paternal intellect*. But these in reality are neither one nor three, nor one and at the same time three. But it is necessary that we should explain these by names and conceptions of this kind, through our penury in what is adapted to their nature, or rather through our desire of expressing something proper on the occasion. For as we denominate this triad *one*, and *many*, and *all*, and *father, power, and paternal intellect*, and again, *bound, infinite, and mixed*—so likewise we call it a *monad*, and *the indefinite duad*, and *a triad*, and a paternal nature composed from both these. And as in consequence of purifying our conceptions, we reject the former appellations, as unable to harmonize with the things themselves, we should likewise reject the latter on the same account.”

Now from this remarkable passage in particular, and from all that has been said respecting the intelligible triad, it follows, that the Platonic is totally different from the Christian trinity, since the former is a triad posterior to the first cause, who, according to Plato is a principle transcendently exempt from all multitude, and is not coordinated or consubistent with any being or beings whatever-

A superficial reader, indeed, who knows no more of Platonism than what he has gleaned from Cudworth's Intellectual System, will be induced to think that the genuine Platonic trinity consists of *the first cause*, or *the good, intellect, and soul*, and that these three were considered by Plato as in a certain respect one. To such men as these it is necessary to observe, that a triad of principles distinct from each other, is a very different thing from a triad which may be considered as a whole, and of which each of the three is a part. But *the good*, or *the one*, is, according to Plato, superessential, as is evident from the first hypothesis of his Parmenides, and from the sixth book of his Republic. It is impossible, therefore, that *the good* can be consubistent with *intellect*, which is even posterior to *being*, and much less with *soul*, which is subordinate to *intellect*. And hence, *the good, intellect, and soul*, do not form a consubistent triad.

But in order to convince the reader that this doctrine of the intelligible triad is not a fiction devised by the latter Platonists, I shall present him with the following translation from Damascius (*περὶ ἀρχῶν*) *Concerning Principles**, in which the agreement of all the ancient theologists concerning this triad is most admirably evinced.

“ The theology contained in the Orphic rhapsodies, concerning the intelligible gods, is as follows: *Time* is symbolically placed for the one principle of the universe; but *æther* and *chaos*, for the two posterior to this one: and *being*, simply considered, is represented under the symbol of an egg. And this is the first triad of the intelligible gods. But for the perfection of the second triad, they establish either a conceiving and a conceived egg as a god, or a white garment, or a cloud: because from these Phanes leaps forth into light. For indeed they philosophize variously concerning the middle triad. But Phanes here represents intellect. But conceiving him, over and above this, as father and power, contributes nothing to Orpheus. But they call the third triad Metis as *intellect*†, Ericapæus as *power*, and Phanes as *father*. But whether or

* Vid. Wolfii Anecd. Græc. tom. iii. p. 252.

† *αἰσθησις* is omitted in the original.

not are we to consider * the middle triad according to the three-shaped god, while conceived in the egg? for the middle always represents each of the extremes; as in this instance, where the egg and the three-shaped god subsist together. And here you may perceive that the egg is that which is united; but that the three-shaped and really multiform god is the separating and discriminating cause of that which is intelligible. Likewise the middle triad subsists according to the egg, as yet united; but the third † according to the god who separates and distributes the whole intelligible order. And this is the common and familiar Orphic theology. But that delivered by Hieronymus and Hellanicus is as follows. According to them *water* and *matter* were the first productions, from which earth was secretly drawn forth: so that water and earth are established as the two first principles; the latter of these having a *dispersed* subsistence: but the former conglutinating and connecting the latter. But they are silent concerning the principle prior to these two, as being ineffable: for as there are no illuminations about him, his arcane and ineffable nature is from hence sufficiently evinced. But the

* $\mu\eta\tau\omega\lambda\epsilon$ is erroneously printed instead of $\tau\omega\lambda\epsilon$.

† $\tau\omega\ \tau\epsilon\lambda\iota\tau\omega$ is, I conceive, erroneously omitted in the original.

third principle posterior to these two, *water* and *earth*, and which is generated from them, is a *dragon*, naturally endued with the heads of a bull and a lion, but in the middle having the countenance of the god himself. They add likewise, that he has wings on his shoulders, and that he is called *undecaying Time*, and *Hercules*; that *Necessity* resides with him, which is the same as *Nature*, and incorporeal *Adastria*, which is extended throughout the universe, whose limits she binds in amicable conjunction. But as it appears to me, they denominate this third principle as established according to essence; and assert, besides this, that it subsists as male and female, for the purpose of exhibiting the generative causes of all things.

“ I likewise find in the Orphic rhapsodies, that neglecting the two first principles, together with the one principle who is delivered in silence, the third principle, posterior to the two, is established by the theology as the original; because this first of all possesses something effable and commensurate to human discourse. For in the former hypothesis, the highly revered and undecaying *Time*, the father of æther and chaos, was the principle: but in this *Time* is neglected, and the principle becomes a *dragon*. It likewise says that there was a triple offspring; moist

æther, an infinite chaos, and cloudy and dark Erebus; delivering this second triad analogous to the first: this being potential, as that was paternal. Hence the third procession of this triad is dark Erebus: its paternal and summit æther, not according to a simple but intellectual subsistence: but its middle infinite chaos, considered as a progeny or procession, and among these parturient, because from these the third intelligible triad proceeds. What then is the third intelligible triad? I answer the egg; the duad of the natures of male and female, which it contains, and the multitude of all-various seeds, residing in the middle of this triad; and the third among these is an incorporeal god, bearing golden wings on his shoulders; but in his inward parts naturally possessing the heads of bulls, upon which heads a mighty dragon appears, invested with the all-various forms of wild beasts. This last then must be considered as the intellect of the triad; but the middle progeny which are *many* as well as *two*, correspond to *power*, and the egg itself is the *paternal principle* of the third triad: but the third god of this third triad, this theology celebrates as *Protogonus*, and calls him *Jupiter*, the disposer of all things and of the whole world; and on this account denominates him *Pan*. And such is the information which this theology affords

us, concerning the genealogy of the intelligible principles of things.

But in the writings of the Peripatetic Eudemus, containing the theology of Orpheus, the whole intelligible order is passed over in silence, as being every way ineffable and unknown, and incapable of verbal enunciation. Eudemus, therefore, commences his genealogy from *Night*, from which also Homer begins: though Eudemus is far from making the Homeric genealogy consistent and connected, for he asserts that Homer begins from Ocean and Tethys. It is, however, apparent that *Night* is according to Homer, the greatest divinity, since she is revered even by Jupiter himself. For the poet says of Jupiter,

Αἴετο γὰρ μὴ νυκτὶ θεῶν ἀποδυμᾶ εἶζοι.

Iliad. Lib. ξ. v. 261.

“ that he feared lest he should act in a manner displeasing to swift *Night*.” So that Homer begins his genealogy of the gods from *Night*. But it appears to me that Hesiod, when he asserts that *Chaos* was first generated, signifies by *Chaos* the incomprehensible and perfectly united nature of that which is intelligible: but that he produces *Earth* the first from thence as a certain principle of the whole procession of the gods. Unless,

perhaps, *Chaos* is the second of the two principles: but *Earth*, *Tartarus*, and *Love*, form the triple intelligible. So that *Love* is to be placed for the third monad of the intelligible order, considered according to its conversive nature: for it is thus denominated by Orpheus in his Rhapsodies. But *Earth* for the first, as being first established in a certain firm and essential permanency. And *Tartarus* for the middle, as in a certain respect exciting and moving forms into distribution. But Acusilaus appears to me to establish *Chaos* for the first principle, as entirely unknown; and after this, two principles, *Erebus* as male, and *Night* as female; placing the latter for *infinity*, but the former for *bound*. But from the mixture of these, he says * that *Æther*, *Love*, and *Counsel* are generated, forming three intelligible hypostases. And he places *Æther* as the summit; but *Love* in the middle, according to its naturally middle subsistence; but *Metis*, or *Counsel* as the third, and the same as highly-reverenced intellect. And, according to the history of Eudemus, from these he produces a great number of other gods. But Epimenides establishes *Air* and *Night* as the two first principles; manifestly reverencing in silence the one principle prior to these two. But from air and night *Tartarus* is generated, forming as

* Φημι in the original should doubtless be Φησι.

it appears to me the third principle, as a certain mixed temperature from the two. And this mixture is called by some an intelligible medium, because it extends itself to both the summit and the end. But from the mixture of the extremes with each other, an egg is generated, which is truly an intelligible animal: and from this again another progeny proceeds. But according to Pherecydes Syrius, the three first principles are *a Perpetually-abiding Vital Nature, Time**, and *an Earthly nature*: one of these subsisting, as I conceive, prior to the other two. But he asserts that *Time* generates from the progeny of itself, *Fire, Spirit, and Water*; which signify, as it appears to me, the triple nature of that which is intelligible. But from these, distributed into five profound recesses, a numerous progeny of gods is constituted, which he calls *five-times animated* (*πεντεμψυχος*); and which is perhaps the same as if he had said *πεντεκοσμος*, or *a five-fold world*. But we may probably discourse on this subject at some other opportunity. And thus much may suffice at present concerning the hypotheses derived from the Grecian fables, which are both many and various.

But with respect to the theology of the Bar-

* *χρόνος* is printed for *χρονος*.

barians, the Babylonians seem to pass over in silence the one principle of the universe. But they establish two principles, Tauthe and Apasoon. And they consider Apasoon as the husband of Tauthe, whom they denominate the mother of the gods; from whom an only-begotten son *Mooumis* was produced: which, as it appears to me, is no other than the intelligible world deduced from two principles*. But from these another procession is derived, *Dache* and *Dachus*. And likewise a third from these, *Kissare* and *Assoorus*. And from these again three deities are produced, *Anus*, *Illinus*, and *Aus*. But from *Aus* and *Dache* a son called Belus is produced, who, they say, is the demiurgus of the world. But with respect to the Magi, and all the Arion race, as we are informed by Eudemus, some of them call all the intelligible and united world *Place*, and some of them *Time*: from which a good divinity and an evil *dæmon* are distributed; *Light* and *Darkness* subsisting prior to these, according to the assertions of others. However, both the one and the other, after an undistributed nature, consider that nature as having a subsistence which distributes the two-fold co-ordination of better natures: one of which co-ordinations *Orosma*des

* That is, from *bound* and *infinite*.

presides over, and the other *Arimanius*. But the Sidonians, according to the same historian, place before all things, *Time*, *Desire*, and *cloudy Darkness*. And they assert, that from the mingling of *Desire* and *Darkness* as two principles, *Air* and a *gentle Wind* were produced: *Air* evincing the summit of the intelligible triad; but *the gentle Wind* raised and proceeding from this, the vital prototype of the intelligible. And again that from both these the bird *Otus*, similar to a night raven, was produced; representing, as it appears to me, intelligible intellect. But as we find (without the assistance of Eudemus) the Phœnician mythology, according to Moschus, places *Æther* and *Air* as the two first principles, from which the intelligible god *Oulomus* was produced; who, as it appears to me, is the summit of the intelligible order. But from this god (yet proceeding together with him) they assert that *Chousorus* was produced, being the first unfolding procession. And after this *an egg* succeeds; which I think must be called intelligible intellect. But the unfolding *Chousorus* is intelligible power, because this is the first nature which distributes an undistributed subsistence: unless, perhaps, after the two principles *Æther* and *Air*, the summit is *One Wind*; but the middle *Two Winds*, the *south-west* and the *south*; for in a certain respect they place

these prior to *Oulomus*. But *Oulomus* himself is intelligible intellect : and unfolding *Chousorus** the first order after the intelligible series. And the *egg itself* is heaven : from the bursting of which into two parts, the sections are said to have become heaven and earth. But with respect to the Egyptians, nothing accurately is related of them by Eudemus. According to some Egyptian philosophers, however, among us, the Egyptians, in certain writings, celebrate *an unknown Darkness* as the one principle of the universe, and this *thrice pronounced as such* : but for the two principles after the first they place *Water* and *Sand*, according to Heraiscus ; but according to the more ancient writer Asclepiades, *Sand* and *Water* ; from which and after which the first *Kamephis* is generated. But after this *a second*, and from this again *a third* : by all which, the whole intelligible distribution is accomplished. For thus Asclepiades determines. But the more modern Heraiscus says that the Egyptians, denominating the third Kamephis from his father and grandfather, assert that he is *the Sun* ; which doubtless signifies in this case intelligible intellect. But a more accurate knowledge of these affairs must be received from the above-mentioned

* *χουσους* should be read instead of *χουσευα*.

authors themselves. It must, however, be observed, that with the Egyptians there are many distributions of things according to union; because they unfold an intelligible nature into characteristics, or peculiarities of many gods, as may be learned from such as are desirous of consulting their writings on this subject."

Thus far Damascius; from which curious and interesting relation the reader may perceive at one view the agreement of the ancient theologians with each other in celebrating the intelligible triad, and venerating in silence the ineffable principle of things. From this most sublime theory, too, that an intelligible triad is the immediate offspring of the immense principle of things, of which that principle is no part, and with which it is not to be con-numerated, it may be demonstrated, that the first procession in every divine order is a triad, of which a monad is the source; and hence the Chaldæan Oracle most truly asserts, that "in every world * a triad shines forth, of which a monad is the leader."

* *i. e.* In the empyrean world, the three ethereal, and three material worlds, of which an explanation is given in the Introduction to the Chaldæan Oracles, in the former part of this work.

TO

MERCURY.

HEAR, blessed Hermes, Maia's beauteous son,
 And first bright monad of the solar gods,
 Whose splendid power enunciates and unfolds
 To secondary natures mental light,
 All beings fills with universal truth,
 And by harmonic, anagogic arts
 Unites them with *the intellects divine* ;
 Jove's lucid angel, ruler of mankind,
 Whose hand the rod of blameless peace contains;
 Great life-supporter, prophet of discourse,
 And in necessities to mortals kind ;
 Rejoicing power, by all the gods rever'd ;
 Holy, august, *the source of lawful rites*,
 And the soul's leader to a blessed life.
 When lost in error on the dreary coast

Of Circe's * magic realms I roam'd forlorn,
 Thy friendly aid enabled me to brave
 The dire effects of her transforming power ;
 The sov'reign plant thy bounteous hand bestow'd,
 Repell'd the mischief of her venom'd cup,
 And gave my reason to preserve her sway
 O'er sensual appetite's debasing arts.
 But, when departing from th' enchanted bower,
 Replete with Fraud, Calypso in her cave
 Irriguous, lucid, with detaining charms
 My soul beguil'd, and with phantastic bliss
 In vain attempted to secure my stay,
 Inspir'd by thee, I then reluctant lay
 Absorb'd in thought, in her desiring arms,
 And inly pining for my native home,
 Consum'd in wretched solitude my days.
 O'er generation's loud-resounding sea,
 Huge, horrid, dark, I roll'd my streaming eyes
 Indignant, and to view the pleasing coast
 From whence, *self-banished*, wretchedly I roam'd,
 Attempted often, but th' attempt was vain.
 At length th' ensnaring goddess, urg'd by thee,
 Reluctant yielded to the will of Jove,
 And sorrowing sent me from her shadowy isle.
 Then on the dreadful-sounding sea I sail'd

* See my explanation of the fable of Ulysses, in my *History of the Restoration of the Platonic Theology*, Vol. II. of *Proclus on Euclid*.

Of wand'ring generation, in thy light
 Rejoicing, which with guiding radiance shone
 On the dark deep, and gave me to discern
 The blissful coast, where, splendid as the day,
 Thy palace charms the wand'ring trav'ller's eye.
 There intellectual banquets fill the soul
 With true, substantial, undecaying food,
 And joy unmixt with sensual revels reigns ;
 While thoughts refin'd to recollection's lyre
 To rapture strung, the dance responsive form.
 Serenely seated in this lucid dome,
 Inspir'd by thee with salutary grief,
 I mourn'd the follies of my pristine state,
 And with redoubled ardour sigh'd for home.
 For then at length, the soul-awakening chords
 Of recollection's lyre I touch'd, which long
 Had lain forgotten, and in darkness hid
 On flow'ry Lethe's sleep-inspiring brink :
 Till thy sagacious eye, and powerful arts
 Pierc'd and dispell'd the wide-encircling gloom,
 And to my ravish'd view the heav'nly gift restor'd.
 And last, in wond'rous vessels fram'd by thee,
 Light as a bird, with intellect replete,
 I flew transported o'er the *swelling* waves
 Of scientific Reas'ning's mighty sea,
 Dissolv'd in pleasing intellectual rest,
 Till from the deep recesses of my soul
 I banish'd, by Minerva's friendly aid,
 Insidious appetite's destructive rout,

And the lost empire of my mind regain'd.
 All-bounteous power, by whom the soul is rais'd
 From sleep profound to energy divine ;
 And whose convertive purifying arts,
 Her bright ethereal vehicle restore
 To *truth's* all-splendid and immortal plain :
 O ! place me far above dread Hyle's sea,
 Profoundly-whirling, horrible and vast,
 Where flying mockeries of perfect life
 In swift succession rise and disappear ;
 And to the eye of cogitation seem
 Like shadows on a sea of shadow tost,
 Which rise and vanish with delusive play,
 And vainly imitate substantial forms.
 For now my soul abhors the realms of night,
 And pants impatient for the shining coast
 And lawful kindred which she left behind,
 When first ensnar'd through love of outward form
 And mad desire of change, on earth she fell.
 But if still longer I am doom'd to roam
 A mourning exile from the courts of light,
 O gracious free me from the hostile rage
 Of all my marine and material foes,
 That thus the seeds of life-consuming care,
 Dispers'd by thine all-liberating power,
 My weary soul may find desir'd repose,
 And lead in solitude a life divine.

THE FOLLOWING BEAUTIFUL

H Y M N,

Found by me among the Harleian MSS. in the British Museum, was, I doubt not from the manner of it, composed by PROCLUS.

ΤΜΝΟΣ ΚΟΙΝΟΣ.

Χαιρε, θεα μητερ, πολυωνυμε, καλλιγενεθλε,
 Χαιρ' Εκατη, προθυραιε, μεγασθενες, αλλος εαυλος.
 Χαιρ' Ιανε προκαλωρ, Ζευ αφδιτε· χαιρ' υπαιε Ζευ.
 Τευχετε δ' αιγλησσαν εμβ βιοτωιο πορειην,
 Βριθομενην αγαθοισι· κακας δ' απελαυνετε νησθς
 Εκ ρεθεων· ψυχην δε περι χθονι μαργαρινωσαν
 Ελακετ', εγερσινοοισι καθηραμενην τελετησι.
 Ναι λιτομαι, δοτε χειραυ θεοφρονεας τε κελευθους
 Δειξατε μοι χατεοντι, Φαος δ' εριτιμον αφρησαι
 Κυανηθ οθεν εστι Φυγειν κακοτητα γενεθλης.
 Ναι, λιτομαι, δοτε χειρα· και υμετεροισιν αφταις
 Ορμον εκ' ευσεβιης με πελασσαιε κειμηλωτα.

A

PARAPHRASED TRANSLATION

OF THE ABOVE

H Y M N.

A COMMON HYMN.

HAIL, mother goddess! beauteous offspring
fam'd :

Hail, strenuous Hecate ! Prothyræa nam'd :
Grandfather Janus, undecaying Jove,
With Jove supreme, enthron'd all height above,
Hail! may the blissful road of life be mine,
With ev'ry good replete of light divine :
And from my members dire disease expel,
That splendid-gifted health with me may dwell.
My soul insanely wand'ring on the earth,
Though intellectual regions gave her birth,
Attract to heav'n with vigour unconfin'd,
Through mysteries which rouse the dormant mind.
Your helping hands, all-bounteous powers, extend,
And paths divine unfold as I ascend.

Give me to see those beams of glorious light,
Which aid the soul from Generation's night,
Dark, dreary, dire, indignantly to fly,
And rapidly regain her native sky.
Extend your hands, and with your fav'ring gales,
While bound for home I raise th' impatient sails,
Impel my vessel o'er life's stormy main,
Till the fair port of Piety I gain ;
For there my soul, with mighty toils opprest,
Shall find her long-lost Paradise of rest.

THE END.

C. WHITTINGHAM, *Printer*, Dean Street.

