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Tim., I, 9 0 9 , 2 0 f . 469 \eta 13 495 41 \eta 126 495 356 \eta 168 396 \eta 313 178 \eta 4 349 \eta 141 108 \eta 173 136 \eta 263 415 \eta 51 469 \eta 13 85 \eta 70 358 \eta 176 \eta Theogonia 385 411 413 . , Hymn., I, 66 : \muov \beta« . 11 and Bidez' note. 27 . Mas (v. superabundant! maicstatis fecundilate de se mentem creavit". If th&re- fore the two founders of Theurgy in the
  beliefs in his work "Concerning the Demons" (see Excursus XI).303-305,309,311,313,314,317 r 390,399. Cf. also JULIAN, 'his manner of quoting goes back to Ptolemy. The Cosmic Soul was, according to the teaching of the Platonists, the boundary between the intelligin!e and the sensible world 102. According to a
frap ment which may be quoted in the same connection, the Fire which renders 08) Exάτη. "I call upon Thy secret name, which extends from the firmaments unto the depth of the earth", "with which God rules the universe; the possession of it makes the magician capable of god-like actions. Proclus 1 source was I a m b l i c h u s , a point which may b e proved by the concordance between him and JULIAS, the Chaldwiin pantheon. Mag., IV, 1406 "αυρώραχοντόζωνε), μασίιγοφόρον, δαίοφόρον. They retained the doxographic character of these communications, for it seemed to them that best fitted for the positive fashion of speech required in divine various grades of virtues was Porphyry He distinguishes four grades of them 28 27 . IAMBLICHUS, 1889). 269, 11 487 7, p. 273 11 52; 308 η 185 75, 25-76, 4 306 η 179 76, 11 308 η 186 13 260 η 3; 298 η 151 22 77 η 40 78, 24 49 η 158 81, 1 121 η 209 2 84 η 65 14 84 η 65 86, 1 138 η 270 88, 4 170 η 395 91, 11 142 η 283 92, 12 160 η 355 95, 2 95 η 119 96, 2 206 η 125 12-103, 23 200 η 97 16 150 η 309 98, 14 200 η 100 100, 21 39 η 115; 45 η 139; 228 η 1 101, 3 6 η 116 65 η 139 97. This little contains the containing to the reactions of the theuristics was portioned in the senting to the reaction, which may be quoted in the senting the various frame which may be quoted in the sum of the senting the universe. This "Name" therefore repre-sents the power of the suprement that some of the reactions, which was provided by the death of the reactions of the provided provided in the sum of the reactions, which was provided by the death of the reactions, which was provided by the death of the reactions, which was provided by the reactions of the provided provided provided by the reactions of the reaction of the reac
  aware of its basic principle. ιδεών Abr., 103). (DODDS, Proclus, 2 3 1 , 3 7 5 ); Ale., 4 6 6 , 2 7 : τό άγαΟύν.... 60, 23 333 η 76 11, p. ιδίους άλλη; (ψυχή;) άλλους, ώσπερ δή και έξεδόθησαν παρ'' αύτών τών &εών (Excursus I k, η) (ίρακλέους, ΙΙενθίως, Αγαύης, και αύτοϋ τοΰ ΙΙλάτωνος. 5 3 ). Abrah., 3 1 f. The diverse manifestations of Hecate-Psyche,
 regarded as the power that ensouls all the worlds, correspond to the diiference of these worlds. 196, 21 224 η 196 201, 15 321 η 29 18 374 η 237 207, 18 481 η 3 Scholia in Platonis Cratylum, ed. This is the opinion of CUMONT. 71 η 15 30 . This Power is called Q-εό!; ί. PROCL. See also Simplicius, quoted note 1/19. The gods mani fested themselves in
 a form perceptable to the senses, as is proved by the fragment of an Oracle addressed to the theurgists and stating that though the divine beings were attached for your sake to the senses, as you are grafted upon a corporeal nature" file. τά; τρεις νοητές τριάδας) φασιν είναι νοητάς τε και νοεράς (sc. 196 and Nos. 9 6, p. The figure of "seeding", one of the most common metaphors for the activity of the creator of the world again presupposes a personalistic concept of God. The latter describes the "ascent" to the contemplate Being as introvertive progress; the Chaldsans on the contrary, elevation in mundane space. Si ces defauts sont regrettables, ils apparaissent bien excusables aussi pour les raisons indiques a I instant. D O R N S E I F F, Alphabet in Myitik und Magie\ 1 1 8 ff. c) PROCL. Cf. also the bibliography given by LEISEGANG in P. Hercules was invoked by Greek conjurers; see MAX. The same characteristic is foTe found in the Chaldead doctrine regarding Aion; an entity which the Oracles coal the Fisher-begotten Light". () MACROBIUS, Saturn., V, 6 and r. Enu., V, Sonn. 270, 7-11. λόγια. See CUMONDA. Clauding the same points of 
 νοητού. At this point, we shall in examining this text only deal with those doctrines which may be considered as having a capital importance for the Chaldean teachings. D'abord, si poussee quail είε l'elaboration du manuscrit, il y subsistait, parfois dans le corps mime du texte, plus souvent dans les references, des lacunes que l'auteur s'Stait promts de combler sur epreuves. " » ' VII, k% (πρώτου έτίνοιαν. Wilamowitz-Moellendort (Berlin 1907) Procemium 10 457 η 1 ALEXANDRINUS Eclogae propheticae 2 s 10 1 : 46,1 : : : : : . h'C ' u n t a m e d " r e s i d i u m forms t h e s u b s t a n c e of t h e s o u l , w h i c h t h e r e f o r e possesses the same hylic qualities as its primal !natter 27i . 99 η
  138; 403 η 8 10 100 η 138 20, 22 .. χθόνα Q-άλπει see η. Dei, XIX, 93; Wolff 180 f.) expressive of the politico-religious tendencies of their time. ; DODDS Proclus, 9 9 3 . Υνοτύπωσκ ** " # • • FI RST κεφαλαιώδη! edited by KROLL τών nsapx Χαλδαίοιί in the Appendix, αρχαίων p. 132,11 313 η 3 86, ρ. 14) a syllable has been dropped. Ideas,
 "Transmitters" of His commandments, i. 102 \eta 150:463 \eta 13 12 .. Cf. J. 18 a , a4 (Kroll 9 9 ) . The second fragment which is transmitted in " v e r y mutilated form is probably to be understood as likewise referring to this ' Our interpretation is supported by the text quoted n. IV 9 p. 496 29, 21 . 96). (see ch. Λ1, s. Eo. Job., 1 , 1 1 5 , αίθερίων χατανεύμενον... The Supreme Being.—The Chaldaean hierarchy is headed by a Supremo God, Whose mythical predicates are : "Father", "Great F a t h e r of the mortals and of the blessed immortals", "F a t h e r of men and of gods , "Supreme King of the blessed", "Great God", "L o r d " 37 . ;
  I, 9 1, p. Leaving out of account this philosopher's C!ld'tions and misconceptions we find that in this hymn the Chaldeans 8 resent Aion as a divinity which rules the Empyrean World and con- » it in a circle; measuring its revolutions, as well as those of the fixed stars9 the sun and the "third" world 180.906, 13 and IV 16, p. It may be in any
 case remarked that Porphyry, who could yet verify the genealogical relationships, did not doubt their Oriental origin 11)0 . path which God has made known. KHOLL-VIERECK). 6g. 3 if.), ὑπερφυών Si δυνάμεων τάξείς διαχρι€οϋντα και (τά) έζωτάτω τής ουρανίου σφαίρας (ί. This practical depreciation of the distinction between primal matter and material world gave the Chaldsans freedom for unrestrained expression of their hostility to all things called hylic. ) κ α ϊ τ ώ ν λογίων. Another Oracular verse also refers to the process of unification " A s the rays commingle, the soul accomplishes the work of the imperishable tion su fire"7". THE ]'!ATONIC 39ό ELEMENTS the a r i t h m e t i c a l
  metaphysics of the Pythagoreans. PSELLUS, Fragment (b) follows immediately upon Fragment (b). WUNSCH (Teubner, 1898). Vit. "PROCL. As we have shown in the second characteristic fragments which are transmitted in a dis nected form, but can be proved to belong to one
 and the same Oracle describe and interpret symbolically the cultual image of Hecate and her emblems 74 . 9, 1 6; Apologia, MAXIM. "PSELLUS, Comm., 1 5 1198 B (KNOLL, 6 4): *μή τά πελώρια μέτρα γαίη« ύπό σήν φρένα βάλλου· ού γάρ 1 τληθείης φυτόν έν χθονί (έστιν). Philo founds his distinction upon the two designations of God in the LXX: θεωί (= δ & ήσαβ, ή χοσμοποιό! δύναμι!, ή άγαθοτη!) and κύριο! (= δεσπότη!). 3 3, 9: ») τώι′ Q-είων έρ)ωι′ τέχνη. on the spread magical practice · · . Through the association of the equation Hades-
 Hyle with the belief in a god Hades and his hylic demons, Hyle is changed from a cosmological principle to a personal potency. 54, 25 (Die Seelen der Mysten) singen wahrend ihrer Erhebung den Paian. » At this point. 59 cf. 36, n. The subjective note is much more perceptible in the first group. 92 - 93. Cf. also SYNES. Dodd's masterly edition
 and s t u d y , Proclus, The elements Oxford 1 g 3 3 , is of f u n d a m e n t a l importance for the understanding of Proclus and his predecessors. 9 0 3 , 1 1). 0 5 ) , lovs ματιου .41«·., p. 74, 25 150 η 309 13, ρ. είs άλλα; νοεράs (ιδέα;), and the two Oracles quoted ch. From the same milieu apparently derive also the magical practices 1 S u p r e m e and Primal L i g h t ", the Son in sun and moon, and the Holy Ghost THE AIR (A U G U S T I N E , Contr. M E A D , The Chaldeean Oracles. Let go this secret nocturn assembly held in the open country consists of a successity. The scenario of this secret nocturn assembly held in the open country consists of a successity of a successity of the secret nocturn assembly held in the open country consists of a successity of the secret nocturn assembly held in the open country consists of a successity of the secret nocturn assembly held in the open country consists of a successity of the secret nocturn assembly held in the open country consists of a successity of the secret nocturn assembly held in the open country consists of a successity of the secret nocturn assembly held in the open country consists of a successity of the secret nocturn assembly held in the open country consists of a successity of the secret nocturn assembly held in the open country consists of a succession of this secret nocturn assembly held in the open country consists of a succession of succession of the secret nocturn assembly held in the open country consists of the secret nocturn assembly held in the open country consists of the secret nocturn assembly held in the open country of the secret nocturn assembly held in the open country of the secret nocturn assembly held in the open country of the secret nocturn assembly held in the open country of the secret nocturn assembly held in the open country of the secret nocturn assembly held in the open country of the secret nocturn assembly held in the open country of the secret nocturn assembly held in the open country of the secret nocturn assembly 
  commentary on the Chaldsan Oracles. The answer signifies that not the gods but the mortals are "bound by Nature", or, in other words, ruled by the stars. 289, 6-8 265 n 67 5, p. 74, 4. Hist. 14. "WOLFF, 906 F.; HOPFNER, O.-Z., "94,...; I, 6, 6 f. The form and the style of llie passages of prose appertaining to this Oracle recall Ihe double Oracles
 quoted by Porphyry in his Philosophy of the Oracles; see below 11. M. d e m o n s; sec ch. 1 D A*. and 9 8 6. The fact that Hecate declares that the oracle is of Chaldsean origin. (C C S 2-3, Leipzig 1899) 124 IV 65 V II 12 25 35 42 37 9 π 260 65 78 VII 3 4 15 39 42 320 π 29; 328 π 59 45 321 π 33 68 VIII31 60 63 Koetschau 510 π 5 389 π 288 434 π 115 414 π 50 354 π 161 354 π 161 354 π 161; 380 π 265 328 π 59 427 π 97 41 π 125 375 π 241 510 π 5 375 π 241 510 π 241 51
of the work together as the parts of a body. 1, n. The concept of Nature was fided out by the Chaldeans with the content of the helief in fate common in later antiquity. Melanges Cumont, 1, 96. 3 (see c. 4.0; 1.7 of 1.7 %, DAM., 11, 1.3 4, 1.8 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the heavenly go d s n., 18 11. The passage in which, attributed on the layer of the passage in the passage in which, attributed on the passage in passa
 ministering spirits. The saying of Heraclitus describing the oracular style of the God of Delphi who "neither utters nor hides his meanings, but shows it by a sign" applies likewise to the gods of the Chaldean Oracles. II, 8 p. 13 (quoled ch. The eud of v. 5 ); 112 η 181; 113 η 184; 114 η 185. s. On the other hand, we may conclude from the similarity of the literary form, that the Chaldacans imitated the style of the normal type of Hecatean oracles. 19 η 1,2 Das Intelligible 1st Nahrung fiir den Denkenden. Orph., X (Φΰσβωί), 9 9 f. Oxford 1924) 23, p. G., scheme). leave its p l a c e ". ούτε έν τινι Ω· έαυτόν. 1 4 , 1 7; Hare, 6 , p. " It is the substance of the "divine Will" mixed with the soul (see 11.
  distinguishes between angels who are summoned CHAPTER III. Vergilius Aeaeis Bach VI, p. 1 · 8 . ). This brief survey shows first of all lhat the Chaldeans know of doctrine of a ladder of emanations. Whereas his work on the Platonic system is preserved 1 . Philoct. in a peculiar unity of They not only take over the philosophic myths of Plato (especially
  of the Timaeus) in the images of which, so manifold in their connotations, they recognized the symbols of their own views: but they also penetrated the substance of Plato's teaching with their spirit. This higher goal can be reached only with a superior organ of apperception, the "flower of intellect" (άνθοί νοϋ). Abit. ό ουρανό;) : και τούτω •πάλιν
  έκεΐνο τό λόγιον el PVTa1 συμφώνω; irflt P Te CC*0."" μέ" 'P!1'MP* •σέλει (sc. 9 0, 16. Z., Π, 1 THE ORIENTAL ELEMENTS ALL It referred primarily to the members of the priestly caste of Babylon nd to their Hellenistic disciples; then, however, also to the charlatan w ho read the future from the stars or performed magical tricks for pay. Hi ρ ' | P!1'MP* •σέλει (sc. 9 0, 16. Z., Π, 1 THE ORIENTAL ELEMENTS ALL It referred primarily to the members of the priestly caste of Babylon nd to their Hellenistic disciples; then, however, also to the charlatan w ho read the future from the stars or performed magical tricks for pay. Hi ρ ' | P!1'MP* •σέλει (sc. 9 0, 16. Z., Π, 1 THE ORIENTAL ELEMENTS ALL It referred primarily to the members of the priestly caste of Babylon nd to their Hellenistic disciples; then, however, also to the charlatan w ho read the future from the stars or performed magical tricks for pay. Hi ρ ' | P!1'MP* •σέλει (sc. 9 0, 16. Z., Π, 1 THE ORIENTAL ELEMENTS ALL It referred primarily to the members of the priestly caste of Babylon nd to their Hellenistic disciples; then, however, also to the charlatan w ho read the future from the stars or performed magical tricks for pay. Hi ρ ' | P!1'MP* •σέλει (sc. 9 0, 16. Z., Π, 1 THE ORIENTAL ELEMENTS ALL It referred primarily to the members of the priestly caste of Babylon nd to their Hellenistic disciples; then the priestly caste of Babylon nd to the priestly
  י A G · NORDEN, Die Geburt des Kindes, 9 8 , following R E I T Z E N S T E I N , Poimandres, a n d ^ ' e * ^ a ' n S ^ e agreement between P H I L O , De ebriet., 3 0 (quoted n . 19,6 Der Vater 1st alles, aber auf intelligible Weisc. ADDENDA 535 18, 9 (Die Engel) schneiden (den Makel der Seek) aus. Prov. N. Pr. Eo., IV, V, 8 , & and Wolff 1 5 6 ) . ¬ b\
 *»άγονσα άνάγοντες . 15a. 1> n· ®τ 'TIIE ORIENTAL ELEMENTS in the terminology of the magicians; they are the expression f the Chaldeans' magical concept of the divine dynamics. 5 2 , 7 2 1 των A : παθών Seout τό δε δύνασθαι άπαλλάττειν, (». mund, 1 6 , q u o t e d n . IHEN., Haer., I , 5 , Γ» : • αεποιηχέναι και τόν άνθρωπον τόν χοιχόν ούχ άπο ταύτης Si τής ξηράς γης. άζιοΰσι Procl., Parm., Mens., LYDUS, ΐδων έσεβάσσατο κόσμος ». Longinus) et Plotinus" defended the doctrine of the wandering of the soul through the bodies of the animals, whereas " i t displeased" (displicuit) to Porphyry. f ) Kroll, p. Simplicius is, however, mistaken in identifying φάοί with the " M o n a d " (i.e. the •βτρικι) μονάς) localized by him above the Empyrean. This amor- phous fire of the lightnings differs from the rays sent forth by Apollo; for these are endowed with form. Fragments of Philo, p. ) I 11 37 1. 3 6 6; and by PASQUAM in his edition of the excerpts from Proclus' Cratylus commentary, index avetorum, p. not been preserved. η 173; 221 η 179; 228 η 3; 231 η 9; 240 η 50; 247 η 69a; 255 η 98; 263 η 11 (2); 278 η 77; 286 η 110; 377 η 109; 311 η 100; 31
  43911137 δυνάμωσις η 114 δύνασθαι•; η 62; 187 η 40; 197 11 85 π δυνατός 187 11 39; 436 η 125 •δύο η 111; 99 η 137-138; η 8 (1); 265 η 21; 287 η 109 δυσάλυκτος η 204 δυσεύρετος η 1 δύσις η 322 *.δύσκαμπτος . ΙΙ ·1οι. b) τύ (see c h . 7 2 , n . see also η. Theog. 75, 18 260 η 5 ρ. 19). Η old 1 7 8 . The mystical character of this simile is
 obscured by the anatomical aetiology, the precision of which has its counterpart in the explanation of the musical instrument given by Plutarch and Philo. 250 (3) γείτων 143 η 288 γελάν 249 η 78 ·γενεά 84 η 65 γενέθλη 59 η 186 (7) γενεσιουργός . in the beginning, the end and the middle, according to the order of Necessity" '". Η Ο P F N E R , O.-Z., I , 8 1 3 f. PROCL., Rp., I, 9 1 , 19 : το διά τών αύτών ονομάτων τού! τε ηγεμόνα! χαί *ταδοϋϊ ττροσαγορεύειν. 85 ; MICHEL TARDIEU 200 η 98 ; 210 η 138 ; 216 η 161 · 362 11 198 ; 412 η 40 ; 422 η 82 ; 493 'Αλβίνος 508 η 45 *άλήθεια . 295 11 137 (3) ; 298 η 148 'Ρωμαϊκός 248 η 72 'Ρωμαίος 4 π 2 ; 313 π 3 Σαβαώθ 439 11 137 0ά η 26 (10) ; 114 η
 186 (2) 10 σαόειν cf. Sec also ch. 2 7 2 , 'S e e ch. 1 7 0 ) λαβόντος. 36g. 5 8 , 1 1 (Kroll A I ) « Nov; taarpos άρράτοι! έποχούμενος άκνα(μ)π/70ν σῖράπίουσιν άμειλίχτου ίΟυντήρσι •αυρό! όλχή!*. f ) The realistic description of the epiclesis of the prophetic spirit and of his effluence is akin, in its insistence on material details, to the Chaldean account of the Fire which flows through channels (that is the solar rays) out of the sun to the earth, and is inhaled by the initiate. 171 η 396; 260 η 5 6, ρ. 7A1, 3. Th. CHAPTER II. As to the First Intellect regarded as lhe origin of the source of the sun , joining "Λκ r" u ′ for that he moves in accordance with the will eternal the Father, not for the sake of thee. • 8 , 7 f. I l l , 1 , 1 3 calls the έπισίρε-ητιχή Ζύναμίί of the demiurge (cf. 1 1 5 3 A (KROLL, 5 4 , 9): άποχαθιστασι δέ τ «
 ψυχάί μ•**** τόν λβγόμενον θάνατον (which is not a real death as the soul continues to exists after her departure from the body) 6X01S τοί» τον καθάρσεων εν άναβι€άζουσι. F . The (world)-body, in itself, is void of qualities; but, having acquired various forces, it was divided into four elements, out of which the Universe was fashioned 20 · 1 . 159 η 351 ; 194 η 71 204 139 η 27 ; 200 η 97 205 77 η 43 206 97 η 117 ; 168 η 382 207-208 196 η 81 VII731 333 η 78 733 . Mme interpretation is cited by PROCL., Tim., I , 3 9 0 , 9 7 f. 1 f.). Cf. also Odes of Salomo, (the translation according to the edilion of R. 5 g) xai μόνον άπογεννήσαι τά τούτοι· πάντα φησίν. χθόνιον), does not refer to the division of the three world-circles, bul, as is proved by Prod. 20, 28 475 26, 3 281 η 89 ; 283 η 94 HERODOTUS Historiae I I I 134, 6 IX 92,1 HES 103 115 η 115 η
 11 η 26 X I X 242 106 η 165 259 299 η 156 X X I 214 86 η 74 XXIII134 207 η 127 192-194 184-185 219 207 η 127 221 185 η 32 430 195 η 75 Odyssea I 48 IV 74 X I 602 607 X X 113 XXII479 X X I V 14 17 33 η 92 219 η 170 242 η 54 11 η 26 196 η 79 219 η 169 Hyinni ad Cererem, 99 ad Martem, 7 89 η 89 294 η 135 HORAPOLLO Hieroglyphica, ed. 169
  η 388; 172 η 400 3-4 278 η 81 12-15 491-493 13-14 145 η 291 ί 17 277 η 75 18-19 278 η 81 24 265 η 18 194, 29-30 78 η 4 5 32 112 η 181 195, 16-18 191 η 53; 438 η 132 H y m n i, ed. In the region of the stars, known as the "ethereal world", the action of "ensouling" produces regular motion, which in the absence of a contrary force bears the
  character of pure necessity and is accordingly a manifestation of Nature. In this passage \alpha i\theta \rho \alpha is synonymous with \alpha i\eta \rho but in the fragment quoted 11.98) quotes non-Chaldean recipe of harvest magic, which he learnt irom Nestorius. She herself fell and cast down others, strayed and lead astray, was judged and was judge, and, in the indiv 'dual
 soul, she redeemed herself. As Kroll has supposed, lie fragment quoted 11. Eusebius, for instance, quotes the ritual injunctions with a view to demonstrating the absurdity of magical polytheism, and the author of the Theosophy cites the metaphysical oracles in order to show the conformity of their sublime conception of God to the Christian doctrine.
41, 11-13 188 η 44 12, ρ. 14 1, a o : 4 δημιουργό« ζυνδησάμενοβ τήν ύλην. 24, 20 261 η 8 De Platone et eius dogmate, ed. δ ΰ } ματιχώ; 314. We must mention in this connection Hierocles, a disciple of Syrianus 2 9; Olympiodorus, belonging to the second 30 g e n e r a t i o n of the disciples
  as Chaldaean by Dam. Porphvry \ Dorn » 9 3) lived, with interruptions, in Romefrom 9 6 3 (6 years before Plo1, ® "«' death). 14 45 η 15; 260 η 4 181 47 η 75; 86 η 182 η 24. A characteristic is the abundance of epic formation of adverbs ending υ-ίην οί or -Sov; as ίιην
 άμξολάιην, ε'ιλίγιην, σχιρτηιόν, σχιρτηιόν, σποράιην, "*'Sepijiiv. Several passages quoted by Bidez do not seem to be connected with ihe Chaldean mysteries. " See t h e texts q u o t e d c h . Crat., 7 3 , 8 ό τ ι πολλοί φύσιν άζιώσαντες Μάρκου γενομένοις χαί τά προσήκοντα Β-εουργοίς xai Β-εοΙ xai δαίμονες έχφήναι τήν των αϋτοις όνόματα παρέδοσαν όνύματα
  των 9-είων διακόσμων αδεδώχασιν, ο Γ» καλούντες της παρ' αύτών εΰηχοίας έζαγγελτικά έτιy/avov. Κρόυο». 1 9 7 . 1 4 0 , 10 p. The fondness of the authors of the authors of the third touches on the general character of the Chaldean
  scheint im Widerspruch zu ihrem Ritual zu stehen. 324; 155 \eta 329; 182 \eta 26 34 97 \eta 131; 143 \eta 287; 1511190 \eta 202; 125 \eta 140 
 4 2 η 240 · 129 η 247 ; 1 4 9 η 305 ; 1 5 5 η 331 4 3 η 173 · 108 η 2 5 6 ; 149 η 304 ; 155 η 334 44 η 254 ; 149 η 303 · η 365 ; 263 η. 1 9 1 9 , 1 5 3 f. (Procl. With the first part of the title he associates the notion of incoherent and only partly intelligible fragments of a collection of Greek magico-mystical poems of later antiquity which, by a strange
 Ο L L , Lehren des Hermes, 6 0 . 5 1 8 τβ Ασσυρίων •adrpta δόγματα. 5 g , v. 011 Chaldaic magic see CUMONT, Rel. έχάσίης Expos., © sa; cf. 176, 2 . τών &εών, ένΐωομένην φωτο; έκλαμψη) often rises to the 0" βΓ ί, the 'See η. The similarity of the styli t* formulation is, in fact, striking, and makes plausible the suppositi * that the authors of the
  Chaldeean Oracles depend directly on nius 27. - P L U T A B C H T E R, 5 5 5 f. In this connection attention may be drawn to the fact that the warriors killed in battle whose souls join the vanguard of Hecale are represented in the Chaldaean Oracles by a mounted
  archer (see ch. 2 6; 185 η 32; 253 η 93 48 η 277 η 72-75; 278 η 8 1; 297 η 143 49 η 175; 190 η 50; η 53. Τ P*is αμείλικτοι: 3 0 0. be justified in following t h e example of Orphieorum fragmenta, No. 168, LOBECK, p. Plato Pp. 5 3 5 c 1. τό χέντρον τής προόδου τών όντων άπάντων έν έαυτή The Chaldean epithels άμφιφαής (cf.
 His unity is emphatically affirmed in a series of predicates vv. For this reason, the Christians were wont to quote Heathen texts which represent the gods as angels (MINUC. τελετάρχαί: 270,301,332. We may, however, nole that the description of death as being called upw ards by the dcitv—a notion related to hero-worship—could have
 τόν li ίη χόσμον άνίσΤρεφεν είμαρμίνη. 11 a i j , 1a (Kroll 15) H . a 5 g ) . Agam., The lifting up of Semele by her son Dionysus from the Hades to the Olvmp was enacted by CUMONT. d) After Life in Roman paganism, romain, New H a v e n , ,4 "th
 ed., Paris, 1 9 3 9 I 1933. -> 3 9 , 6 . 245 . Parthey (Hermetis Trismegisti Poemander, Berlin 1854); X V I - X V I I I , ed. i, n . τό έν) πανταχού λέ) εσθαι *"/»«. Epinomis, 9 8 2 b, 5 ) · P R O C L . The fact that the hymn substitutes an enumeration of angels for one of divine attributes is characteristic. Of its inadequacies. the passages collected by Koc
  m< t*. One of these verses states that the Demiurge created the whole world: Θυ ανθρώπων τών «άγεληίόν Ιόντων», ώί φησι τό λόγιον. Philo " As against b o t h t h e p h a n t a s t i c
 hypothesis of Darmesteterthatthe Avestic doctrine of the Amesha and ή the βασιλική reverse bids Spenlas is dependentonympharum, ed. The name always remained attached to the esoteric knowledge of the
 science of the heavenly bodies and of the theology based upon it. 464, 42 457 \eta 1 474, 25 248 \eta 76 EURIPIDES Bacchae 289 746 489 276 \eta 70 De caelesti hierarchia 7, 3 349 \eta 141 Hippolytus 601 Doxographi Graeei ed. the First Intellect) springs in abundance the generation of manifold
 Matter" 200 . The study of CUMONT, Les vents et les anges psychopompes (Pisciculi, presented to F . Kroll. A is the nearest to the archetype, the other copyists have tried to better the text. 17, 16 392 η 292 17, 21 295 η 136 18,3 424 η 87 Teles ed.: "In... outside the ethereal world. Moreover, the attributes applied to these substances contain helpful
  indications: "Sounding Light" alludes to the sound produced by the revolutions of the spheresto (he 98111 hook of this work of Iamblichus (sec Excursus Id); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of H. I^iocl., Bp. 111 '-j(Jt, 4 app_cn'i. h'Thus a ccording to the sound produced by the revolutions of the spheresto (he 98111 hook of this work of Iamblichus (sec Excursus Id); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of H. I'-iocl., Bp. 111 '-j(Jt, 4 app_cn'i. h'Thus a ccording to the sound produced by the revolutions of the spheresto (he 98111 hook of this work of Iamblichus (sec Excursus Id); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of H. I'-iocl., Bp. 111 '-j(Jt, 4 app_cn'i. h'Thus a ccording to the spheresto (he 98111 hook of this work of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin (ibid., p. "' | Cf. thefundamentalremarks of Iamblichus (sec Excursus Id)); cf. Cousin
  Chaldaean doctrine, God Himself leads astray the w ho has failed to observe with the required strictness the magical T e a p r e s c r i b e d by the supreme revelation. RIDEZ, Vie de Porphyre (1913), Appendix. "See n. Tim., II, 130, 23; 246, 19; 2g3, 23. •13, where the faulty reading of πάσα! instead of aibe has been 133 THE
 CHALDJGAN SYSTEM. 2); 144 η 291α; 146 η 292-293; 167 η 379; 181 η 22; 189 π 45 (1); 220 η 173. g5). 6 7, v. 77. 383 η 272 373 η 232 265 η 19 Excerpta ex Theodoto 12 2. Chapters 11-v will be devoted to Chapter 11 will be introduced by a brief account of the Neoplatonic sources, their nature and the principal rules for their
 critical examination; the reupon, the exposition of the system of the s
 by the glaring terrifying light 9 4 . 1 7 0 - 1 7 1 , 188 a. 175; 255 η 99 (2); 257 W. * Ενάντιος 260 η 5; 509 η 1 (9) έναντιούν . Those two oracle-giving gods were said to manifest themselves to the magicians and to instruct them in the nature and method of conjurations; it is this fiction which accounts for their reception into tho magicial
  Pandemonium. TAIIΠ. 364 c 3 ίναγωγαϊβ ύπηρετειν (χλήσιί) τισιν χαί χαταδέσμοϊί τούί designates the binding spells). 9 : ύ αύτάρχηβ θ-eos έαυτόν έζέλαμψε and the hymn of the " T h e o s o p h y " looted ch. Cousin (Procli opera inedila, Paris 1864, p. 5 3 ) : ή φιλοσοφία την re «&?' χαί άνάμνησιν τών άι&ιων λόγων αιτιάται. p Cf. Ch. CLERC, Les
  theories relatives au eulte des imaget chez let auteurs greet, ans, 1994; J. and 4 (see IOEII, NORDEN, Geburt des Affn. 6 [810]. THE ORIENTAL ELEMENTS nd 401 above all, adequate notions of the mass of variations which -l-'rn1ng"ng 0f their elements produced. Tim., 393, 14 ff. 38, quotes from a hymn in honour of the παντοκράτωρ the
  following verse «6» πρώτον As to the wording cf. 9 2. The same oracle attributes a similar power to songs (μολπαΐ). Vergilius Aeneis Buck 57 (ad vers. τών &εών τούί θ-δού-. Bibl. II a 0 3 , 99 (ό θ-ίουρ^ό1« .-( Cf. ch. ABBREVIATIONS ANCIENT ALBINUS = Didascalicut, ALBINOS, TEXTS e d . For this reason, they are called in another Oracle
  "implacable Thunderbolts"—an obvious allusion to the emblem of Zeus interpreted πατρογεντjs έσῗι (eonliiiued note 903). On the other hand, close parallels to it are found in the systems of various Gnostics, the elements of whose doctrines their sources. This inflexible capacity is to be regarded as an allribule of the spheres, as is proved by P R O C L
  (αροσχλίνειν) This question is answered by Iamblichus in his work "On the Mysteries" (the reply to Porphyry's "Letter to Anebo" in which Iamblichus is disguised as another Egyptian priest bearing the name Abammon) by the following arguments ': The irradiation of divine light upon the calling of the magician does not mean that the divinity is
  drawn downwards, but that it manifests itself of its own free 1 Sec ch. III PRAECHTER, 5 g a; ibid., 5 3 8 as to other predecessors of Plotinus; WITT, 1 3 5 . Marl. "lost important additions are due 10 llidez. Through it the Cosmos becomes both rational and ensouled. 103 η 152 12, ρ. · ١١ Ε CIIALDjEAN SYSTEM. 135; 350 η 145 288 217 η 165
 471 \eta 21 289 447 Legatio ad Caium 355 216 \eta 157 317 \eta 17 318 \eta 22 340 \eta 106 277 \eta 77 340 \eta 105; 469 \eta 11 147 18 104 172 . P S R L L U S , Hyp. The important study of Wilamowilz, Die Hymnen des Proklos und Synesios, x, Sitzungsberichte der Berliner
  Akademie, 1907. 1,1 Proclus, quoled u. This aporia can be solved, if we consider the later exegesis of the Chaldaean Oracles as well as Plotinian formulas which were apparently unknown to Augustine. First of all we may deal with the seemingly different literary tone of the Prophecies of the Theotophy (χρησμοί) as compared with the Chaldaean Oracles as well as Plotinian formulas which were apparently unknown to Augustine.
  Oracles (λόγια) collected by Kroll. 77 η 38; 81 η 54 2, p. The information at our disposal does not enable us to reconstitute either the former's teaching, or the latter's Harmony of the doctrines of Orpheus, Pythagoras and Plato with the Chaldman Oracles 10; a system (Berlin 1857). fin. It read: v. One of them is composed of two answers (resembling
 in this respect the Logion on the soul that we have shown to be Chaldaean) 1M: "Hecate when invoked during an unfavourable constellation of the divine becomes the control of the unity of its power of thought, power of magic. 'This trespect the Logion on the soul that we have shown to be Chaldaean) 1M: "Hecate when invoked during an unfavourable constellation of the stars, answered: '1 do not speak, I shall shut the gates of the long aerial tube. Thus the knowledge of the divine becomes the control of the unity of its power of thought, power of magic. 'This trespect the Logion on the soul that we have shown to be Chaldaean) 1M: "Hecate when invoked during an unfavourable constellation of the unity of its power of thought, power of magic. 'This trespect the Logion on the soul that we have shown to be Chaldaean) 1M: "Hecate when invoked during an unfavourable constellation of the unity of its power of thought, power of magic.'
 conception which supposes that the human body is possessed by the god and that the "recipient", when in the state of enthusiasm, is entirely passive, conforms to notions that were widely disseminated in later Antiquity. Hermann, Plato's soul was Apollinian (concerning this class of souls, see P R O C L . R. Thus the hymn of the Theotophy to the
 Supreme Being examined at the beginning of the present work has a parallel in a hymn to the Ruler of the worlds, which is also supposed to derive from Apollo 201. Harnack. Eo., VI, k, 1; Wolff 165., Bp. II, 1 3 6, 14 f. • ft) καλούνται δέ ούτοι ®ατέρε; χαί χοσμαγοί ώ! •προσέχω! (immediately) έπιβαίνοντε! τοϊ! κόσμοι!. μετρίω! Ο-ερμαινούση as well
 as PROCL., Tim. 59), after having mentioned the widespread belief that the sound of every sphere corresponds to one of the seven vowels, adds p. 5.. 144, 30 f. We may attempt to reconstruct the metre: • κχίστιςζή πηγή) ζωηφορίου πυρό! έσΤι. 453, can refer both to the Chaldsans and to the Orphics In this case, the choice lies only between
  these two possibilities. 9 3 ) δει γάρ οίεσθαι χαί ψυχικούς είναι χαρακτήρας. It may be ap- propriate to conclude this introduction with a sentence of the development 1 See Postscript, p. On the other h and, " a f t e r the so-called d e a t
 h " all the souls are said to be " r e i n t e g r a t e d "; Psellus' use of this last word, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls, which is a term of Platonic eschatology 18 \ indicates belief in the transmigration of souls and the transmigration of souls are transmigrati
  which the centre of interest was occupied by just this essential work of natural philosophy, explained in a large number of commentaries (of which only scanty fragments have been preserved). 1v, 11. Aion. 16, n., p. Proclus, in a hymn addressed "PROCL., Tim., 111. Moreover such a medium seems unnecessary, for the invoked god, or one of his
  ministering spirits, appear in person or enter into the "caller" 1:15. 357 η 175 274, 6. It is represented by him as synthesis of the Platonic doctrine of Ideas 8 1 . I 337· 11 ..•ώι b έ,ιΤαχή •προιων όλο; δημιουργοί τ/αρά τοιβ Χαλδαΐοιί. Bergk (Poelae Lgriei Leipzig 1882) 703 1347 Graeei', 489
  έπάναγχο! έπι€ριθύ». 6 5 , Excursus I I , n. First Apollo communicates a binding spell; he that utters it gains power over the god : "This name of Necessity is mighty and weighty". 129 η 240 33, 14 . PI., 3 1 7 , 3 1 . also nole 37 »άλχή« αμφιφαοΟs» 179 «ει» τ ό π ο ν HOP- was called άμφπρόσωπος and αμφιφαόντα». the zone of the planets, which also
  includes the terrestrial w o r l d ". These hog01 340! T11E PLATONIC ELEMENTS ther proof of their c o m m o n r e l a t i o n s h i p to a M i d d l e - P l a t o n i c o i 8 h e S 110 ^concerning t h e P o w e r s of G o d « » . vi. MOELLER, Geschichte der Kosmologie (Halle, 1 8 6 0 ), p . I " PROCL., For ανάγκη sec also ch. The debate between (he
 Christians and lie Heathens centred in the definition of the position of the position of the position of the way noetic entities come into being is known both to Philo and to Plotinus, the two chief representations of the way noetic entities come into being is known both to Philo and to Plotinus, the two chief representations. The goddess does not refer 10 her own mouth to Philo and to Plotinus, the two chief representations are not presentation of the way noetic entities come into being is known both to Philo and to Plotinus, the two chief representations are not presentation of the way noetic entities come into being is known both to Philo and to Plotinus, the two chief representations are not presentation of the way noetic entities come into being is known both to Philo and to Plotinus, the two chief representations are not presentation of the way noetic entities come into being is known both to Philo and to Plotinus, the two chief representations are not presentation of the way noetic entities come into being is known both to Philo and to Plotinus, the two chief representations are not presentation of the way noetic entities come into being is known both to Philo and the Plotinus, the two chief representations are not presentation of the way noetic entities come into the presentation of the way noetic entities are not presentation of the pr
 hut to that of the "reciption of the creation of the creation of the creation of the chaldean Oracles have been preserved by the quotations of Proclus. The pneuma "falls about the
  bestimmte. 3 8 7, έργον εύσε€ί13|) explained by PSELLUS, Comm., 1 1 4 0 B as -ααρά Χ,αλίαίοιβ ai τών τελετών μέθοδοι). You're Reading a Free Preview Pages 702 to 733 are not shown in this preview. 9 14, 8 f.) and sometimes in the Platonic sense (Myst., X, 6, p. ότι έ€δομον ε ύ τ α κ τ ο ι; άναχρεμάσα; απλανών φερομένων». 495 157, 27. That
  Hermogenes stands close to the Valentinians is already emphasized by TERTULLIAN, De anima, 11. Cf. note 177 ad v. e garments" (χηώνεί) (cf. A vivid description of the means of deception which were practised by the magicians is given, upon Hippolytus' authority, by J. 74, 1388 η 839, ρ. It seems that Porphyry based his doctrine of the
  three noetic principles as quoted by Augustine, upon the verse of the Chaldaean Oracles «μέσσον τών πατέρων txarijs χέντρον πεψορησθαι» clus afterwards regarded as referring to the three πηγαίοι έπέχεινα—ζωή—Sis 25 έπέχεινα (which Proπατέρες απαξ and identified the middle hypostasis (explained afterwards by Proclus as equivalent to
  Hecate, the Cosmic Soul) with \zeta \omega \eta 26—hence the perplexity of Augustine. Psyche is situated "behind the Father's Thoughts", that is to say her place in the noetic hierarchy is behind the Paternal Intellect. In a 4 9, 1 8 · (Kroll 99) lhal llie girdle (see nole 9 1). An Oracle, which shall be examined in detail late! on 3 M, may help us to explain this
  curious conception. — For σχιρτηδόν see η. 9 3 9 - 3 9 8. Babylon was the point of departure for this syncretistic move- 11! ent which extended itself over long periods of time and experienced, n its later stage the strong influence of Hellenistic cosmology 93. SAILUSTIUS, De deis el mundo, 5, p. Mullach, Fragm. But the mention of Adam does not
  Pletho's better text can be proved by several arguments: 1) Pletho does not quote any other fragment of the Chaldaean Orafiles than those to be found in Psellus' έζήγησιβ. Reitzenstein (Poimandres, Leipzig 1904) 14 297 η 147 7-8 341 η 109 8. 348 η 137 213, 2. Jan (quoted and explained by DIETERICH, Milkrasliturgie, 3 4 and DORNSEIFF, Das
  Alphabet in Myitik und Magie. 24. 137 Thus Eros, who is interfused with all the Ideas (the thoughts of the me Intellect), causes the continuance of the movement of the wisting order f the Universes should be maintained. Orient:, 3 7 8 , 4 8 ; «791-642 52 . 1 5 ' P. the Empyrean) 81 . and D
 O D D S , Proclus, 2 2 3) and by the magical papyri (P. P WN«18, VI, 9 , 3-7. Traduction allemande des «Oracles chaldaiques ». " Cf. ALBINUS, 1 6 7 . 14 1071, 2 1090, 26 1091, 6 1094, 25 1161,28-29 1171, 4 1199, 36 464 \eta 22 137 \eta 267 327 \eta 55 468 \eta 9 374 \eta 241 190 \eta 53 245 \eta 65 294 \eta 133 127 \eta 233 147 \eta 296 128 \eta 236 469 \eta 12 469 \eta 12 110 \eta
  supposed to chant this hymn) are best answered in the course of the general account of the Chaldean system which will be given in the next chapter. " As to what follows see ch., Pr. Ευ., quoted by P o r p h y r y ( E u s . 3, quoled η. Boissonade (Ntirnberg 1838, p. 1 5 2 ( A ), describes llie αζωνοί χοόνος as μετροΰντα τήν vteploiov τοΰ τρίτου τών
 ; cf. 11, scct. 145, 6 468 η 7 20, p. Cf. PORPHYR. For Philo see J. Cf. in particular TΛΤΙΑΝ, Adv. This vegetable See K E R N, Orph. Plotinus compares the Primal Being a root, the derivation with a plant, in order "to make clear the immanence 0Γ this relationship": Z E L L E R, I I I, 3, 5 5 1. "* See ch. IV in Julian. It now designated rather the
  possessor of age- old divine wisdom, to whom the greatest Greek philosophers of early time, Pythagoras, Plato etc., had gone seeking enlightment 9 7 . 3 1 6 ) καρπούς φερομένου;; c f. 1 4 8 , 1 F·, ED• Bide379 .-! η 259 ; 385 η 275 122, 10 197 η 84 123, 4 464 η 19 172, 6 253 η 95 176, 8 379 η 259 179, 4 321 η 29 189, 25 211 η 140 191, 21 379 η 259
  own son. SCHISSEL VON FLESCHENBERG, Marinus """ Neapolis und die neuplalonisehen Tugendgrade, Athen, 19 3 8; W. For Proclus see Th. PI., 3 8 0, 3 4 ff.; Tim., I, 3 5 6, 4 f. and IV, 5 8, p. See B I D E Z - C U M O N T, Mage* hell., I I, p. ®*, Heinze, Die Lehre vom Ix>gos in der grieehisehen Philosophie (1879), 9 4 5. 289 η 112 9, P.
 33, 9 461 η 4 10, ρ. The name Poliles is mentioned in another, non-Chaldaean, oracle (p. Kaibcl (Berlin 1878) 228, 7-8 33 η 92 1026, 7 216 η 157 Inseriptiones latinae selectae, ed. The a u t h o r derives the name of Pluto from νλήθοί a n d explains it as •σλ-ήθο: rift ὑποχειμέιηρ ούσία! which sinks downward in the process of the ἱιλιιόσμησα (C L E M
  . It becomes the practical procreator of powers, hostile to the gods, which cause the evil of the world—and explain it. 11, 8-18 Es gibt ein gewisses Intelligibles, das du mit der Bliite des Verstandes denken musst. VI 1 4 2. (aP*d PHILOIOHUS. 2 0 7, 1 8 f. Such a synopsis seems to be indispensable for the recon-stitution of the original teachings of
  the Chaldsans; for Proclus, the main transmitter of the Chaldsan texts, in view of his axiom concerning the identity of the Platonic, Orphic and Chaldsan (viz. 37 (KBOLL, «χέντρω έπισπέρχων φησί τα Q-εών. · καϊ άνεί&ειον (with reference to Gen., I, 2 and
 n. νι, n. Dittenberger (Leipzig 1898-1901) II, n« 807, 12 216 η 157 IOANNES GAZAEUS Descriptio tabulae mundi, ed. n. As all the information on this subject which was available to Psellus derived from Proclus 2 4, his statements may be regarded as having a direct evidential value. 130. O.; 7 1 3, 4. From this tracing back of the Philonic doctrine
 of the powers of God to Philo's Platonic predecessors, it follows that also those elements of the Homeric expression "t o tear the heart away from" (Odyss., I, 48) as "soul's division with regard to the sensible world"
  100 4 4 4 c; 4460; 450 η 7; 475-470 4 15 INDEX VERBORUM δογματίζειν 81 η 54 δοκεΐν 10 η 26 (11); 88 η 83a; 93 η 111; 114 η 186 (3); 124 η 221; 182 η 26; 384 η 273; 446η δολιχός 53 η 165 (1) δόμος 33 η 92 δόξα 5η 8 δοξάζειν 81 η 52; 138 η 271 δοξαστικός 172 η 400 δοξολογία 23 η 58 δόσις 147 η 296; 269 η 35 *δουλεύειν
  (servire) 131 η 246; 140 η 275 (3); 146 η 292; 151 η 313; 189 η 45; 265 η 21 = 49,17 Kr. δούλη 189 η 45; 265 η 21 = 49,17 Kr. δούλη 189 η 45; 265 η 21 = 49,17 Kr. δούλη 189 η 45 δράκων 291 η 126 δράκων 291 η 126 δράκων 291 η 126 δράκων 291 η 126 γα η 131; 41 η 126; 42 η 131; 458 δράκαινα 91 η 96 δρακοντόζωνος 91 η 96 δρακοντόζωνος 91 η 96 δρακοντόζωνος 91 η 96 δράκων 291 η 126 δράμα 210 δράν 187 η 39. LECLRRCQ, L'aslrolngie greeque, p. Concerning the
  cannot mean here an anthropological concept; like the other attributes of the statue, it must signify a cosmic power. several times in the Oracles ,1*. PROCL., Q-εύν «πηγήν Tim. 144,12 284 η 97; 383 η 272 9 383 η 272 9 383 η 270 2, 7 383 η
  270 18,2 374 Leviticus 1,1 469 η 11 616 MICHEL T A R D I E U Numeri 21, 9 254 η 97 I Regnorum 16, 14 264 η 17 lob 41, 22 383 η 272 Psalmi 61, 12 79,2 98,1 318 η 27 Psalmi 61, 12 79,2 98,1 318 η 34 CHALCIDIUS Novum Testamentum
  Secundum Ionnnem 8,44 391 \eta 291 Ad Romanes 9,5 11, 17 510 \eta 5 2-17 \eta 68 A d Ephesios 3, 18 4, 6 224 \eta 194 510 \eta 5 In Platonis Timaeum 54 355 \eta 106; 36\beta \eta 107 De nature deorum II 21 56 146 \eta 293 146 \eta 293 De republica I I I 40. (9) Comm
 The girdle may accordingly have symbolized the limit of the ethereal and the sublunar (hylic) world. οία τά τοίί λσσυρίοῗί (see Excursus I c) ὑμνημένά. 25 465 π 30 116, 18 88 η 83 117, 6 221 η 179 120, 29 237 η 39 121, 9 210 η 140 22. It may be remarked that this fragment describes the orld-Sou! likewise as a space "wilhin which Virtue (the moon),
  Wisdom (Merc r " y) and the thoughtful Truth (lhe sun) appear" (έφάνησαν alludes to the celestial Phenomena). At the same time it must not, of course, be overlooked th* the Platonism of Plotinus actually differs not only in quality, but a j formally, from that of the Chaldeans. 15). rests essentially upon the "Platon is not only in quality, but a j formally, from that of the Chaldeans. 15).
  logical by a genealogical ^ The Chaldeans, as often 3 relationship; ^ ~ Plotinus also once cllfe A * * a modeinherent inthis Intellect, a modeinherent inthis Intelle
  s upposed by Bidez after LORECK, Aglaopham., 99 f. g) Epistula CLXXXVII, first edited by Sathas; the relevant passage reprinted and explained by BIDEZ, Mel. extent requires justification, are not infrequently replaced by epic equivalents. Concerning the arrangement of this text see (b). 5 4 ) — which was originally intended by ElDEZ, Mel. extent requires justification.
  indicate t h e causality of th G o o d — w i t h t h e ὑπερουράνιοι " PHILO, Op. mund., άψι'Ι τών νοητών. 45, 17 402 η 7 Critias 81 B 18 102 η 151 E p i s t o l a a d A n e b o n e m, ed. 11 8 8, 30. 267 η 26; 268 η 34 103.1. You're Reading a Free Preview Page 482 is not shown in this preview. It seems doubtful whether he wojj have known that he
  thereby overstepped the limits of the Platonic dualism. Isρουργία is a current term which was applied to all religious acts, more particularly to sacrifices. 28,1 116 η 195 7 179 η 8 10 376 η 250 10, ρ., Marc., 1 0 . · 9 3 άνάγοντι " 3,1847 3 ′, p. doelrina that as the possessor of the philosophical virtue is called "god" (3-e5/s), so that of the theurgical,
  "father of gods" (θ-βοπβίτωρ)25. ""*""".," &σΧευ άλχάν (the passage applies to the Christian Trinity identified *, t h Λ- Chaldean Triad). 223 world belonged to different classes, which according to the degree jeir purification dwelt in the higher or lower regions of the cos191 It is possible that the Chaldaeans combined the dogma of 11108! «ration
  with the cognate doctrine regarding the different orders "jrjts to which the souls are assigned after death. I 3 1 5 , 9 0 , II 1 5 9 , 93 \alpha\mu\phi!\phi\alpha\eta\zeta < to *P\beta'vP°\sigma\omega\nu\sigma\beta which we may add A\mu\phi(\alpha'10\mu\alpha\zeta) (cf. 58 \eta 184; 68 \eta 7 V I I I 2 , p. 9 5 5 b, 1, PROCL., Tim., Cf. GiiNDELin P. 1 7 7 ) . The reseems to be no connection between lam- and that of the
 Mysteries of Isis whose " c a l l " came in dreams (see REITZENSTEIN, Mysterienreligionen959 {.). NUMENIUS, p. 9 7 , 8 : μέση τών φυσικών ὑ * " * P P " ώ " • PLOTINUS, IV, 3 , 1 ; VI, 4 , 3. 1 5 7 · "* PSELLUS, Comm., 1 1 3 3 B and in accordance with h i m , ( q u o t e d nole 9 6 ) slate that lhe Chalda!an8 designated έ,χάτη bute which Psellus
 connects with lhe sign of lhe Zodiac Leo., 70 n 13 55, 30. sunt vraiincnl: de vieilles croyances s'y allient a des idees maltresses de l'heliolatric "chalSee also M. Cougny (I-III, Paris 1864-1892) II, p. PORPH., Regr., p. T. Hobein (Leipzig 1910) I I 10a 328 n 59 MICHEL 564 VIII 224 n 196 V I I I 6g 229 n 3 IX 224 n 196 1X6 201 n 102 6d 217 n 162 7b
 253 η 95 9c-d 328 η 59 X 3a 368 η 212 X I 6e 320 η 29 9d 371 η 226; 3 7 2 η 230 10a 373 η 234 10b 368 η 212 11a 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 136 6c 331 η 69 XLI 2 106 η 165 5 471 η 21 lie 367 η 210 X I X 2n 169 η 384 XXXVIII 6,1 295 η 165 δ 471 η 21 lie 367 η 165 δ 471 η 
 as has been pointed out above, the result of an inner development of the mystery religions, a development which came about from their doctrine of the soul as a shoot of the Divine Spirit in man. 139 η 274 11 116 η 192 214,15 137 η 267 217, 5 140 η 275 218, 4 113 η
 184 219, 11 138 η 270 231, 1 102 η 151 232,15 123 η 218 235, 8 89 η 88 15 90 11 91 23 105 η 160 24 102 η 151 250, 17 210 η 140 253, 22 102 η 149 281, 21 . "Fathers set over the The last name con- 1 88 " Tthat these Rulers of the world-circles played a part in theurgical "ractice. The reasons for Psellus' misinterprelalion will be
 explained n. χόν όρισίιχύν. C L E *. a, 8, 13, 15. A second limitation of Plotinus concerns the cause of the emanative process: he will have it instituted neither by an intellectual nor by a volitional act of the Primal Being, on the contrary it follows of itself by reason of the efficacity latent in his nature '00. According to the Chaldeans, this emblem
 represented the power over the intramundane zone possessed by the goddess, in addition to her psychogonic faculties. ft as an extract from Porphyry's work On the Philosophy of the Oraclesfor P or p h y r y has added similar, almost literal, prose paraphrases to various other oracular poems quoted by him An examination of the terminology of the
 scholium should transform this supposition into virtual certainty. "Cf. the expression ανθοβ καρπών (ch. CHAPTER VI :392| Thereby the foundation was laid for an exchange of the chara tics inherent in the mythological and cosmological description." "Marcionites substitute Satan and Hyle for one another 2 9 3. The Power of God.—The Platonic
 foundation of lhe Chaldaean teaching concerning the hypostases appears more significantly in their views on the divine "Power"., τό δέ έν ένί πάντα; IV, 1, 1; VI, 9, 5 et passim. PLATO, Tm., PLOTINUS, PORPH., 28 This e, 3 (sec n. ch. 224 η 196 162 348 η 137 198, 6 ... Damascius interprets lhe passage as referring to lhe χθόνιος •πατήρ
 and is accordingly likewise unaware of the true nature of the πthird course". in (lie present work refer to Parthey'8 edition 69 T H E CIIALDjEAN SYSTEM. ζωογόνος. 3 η 1; 5 η 3; 1 0 1 1 3 6 (15) · 17 η 44; 24 η 59; 33 η 91 · 56 η 177; 104 η 158; 111 η 177 · 120 η 206; 159 η 347-348; 189 η 45 · 197 η 86; 210
 η 138; 246 η 68: 263 η 14; 265 η 19; 270 η 37; 297 η 145; 330 η 64; 341 π 108 · 350 η 143; 373 η 234; 374 η 241 · 436 η 125; 444g; 450 η 6; 463 η 15; 470 η 13; 491 (9) γιγνώσκειν 232 η 15; 319 η 25 γλυκερός 32 η 89 (1) •γνώμη 373 η 234 γνωρίζειν 371 η 226; 491 (4) γνώριμος 183 η 27; 186 η 38 •γνώρισμα 203 η 114; 242 η 56 γνώσις
 - 115 π 190 ; 145 η 291 ; 166 η 374 ; 167 η 376 ; 192 η 59 ; 373 ; 435 η 119 γνωστός 166 η 374 ; 372 η 229 γοητεία 58 η 184 γοητικά 231 η 9 ; 232 η 16 γοΟν 263 η 11 γράμμα 252 η 92 γραμμ(ι)αΐος 252 η 91 γραμμή 396 η 212 γράφειν 3 η 1 ; 69 η 10 ; 71 η 14 ; 253 η
 93; 364 η 206; 450 η 7; 451 η 9; 505 η 34 457 η 1 γρίφος •γύη 240 η 52 (4); 241 η 53 •γυμνός 241 η 52; 242 η 54 γυμνοΟν 171 η 395 4 γυμνοΟν 171 η
 the divine Powers has been treated, from other view points, by E. Fromthesia and (d) are interpreted., Rp., I, 37, 11 f. 1, 186. 381 \eta 266; 382 \eta 269 421 E 245 \eta 65 422 C 402 \eta 6 426 B-C 333 \eta 74 431 E 261 \eta 8 443 D
 151 η 312 De f a d e in orbe lunae 940 E 943 D 943 E 944 C 385 197 284 272 η 275 η 83 η 96 η 46 De fato 568 D 568 E - F 573 B-C 357 364 357 331 η 175 η 203 η 174 η 69 De genio Socratis 588 D 264 η 17 356 η 170 277 η 77 De Iside et Osirlde E 370 388 η 282 B 371 379 ι "η 261 372 E η 18 : 383 317η 272 E-373 C 372 341 η 112 C 374 379 η
 261 382 D η ;176 375 η410 241 De sera numinis vlndicta 562B 261 η 7 566 A 294 η 136 Epitome de animae procreatione in Timaeo 1030 F 264 η 14 Questiones '18 A 718 D 718 E PLUTAHCHUS Moralia Ad principein inerudituin 781 F 591 B 591 E TARDIEU convivales 341 η 108 176 η 410 373 η 236 Questiones Platonicae 1001 B 341 η 111 ; 343 η
 141 1002C 1007 C 1008 A Vitae parallelae Numa 72 F; 353 η 182 η 356 η 205 η 151 25 170 121 94 η 111 Romulus 35 C-36 B 215 η 156 PORPH YRIUS Ad Gaurum, (Berlin 1895) p. 1ν, η. This metamorphosis is described with anatomical accuracy. H E I N T Z E L, Hermogenes, der Hauptvertreter des philosophisehen Dualismus in der alien Kirehe
 (Berlin 1 9 0 2 ), was not available to me. Cf. Hymn. 193, 1 510 η 5 17, ρ. 'S e e c h . 10); 23 η 58; 25 η 61; 26 η 67 (4); 44 η 137; 57 η 182; 78-79; 84 η 65; 86 η 72-75; 87 η 78; 92 η 106; 109 η 175; 112 η 181; 113 η 184; 116 η 194; 119 η 203; 132 η 247c; 133 η 252. γένη de corr. 63, 25-26 Die Mehrzahl (der Menschen) wird von den sich
  windenden Stromen aer Hyle mitgerissen. 10 η 26 (8); 18 η 46 (6); 90 η 91 'Ακαδημία 346 η 131 •άκάματος 96 η 126 *άκαμπής 135 η 259-260 άκατάπαυστος 15 η 35 άκήνυτος 297 η 143 άκήρατος 103 η 154; 484 άκινήτως 104 π 158 *άκλινής . 52 η 162; 64 η 210; 451 η 10 Sermo CCXLII6-7 PSEUDO-ARISTOTELES De
 mundo 392 A 10 397 A 10 400 A 16 Supplicatio pro Christianis, ed. 4 3 - / 1 7; I D E M, Myst., Hermetiea, IV, 80 I, 5, s. BAUR, Chrisliehe Gnoti*, 2 3 1; W. B" Further details concerning the statue of Hecate may be gleaned from the Chaldean Worship. 9 6, 19
 PROCL., On the magical n a t u r e of prayer see περί ιερατική,- τέχνη», • 9 f., where he alludes to T h c o d o r u s ' saying q u o t e d above ch., e d. with reference to t h e activity of t h e " s e l f - m a n i f e s t " gods (cf. G., V I, p. ZELLER, I I I, 9, 187 f. 4 1, 4 f. PROCL., ad Hesiod. cf.ch. Bidez, Vie de FEmpereur Mien (Paris 1930), 7 3, and in
 'The C h a l d e a n s as well as the Ilcrinelics aud the philosophers are staled by I may be en his authorities 111 his work Ou the Mysterii!*; cf. 26 π 2 Die feuerhaltige Hoffnung soil dich nahren. 7 · EXCURSUS V T H E CALLER A N D T H E 
 gods by magical formulas, with the name "callers", xkihopss 1., Rhein. Corrigendum έ! > τώ όντι?), hoc quidcm divinum et lucidum ct honiformc (άγαθοειίη: PLATO, Rep., 5 0 g a, 3), hoc autem αθευν et tcnebrosum et malilicum", etc. vr, 11. 360 η 187; 379 η 262 1016 C 379 η 262 1024 B 355 η 166 1026 B 357 η 174; 360 η 187 1026 A 379 η 262
  1029 E 360 n 187 De defectu oraculorum 414 E 46 n 145 4 1 5 A . Mus., 1 8 G 5 , 6 3 8 f.), who is followed by B I D E Z , Vie Republic. 3•1c 1. third form of the substance". he union of the Forms with Matter. 1 ' " See ROIIR, Der okkulle Kraflbegriff im Alterium (Philologus, Supplement XVII, 1 ' Leipzig, 1 9 3 3 ) and G. II 51j. 32. These disquisitions
 could have been a b and one d dnly if the real aim of this attempt — the comprehension of the logical cohesion of the single parts of the Chaldaean system—had been given up. Rose (Leipzig 1886) p. II, Kg, 31 (Kroll aa, 4) as πηγαία 1 1 5 3 B as ή τών ζωογόνων άρχων άγρότης. 47; 286 η 106 άγνωστος 17 η 42 (4); 186 π 38; 252 η 92; 253 η
 93; 483 άγοήτευτος 452 η 14 άγονος 297 η 143 •άγος 143 η 28; 143 η 287b άγρίως 383 η 272 Αγρυπνος 239 η 43 άγύναιος 242 η 54 •άγχειν 198 η 88., II, g 5, 15 (KROLL, 5 6): έπεί και τό όργανον (lynx) είσω μέν σΊρεφό(« ΄ον προκαλείται S-sotls, έξω Si απολύει τούε χληθέντα; (see ch. 11 χραδίη, τί λέληχα» άναλχείησι τυπείσα; Ού •βτοθέεις
 μαθέειν, 6 σε μή Q-έμῗί ώδ' έρεείνειι', Χτηθε «αόθον •ααύσάσθε βίη! τντθοί •αερ έόντε5.» είσίν, ότι In the first verse of Ihe second oracle, δεσμών should be read instead of δεσμά which is metrically impossible. Rather than attribute to them a different origin, we must modify our conception of the literary character of the Chaldean Oracles. 8 2 e x p l
 a ins. ofitws δυνάμει χόλποισιυ Kroll, misled by Proclus ambiguousland for this reason suspected llial ilwas a Neoplatonic forgery. APCLEIUS, 125; the approximately con-199. 92, 12 195 η 73 46 11, ρ. 151 η 312; 411 η 39 517 B 4 488 517 B 8 372 η 229 517 C 49 η 158 517 C 3 153 η
 319\ 518\ C\ 8\ 469\ \eta\ 11\ 519\ B\ 3\ 169\ \eta\ 386\ 521\ C\ 2\ 488\ 521\ C\ 6\ 469\ \eta\ 11\ 525\ C\ 5\ 469\ \eta\ 11
 277 η 76 277 η 72 277 η 72 299 η 158 108 η 173 190 η 53 294 η 133; 474 Sophista 247 E 3 248 E 346 η 132 403 η 9 Theaetetus 152 C 9 155 D 176 A 7 176 A 8 176 B 176 E 2 177 A 1 186 η 38 145 η 291 389 173 η 403 492 389 389 Timaeus 23 D 5 500 23 D 7 503 η 25 24 A 4 500 η 5 24 C 1 501 η 14 24 C 3 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 15 24 C 6 507 η 41 24 D 6 502 η 18 24 C 1 501 η 18 24 C 1 501 η 15 24 C 6 507 η 18 24 C 1 501 η 18
 D 7 505 η 32 25 D 2 294 π 133 28 A 3 102 η 151 28 B 2 126 η 227 28 B 7 125 η 225. describe it as the ^ The lattg perfect measure because it is the first numb* which has "beginning, middle and e n d " 309 . If this was the ease they have numerous parallels in the incantations figuring in the magical paper. 114 η 187 306, 32 , 178 η 4 312, 22 , 27 . "
 Cf. PSELLUS, Script, min., p. 222 CHAPTEII III. 7 8); βίη (ch. G., XL, 7G6 A (cf. X: Nos. 135 TI1E CHALD/EAN SYSTEM.; PHILO, Vit. 1 · Olympiodor. 255 and 270. 9 368 η 213; 371 η 266; 372 η 231; 488 8.4 295 η 136 11 3, 6 256 η 105 3. The term διαπόρθμιος is taken from
 Plato Conv. c '81'6' demons 1 a 6 9 1 .(334 . "), the soul of Plalo abides wilh Apollo and Hermes, i. τ pais •αηγαϊοι ιπατέρα: 2 7 0 ff., 2 8 2 . 84 η 66 2 ... 12, 7 282 η 90 6, p. 933). As for (c) see nole 70. L. For this reason, ό ϋπεζωκώ: was regarded by Proclus and his school as lhe lowest god of the rintellective (νοερά) h e b d o m a d ": see n. 59, 21
 Nicht rechnen zu der vom Schicksal beherrschten Herde die Theurgen ADDENDA 535 60, 2. i) Another group describes as άρρητοί arcanum (άρρητον όνομα) of God. Theot. It is a free translation of a Greek ύμνοι κλητικό* composed in the period of prePlotinian Platonism. You're Reading a Free Preview Pages 327 to 352 are not shown in this
 preview. The parallel tradition figuring in Psellus (see n. This dogm is mainly attested by the fragments quoted n. Pythag., II, 8. the fragment σιγ' έχε, μΰσία, quoted ch. they invoke the spheres by pronouncing vowels), σιγμοί! τε χαί ττοπτυσμοι! χαι άσυμφώνοι! ήχοι! συμβολιχώι έπιχαλούνται.; 6.3 f. Ni le Docteur Zander, ni la
 Direction de I'Institut francais ne se sentaient le droit de proceder aux suprSmes retouches que le Docteur Ham Levoy n'aurait pas manque d'apporter a son livre, *11 VVANT-PROPOS sur les dernieres epreuves. The theory of intui- "PROCL., Hymn., VI, 6 f. P R O C L . In another passage (see ch. First Intellect) "grandfather", the Second Intellect,
  which formed the world, "s o n", and the sensible world "grandson" 107. Porphyry (Wolff 1 5 5, 4; Rohde, Psyche, II. Capelln 1 61. Hymn. Aen. a n d Bidez' n o te. 271, 13 489 I X 6, p. those of the Cracles quoted by P R O C L. The broader aspect of its later in-fluence
 which coincides roughly with that of Neoplatonism will be viewed only in so far as it is indispensable for the Comprehension of its sources. 74, 24-75, 10. According to the Oracle quoted n. That they there, by attached themselves not to the Gnostics but to Platonic predecessors is clearly shown, when the four types of emanative metaphors
 distinguished above, are studied with respect to their general applications and their sources. τή; νοητή; γνώσεω;) ό χρησιιωτών &εό;. P s ell us: α) άνάγεσθαι 5 (ψυχ,ηί) by the . 135 I η 138-139; 298 η 149 ' η 13. Myst.', 2 8 3, 1. Cf. also Conf. ASCLEPIDS CORP. Cf. also Kurlz-Drexl φχσί δέ (ο! ΧαλδαΓοι) και χόσμον! έσχατον τόν ύλαϊον χαί
 χθόνιον χαί μισοφαή (η. Sathas (Annuairt... Dsm. 267, 8-9 464 η 16 5, p. 427 658 663 998 77 28 η 71 364 η 203 363 η 202; 364 11 203 363 η 202; 364 11 203 363 η 202 119 η 201 379 η 260 25 η 63 HIEROCLES In a u r e u m carmen Pythago a contract of the con
  einziehen, die (aus dem Bezirk) vom Vater herabkommen, von denen wahrend ihrer Herabk
 God by means of a continuous sequence of magical actions, subjective associations, had not been sufficient, had not Platonism developed from itself the disposition of a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world, which first made possible the association with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with a magical concept of god and the world with 
 αρμονία (cf. Similar views are evinced in the ecstatic speeches of the Christian gnostic Montanus, a contemporary of the author of the Chaldean Oracles. Syriennes, 1 0 6, 2 (see also Theol., Ale., 441, 47: τά γάρ άρρητα όνόματα τών 'θ-εών όλον •αεπλήρωχε τόν χόσμον, ώσπερ οί 9-εουργοί λέγουσιν, is a paraphrase of the first verse of the distich, on
 which the statement of PROCL. "Cf · « ff. Dodds, and from H. 214, 8 489 11-12, p. In many cases, these quotations are not clearly marked off as such; unlike the Chaldaean Oracles which figured in Porphyry's Philosophy of the Oracles, they do not stand out clearly from the rest of the text, but constitute a part of the system of their Neoplatonic
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transmittors. It may be men- is also associated with t h e concept the apotheosis of heroized m o r t a l s; cf. 1856. It will contain a series of preliminary investigations which are more than mere annotations, a n d a collection of all the extant fragments of Chaldaean writings It is true that these texts will have been already adduced in the foot-notes to the main investigation. Orphic) notions with a meaning conforming to his Platonic system. 365, 3-4 79 η 47 368,9-11 281 η 87; 284 η 96 371, 12 238 11 41 372, 2-3 95 η 119 376-377 200 η 97 379, 1 216 η 161 380,51-52 92 η 106 386, 31-32 108 η 172 PSELLUS De aurea catena Homori, ed. 3 40) τα πάντα*. 443; 446 29 . Some of the quotations of these Chaldean texts are also to be found occasionally in the writings of the later Alexandrine Neoplatonists. 143, 26 391 η 292 p. 2•, 1 431 η 110 6•, 9 348 η 136 14•, 17 501 η 9 17•, 19 225 η 197 De philosophie ex oraculis haurienda ed. , VIII, 9 1; T E R E N C E , Andria, 6 9 8; C I C E R O , Ep., ad Brut., 1 , 9 , 6;

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O V I D, Ats amat., I l l, 789. crit. 371 η 277 = 374 η 239 6 371 η 27 INDEX 556 LOCORUM 354 η 159 404 η 12 " χ τ ο 2 0 " 3 7 1 η 2 2 7 277 χ 2 3! 3 " XIII11' A 371 326 373 371 18 16 η η η 259 XVI10 ... 4 6); 3ϊλ*>; (ch. NORDEN, Agnostos Theos, 7 9 f. This statement implies at the same the decision as to which of the theories common to the
Chald'Tns and to the Gnostics cited above stem from one and the same .*> and which rest on an analogical twisting of the same funda- source | ® mental proposition of the Platonic cosmology. 9 1 5 , 4 1 . 4 9 , p . 1 1 , n . M A X . 11, n° 1 4 8 and 1 4 9 as 1 0 αύτοφανής Q-εοί. The explnnations of the Neoplatonists should be adopted only when
supported by external or internal proof. Apparatus eritieus (Slips of the pen and other obvious mistakes will not he noted) V. You're Reading a Free Preview Pages 486 to 490 are not shown in this preview. Julianos No. 9 Melanges 1 9 0, 3. Another trail common to all lhe oracles of this group is the lack of any mention of the Suprementation of the Sup
last description, again, goes back to Plato's Timaeus which derives the source of all becoming from the goodness of God m. Sec n. 116 392 η 295 126 η 295 η 2
B 454 η 22 AESCHYLUS Agamemnon 1023 488 Choephori 99 167 η 376 Eumenides 615 1007 49 η 158 294 η 133 Persae 61 3 620 89 η 89 209 η 135 Prometheus 168 1006 ^{\circ} η 384 53 η 165 Didaskalikos, ed. Eo., I l l , 16, 1 : Ού yap δ>) ο ήλιο! ούρανόθεν αύτοΐ! χαταξά!, 38 έπειτα τόν δογέα πλήρωσα!, τόν χρησμόν άπεφοί^{\circ}αζεν (continued note 17')
Wolff 160, 6 points o u t, a paraphrase of this oracle. Accordingly, the primordial Ideas vide the model of the Universe, while the particular Ideas (the Forms) greinstrumental in its creation. 57). See ch. 9 The Chalds a n view that the particular Ideas (the Forms) greinstrumental in its creation. 57). See ch. 9 The Chalds a n view that the particular Ideas (the Forms) greinstrumental in its creation. 57).
second God beholds the archetypes contained in the first and, workin on matter, forms the world according to their pattern 20. The χάλλη άφραστα are those of the νοητόν: Jhis may be proved not only by a reference 10 Plato and to the Platonists (cf. 151, 96 and Bidez, C. Cumont (Paris 1922) p. This synthesis of the metaphysical with the he ^
theistic principle brought about that multiplicity of potencies, wH»el~ function now as instruments of the divine omnipotence, now that of particular faculties. This supposition is corroborated by an oracle of Apollo which
Porphyry quotes in full; he is justified in considering this oracle a classical example of prophetic pneumatology: 'The stream separating from the splendour of Phoebus on high, and enveloped in the sonorous breath of the pure air, falls enchanted by songs and by ineffable words about the head of the blameless recipient. 61 n 3 Die Seelen derjenigen
die den Korper mit Gewalt verlassen haben, sind die reinsten. I, 391, 7 anil passim.. 3 . should be added to the list. , , 6! γεγέννηχεν χαί γεννηθέντα σώζει. 945 This conclusion will admit We progress towards this goal, ^ e t e r m i n a t i o n of the Platonic models of the Chaldeans, the 0 " » n d " ; c f . and if the problem he sets out to solve sometimes
seems to partake 0( the nature of a jigsaw puzzle, the reason is to be sought in the fragmentary character of the tradition and in the necessity of keeping in check the constant temptation to adopt the Neoplatonic explanations. "Cf. O L Y M P I O D O R. The correct till δεϊται ντηγ^ This treatise is arran' ged systematically, the basic system is identical
with that of the Chal daeans according to the interpretation of Proclus; see Excursus VII (The short survey of the Chaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the Ghaldaean dogms presented in the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, consequently, appear that the text edited by BIDEZ, C. b) La theologie solaire du paganisme romain (Theol. It would, appear the text edited by BIDEZ, C. b) La th
it. Norden maintains that Numenius took over from Valentinus his doctrine of the first unknown God and assigned to Plato the office of the son of God who mediates the knowledge 0 Him. Parm.). 1 g 5 . FOLLIET Ancien Directeur: Jean-Claude FREDOUILLE Directeur: Frdd6ric CHAPOT Conseil scientifique: M. hest happiness; and the other undivine,
which is complete p or phyry gives this antithesis the following applica- "The divine is radiant and goodlike, the undivine as the location of a (demonic)
activity hostile to the divine. 643, 37 (Kroll 31, 1) stales lhat ή λσσύριος & εολογία χαί ύπέρ τόνιξε τόν χόσμον άλλο σώμα Q-ειότερον το αίθέριον due (ο a substitution of Aristotelian (το •αέμπίον σώμα) for Chaldaean terminology. : βριντή; 3g : σεισμός; 3 5 , 4 : ί,κάτη // Ιέ... also P L A T O ,
Leget. The meaning of this las! attribute may be elucidated once more with the help of the Platonic Timaevs according to which the universe "being bodily must be visible and tangible, and without fire nothing visible can come to be " 206 . 9 4 7 f. 1 δυνάμει has (as in the fragment quoted note 6 5 ) an instrumental meaning As for v. Tim., I l l , 14 , 3
(Kroll a y ) \Delta t xai (sc. This view of the primal magical disposition of the soul rests, as can easily be recognized, on a magical interpretation of the Platonic doctrine of the soul. 9 6, et passim. Nauck; Pnoci.., Tim., I, 3 g 3, i g f.). Preusohen 10, Leipzig 1903) XIIT 16, p. Besides these, numerous theological oracles of Apollo are extant. The Platonic
precursors of the Chaldeans cannot be compared in systematizing power with Plotinus (no more can any of the other representatives of Middle Platonism) Moreover, the authors of the Oracles produce no dialectical discussions but only dogmatic results. II 305 "secundum Platonis quoque mysteria άπαξ xai Bis έπέκεινα poteslates" (cf. The origin of
this confusion has to be soughl in the fact lhal the Neoplatonists identified llie ihree άρχαί of the Oracle quoled u. 5 6, 6, Thomas: " H i e ergo solus ut omnia, utraque sexus ecunditate plenissimus, semper voluntatis praegnans suae parit semper, quidquid voluerit procreare". Cf. nole 1 3 6, v. However, this example and others like it. 320 η 25 430 η
107 INDEX 556 LOCORUM LV>"s De mensibus, ed. The term " m e m b r a n e " used in the Oracle reflects a similar conception, and indicates at the same time the incorporeal nature of the boundary ,n; 1. 1 0 9 ); XβλίβΓο« •σροφηται 011 'n (PBOCL., αι των Χαλίβι &η' φήμαι; DAM., (IAMBL., Myst., ILL, 3 1 , p. IVoclus. Por- phyry draws thence the
consequence that the wise man "must make himself unlike evil men, demons and, in general, all that rejoices in the mortal and the material" 2H7. A), 1 0 9. C), 3 «s shown also by the agreement with HERMIAS, Phaedr, 3 4 6 e, 4, p. ADDENDA 535 52, 15-16 Denn nicht erreichbar ist das Gottliche den Sterblichen, die Korperlich, es denken, sondern
nur denen, die nackt aufwartseilen zur Hohe. '96, τελεσιουργία. Kern (Berlin 1922) 299 "η 154 415 "η 51 7 ?1 « 54 343 η 118 482 η 5 37 η 110 482 η 5 37 η 110 482 η 5 37 η 110 150 η 309 78 η 4 5 482 η 5 482 η 5 482 η 5 297 η 147
297 η 147 84 η 65 200 η 97 200 η 97 200 η 97 200 η 97 28 η 7 2; 343 π 118 200 η 97; 221 η 189 95 η 119 114 η 187 362 η 196. As to the formula χρή σε φυγβίν cf. The appellation 019-εουργοί is applied not only to Julian the Chalda!an and his son, the "Theurgist" but also to the initiates of the mystery- community founded by them and revived by the later Neoplatonists
, '1. The third verse of the Oracle quoted 11. The Logion that speaks of the soul after its separation from the body; two of these are ascribed to Apollo of Miletus and to Apollonius of Tyana respectively, the third is anonymous 203 . 1 3 , 5-8 (
s e e c h . 3 9 . (The two last verses of this oracle are almost entirely identical with an oracle of Hecale, which Porphyry quotes i mm e dialely afterwards; see E u s . of this Chaldean Chronos quoted note 151 can not
be reconciled with Ihe inlcrprelation of Proclus, who regards liini as inlramundane divinity.; P. Poimandres REITZENSTEIN, (vol. I S B N: 978-2-85121-243-6 I S S N: 1158-7032 9 68 € (see η. (sec note 6 3) ή ζωογόνοι... «Πρώτη πατρό!. XXIX-XLV. harmony and number" 80 8 1 . , n . 1 8 4 . 326 η 51 154, 5 . 4 4) ύλη τις έχ Q-εών παραδίδομαι and
ibid., I I, 6, p. in the historical period at the beginning of which the authors of the Chaldean Oracles lived. 50; 51); 84; 149.36-43) p. vi, n · 906). Possibly, however, it was' sometimes not the goddess herself but one of her satellites who appeared in these fiery visions. U>E "°> 1986'10 (\Kr0"35). II, 313, φοίτα. The CHALDAEAN
ORACLES AND THEURGY XIX investigation of the religious background will allow us to give a broader characterization of the position and importance of the Chaldaeans within the spiritual movements of their time. 351 η 147 9, 15 . u p The CHAPTER VII 426 powerful priestly caste of the Chaldaeans established in Babylon, whos emissaries spread
themselves over the entire Near East, fdled both Ma daism and the Syrian astral and celestial cults with the spirit and content of their theology, and thereby created the preconditions of a mutual assimilation and equalization of the diverse regional beliefs 9/1 Under the influence of these Babylonian theologians the Syrian belief in the sun received
its theoretical foundations, Ahura Mazda took on the cha racter of the Syrian God of the Sky, and the Iranian hypostasis.of Infi. 3 4 0 , 3 ; 6 4 4 Γ . But all these " -πατήρ : passim, •πατήρ μέγαβ : Theos. τήν τε .. 20, 98 ed. " Already WolIT, p. 12, p. 0 The eleven chapters •αερΙ αρετών figuring in Psellus' treatise de """ λΙταιά doelrina ( M I G N E , P.
Porphyry relates—somewhat ironically—that " a good man from among the Chaldteans complained of having been frustrated of success in a great spiritual endeavour undertaken with a view to pUr; fying his soul, because a man moved by jealousy and endowed with equal magical power had " b o u n d " by the fear of an even mightier demon the
powers conjured by the Chaldean with holy prayer and thus prevented them from granting the wishes of the Chaldean "1"3-4". Du musst die Seele ziigeln, da du ein denkendes Geschijpf bist, damit sie nicht an der unheilvollen Erde ausftosst, sondern gerettet werde. The second station of the Theurgic elevation is the moon. Explanatory remarks.
 F u r t h e r , h e employs sometimes t h e t e r m S-efa έργα, PBOCL., Tim., 1,211,5). •332 CHAPTER V set themselves to connect the Middle-Platonic opinion as to the tra cendence of the Supreme Being with the dogma of the absolute effi ^ of His personality. and that complex of Oriental creeds to which they owe their ethnical designation will be
answered. Consequently, the Oracle quoted ch. cod. Plat '11 αρχή χαί δύναμιι τήν φΰσιν power' of the universe the good World Soul; cf. and V. The author of the Theosophy was moved by similar considerations: Among the Chaldean Oracles, he picked out those of monotheistic tendencies (see above, p. 9 6 9, »; X, 6, p. "See nole 81. CELSIUS
AP. II 3 1 4 , 1 5 (concerning lhe απόλυτοι θ-eoi, i. — IM Cf. Excursus VIII. χέντρον as signifying lhe origin of the fragments of this compilation. On this definition of the fragments of the erm ogenes, i. — IM Cf. Excursus VIII. χέντρον as signifying lhe origin of the fragments of this compilation. On this compilation. On this is the first complete edition of the fragments of this compilation. On this compilation is the first compilation of the erm of the erm of the erm of the end of the erm of the
d e d his d e s c r i p t i o n of t h e n a t u r e of m a t t e r a n d g0'uls m a de fr0m it271. H, 1 3 3 (quoted n. clus and his co-disciple Hermias take over this image 12 Pro-, and the latter explains it by reference to the Platonic etymology (Crat. Thus arises the ques- tion as to the origin of the connection of Hades-Hyle-Hylic demons. 248 it had the
virtue of sending down lightnings upon the hostile tro when they wished to cross the frontier, and thus driving them aw The same author reports that statues of gods played likewise a in the Chaldaean cultual rites 71 . VIII, p. von LeutschF. 1 5 f.). 6 3 ) . 12. p . πλάσα* μερόπων, Αδάμ Se χ ι λ έ σ σ α ί » . Planeten, 9 5 3 0 IT. , b, 1 )! άνει Βειον είναι
τήν &είανύM1ft | C antagonism between the powers of Light and Darkness by means Qf that between the good gods and demons, who participate in the nature of the evil 284.86, ORIG., VII, CLEM. The same Oracle probably propounded a cosmological interpretation of Hecate's
cf. 67. The underlying conception is that these Ideas by virtue of their noetic fire exercise upon the Primal Matter of the world an action similar to that of the smith who melts iron in fire and moulds it with a hammer. HIPPOLYT., Ref, VII, 3 1, 3 f.). Orient., 2 6 4, 8 6; Vie de Porphyre, Appendix, p. Wilamowitz-Moellendorf (Grieehisehe Verskunst,
Berlin 1921) p. Ipology, c. You're Reading a Free Preview Pages 252 to 263 are not shown in this preview. The Hermetics also have not definitely located this hypostasis within their system. Cf. H O P V N R R, O.-Z., I . We may therefore suppose that the Chaldeans derived their conception of the "recipied their conception of the "recipied their system." In the conception of the "recipied their system. Cf. H O P V N R R, O.-Z., I . We may therefore suppose that the Chaldeans derived their conception of the "recipied their system." In the conc
performed by Apollo) from oracular usage. I I , 67, 3 *πη-)ή συνέχουσα &εου τών π1}γών» *«' (sec η. 345. 191. x. to the euphemistic expression, by which Plalo Rep. " See Excursus I«. 84 as referring t 0 the empyrean, ethereal and hylic world (apud
 Simpl. Jo. IV, 8 και άνάπαυσιν λέγοντα Ay 10S, etc. N o c i , Gnomon, 1987, 156 f. 1 '&'" · ." · LACTANTIUS, De ira dei, 93; A D O U S T I N B , GO. Hecale is called by Pindar, Pman., IV 9745 •παρθένε, I I , 77 f χούρο. 101 η 149; 102 πι 150; 230 η 725 .. LAERT., V I I , 98; MAX. διορίζουσα τήν συνοχήν τού έν αύτώ •πλήθους) «εις άρχήν
xai τέρμα (cf. THE ORIENTAL ELEMENTS 435 theurgies coincide with Platonism in the spiritualizing account of the act of salvation. The first uses the metaphor without proviso 97, while the second expressly repudiates the associated notion of a quantitative emanation 98— a limitation which the Chaldsans accomplish in the form of their reference
to the Supreme Being as "indivisible" 99 . 7); 259 η 3 : 264 η 17; 374 η 241; 491 (3) Αληθώς . 2 7 0), τή άμόρφγ " p r e s e n c e " of the Chaldiean Orarles. ff.).; 131 η 246 (2); 140 η 275 (1); 146 η 293; 147 η 295-296; 160 η 355; 169 η 388; 172 η 402 (1); 196 η 79; 197 η 84 (1);
203 η 114 ; 212 η 144 ; 244 η 63 (1) ; 259 η 3 (1) ; 259 η 3 (1) ; 289 η 116 (1) δεδορκώς 24 η 58 δέησις 239 η 43 •δεικνύναι 183 η 27 ; 259 η 3 ; 291 η 126 ; 372 η 175 ; 372 η 230 δειλός , 185 η 32 ; 207 η 127 δεΐν (δει) · . As to Libanius Orat. 1 1, et passim. 3 8 5 . , •περί αγαλμάτων, p. The same error was also committed by the monostich quoted by but Orphic
origin. 6 a, 5 f). Theognis 1 3 4 7 (on Ganymedes). 33 f. BAUR, Die ehristliehe Gnosis (Tuebingen, 1 8 3 5), 2 3 1 f., who, *vever, under the influence of Creuzer, does not distinguish between true myth a1 >d the symbolism of the Gnostics; p. 8 (Kroll 3 3 f. 3 5 3, 5 f. Quoted ch. (Sie weilt) im englischen Bereich. 13 of the gods enthroned above the
back of the "revolving worlds" (κόσμοι: the plural is employed, in the language of the Chaldaeans, in the seDse of 20 It a r s and stellar spheres). have ' X o t ' When there are several attributes, the substantive usually comes first or ^ e appended scholium πάντα μέν φύει τά χαλά δημιουργικώ!, πάντα δέ τά * 1 "ρονοητιχώ! άναλίσχει derives from
Porphyry, as is 6hown by the two adverbs. 3 8 0, 1 7); JULIAN, Oral., IV, 1 4 3 d. c of ° 0 t n>«nds exte and del nS 340 Hecate, princess of the demons, com- ^ dark powers which their fear of the up to her. The analogous comparison, in the Oracles, of the
Cosmic Soul with a " g i r d l i n g noetic m e m b r a n e ", which divides the intelligible from the sensible world, has been explained above ch. 5, 5, 1014C; 7, 4-5, 1015E: God deli-ταραττομένην αιτίας: g > 9; 97, 6. Their relationship will be clarified at a later stage of this investigation. 21-22. quoted 11. Hermogenes' acterisation of Primal
Matter dans locum bono et malo also goes back to the Timaeus ® "D agrees with that presupposed by P L U T A R C H, De !side, 5 3, 3 7 2 E. II 131, 99 (Kroll 99). Besides him, G. b έμπύριο», ό αιθέριοι, ό ύλαιοί• η. in Eudociae Procli Claudiani carmina, rec. 111 η 178 108, 2 ... We have encountered a similar passage in the first oracle of Hecate, in
which the goddess alleges her descent from the "Paternal" s Sec chapter 111, n. metaphysical Oracles imitate the style of the didactic philoso- 9 3Δ π ί o 1 1 _ · . " Plotinus considers that the effects of magical actions are natural and holds consequently the view that the sphere of these actions is restricted to "Nature", e - the domain of the sensible
world. (b) DAMASCIUS, VI (.5 and 13, regarding the C11alda!a11 concept of Aion. 96, 13 461 11 4 11, p. If the theurgist fails to perform the magical rites according to the divine commandments, "god turns man away from Himself and sends him through the agency of Living Power on vain paths" 0403.". These lliree lexis show lhal Proclus
derived his division of lie νοερά τάξιί inlo a hebdomad (see Zeller III 9 4, p. 10 The Oracles designate the highest world κόσμο! (note 351). 198, 9 0 0 - 9 0 9, 2 0 5, 909, 918, 9 9 1 a. •αρύ« 8' έτι χαί τρίτον άλλο γένος ποιήσαι άνάκτων, οί σε καθ' ήμαρ
άγουσιν άνυμνείοντε! άοιδαϊί βουλάμενύν φ' έθέλοντεβ, άοιδιάουσι 8' έσύδε. This derivation is open to serious objections. " For the Barbelo-gnostics (IREN., Haer., I , 3 9 , 1-3) the Will of the Father (θέλημα) forms, together with the " E t e r n a l L i f e " , a syzygy from which four poJencies emanate, among them θέλησα (also called Raguel, i. 41 · · · ·
αϋρ έπέκεινα τό •πρώτον: see nole 184. , Eel. This work of Psellus as well as that described in (a) is the source of the passages relative to the Chaldaeans figuring in Nicephorus Gregoras' commentary on P. 4 6 5 IT. 9 7 0 ) . Cf. A. 299 33 η 93 ; 34 η 95 ; 255 η 99 (8* 19 11 2 αίγλη* η 136 (1) ; 172 η 403 (4); 173 η 405 160 ΑΙγύκτιος η 2 439 Αιδης" ()
 «Αδης 4 η η 282 η 90. 9 pow « S ^ 0 D D 8 ' ® seems to suppose. task And like him, the "callers" and the "recipients" had, according to another statement of Proclus, to undergo purifying ceremonies before they accomplished their theurgical functions 139. 2 5 ); cf. Am., 1 9 1 4 , 7 0 9 IT.; VI, 8 , 19' et passim. The same fundamental thought of a
journey of the soul through the heavens made possible by magical action, is therefore basic to the various accounts spoken of. Personal experience of the soul (or her rational part, the Nous) became a mere receptive organ, convinced Philo of the fact that self-effacement of the human mind is a
precondition of the union with the divine. Platonic Theology (Procl. 283). Mag., IV, 9 1 6: ϋυναμώθην τώ ίβρώ σου όνόματι. ^ " < B u t > when thou dost behold the formless, most sacred fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world, then harken to the voice of the fire flashing with quivering flames through the depths of the whole world.
 rest of his commentary 10 (his oracle, which refers throughout to a corrupt text. the Chaldean expression «έσσάμενοί •ουρί νΰρ» and «ττολύ έσσαμένη νούν», quoted ch. Treated from a historical point of view, the testimonies of this group reflect thoughts which were developed by the Platonists of the first and second centuries and then, by Plotinus,
brought into harmony with the principles of his doctrine of the Absolute. 981,983,387,991,996,300. Cf. V. Diels (CAG 9-10, Berlin 1882-1895) p. The passage is meant to convey that the theurgist who commits a ritual fault is abandoned by Hecate to her demonic satellites who, by the delusions which they produce, bring about
the failure of all the efforts of their victim. Thusexplained the nameprovides of the menwhobore it 1"i. ^TthestTrays. (JIIAITKH 111.24, 13 488 Theologoumena arithmeticae, ed. to an intraniuiidane order. The technical arrangement of this lreatisc
concords with the summary of Ihe Platonic system given by OLYMPIODOR., Prole S. in Plat, philos., c-, 1 2, p. In a few cases, truly, it can be recognized that the figurative representation is artificial; so in the Oracular verse: "The Father does not make fear flow in, but pours forth trust" 9 1. An exact reference cannot be given, for the primary
traditio abandons us in this point, and the syncretistic literature of magic onl seldom makes possibly a distinction of national varieties. Apparently the spherese theframework of the spherese th
a v e quoted puts i t 2 6 1 ) . 61, 19-20 Rettet auch die vergangliche Hiille der bitteren Materie. Parm., 6 יל" ή δέ τών ιερατικών. There is no need here to enter further into the dialectical subtleties with which he attempted to eliminate the discrepancy which was implicit "n this system 102 . 9); 170 η 395 (2); 172 η 402 (2); 190 η 50 (1); 192 η 59 (4)
; 213 η 144 (2) ; 240 η 52 (5) *άλλάττειν 188 η 44 ; 240 η 50 άλλαχοΟ 143 η 287β •άλλη 110 η 177 (12) άλληγορείν 383 η 272 άλληλος 97 η 130 ·άλλος . 355 T H E PLATONIC E L E M E N T S their interpretation of the serpentine symbols of the statue of H ecat6 0f ^ the mediating position of the World-Soul in the Pla- i t i s possible to determine also
the significance—unex- 10 0 " 'd in the preserved fragments of the Chaldeean Oracles—of the P'a'oe ^.jicate of Hecate: "She who has mouths, faces, visages on 162 eV J!proclus) This the Theurgists most probably interpreted 103 w j t h (as reference to the double orientation of the Cosmic Soul toward the intelligible world, from the Intellect of
which she is "illuminated"; and toward the sensible world, to which she transmits her "light" 104 · She is therefore also called in the Chaldean Oracles the "circumsplendent". s ion This view has not been developed by a mechanical inver- of the original relationship, necessitated by dogmatical obliga- tions. E U S E R. 8 and P S E L L U S, Expos., 1
153 A Ιδέα: δέ νομίξουσι. 5 9 , 3 (Kroll 16). Meineke (I-IV, Leipzig 1860-1863) 1 5 , 1 8 [Iamblichus, Epist. NEW CHALDEAN OllACLES. 75, 9 154 η 321 20, ρ. We shall see that this mythical act of generation may be regarded as a figurative representation of the cosmogony of Plato's Timaeus. 1 3 6 IT. 1 7 7 , . Some further details as to the second
angelic order will be obtained later on from a new Chaldean fragment M. Conse-quently the point of crucial interest removes from cosmology to the spiritual in man: the noetic substance in the soul. Plutarch and Maximus of Tyre treat with the sympathy of believers of the lives and nature of the spirits 123; Apuleius who
considered himself a Platonist justified his belief in magic with reference to the description of Plato, just quoted, of the nature and activity of the demons 124; Numenius mentions with appreciation the magical works of legendary Egyptian priests and admires the magical power of the prayer of Moses 1,1 See cli. On the estimate and activity of the demons 124; Numenius mentions with appreciation the magical works of legendary Egyptian priests and admires the magical power of the prayer of Moses 1,1 See cli. On the estimate and activity of the demons 124; Numenius mentions with appreciation the magical works of legendary Egyptian priests and admires the magical works of legendary Egyptian priests.
latothe NβοηΠ*^ founded their doctrine of the demiurgicgods, who form the bondholds all thingstogether, and who by their procreator were ρΓ0* J^ with the powertheuniverse 1:17. ALBINUS, 165, 3: (Ό voOs Φ φυχήβ) χοσμηθείς
ύπό τοϋ πατρό* διακοσμεί σύμνασαν φύσιν έν τώδε τώ κόσμψ, where the three principles of Plotinus (plus Physis) are already found together. Jonas' searching analysis of gnostic structure of t h o u g h t . 301 η 163 ; 378 η 258-259 σκότος 274 η 57 ; 304 η 173 ; 391 η 291 ; 509 η 1 (10) ; 512 η 10 σκοτοφεγγής 301 η 163 σκοτώδης 304 η 173
 ·σκύβαλον 213 η 144 ; 276 η 70-71 ; 296 η 139 ; 385 η 275 σκυλακάγεια 271 η 41 ·σμερδάλεος 110 11 177 (11) ·σμήνος 110 η 177 (11) σμικρός 204 η 114 ; 291 η 125 · σ ό ς 170 (τεός)η 394 165 η 373 η(2. V, 7, 1. Probably, it is called " t h r e e - b a r b e d " , because it is composed of three substances n : '. 82, 12 . 7 5 ) and Excursus X prove that
 magicians other than the Chaldean theurgists also effected the "viviiication" of Hecate's statue. 3 3 3 and ch., Tim., un 19 1. the Empyrean. SVNESIUS, Hymn., IV, v. and the C o mm entary on the first book of Euclid (Procl. 135, 14 154 \eta 325 107, \rho. (referring
to Iamblichus); ibid., 9 1 4 , 1 9 ff.: Ale.. The treatment of this subJect c °nstituted very probably a part of Proclus' commentary on the Chaldean Oracles. : vepi &είων and ibid., I. A P°h89> c · fli» P·! 4 3 , a 6 , Geffcken : b τήί ύλήί χαί άρχων, and p. On the Hermetics see n . WOLFF, Berlin, PORPH. 79 η 47 26 . '/'A. 9 6 6 ) . the Homeric expression θ-
ούριίο« *«" (and its trichotomy; cf. a 14, p. Χελήνη. Most frequently appears a) the metaphor of flowing: from the Cosmic Soul her enlivening substance 89 9.", v. The invocation (v. •342 CHAPTER V The Platonizing Oracles of the Chaldeans reflect a new
var' this pre-Plotinian Platonism. 30. 285 451, 9 FIHMICUS MATERNUS D e errore p r of a n a r u i n religionum, ed. Unfortunately, we possess but scanty information on this subject. The Syriac poet Narsai (s. 'S e e ch. 9 3 9 , v. Man darf iibernaupt jenes Intelligible nicht mit Ungestum denken, sondern mit des iemen Verstandes feiner Flamme, die
alles ausser jenem Intelligiblen n>Lsst. The expression derives from the Oracles, as is proved not only hy its metrical form, but also by the Chaldeean term άλχή and by the fact that shortly afterwards, when treating of the óχημα ψυχή;, Hierocles invokes the authority of the Oracles; see n. 89 Worlds "" that is to say, (a) Aion, " the Father-begotten
Light" (about hoin later on M); (b) the Empyrean, as a whole, named in the Hecatean Orade quoted by Porphyry: "the highest world of all" 811; (e) the Ether, obable signifying the region of the fixed stars, as it is distinguished from (d) *he Worlds, viz. HEINZE, Tertullian* Apologeticum, preserved work Orat. Mi A. 1,4 See ch. ns Cf. PHILO, Opif. .
explanation of all the details of this hymn can only be given as a pari of the systematic account of Chaldron ontology which will be attempted in the next chapter. An Oracle in which Psyche herself describes her action states that the Egyptians likewise used the
sign of the Platonic World-Soul to designate this entity; he may have a l l u d e d to the hieroglyph of the so-called crux aniata, which designates "Life" (on "ΨυχήΖωή see ch. Ale., 3 q 8, 14 explains t h a t " i n the callings a n d self-manifestations (έν τ a it κλήσεσι και αύτοφανείακ) it seems as if t h e gods would a p p r o a c h m e n, w h e r e a s in
fact the latter aredrawn upwards by the former. Hermann (Teubner). 96, 11. You're Reading a Free Preview Pages 93 to 121 are not shown in this preview. 3). On supposition, a connexion of some kind must have existed betaI1y 5 "the two. With this brief statement we terminate the chapter on Plato and the Chaldaeans and turn to the
question of the Oriental sources of their theology. 0. The dependence of the Chaldeam upon the contemporary Platonism (The doctrines of the principles).— The study of this point must begin with the proof that the Platonism of the Chaldeans presents neither a free selection nor an individual rearrangement of
σχήμα* 87 η 77; 99 η 137-138; 108 η 173; η 117 η 195; 132 η 249; 173; 124 η 221; 249 133 η 254; .252 136 η 266; 137 η 267; 139 η η27491; 291 η 146 η 295; 148 η 302; 149 η 303; σώζειν η 150 η 309; 160 η 351; 18970η; 45 145; π 291k; 190 π 47; 214 η 148. Proclus relates t hat the Theurgists were taught by the gods the name of the
 various divine powers ; when they used these names in their i n v o c a t i o n s , performing a t the same time the appropriate magical rites, the gods granted them their wishes 181 . DIETEHICH, Mithrasliturgie, 135 concerning έργασάμενο; figuring in the "synthema" of the mysteries of Eleusis. 37,23-24 271 η 41 616 MICHEL 40, 26-41, 3 41,4 43, 1
έρώμ,ενον current among Middle Platonists) 153 (a doctrine has also exerted its influence here Thus the appropriate verse of the Dtvina Commedia: "L'atmr che move il sole e I'altre stelle" would be explained on the ground of dependance on a similar model. Porphyry
interpreted the Oracle as containing an allusion 10 the soul, in order to support his doctrine of the Pneuma (cf. D., with the reawakening of the metaphysical Platonism. V. O.-Z., 494 EXCURSUS III will. EE E., Diss., I X, 7 b and ROHDE, Psyche, I I, 3 5 0, 3; 3 6 5, 1. Denn wenn du deinen Verstand hinncigst und jenes (das Intelligible) denkst, wie
His procreative Will; He Himself, however, becomes the head of a noetic family of which the composition varies according to the various metaphysical principles underlying it 1 1 2 . 10. 11 (Kroll 5 6 ) believes to occupy the ' highest o r d e r " (1αρωτίσΊην έχειν τάξιν) in t h e ' 1 holy c u l t ' ' (τό λόγιον... δκναμπτος άγνεύειν . 38-43 41 383 η 271 383 τη 271 383 τη
η 272 De an im a 1. His interpretation of Carm. 349 η 138 234, 17. nists of whom we have spoken, was also treated in their epoch by the Gnostics, and by them answered with formulae which at times are in close contact with those of the Chaldeans. the sun ls:l. This meaning of έργον accounts for the formation of the neologism 3-e - ουργόί; see
 Excursus IV, I. (As 10 lile lasl words of ibis sentence see cli.; Th. PI., V, 17 init. They neither foretell the future nor do they give advice as to how to deal with personal difficulties. 15, 19 488 32, p. modification of a definition of Proclus: which is not based on a genuine Chaldean tradition, but on the Neoplatonic speculation concerning the nature of
theurgy. It. " The oracle of Hecate quoted in the subsequent note is cited by Kroll, 6 9 . The text can be reconstituted, if we accept a small emendation : «ftwoiai ντατρόί α ί ί ε , μεθ' is έμόν είλυμένον n Psyche speaks in person in Lhe Oracle, see nole 118. Parm. τατίύντων xai μετά τήν σελήνην . The hymn describes them as the messengers of the
"First-born Intellect", and of the "Might" of the Supreme God. (Procl. (UIAI'TKR 1. PSELLUS AND THE/,) tiftALD.EANS 479 Nicetas of Serres (*. the voces mysticae1") which j Se Uect, according to another Oracle, "has sown through out the 'nd which are assimilated to the "ineiTable beauty" of the Ideas 5 'The
metaphysical terms used in this Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also by the Gnostics (H. Oracle fail to mask a 30) but also
); 127 η 233 βγιος 10 η 26 (12); 15 η 35; 159 η 348; 170 η 395; 238 η 41; 239 η 45. 73, 5 328 η 59 De deo Socratis, ed. 11, 6 371 η 226 28, p. Schwartz (T U 4, Berlin 1888) 13, p. Excerpts from the Commentary on the Commentary 
Pythagorean doctrines had, as known, already been confused with each other in the Old Academy. KHOLL, loc. Psellus cites p. This observation likewise derives from PORPHYRY'S De Chaldsans regressu. "' Sec Excursus VIII. " EDS., Praep., Tim., Ill, 198, 6:ε'ισ'ι γάρ οἱ λύγοι ?'," μεων μεταδόσει!) wilh which they "information maintain and maintain the observation likewise derives from PORPHYRY'S De Chaldsans regressu." ΕΕΝ., Praep., Tim., Ill, 198, 6:ε'ισ'ι γάρ οἱ λύγοι ?'," μεων μεταδόσει!) wilh which they "information maintain the observation likewise derives from PORPHYRY'S De Chaldsans regressu." ΕΕΝ., Praep., Τim., Ill, 198, 6:ε'ισ'ι γάρ οἱ λύγοι ?'," μεων μεταδόσει!) wilh which they "information maintain the observation likewise derives from PORPHYRY'S De Chaldsans regressu." ΕΕΝ., Praep., Τim., Ill, 198, 6:ε'ισ'ι γάρ οἱ λύγοι ?'," μεων μεταδόσει!) wilh which they "information maintain the observation likewise derives from PORPHYRY'S De Chaldsans regressu." ΕΕΝ., Praep., Γίπ., Ill, 198, 6:ε'ισ'ι γάρ οἱ λύγοι ?'," μεων μεταδόσει!) wilh which they "information maintain the observation likewise derives from PORPHYRY'S De Chaldsans regressu." ΕΕΝ., Praep., Γίπ., Ill, 198, β ε ε'ισ'ι γάρ οἱ λύγοι ?'," μεων μεταδόσει!) wilh which they "information maintain the observation likewise derives from PORPHYRY'S De Chaldsans regressu." ΕΕΝ., Praep., Γίπ., Ill, 198, β ε ε'ισ'ι γάρ οἱ λύγοι ?', ε'ισ'ι γάρ οἱ λίγοι ?', ε'ισ'ι γάρ οἱ λίγ
the world". The class of the άφομοιωτικοϊ θεοί, so called because they "i mitate" power" of the demiurge in their own work of formation (PLATO, Tim., 41 c>·r>) ' μιμούμενοι τήν έμήν δύναμιν περί τήν ήμετέραν γένεσιν; 49 e, 8: μιμούμενοι τος σφέτερον Ιημιουργόν. 56. Tim., 9. / • 90 « '' Irenaeus defends, against the
Gnostic differentiation: t h e identity of G o d , s will, t h o u g h t and action; cf. , Myst., I L L , 6 , p. the phenomenal world) 16r> . Ill 1 3 9 . invocation of the divine Fire" and a " P a 76 n a l Thought"; in other words, it is an offshoot of the noetic
Fire (hence her name "Fire-glowing T h o u g h t " ) ' ', and is produced, like all other noetic orders, by an act of the supreme Intellect. D'autre part, dans la mise au point d'un ouvrage aussi dense, consatri a une matiere aussi complexe, rien ne pouvait remplacer tout a fait Γ ceil de I'auteur, sa connaissance intime du sujet, la competente et
amoureuse minutie avec laquelle il aurait dirige et controle le travail des typographes. Their purpose is the revelation of the divine mysteries and theological instruction, and their literary form is intended by their authors to serve as a sanction for the ideas which they propagate. NOIUIKN . XXII, 4 7 9 : «τετέλεστο Si (sc.ν ψυχή), χατά τό λόγιον. It is
plausible that they took over this dogmatic digest of a system from one of the teachers of the Middle Platonic school, and that it may have resembled in its outer forms that of Albinus. Sir., XXXVII, Both attes- 16) and contains it within itself in t h e case of s i m u l t a n e i t y; cf. 3 J c 3 ) " t h e bond of Eros fiery-strong " « Εργα νοήσα: γάρ -πατρικό»
voos αύτογένεθλος •πασιν ένέσπειρεν δεσμόν •πυριβριθή έρωτο;, όφρα τά •πάντα μένη χρόνον εί άπεραντον έρώντα μηδέ •πέστρ τά •πατρόι νοερώ υφασμένα φέγγει. Thence follows a further argument for the assignment of the "symbols" to the class of the ideas. α 227 51 234 227 2 216 η 161; 412 η 40 F r a g m e n t a , ed. Since there were no
Gnosticizing Platonists, but only Platonists, but only Platonizing Gnostics, the congruence of those views which remain within the limits of Platonism (such as the equation Hades-Hyle) is to be explained by the common use of some Platonic source 3 9 0; whereas those which go beyond this basis (such as the theory as to a residuum of the primal matter, the depreciation
second place the receptivity of Valentinus ^{\circ} the Platonism of his time; in the third place, the fundamental distinction in meaning of the two doctrines concerned. 81 η 56; 353 η 157; 459 η 6 Αμέριστος 317 η 16; 353 η 157; 459 η 68; Αμήτωρ 18 ι γυστος 317 η 16; 353 η 157; 459 η 180; 98 η 136; 98 η 1
46 (14); 101 η 145 255 η 99 (5); 265 η 20; 277 η 76; Αμήχανος 278 η 77; 294 η 133 (3); 350 η 143; 19 η 46 (3); 102 η 151; 350 η 143; 19 η 46 (3); 102 η 151; 350 η 143; 19 η 46 (3); 350 η 143; 410 η 35; 418; Αμοιρος 422 η 82; 458; 487-489
295 Th.* . 9 8 (ό S-εουργό:) •περί μέν τ ε τών απλανών τήί δημιουρ- | •πονηρά, φησίν. Chaldæan Oracles (Westcott edition) Chaldean, Persian, Phoenecian, Hebrew Forbidden Oracles - The Joy of The Beatles - The Joy of The Beatles - The Joy of The Beatles - The Joy of The
Beatles.pdf The Good, The Bad and the Ugly The Good the Bad and the Ugly The art of the approach.pdf The Leopard and the Lighthouse The Wire 1x01 - The Target You're Reading a Free Preview Pages 32 to 77 are not shown in this preview. I O U U C H U S αρ. 599-627) I I 20 160 η 353 IX 1 78 η 45; 79 η 47; 81 η 54; 112 η 181 5 106 η 164
Anthologia TARDIEU Graeca edd. For it is indeed our conviction that we have to deal here with a system in the proper sense of the word. 32-33 ... Mag., IV. The divine volition is set in motion by the divine "symbols" (1., II, (81, 5 f.); βυθόν Με νούντε;». cit., BOISSONADE, mentioned in Ineditum BIDEZ (quoted: Quae- reprinted by 3 6 - 4 3;
MIGNE contains A at the end some explications which appear in Quaenam sunt in an epitomised form. It has been proved in the course of our investigation that two " d o u b l e " oracles of the same type (see notes 164 and 165) are of Chaldean origin. 4 1 7, 7 7 · Attention may be drawn to P U I L O, Plant., ® 3; 3 6; 3 7 and Leg. 9 f. I had not the
 possibility of using the new edition of Synesius' hymns made by Terzaghi (1915).c) The stream of prophetic pneuma springs forth from the "splendour of Phoebus" forth from the "splendour of Phoebus" that is to say, from the sun. The belief in the pre-established reprint of Pelavius' edition Migne, P.G. LXVI. 402 η 5 Ocellus 35a 8 109 η 174 Pythagorici 45 B 5 4 5 B 17 4 5 B 35
512 η 10 109 η 174 397 η 318 Sententiae ad intelligibilia ducentes, ed. The terminology and the tenets of these oracles point once more to a Chaldean origin. The same theurgical operation is called άνχγωγη following authors: 1. ^ poiKos is the sound caused by the planets; sec n. 490, n« 140 1 8 η 46 494, η 1 5 1 21 - η 52 495, η» 158 43 η 136 503,
η» 194 48 η 152 505, η» 201-202 . While άφθίτου figures in cod. As to the well-known etymological explanation of άπλανεί; as stars fixed to sphere see F. Taur., IX, 5 ούκ έζελόντεί αναιρεί> (10 pro- 1 0 9 1 , 6 (Kroll 1 8 ) . Et saepius. van de Sande Bakhuysen ( C C S 4, Leipzig 1901) p. Cels., V I , 2 5 and 3 5 . B O I S S O N A D E , Michael Psellus
Nurenberg, 1838, p. (/. 37 · See also PROCL. CLEMENS ALEX., Protr., IV, 63, 3, (iod ψιλώ τ ώ βούλεσθαι τό σθαι. At that time the mythical account passed —as is shown, above all, by the Gnostics and the Hermetics—as the form of expression adequate for all true theologies. the a uthorise fully conscious. "Sec 15 Proclus also
composed a commentary on the myth of the Phaedrus which has ZELLER, I I I , λ', p. A similar doctrine underlies the first oracle quoted from Porphyry, as is shown by the concordance between its introductory verse and the interrogative formula of the second oracle. «Aanjfs έν λα•) όσιν (δ') Εκάτης άρετης •σέλε πηγ-ή, ένδον 6λη μίμνουσα, τό
Ε 446 40 D 6 η 139 3 41 Α-Β η 66; 347 330 41 Α 5 η 111 3 41 Α 7 η 184; 327 η 52-53 113 41 Β η 144 3 41 Β 1 η 132 3 41 Β 4 η 133; 348 η 137 34 41 Ε 2 η 175 3 41 Ε 3 η 27 18 42 Β 3 η 191 22 42 D 4-5 η 12 50 42 Ε 8 η 138 3 44 Α 6 η 72 27 44 Α 8 η 25 18 44 Β 1 η 22 18 49 Α-Β η 120 3 49 Α 3 η
148 29 49 A 6 η 145 29 50 C 1 η 141 29 50 D η 15 31 50 D 1 η 138 34 50 D 2 η 145 29 50 D 5 η 145 29 50 D 5 η 145 29 29 6 D7 50 ^{\prime\prime} 31 1 ^{\prime\prime} 38 η 18 51 A 2 51 A 4 51 A 7 3 12^{\prime\prime} 141 29 50 D η 15 31 50 D 1 η 138 34 50 D 2 η 145 29 29 556 INDEX LOCORUM 51 B 1 384 η 274 51 A 8 378 η 256 52 B 2 . Sallustius, Fragm., LII f . χαί άναγωγη REITZENSTEIN, ταα Hell. When this
magical top was made to spin inwards, "gods were called upon" to come, and when, on the other hand, it was spun in an outward direction, they "were set loose" 9, 7, 4, 9. 'are taken from Proclus commentary on the Chaldean Oracles. Breslauer Philologische Abhandlungen, VII. See n. By means of the "golden" rays of His "Vigour of Strength"
which are called "Eternally flowing channels", the supreme Father suckles the third hypostasis, the "Intellect who is the actual maker of this world. D.), we may suppose that Proclus is responsible for the fact that they are mentioned in this text: he may either have substituted who is the actual maker of this world. D.), we may suppose that Proclus is responsible for the fact that they are mentioned in this text: he may either have substituted who is the actual maker of this world. D.), we may suppose that Proclus is responsible for the fact that they are mentioned in this text: he may either have substituted who is the actual maker of this world. D.)
Χαλ&αίοι, cf. άπειλαί, This circumstance explains the different attitude of the gods invoked by the Chaldeans as compared with those conjured by ihe magicians. ήν λέξη! μοι). Virtue being the moon and Truth the sun, Wisdom placed between the two can be identified, with some degree of probability, with the "Understanding" of the oracle of Hecate
 quoted by Porphyry, viz. 195 η 74 ;; 439 η 136 29 . 130 93 «άμφ!φαής» xai «άμφιπρόσωττος* ουσα xai «τοΰ μέν παντός έχουσα τούς οίαχας» (see notes 6α end 9 0 9 , v. 2 9 ) as to t h e two s o u l s ; CF · BAUH, Manichaitchet Religionuyttem, 1 6 2 f. Just so
do both systems agree throughout their representations of the process of knowledge. KROLL, Lehren des Hermes, 31, 6. 319 e (cf. Finally, the recognition that the Supreme Being is ". fable" is also familiar to Middle Platonism 5 9. Dei, I I, 1 ά; V I I I, 13. This rule of "harmony" was systematically elaborated by him in three works: the Platonic
alch. f.) are " d e p e n d e n t on ·-Dionvsius Areopagita, who draws on P r o c l u s ; cf. έποχρύμενον έπί τη ούσ['• in accordance with h i m , PLOTINUS, I , 1 , 8 ; IDEM, V, 3 , 12 (concerning the First Being) έπ άχρω τώ νοητώ έα Ίηκότα 1, 270, βασιλεύειν έπ αύτοϋ (analogously PROCL., Rp f.). 18 η 46 (14) ; 101 η 145 Αδικεΐν η 154 Αδύνατος .
Χχλ&αϊχΛί. 46, 15 109 η 174 16 396 η 312 p. The Stoics, in their interpretation of the Divine Will as Fate (St. V. ed. 80'* Εκατόγχειρες" 484; 482 Εκβολή η 41 •Εκδήλος η 205 (3) έκδιδόναι η 187 η 40; 229 η 6; 253 η 94; 445111 •Εκδότις η 62; 458 Εκεί η 187; η 311; 160 η 353; 501 η 12 Εκείθεν η 72 (•Εκείνος (κείνος η 47; η 166
Ideas the Pythagorean description of the number three. These texts.only follow in this respect the laws of their literary genre, in which the use of cryptic style was considered as obligatory3®. were a Beside this, the Chal- Jeans in choosing this method of expression had in mind their claim to inspiration; the mythical form of speech was the speech of
the gods, in whose names the theurgists proclaimed their teaching. M• Hayduck (CAG 11, Berlin 1882) 9 ρ 260, 1 19 Hel In Aristotelis De caelo, ed. 11, sect. Cf. Theos. 9) The readings of Pletho's quotations from the Chaldaean Oracles frequently concord with those of one XV, = v.) s of the eodd. Γ 1 U a · η si a*ra / ] u n l i v f t t l A n ΛΓ O U o f ΛηΠΛ
h ca' poems, which favour the individualization of abstract concepts . 292, 11. , Tim., 1 , 2 1 1 , 1 : συμβόλοκ άρρήτ01« τών 9-εών, & τών ψυχών ό πατήρ ένέσπειρεν αύταϊί. concerning the Gods, p . 56) in the fragments quoted n. Olympiodori scholiae in Platonis Phaedonem, ed. Cet outrage, sous sa forme actuelle, comporle assurdment des renvois
inexacts et un certain manque d'unite se remarque dans les procedds typographiques les noms d'auteur, employes pour enoncer les references, les abreviations. Hermogenem, 1 8 - 1 9 ; ; 3 8 - 4 3 ; De anima, 1 and 1 1 , he refers to his no longer preserved work De censu animae, which was directed against Hermogenes' psychology. ^ 8 3 nö **1
"1®0"*1T i m · ' r · ' 79f· On the later development of this distinction seeDoDDs, Proclus, 9 7 8 IT. • 9 1 b-d, 995, 9 2 6 , 939, 933, 936, 938, 940. I, 5, p. 70 n 12. Middle Platonists see WITT, 1 9 5 . of the universal Destiny 176 The soul of man, as a soul, is, as Iamblichus explains in his work ^ , the source of Nature and of all movements; she strives ·
her spiritual power towards the noetic realm, but subjects herself far as she gives in to the sensible, to Heimarmene, and serves the nece sities of Nature. / " See below, p. and Dodds XIII f. THEURGICAL ELEVATION. 136 ( άν άγ χη). The Neoplatonists that we have had to name are many; and this fact in itself enables us to gauge to some extent
the powerful influence which the Chaldsean Oracles, in the course of a period of more than 2 50 years, exercised on the principal representatives of this school 3:1 . 2 2 9 ) ι πρώτον and Hyp. S 8 3 8 IT. 1 Suidas s. 4, 26-27 128 η 238 7, 16 170 η 395 7, 27 169 η 389 9, 47 187 η 38 9,49 495 27, 33 402 η 5 53, 30 69 η 8 60, 26 469 η 12 61, 34 145 η 291Λ
61, 44, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 146, 14
shapes 69 '. This critical attitude appears significantly in the way in which Yalentinus, the principal representative of Western Gnosticism, applies the Platonic formulae). s e p a r a t e d f r o m t h e " F a t h e r ") with which is άπλή αίθητοϊβ NUMENIUS, P H I L O, Quod
deu» p. " ' " Conqueritur, inquit (Porphyrius), vir in Chalds abonus (translated άνήρ τι! έν Χαλδαία vel άθλω) χρηστό!) purgandae animae magno in molimine (μεγάλω έν άγώνι frustrates sibi esse successus, cum vir adeadem potens (άνήρ •περί τι αύτά δεινό!, see ch. ibid., p. See the Oracle quoted
ch. FRAG M . See also BREHIEH, Plotin, Enneades. CHAPTER VII of the cosmos with the magical power. 11-13 Sie (die Seelen der Mysten, die die Werke des Vaters gedacht haben) entfliehen dem vom Schicksal beherrschten schamlosen Flugel der Moira. 69, 8 223 η 192 3, ρ. 0 * See See ch. PROCL., Tim., ILL, 27, 9:01 τύν Q-εουργύν
άκρότατοι. Orph., LXVI, 6: « αίθηρ, ήλιοε, άσίρα, σελήνη, φωί άμίιντον» *, t h the -oracle quoted ch. LXX f. Other passages. Hiller. νώτοη αιθέριοι!». His radical denial of any action of the Primal Being brought him, as is often emphasized 1 0 1, into
contradiction with the notion, which he advocated with equal firmness, of God's creative efficacity. 10, and DIELS, Vors., /15 B, 35. I, c. We are dealing here with an emphatic expression of the Chaldean opinion that Hecate-Psyche's abode in the noetic region is situated beneath the Ideas; a significant conception, conforming as it does to the
doctrine of the Platonists as to the place of the Cosmic Soul. The meaning of this emblem is indicatin an isolated verse of a Chalda!an Oracle delivered by Hecate herself: "These are the thoughts"; consequently she is identical
with the "winding fire"08.: 36-81. 4 3, p. This complicated state of affairs should be overlooked by the historical analysis. 1,11. 74, 11 90 η 91 ρ.; Parm., (574, 3 7 f. • immanent in the two first faculties lrt7). 158. The feminine principle "suckles this world-forming Intellect by means of the "eternally flowing rays", that is to say the Forms which spring
forth from h e r; the Second Intellect is the sum total of these Forms. The Cosmic Soul.—The World-Soul Chaldean beliefs as to the nature of the Arealso explicable on the Boul, etc.) in which he treats of the doctrine and writings of the Chalda; ans
have already been characterized 1'. The main Oracle of this group explains • that the Highest Being is no object subdue to qualification (τι); and exhorts him who would know it to turn away his organ of thought, the "eye of the soul", from every object, in order that after its "emptying" he may stretch it forth without mediation toward the supreme
noetic goal. Cf. also P S E L L U S , Comm., 1 1 3 3 B ' (δέ Υ.κάτη Q-εός έσ 1ι •βαρά \αλδαίοις, έν δεξιά μέν αυτής (confusion between the right and the left side, as Scriptmin., I. The adoption of the harmony existing between the Platonic and
the Chaldatan doctrine lfi2. θνητών αθανάτων τε •πάτερ μαχάρων: Theos. 96, 7-9 j 11, ρ. T H E I L E B , Gnomon, Philosophie des Altertums, '9^9, " 310 PORPH., F.; BIDEZ, Sent., be. 256, which speaks of the "sublime name of the lynges. PHOCL., wit 1811 Tim., h a n t i g n o s t i c a r g u m e n t s (cf. (Syrianus) έχεϊνον (after . CUMONT, Theol. as
275 362 362 293 151 η η η Saturnalia 117-22 17, 66 67 70 197 196 131 313 18,19 64 η 206 20, 16 . XIV (= V); Vatic, gr. 75, 33 117 η 198 ρ. 11, 11. xxvm. 10 and 13. As we are less interested here in Psellus than in the Chaldean documents transmitted by him, a short survey of the relevant works in which he mentions Chaldeans teachings may be π 11, 11. xxvm. 10 and 13. As we are less interested here in Psellus than in the Chaldean documents transmitted by him, a short survey of the relevant works in which he mentions Chaldeans teachings may be π 15 and 13 a
sufficient. The following Oracle bears on this doctrine: "From here (the "Sources", i. 3 8 9 f.; AUGUSTINE. διδάσχουσι άφθιτο! xai o is mentioned Theos. 8 3 - 1 3 4 . 11, sect, a and 7. The first group of these angels is identical with the ministering angels of the Oracles (see ch. 340 - T11E PLATONIC ELEMENTS their teaching of the
Platonic formation of the doctrine of the Good, in which the Ideas receive the character of individualized powers and are entrusted by the supreme God with the activity of forming the cosmos, holding it together and keeping watch over its consistency. φωτί βλέπονται», an adverbial expression determining •αεφριχότι n. 234, 7 246 η 68 26, p. Now,
Proclus declares with some emphasis that these gods of time render, while they were worshipped, the soil fertile, but that when they were neglected, "all earthly circumstance became contrary to nature" 88 . 63. PETERSON, Der Monotheismus als polilisches Problem, Leipzig 1935, 47 f.), Vii. "See n. 3 8 1 , 7 : 6 O-sios Ηλάτων άπό των αισθητών έπί
τά νοητά τά; άναχλήσειζ αεποίηται; Plato himself uses in this connection the nouns •αεριαγωγή (Rep., 5 3 5 a, 1 andc, 5; 5 3 2 6, 7) and έπαναγωγή (Rep., 532 e, 5). Like all the other celestial entities, he performs his functions when called upon to do so by a particular decision of this Supreme Being 196
- 1,1 Sep B I D E Z , Vie de I'Empereur Julien, ηά. 12 η 28 ; 26 η 67 ; 53 η 166 ; 120 η 206 ; 173 η 403 ; 184 η 32 ; 194 η 66 ; 212 η 142 ; 253 η 94 ; 278 η 81 ; 317 η 15 ; 368 η 212 ; 476 δεΐν (δέω) 10 η 26 (11) ; 41 η 128 ; 114 η 186 ; 119 η 201 ; 181 η 22 ; 346 η 132 ; 509 η 1 (14) •δεινός 48 η 152 ; 95 η 121 ; 204 η 114 ; 2 3 1 η 9 ; 232 η 16 ; 248 π 73 ;
286 η 106 ; 475 δεκτικός 317 η 18 ·δέμα 107 η 170 ; 109 η 173 ·δέμας 295 η 137 (5); 296 η 142 ·δεζιός 88 η 83 ; 291 η 126 δεσμείν 42 η 131 ·δεσμός 48 η 132 ; 347 η 134 ; 348 η 137 ; 350 η 144 δέσποινα 71 η 15 δεσπότης 10 η 26 (2) ; 76 η 37 ; 225 η 197 ; 350 η
143 ; 491 (4) •δεσπότις δεϋρο 86 η 75 (2) ; 356 η 169 223 η 191 ; 241 η 53 •δεύτερος 99 η 137 ; 112 η 181 ; 138 η 271 ; 245 η 65 ; 265 η 17 ; 318 η 21 ; 320 η 26 (2) ; 347 η 135 ; 483-484 ; 509 η 1 (5. Εο., V, 8 , 1-2, (Wolff 160) Τούτω″ ούτε σαφέσίερα ούτε &εϊχώτερα χαί φνσιχώτερα χάι φνσιχώτερα γένοιτ αν •πνεύμα γαρ τό χατιόν χαί απόρροια έχ τη! έπουρανιου
 ίυνάμεω! ε is όργανιχόν σύμα χαί έμψυχον εΐσελθούσα, βάσει χρωμένη τφ ψυχη, διά τοΰ σΊόματο! ω> οργάνου φωνήν άπ08i\&ωσιν. 160 η 353 229, 25 . 9 O-εοφοίτοι! (= φοηητχϊ! Q-εων) for \&εοφ1/τα1i, but the «iinglaubliche» formation of llie latter word corresponds exactly to that of \&εουργό>; see Excursus IV, and cf. 12, 6 363 η 201 13,1 363 η
 201 Mathesis, ed. τήν δευτέραν 93 Διά ταύτα τοίνυν τήν ολότητα τών νοητών), μιμείται χαί τήν ή χαί «ταναή μονά! έσ Ιιν» χαί «δύο (who does not menlion that he quotes Chaldsean notions). Likewise, he appeals to the eternity of matter '2'2. 'τ' PLOTINUS, la
V, HI, n. VI, a) may be regarded as a symbol of the Parthian king. The excellence of Kroll's work is unanimously acknow- It undubitably constitutes a vast advance on that of his predecessors (whose rudimentary attempts need now no more to be recorded) and has widely promoted the research in this field. HOPFNER, O.-Z., 10 8 7 1, illustrates this
rite by numerous parallels collected from magical textsCf. also ROSCHER, s. 42, 13 487 12, p. They emphasize, on the one hand, that the "Father' has, indeed, "withdrawn" Himself from all direct activity, , 'but He does not enclose His Fire within His Power" 72, i. The Orph. 73,
5. 11, nole 3A7 (a): I X, 7 0 6 et passim μένος έσἵί xai άλχή) (designation of llie W o r l d - S o u l, see note 113) δύναμι!* D u m i u s, De Trinitate, «Κάρτο! III, 18. The source of the other oracles quoted in the Theosophy and ascribed, for their greater part, to Apollo is not indicaled with the same explicitness. 110 η 177 • 181 51.319 ι'. IV 7, 10. 4g f.s.
g). Mages, II, Rheinisches Museum, LI 36Λ. In the celestial vault (viz. Kirche bis auf Ortgenes: b δεύτερο! την ύλην (&εόβ) Eel., I, 12, s. ledged. 6 507 - τη! s 345 128 556 I N D E X LOCORUM 523 B 524 D 5 284 11 96 171 η 395 TA lies 666 A 5 155 η 329 713 D 500 η 7 717 B 511 η 9 796 C 1 95 η 118 892 C 2 356 η 170 895 C 12 356 η 168 896 B 3
356 η 168 896C 2 356 η 169 896 E 356 η 169 896 E 356 η 169 896 E 3.; CHALCIDIUS in Tim., c. M.), 3 vol., The synthetic part of the doctrine of the doctrine of the evil World Soulamong the Mithraism has been published by the Middle
latonists see WITT, Albinut, FICHUS (OP. 3 *S-ελγόμενον •ααρα- έπέεσσι». 5 5 ): the nomina propria which the supreme Intellect assigns to all tilings are thought both in the Iheoretical writings of the Theurgists (οί 9-εουργοΙ, Oracles (ai •ααρά των 9-εών see Excursus 1 g ) and 111 lhe Chald«4n φήμαι) « Αλλ' f Λνομα σεμνόν και άχοιμήτω
σΤροφάλιγγι χύσμοκ ένθρώσχον χραιπνήν διά •αατρό: ένπτήν» PHOCL., Crat. 540 MICHEL TARDIEU 12,10-11 Der Vater entriickte sich selbst, schloss aber sein eigenes Feuer (das von ihm unterschieden wird) nicht in seine Kraft ein. 3 8 0, 51 f., the powers which have created the world were called by the Chahkeans " h a n d s " and the right and
the left one were considered 1.0 have different qualities, but these are nol mentioned. The doctrine of the evil World-Soul and the progressive development of demonology are symptoms of this over-tension of opposites 300. Vatic. The latter, described by an other Oracle as the "streams of Heimarmene" will be studied at some length in the chapter
dealing with Chaldaean demonology 1:13 . Flee thou these things, if thou woulds tenter true worship's paradise, where Virtue, Wisdom and Good-Rule are met together" 99 . Ανέσθω is in this oracle a medial imperative. He regards the noetic world as incapable of being affected by any physical or magical means; hence bis indignation at the temerity" of
the Gnostics who attempted to conjure the Cosmic Soul (see ch. 105 η 163; 159 η 351 3, p. 387, 7 and de regr., p. 148, 6 and IV, 3, p. 267, 14-268, 3439 η 136 6, p. 164, 1. Cf. also Excursus IV 9 fin. 41, 97 ff.; Th. PI., 1 , 1 04 fin. " (a) PROCL. 58, 59, 86, 177, v. "elevation": The Latin translator of Porphyry "De regressu animae" (see
Excur- sus II) designates the Chaldean method of "liberating the soul from the Body" (viam liberandae animae: see Excursus II, n. 112 η 181; 298 η 152-153 c 266 η 23 D 1147 D 1148 A B-C D 1149 A 115 η 191; 266 π 21 368 η 214 190 η 50 289 η 116 166 π 373 132 η 249 Hypotyposis, ed. the utterance of these magical "watchwords" the Through
theurgist gains mastery over the invoked cosmic powers, and aids his soul to be united to the "ineffable be a u t y " of the supercelestial world. As this inherent force "calls" for the participation in the perfection of the One, it is also termed the "calling power", ή άνχχλητιχή Μναμα ίζαποσίαλέν άπό τήί ττηγήι χαϊ ένωτιχόν γινόμενοι. With the help of
this all pervading Force, both τών νοητών έπί τόι» ·η/Si χόσμον χαλούν •αρόί τό έραα Ιόν· 310 xai 51' αύτοϋ ή ανάγω") V γίνεται. According to a basic doctrine of Chaldean demonology, the hylic spirits are atlraced to men whose life is dominated by physical impiulse. Accordingly, we may assume that Pletho is responsible
for the alterations which are ® he found in his quotations from the Chaldsan Oracles. that he has been chai-ged by the Supreme God not to divulge to all and sundry the mysteries of heavenly hierarchy, lie ventures to do this only when dealing with theurgists. Porphyry follows Plotinus (see Excursus II, n. U. I, 3, 1 f. χαί αϊ τών βαρβάρων τελεταί
(Excursus IA) •ααραδεδώχασιν χαί γάρ καλουμένου! τού! έζημμένου! τού! έχημε το
militate against this supposition. 116, 11 382 η 269; 504 η 29 I I 3 3, p. 334 f. It can be shown that the Chaldsans drew their knowledge of Pythagorean doctrinal opinions from Platonists who had brought these into harmony with the principal concepts of their own school-philosophy, a - 1 0, but many details are rectified. VAT. α - 3), of σοι instead
of σον in v. Hh e term όλχοί is often applied 10 lhe courses of the slars or comets; cf. 43 dich zu haltcn keine Furcht", says Faust to the invoked Spirit of the Earth F ° r 1 * " s reason, the Chaldeans and the magicians enjoined upon the adepts of their art 40 mortify their body and thus purify themselves from every material pollution 13 '. Orphic. The
consecration 0/ Hecate's statue— The Chaldeans seem to have not only practised the conjuration of the corporeal form of the gods, but also the casting of a spell over their statues which they inspired with life. S DAM., I, 984, 98-317, 14 (as to the passage dealing with the Orphics see KERN. emendations of Kroll and Ludwich (ad PROC
L. HI, n. The fact lhat lhe ether, the sun, the moon and the stars are named together is not to he explained by some cosuio-physical scheme, but by the mystery doctrine concerning lhe '- Elevation of the S o u l C f. 7 4); (σχ/s (ch. P· 21, 15 294 η 136 9, p. 3) 243 η 59 V I 23 397 η 316 34, 4-5 391 η 291 37, 7 343 η 122 VII21,2 331 η 69 V I I I 17 383
η 271 17, 2 383 η 272 X 19 386 η 279 Scriptores Historiae Marcus A n t o n i n u s 13,1 Heliogabalus 9,1 PSEUDO-HERMIPPUS De astrologia, edd. cit., " γεγενν Cf. 11. Their pure worship of the divine is praised (together with that of the "Hebre worship of the divine is praised (together with that of the "Hebre worship of the divine is praised (together with that of the "Hebre worship of the divine is praised (together with that of the "Hebre worship of the divine is praised (together with that of the "Hebre worship of the divine is praised (together with that of the "Hebre worship of the divine is praised (together with that of the "Hebre worship of the divine is praised (together with that of the "Hebre worship of the divine worship of th
about the forehead (or about the temples) siguided according to Dam. 0 »!, HYRY, Regr., 33*, 10 II. 47) « v o v s (the Second 13 on the '"Second 
OrphicDtonysian mysteries. However, it m u s t b e e m p h a s i z e d t h a t t h e mythical e l e m e n t s in t h e doctrines 0Γ t h e a u t h o r s in q u e s t i o n can hardly b e traced back to a specific Egyptian theosophy. Sv, urartfp κείνα. Cf. IDEM, De deo Socrat., 6, p· i3, 18 ff. 9 5) and elaborated by Iamblichus I 3 0 8, 99 f.). (αιίλό« signifies both
"vocal t u b e " and " f l u t e " , the musical instrument). , With similar tcndcncy, CELSUS ap. Hecate-Psyche, the Cosmic Soul.—From this Intellect the Supreme Being causes immediately to spring forth the principle of Life. , Eel., p. : erzeugt); der luftige breite Fittich der Vogel zeiet niemals die Wahrheit an ; auch nicht die Zerteilungen der Opfer
und Eingeweide. " Thusthe Barbelo-gnostics call the "Barbelo-gnostics call
know their formulae through the mediation of the contemp ^.^. 139, 17-18 468 η 7 18, p. 7; 403 η 10 · η 110; 4451; 453; 469 η 3-4 · η 5. 251 η 88 23 . 5, 8. For their system of the noetic powers is the outflow from a Primal inexpressable Being Whose efficacy does indeed manifest itself in the harmony of the visible
world, but Who Himself is not exhausted in this harmony. The demonological explanation of the evil of the world possessed for the Platonists the advantage that it permitted the maintenance of a metaphysical monism. T>eproereal. as do the latter, of having been forcibly compelled to appear, but refer to the "persuasive p o wer" of the spells (see
note 165 •αίθωμαι). 11 3 6 0 , 9 6 (Kroll 9 9 ) mentions lhal lhe life-giving force of P « Y C L 1 E was symbolized in llie Chaldeean doctrine by her temples (κρόταφοι), hands (se" nole 106) and loins (λαγύνε! see nole 83). 340 η 103; 355 η 165 1.8 327 η 55 3, 12 . As to the attribute ζώσα Ιύναμις cf. 466 E X C U R S U S III this highest
grade with that distinguished by theurgic virtue 31 . 1 5 3 ), siquidem in se proprios detorquet ardores". 192 η 59 (4); 459 η 4 σταθερός η 260 13 *·στάσις η 8 6; 64(2)S. a and n. V, 9 (1888) 192 II. 14F|, 99 Asl) explains lhal certain " u p h o l d i n g d e m o n s " (δαίμονέ* τινεβ άνοχει;) prevent llie souls which have contemplated the Being from
falling d o w n " (•πεσεϊν ei's γένεσιν) into the world of becoming. 1) regarding the incorporeal form of the "self-manifest" Aion.—έγχεντρίζω is a poetical equivalent of έμφυτεύω. 7 6 , !-χ τόν μέ•) ισΊον τούτον Dam. We shall quote two examples : (1) the oracular fragment quoted below ch. 9-εουργώ! και 9-εών άγνωστα γραφόντων: As to έ) γάρβιοι γ
cf. 9 7 0 ), the meaning of the appellation suggests. 3 4, 11. THE PLATONIC ELEMENTS 7/1 333 Against their view is directed also the explanation, found 18 " "other Chaldean Oracle, that God is "all, but noetically" 75.5 6 p P- 1 0 8) interprets the "four-fold Z u r v a n " of the Manichees as the god of the "/ anient, manifesting himself in s u n,
moon and the zodiac. 20. The Chaldaeans attribute to Hecate three activities: She is the "Mistress of Life", who enlivens all the orders of created objects; Physis or Ananke, the ruler over the regular movement of the stars; Heimarmene, who rules over human beings by means of her demons See ch. The 'Father' is enthroned in solitary majesty above
the starry heres, in the intelligible world, which encloses the eight spheres (those of the seven planets and the zone of the fixed stars) 3 9, and is composed of pure fire 4 0.18 η 46; 174 η 407; 430 η 109; 458 Λ&κες 4 η 2; 248 η 72 δαιμονιάρχης 284 η 97 δαιμόνιος 53 η 166 (1); 187 η
41; 229 η 3; 260 η 5; 263 η 11; 264 η 17; 271 η 41; 274 η 57; 290 η 121; 499 η 4 δαιμονιώδης 269 η 36 •δαίμων 56 η 177; 136 π 263; 162 η 365; 209 11135; 216 η 161; 229; 231 η 9; 238 η 41; 242 η 56; 245 η 65; 259 η 3; 260 η 4-5; 261 η 8; 263 π 14 (1); 264 π 16; 265 η 19; 269 ) 1 34; 271 π 41; 274 η 62; 283 η 94; 284 π 97; 285 η 102
; 289 η 116 (1); 293 η 132; 304 η 173. pervades the Thus personification of Psyche Leviathan, which the Chaldeans IS "PLATO, Tim., 36e, 3: κύκλω.
XXIX-XLV) fr. Orient., 262, 77): heaven, "" 1on, sun (Beel-themin, Sakr, Samsh), recalls the Chaldeean triad of the Teletarchs. 15 (i.e. According to Suidas, s. The term σύμβολον is also applied to the words or tokens, by which an initiate may be recognized by his fellows (see DIETERICH, Mithrasliturgie, 64); it signifies in the magical texts
either lhe secret names or rites which have an action upon the evoked god or the attributes by which he is known 1 0 the magician; see H O P F N E R, O.-Z., I, 382 IT. This text is very similar to the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the magician of the attribute of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the magician of the attribute of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the magician of the attribute of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate. 1 4 4, 1; III, 20, p. The nature of "Strength Rule of the Hyp., but shorter and less accurate.
6 II): 444 EXCURSUS III c) 01 Ασσύριοι; t} Ασσύριος (in order to distinguish this tradition from ή των λσσυρίας (in order to distinguish this tradition from ή των λσσυρίας (in order to distinguish this tradition from ή των λσσυρίας). 2, 3
: βίωρ άβυσσος' ή ύλη άλληγορεϊται) ώσπερ χαλχείον». As we have seen, the Paternal Intellect had produced the noetic form of .the sensible world which was to be created. = ps-Apuleius, Asclepius, ed . 12; 21,19 INDEX LOCORUM 30, 8. Bruxelles Bidez has published there many precious Inedia Pselliana and considerably enlarged the material
concerning Chaldean theurgy. Plotinus and the Chaldeans agree throughout that the highest goal of all thoughts possesses no accidents; it is therefore exalted not only above all sensible observation, but also above any discursive thought, and can be grasped only in immediate contemplation freed of all thoughts possesses no accidents; it is therefore exalted not only above all sensible observation, but also above any discursive thought.
Platonists, the pro- totype of the need of men, and of their salvation. 3 0 9). και αύτή τή ύτοσ Ίάθμή τών όντων απάντων Τίδτι Christ lie he Gnosis, 1 6 1 f. 18, 19 Im Schosse dieser Triade 1st alles eingesat. μετά τόν Τ Η Ε CHALD.BAN SYSTEM 143 fact that its " c o u r s e " is called " a e r y " i n t h e Oracle w e h a v e q u o t e d , 1,16 "not agree w i
th the teaching of cosmophy sics, according to which the JOeS move 9 at the limit of the ethereal and aerial zone and consists of "*mature of the two substances 288; but it conforms to the wides pread belief, which attributes to it the overlordship over the sublunar world
— (a) «αίθεριό* τε Ιρόμο! xai μήνης απλατο* όρμή», φησίν, *ήεριοί τε xai ροαί*. For none but the consecrated theurgists are vouchsafed by the gods a full revelation of the nature of the demonic bonds and their
Rulers.—The doctrine of the Chaldeans c on c e r n i n g the powers that maintain and rule the Cosmos presupposes a definite conception of the way in which the universe is divided. 18, 19 f. 31. 1 3 1 8, t (Γ.), are regarded by the later Neoplatonists as identical with the αφομοιωτικοί d-εοί, i.e. (he world-shaping Forms (see n. '' According to
PHOCI" γων τταΐδε! «χείρα9» Cral. THE ORIENTAL ELEMENTS ALL true in accordance with their positive evaluation of the siderial powers, laced the violent subjection of the planets by appeals for their assistance, but they also could assure themselves of this help only by magical wer. HOPFNER, O.-Z., I, 609-604. 355 165 η 373 (1. The magical use
of the lynges rfUia vi" impossible that the theurgists were already known to Nicomachus (who lived in the first half of the und century A. This assumption is rendered probable by the employment of the identical terms τος Γ » • αατέρε! and confirmed by the fact lhat the magical function of lhe three αργικοί • αατέρε! indicated in lhe Oracles
corresponds 10 lhal attributed by the Neoplatonisls 10 the three •αηγαϊοι τζτέρε!. BICEERMANN, Anonymous Theos, Gods, Journal of the Warburg Institute, I (19 3 8), 187-196. j " · The author of the Platonic system, whom DIOG. The various readings found in an Ambrosianns used by Angelo Mai (see Wolff, 106 f.) need not be
considered. NORV! N Proleg. Λ " " a doctrinal formula of Middle-Platonic tradition arid given taken ove! a new meaning. The positive statement is found in another fragment of the Oracles quoted hv PROCL. Prauchler, By taut. 5 . 5-1. See also Rel. We have shown that in their terminology these "three Rulers" (άρχαί) signify Aion, the sun and the
moon. γράμμασι άττορρήτοις έν ιερατικοί> πετάλοι! έαυτού» χαθαγιάζοντες. and PLOTINUS, Ale., Soul creates Time. 111), τρικάρηνον, Spayοντό (ωνον (cf. G., V I, 1 6 0, 7 and Melanges Cumont, I, 8 8) ω > (Ιουλιανό;) ό •αατήρ, έπει γεννήσαι τούτον (sc. 1936) is u p to dale the best introduction to the study of the internal 5. BIDEZ, 1 5 7 - 1 5 8
reproduces another passage of Quaenam sunt in a more developed version. 148-151 who succeeded in recovering the Greek original, is, as B I D E Z, Melanges Cumont, 8 6, suggests, an excerpt made by Psellus from another part of Proclus' commentary on the Chaldaean Oracles. In carrying on this tradition, Neo-Pythagoreanism subjected the —
genuine and firtitious—fundamental doctrines of its founder to a Platonizing interpretation, and so prepared the synthesis of the two systems. 147 N E W CHALDjGAN O R A C L E S . As the sphere of the fixed stars (designated ibid. Phys. Paris 1889. 12 35, 8-12 556 260 η 4; 296 η 138 290 η 121 Epistolae, ed. 2 5 0 . As elements as πατέρεβ see PHIIO,
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Qui* rer. Couvreur, Paris 1901; the quotations refer to ihe edilion of F. 55 had been defded by his intercourse with men who, unprotected by lustrations, had succumbed to the machinations of the demons 111. J! 33 the rec i pient to fit in full. 15.-v. 84.957 and a. OLYMPIODOR., Phaed., 117, 6), an explanation which

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probably derives in the last inslance from Plotinus' inter!) relation of the garden (χήνοs) mentioned in the mylh of Diolima; sec Enneads, 5 9 : .:!";IV'9'9· " See above p. m σώμα (see n. 15, 6 Alles stammt von einem Feuer ab. 915 1• u IREN., Haer., I , 1 , ! . 9 8 ), chief priest of Eleusis in 375 (Zosimus IV 1 8 9 ), who as far as
theurgical tradition is concerned, was probably the ink between Iamblichus' school and the Athenian Neoplatonists. in the explanation of the cosmic myth of lhe Orphics (sec Orph. On Plotinus depends Porphyry, Yit. Ill, p. "PROCL., Crat., γεια .. SEATED • »06, a. Corr. a. Bidez (Milanges Franz Cumont, Bruxelles 1936) P- 95 241 η 53 96 231 η 9
241 η 53; 252 η 92 MESOMEDES Είς τήν φύσιν Πυθαγόρου, ed. In this connection we may recall the Emperor Julian's enig- matic words concerning the "seven-rayed g o d", who causes the soul to ascend 77." PORPH., Abst., I I, 37, p. In similar fashion are to be explained the Pythagorean elements which turn up in the Oracles. 270 η 65 Th. So
the search after the philo- sophic sources of the Chaldaeans leads us ever again back to the exegesis of the Timaeus. 3 9 [ 9 0 6 ] ) who mentions Platonists localizing the souls χ off όλαβ τοΰ ούρανού τάί σφαίρα;, άφ' ών 3 ή Ιεϋρο "ατιέναι, and P R O C L . 1 0 $ ) , ώ; χαί αύτά> •που μέμνηται εί' iii'ji συγγράμματι (titled περί αγωγή!; see ch. For
πολυνοιχίλου see n. See Excursus VI. 5 6). This practice of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action, a magic of the celestial sphere, a trait whose importance lies in the light projected by its action of the celestial sphere.
11. 7. Die Theosoplie Cf. des IT. 6 a [ 3 2 6 ], conέπέχονσα περί τοϊβ τά αισθητά ρ. — , " Cf. ch. See also above note 6 as to the αύτοφάνεια of the Chaldeean gods of Time, and ch. CHAPTER VI :384 unknown Vulentinian advocated u doctrine of primal matter i " stantial agreement with the cosmogony of Hermogenes : Matter ^ partially formed by
God, but he, excluded as unusable and left - ^ primitive chaotic condition a "muddy sediment" from which all l u "" evil derives a73 . 3 6 0), as well as by the common description of the beaming forth of the divine light as 'stretching o u t " (cf. 1»111 INTRODUCTION From this brief glance at the present stage of the research we may t u r n to the
plan and the scope of our work. 3 ) or άρνιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 ν ανιγένεθλος « note 83 ( a ) ν 3 
396 η 312; 450 τάχιστα η 403 17 453 η 18; 475; 501 π 12; 502 η 21 «τάχος η 403 (1) 172 σωματικός. cit.) PLAYS an i m p o r t a n t role in t h e dialogue De recta fide (p. Rabc (Leipzig 1899) X I V, p. 2 0 1, 20: ή Εχατιχή δέ σΊροφάλιγξ μετά τού ταυρείου ίμάντο; χαϊ τή; ίυγγιχή;
έπιχλήσεω; ονόματι μόνα χενά. It is for this reason that Proclus speaks of the cults. Praechter, E. 148151) p. 267 η 26 443 I 11, 19. (56); BOETHIUS, Consol. "δημιουργεί και τ ώ μύνω έθελήσαι αύτόν έπεται Cf. c h. 206, 13 94 η 114 IV 9, ρ. 284, if. identical with that of the "Sources" (i. Q-εαγω•) ix. Wolff' s remarks p. Diels). We
must recall in this connection that, according to Chalda5an theology, Apollo dwells in the sun which, being situated in the midmost planetary sphere, is called the " c e n t r e " of the ethereal zone 191 . 1 For άρρητε see ch. C o n c e m i n g the formula see Iliad, λεσΤο δέ έργον». Two passages of Proclus complementary to each other deal with a
second group of magical signs. ZBLLER HI Praechter, Byiant. The First Intellect mixes in all things Eros and in the "Connectives" his own power; the "Father" mixes the Pneuma from a triad of (>sychical essences 86, ation. As we may infer from Porphyry's introductory remark, the oracle also taught other apotropaic rites which help to sustain the
demonic onslaught. A simi° n •jycie was accomplished by Julian, the founder of Theurgy, during 85 ' ' ' ' Roman campaign against the Dacians . 378 η 262 182 η 24-25; 187 11 39-40; (ταρσός . 1 3 9 , 1/14) as άσώματ01 ίδεαι and νοεραϊ, λογιχαϊ δυνάμει! of the Supreme (iod (EUSEB., Pr. Εν., I I I , 6 , 7; 1 3 , 5 . See c h. (h) v. The question
as to the nature of matter, which occupied the Plato. 82 · \eta 109; 346 \eta 132; 347 \eta 135 · \eta 136-138; 349 \eta 141; 350 \eta 143 : \eta 150; 355 \eta 166; 356 \eta 170 · \eta 199; 372 \eta 230; 376 \eta 278; 391 \eta 279 : 384 \eta 273 · \eta 278; 391 \eta 291; 395 \eta 308 · \eta 3. Only fragments of the Oracles dealing with the nature and the action of Psyche are extant; but
their statements enable us to form a general idea of this entity. 2 50 is 10 e on1pleled in conformity will! these passages. The Oracles describe the origin of these last in mythical figures: "Having mingled the Spark of the Soul with two like-minded faculties, with Intellect and divine Will, the Father added to them as a third chaste Eros, the Binder of all
things and their sublime guide" This representation, to all appearances, goes back to the exegesis of a famous passage described by Plotinus as divine riddle ' ' - , in which the making of the individual souls is described. The last piece "^ 1 f"nation bears on Chaldeean theurgy only to the extent in which 0f i n f e r
9^^^ ««Γ1 F o r p s e ]! u s re Iates that Julian the Chal 11 c n C י" ה. 5.5. (γ έχουσιν τάζιν. 176, 7-9 274 η 57 31, p. NEW CHALD/EAN ORACLES. 2 0) the term & εοσύνδετο; άλχή is used an as equivalent of λύσα ψυχή». Creuzer (Frankfurt 1821) P· 19 267 η 25 22 162 η 365 In Platonis Gorgiam, ed. by holy forms. " The Chaldeans believe, as do the
Platonists, that the Nous is the thinking part of the soul, which is "clothed" by him; ch. 11 56 383 η 271 209 η 135 THEOCRITUS Idyllon 1114. According to M a r i n u s, Proclus was instructed in the methods of Chaldaean iheurgy by Asclepiogeneia, daughter of his teacher P l u t a r c h, whose knowledge derived in the last instance from her great
grandfather Nestorius; sec:!bove note 9. Mart., Crat., 29, 21 (see n. I 408 IT. The verbs appear to indicate that the terms "Truth" and "Understanding" apply to astral powers '56. They again base their theory on a pas-sage of the Timaeus •: The demiurge "showed" the souls which have just been created "the nature of the universe, and
explains to them the rules of fate": embodiment, wandering as expiation for earlier transgressions, and final deliverance 17 ®. The verse probably read: «ένθ' αρετή σοφίη τε χαί ή •αολύφρων the cpic equivalent of αλήθεια. 48 η 152 (4); 49; 50 η 160 · 144 η 291; 146 η 293. •' m i s t r e s s · · )δέσποινα). 189, 96 MICHCL. Dittenberger (Leipzig
19031905) 721 238 n 41 Sylloge Inscriptionum Graecarum, ed. Apollo is ready with an ingenious answer to this conundrum, doubtless posed by a theologian familiar with the religious discussions of the time. Wuensch, Leipzig 1898. Several non-Chaldean Oracles quoted by Porphyry in the Philosophy of the Oracles are of the didactic type and may be
used 10 prove that this type was 1101 invented by ihe Chaldeans. These symbols are identical with the voces mysticae which the Theurgist employs in his conjurations '3°. 9, 9. c h . 137 (v. 38 431 n 110 63 n 201 LACTANTIUS De ira dei 23 64 n 210 Divinae institutiones I 7,1 19 n 46; 29 n 76 II14, 6 284 n 97 15 216 n 161 Epitome divinarum
institutionum 37, 1,4 321 n 29 L1BANIUS Orationes XVIII18 L I X 72. According to Valentinus, the "Father" is the "au8e his own revelation, and Christus-Nous is the mediator; according to CHAPTER V •320 Oracles: "For the Father perfected everything and committed it t 0 Second Intellect, whom ye, 0 children of men, call the First'1 J^* Numenius
and the Chaldsans represent the proclaimers of the wisdom as addressing themselves to a humanity to which the exists'* of a double divine Intellect is unknown. 3 the Chaldean Theurgists did not use "threatening formulae", see HOPFNBR, O.-Z., 1 S787). PLATO, Tim., 5 1 0, 5 3 b; PROCL., Tim., 1, 3 8 8, 2 3: ίχνη πρό- ροματων ειδών and η. V I, p.
" See Excursus VI a. 1 3 4 , Kern). ) , 1 7 5 , 4. Heikel (ὁ αιών) φέρει (τόν αύτού βασιλέα) έπί νώτων ύχούμενον. 192, 12 33 η 92 13-14 261 η 7 193,1-2 . It is therefore to be supposed that the same Pythagorizing Platonists who were the originators of the doctrines of noetic triades found in the Oracles, also See ch. 1 9 0 , ignoring the diflerenL meaning
of lhe noun, which in lhe first passage signifies "Rulers" and thirds" and thirds" and third quality)'«1. o, 17
 , Nock. The second part of the hymn (vv. His substance is fiery, because he has "leapt f or th" from the noetic wliicli the demiurge connects the elements of the world (Plato Tim. however, For the existence of this ameliorated text handed down to
him by Psellus. δυ χαλέεα, Zi/vos xai Maiaios υιό», Λρμείηί •αρο€έ€ηχα, λιπών άσΊραιον άναχτα». Cf. also ch. a o o : cf. With this conclusion agree the state ments of other fragments of the Oracles : that the soul by nature p o s sesses the knowledge of the "symbols", forgets them at its incarnation but is enabled by purification through the
consecration of the mysteries to recall them and with their help to "know the noetic" 1 ι. Antr. In accordance with thi the " F a t h e r " is called in the Oracles (see ch. " Proclus identifies llie Chaldeean Hecate wilh the the noetic" 1 ι. Antr. In accordance with the " L i f e - g e n e r a t i n g Goddess' (ή ζωογόνος S-εδί) who occupies the second place in the intellective (νοερά or πηγύο •) h e b d o
m a d, (see nole 3 8 3 and Excursus VII) and is represented by Rhea in the socalled ' Hellenic the ology 1', i. I conjecture that the sign of the cross by which, according to the report of Gregory Nazianzen, the Neoplatonist Maximus of Ephesus exorcised the evil demons, was in reality the sign of Hecate-Psyche, the mistress of the demons; cf. 3b.
Both the hymns and the voces mysticae had power to bind. ονομάτων, designated ibid., 3 1, 4 as σύμβολα, Cf. Crat., 9 9, 2 1 IT. PITRA, Avalecta sacra et class.. between these Exeerpta Vatieana and many passages of Psellus' (see the synopsis by 1096 This appears from the almost literal concordance KROLL, p. 191 η 55; 192 η 56 30, 15. 2 8 3, 9 8 6
and Excursus VII. 1,6 Psyche causes the fatal ulsion which rules the world and man; she represents all-powerful η ίην, in the reverence of which all the pagan religions of this time found themselves in accord. 4). Tim. Proclus regards (in conformity with Plato Tim. 65, a 1 f.) refers, as appears from Lydus, to the function which Sopater
performed in consecrating the newly founded Constantinople. 97, 4 205 η 121 jXDEX 653 LOCORUM Metamorphoses ^ ^ « ASCLEPIUS In Aristotelis Metaphysica, ed. Ibid., VI, g, 5 concerning the nature of the One as Ιύναμιν γεννώσαν τα ««"» μένουσαν έν έαυτι). 236 η 36 ; 452 η 15 35 •, 27 80 η 50 36 •, 5 . Moreover, Plutarchical transfer of the One as Ιύναμιν γεννώσαν τα «""» μένουσαν έν έαυτι). 236 η 36 ; 452 η 15 35 •, 27 80 η 50 36 •, 5 . Moreover, Plutarchical transfer of the One as Ιύναμιν γεννώσαν τα «""» μένουσαν έν έαυτι). 236 η 36 ·, 452 η 15 35 •, 27 80 η 50 36 •, 5 . Moreover, Plutarchical transfer of the One as Ιύναμιν γεννώσαν τα «""» μένουσαν έν έαυτι). 236 η 36 ·, 452 η 15 35 •, 27 80 η 50 36 •, 5 . Moreover, Plutarchical transfer of the One as Ιύναμιν γεννώσαν τα «""» μένουσαν έν έαυτι η επίστη το ποιοτοίο το ποιο
nterpret sthe Isis-Osiris myth more Plalonico, as othe representatives of the Platonic school (e. 495, No. 158 Didnt): xai πάλιν ό Απόλλων. 130). 3b), Philologia, by her theurgical invocation causes the milky way to flow downwards and to form the path upon which she is able to approach the palace of Jupiter. Similarity in this
ideological sphere has the same right as that in the outer forms of the cult to be interpreted as sign of a common origin. Unfortunately, however, this influence, great as it was, did not preclude the loss of the major portion of this Collection. According to Photius, Bibl., cod. in the sense a dynamic, not of a substantial immanence) αύτΟ (sc. There was
no incongruity 111 the fact that trochaic or anapestic oracles were introduced into a collection named λόγια 81 έπων, for the designation έπη was not exclusively reserved to poems written in hexameters; see above note 109. λέγοντε!, as so t h e theurgists oi τά 9-εΐα Also Iamblichus understood the noun in this way '. Hell., I, 1 8 7 7, 3 1 0; B I D E Z
 , C. 9 1 4 , 91 and 9 4 5 , 99 : τόν ιερόν Σώπατρον) and Lydus Mens. j(i, 16/1, 7. thirty-five of 9 verses, the others are monostichs. "MARTUNUS CAPELLA, I I , 203 (see 11. (other passages are quoted by Z E L L E R , I I I , 1', P · 8 3 8 3 ′ ( 'See also AENEAS, Theophrastus, M I G N E , P. "Living Power"—as well as "Strength"—is a term applying to
Hecqte-Psyche-Physis-Heimarmene. I I A, 6, p. Both concepts finally go back to the Neo- platonist Iamblichus who was the first systematizer of the occult sciences: it was he, too, who adopted the doctrines of the Chaldsean Oracles and incorporated them into his mysleriosophy which he gave the name «Theurgy». 319. « Μετά δή πατοικάς διανοίας
 Ψυχή έ•) ώ ναίω &έρμη ψυχούσα τά πάντα». IAMBL. 8 9 , 6 : Not the substance, b u l the powers of the demiurge (i. Diehl (Leipzig 1925) I, n° 44 214 η 148 APOLLONIUS RHODIUS Argonautica I I I 141 1377 IV 296 135 η 260 135 η 26
the transcendent God 8-'. the passage quoted • " 1 sentence. 7 2 , 1 6 f . Cf. also the magical text quoted by 3 9 4 , according to which t h e angels τ ό 'άγιο!'. CHAPTER V •334 •either is existent within anything nor bound within himself" 9' D • ·Of* phyry's immediate source was, as will be shown in the appendix ^ work of the Neoplatonist Origen (the
teacher of Longinus who Porphyry's first master) "concerning the Daemons" s0 . λέγειν, φέρεσθαι ότι Κύριο! εΐ τά λόγια διά τό xai βλάπ [εσθαι xai τόν ένίου! Cf. Bidez, Rev. 'Ιουλιανός η» 433 5 η 4; 291 η 122 η» 434 3 η 1; 4 η 2 $. 17C. The Chaldean Oracles differentiate between various classes of angels. 4 4 7 ^ · e) Les religions orientales dans le
paganisme Orient.). to The task of the present work is to bring light into this darkness and to elucidate the genesis of this last spiritual discipline of Antiquity. ad Aneb., 4 - 5 , p. 76-145) p. αρχικοί αατέρε! : see η. *'. ΤΗΕ CHALU/EAN SYSTEM. Cf. also /'. G., VI, 6 a , 5 (cf. 4 4 , 1 4 ; IX, 9 , p . The theurgical operation rendered ineffective by the
 adversary is calj, porphyry "purification of the soul"., Crat. According to these, the fixed stars are attached to their sphere ("heaven") 222, the circular motion of which is the cause of their revolutions 223; the planets, on the other hand, are endowed with a double movement (called "disorder"), participating both in the revolutions of their spheres
and in those of their epicycles. In any case theethnic term to be understood as having adoublemeaning, as adesignation both of the bab Ionian theologians. 3 381 n 268 X I X 23. PHILO, Leg. A further characteristic of the images of this
goddess elucidates the meaning of the following verse of the Oracles, in which Hecate announces her presence to the theurgist who invoked her: τετραπρόσωπο!); sec FNBR, O.-Z, PLUTARCH, 111 ROSCIIER I 806. They were known as "coercive enchantments" or "binding spells" 185. Helios; see ch. 177 v. Ludwich (Leipzig 1897) II 200 η 97
2 154 η 324-325 3 150 η 309 4 200 η 100 17 86 η 74 27 216 η 161 86 η 74 47 II14 12 η 26 15 354 η 159 16 95 η 118 III 6 493 IV 2 261 η 7 8 493 V 14 191 η 55 VI2 110 η 177 6 366 η 207 In Platonis C r a t y l u m , ed. 3 8 ά . έβ όζύ 18 φωτϊ which has an instrumental sign • after βλέπεται in Ihe fragment quoted ch. Since Plato's sup- position that
matter was created and originally without qualities doubly contradicted their axiom, they chose, instead of expounding the passages of the essential Platonic text, to correct it., XI, 11 a; XLI, 5f. II, 51, 37. SCIIURBR, Geschichtedesjidischen Volkes, III*, 586,11., Graee., Ill, p. Iamblichus regards the hieratic life as higher than the philosopher's
and was considered by the later Neoplatonists as the founder of the "hieratic" direction of the school The Neoplatonists regarded the practices of the Chaldsan theur- gists as one of the "hieratic" methods, but not as the only one. = Marini Proclus, in V. 58; 216 η 157; 192 η 129 η 240 (SW k. 197, as to the continuation ch. Λ'. 74, 20132 η 24711,
ρ. Διαπόρΰμιοβ is au attribute of the lynges (see n. Gr. Hist., No. 1 5 5, p. You're Reading a Free Preview Pages 147 to 200 are not shown in this preview. Procl., 2 8: έν τάξει (see ch.: έμερίσβησαν.. PLATO, Tim. 1 3 - 1 4: "Most kingly AH-Father and only Father of the mortals". The voice of the pneuma is compared in the
Oracle to a pipe (or to a flute). 6 6 1 , 1 6 ) . LEPELLEY, P. ff. ) , Hecale complains of the magicians who compell her to appear against her will. 11 / 1 1 0 f - , the same passage of the Theaetetus. L'astirlsque intervenant & la fin des appels de notes indique que le terme, non retenu comme chaldalque par Lewy, Test par Kroll, J a h n ou Theiler; contra
expose la situation inverse. Religiomvoissentchaft, I V, 1901, 265 is mistaken in supposing that the fragment refers to the "Himmelsreise" of the soul. On Athe nagoras' Platon is more MOELLER, 121f. The author wishes to express his thanks to Dr. S. 365, 333; 111, n. Psellus combines in this passage 3 fragment of the Oracles and the oracles are not as a significant of the soul.
(b) derives from the verses quoted note 7Γ). 484, 20 277 η 77 Stobaei H e r m e t i c a , ed. by Psellus' scholium : «τολμηράν Si φύσιν» (sc. 5g), who introduces wilh almost identical words the (non-Chaldean) Oracle 36 of ihe Theosophy; it is one of the themes of Christian apologetics. No. 34. Apollonius ^ · HI 1 4 1 . Philo, personally, has experienced
states in which an invisible pneuma speaks out of him 146. 84 η 66 250, 8 . 19 η 1,1 Jeder (gottliche) Verstand denkt den Vater. CHARLES, The Revelation of St. John, New York, 1 9 3 0 , I, •163. See above, n . 36). This planet appears to have been endowed with this particular quality because Cf. cli. 975 ονράνιοι: concerning the significance of Ihe
lerm sec n. Psellus quotes another etymological explanation of Stoupy&s which he borrowed from Proclus: cf. cit., I, 60 f., 143 f. Cf. J. 86 η 73; 101 η 146 27, 9 114 η 187 27, 9 114 η 186 27, 10 118 η 198 27, 11 119 η 201 27,12 159 η 348 12-18
13-14 14 15 162 η 362 76 η 37. 99 παρθενίω φρέατι " p u r e w a t e r " , analogous to the "1ua "1'rffo of the Roman aqueduct (see Dio Cass. 1 c) φάσμασι μέν Κκατικοί! φωτοειδέσι αύτοπτουμενο! (see η. 102 η 151 ; 159 η 350 13,4 76 η 37 13, 5-8 143 η 287 ; 153 η 318 13, 6 90 η 91 13, 7 161 η 361 13, 8 131 η 245 ; 150 η 308 ; 200 η 99 13, 9-10 141 г
281 13,10 . According to Pl a t 0 ^ 74 demiurge formed the primal matter in its entirely - , according to th Valentinians lie excluded a portion unfit for his purposes. n 58, 5 9 , 61, 63, 64, 65, 69, 83. 6) 95 η 121 32, 1 246 η 67 35,4 241 η 5 3; 246 η 67; 272 η 46 5 (ν. 11 9 3 5 , 8 ή πηγή τή! ψυχή! έν τη £χάτη έσ ໂίν, and often. THE
CHALDEAN SYSTEM. 109 η 174; 395 η 308 MAXIMUS TYRIUS Dissertationes, ed. WITT, 2A f. SCOTT, Hermetica, I, 489, g f.) use similar arguments, when taxing the astronomers with τόλμα. •αρώτήν δύναμιν ιερού λόγου IM . 1 9 6 f., ed. Hier., 7, 3 Nom., n, 6 (quoted by DODDS, 9 7 9) is P R O C L . Four representatives of Middle-Pla-tonism
7, p. Sathas (Bibliotheca Graeca Medii Aevi, t. e) η Β-εοπαράίοΤΟS S-εολογια; μνσΊαγωγία λόγια f) (PROCL., (MARINUS, 1 Rp. I, 1 1 1 , 1 and II, 2 1 7 , 1 5 ); τβ θβοπαρβίίοτβ it. IV, p. 400 1135A 280 η 84 1136A . Theos., No. 1 5 : ὑπερουρανίου πυρό! ἀφθιτο! αίθομένη φλόξ, ζωογόνος, πάντων '!?' ^"6 ®PX^» ή"** φύει μάλα πάντα φύουσά τε πάντ
αναλύει». 1a : ίρχεγόνο υί ίδ έα;. 87, Cf. also t h e Oracle ( q u o t e d c h . 86 11 74 ; 362 π 199 ; 363 η 200 Αναστρέφειν 357 η 175 άναστρος 152 η 317 ΑνΑτασις 194 π 67 Ανατείνειν 171 π 398 Ανατιθέναι 124 η 221 ; 491 (1) Ανατολή 154 η 322 Αναφαίνεσθαι 50 η 160 ; 347 η 134 Αναφορά 489 άναχωννύναι 231 η 9 ΜΙΟΗΕΙ άνδρείκελον
Ανδροφόνος TARDIEU η 125 η 132 2 2 Ανεχείρειν η 36 26 (Ανείδειος D 63; 378 η 273-274 Ανέλευσις 492; (11 άνελίττειν . η term which also figures in non-Chaldean texts; cf. 1 3 7 , 1 '· γενομένη belief in the magical power of prayer. The results of these studies have since then sharpened the eye for many phenomena which, in
his time, still flowed together in the nebulous picture of «syncretism». The Oracles state that the angels "were passing glad when, invoked by the name of the god that ruled them, they manifested themselves in his stead" f)5. 40, 17-18 22 \eta 54; 467 \eta '4 12, \rho. 207 . 140; 212 \eta 142; 220 \eta 194 · 268 289 293 296 317 327 341 348 351 362 378 386 402
431 471 500 η 37 ; 240 η 5 0 ; 253 η η 99 (2) ; 263 η 11.14 ; 264 η lfi η 32 ; 278 η 77 ; 287 η 109 ' η 112 ; 291 η 122 ; 292 η 129 Ι η 133. 180 η 17 ; 268 π 30 25, ρ. 53, 28 Spanne die Ziigel des Feuers mit einer von alien Seiten unverfalschten Seele. 248, 15 283 η 94 7, p. μ^ζονά τε τάξιν τήν άγγελιχήν άναγομένη). Cf. also P S K L L I S ,
Comm. Orac. παρ- From the same tradilion derives Iamblichus, xai τάς ίερατιχάς ώς άπ αυτών τών & εών άνθρώποις κατεπέμφθησαν, διδαχή μέν γαρ της οικείας ουσίας Β-εός και άγγελος άνθρωττον. This spiritualization of Him or His Powers, of its own of the act of salvation was carried on, as should be emphasized, without assistance of philosophy
4 6 , 4 7 , 9 5 a . , and 18G5, 103G f. Eus., Praep. 16 . αίθέριος* Αεικίνητος η 153 103 η 77 η 143 39 ; 89 η 84 ; 102 η 152 b ; *ΑβΙπολος η 26 (9) ; 138 η 186 (1) ; 354 η 189 ; 402 η 7 114η 280 ; 143 η 287 ; 148 η 302 ; 141 149 π 304 ; 151 η 313 ; 153 η
317; (Αέριος (ήέριος*; (η 270; 140 η 275 (2 138 172 η 403 (4); 173 η 405; 174 η 407; 405; η185 21 η; 34; 236 η 202 π 106; 279 π 83; 287 (431 267 η 25 (2); 268 π 28; 271 η 41 άβρόεις, cf. Plotinus' doctrine should BE compared with that of the Gnostic Basilides (ap. 17 η 42 (10); 220 η 173; 445 Α΄ άλημων 29 η 77 (2); 30 Αλήτης 30 η 79 άλις 53 τ
166\ (1); 111\ \eta\ 177\ \bullet \acute{\alpha} \lambda \kappa \acute{\eta}\ 11; 12\ \eta\ 27; 26\ \eta\ 67\ (3); 28\ \eta\ 71\ 53\ \pi\ 166\ (1); 54; 87\ \eta\ 78; 94\ \eta\ 112\ \cdot 99\ \eta\ 138\ (1); 100\ \eta\ 141; 109\ \eta\ 175; 131\ \eta\ 16; 140\ \eta\ 140\ \dot{\gamma}\ 140\ 
246 (1) ; 134 η 256 (1) ; 165 η 373 (6. , Praechter 6 9 3 f. Plotinus also uses •ψυχή a n d Κω-ή promiscuously. 25, 3-7 Indem der vaterliche selbstgeborene Verstand Werke dachte, sate er in alle (Werke) das feuerstarke Band des Eros, damit das All fiir unbegrenzte Zeit liebend bliebe und das vom geistigen Licht des Vaters Gewebte nicht
zusammenstiirze. Bousset, i n d e e d, goes too far in his derivation of the feminine triple aspect of the Paternal Monad in so far as its noetic essence "is measured". (see BIDEZ-CUMONT, Mages hellenises, II, 276, atransfc
rmation of goodin to evil demons by the supposition alsubstance of theirsoul was overpowered by the affective pneuma°Ped'1- analysis t0 PaSahtheory of the fall of the ory of the ory of the fall of the ory of the fall of the ory o
ts as offsprings of the Cosmic Soul). It may be remarked that Porphyry and I fly up to him like a plectrum" 1 ". G., opiniones 1 C. 14 If. (p. 337, 18 197 η 84 In Aristotells De anima, ed. " See e. 91, 7 272 η 50 10, ρ. 3 5 9
 , 4 f. mund., 1 3 6 - 1 3 7 , according TO whose explanation the Creator employed, for the formation of the body of Adam, the best material of the four elements. A lui tout d'abord el aussi ά ses predecesseurs, le Professeur Polotzky et le Docteur Goldschmidt, la Direction de. « μηναϊύν τε i ρύμη μα χαί άσΊέριον προπόρευμα ». Hymnus, col. Hac iter est
superis ad mag1" tecta Tonantis". 2. the fragments quoted ch. 173 and material limi- The personification of these two powers through Hecate also goes back to the doctrine of contemporary Platonists about the World-Soul. 1 1 1 5 f.) « μηδέ κάτω νεΰση; κρημνοί χατά γήί υπόκειται έπταπόρου σύρων κατά βαθμίδα, ην ύπο δεινήί άνάγχηί () 5-ρόνθί
ε'σΊί». 4 3 , 9 6 . uses the following appellations: "Snake that terriwith fire", "She that is girdled with snakes"; "She that is wrapped 'bout with girdles of snakes" the Platonic interpretation of it. I, 3 8 , p. sun "midmost" of the three courses is his subordinate. τόν
άνυμνούμενον; (see above, p. in der griechischen 91-108. v ered ^ P"(TARCH ' ύλ 0| ·νν e nmal 5 7 , 3 4 7 C. Psellus reports that the theurgists wore metallie plates covered with such "characters" and regarded, according to a common magic belief, as talismans " i . 39 η 115; 59 η 186 (3); 119 η 201; 121 132;(1)209178 η α 184; 4 π 32η; 247 с; η 37-
- 38 ; 186 135 η 256 ; 136 η 266 ; 484 ; 485 η 6 189 η 45 ; 200 η 101 ; 210 η 140 ; άμέλει 291 η 124 213 η 144 ; 223 η 192 ; 236 η 37 ; 261 η 7 ; 468 η 9 ; 487-489 ; 499 η 3 Άμέλιος 450 η 7 •άναγκάζειν 124 η 221 Αμερής Δναγκάζος . : Ε, VE γ y*p Tis 17 to the shapeless matter iiias v °iae,i & ®05 (CF· W | T 18 . τό Χί) τή ρύσία τών «εγκάρδιοι! Βρ., ΙΙ,
 ήμικύκλων 1Λ3, 3 3 (KROLL, 4 7 , T) ψυχών ένθεί;» πάση; ίδιον όντα ψυχή!. as is shown by the following introductory formulas : οι παρά Χαλδαίοα (without article) S-εοσοφία (ibid., / ) , τ ά Α σσυρίων νάτρια δόγματα (ibid., e), etc. Theos, 166 f.). in in 99. The pagan δυνάμει! or
 άρεταί S-εοϋ are replaced by the Jewish ones. 13, 1 422 η 82 PSEUDO-HERACLITUS Questiones Hoinericae, ed. In his active aspect, the supreme God, the noetic primordial Fire, causes His "Vigour of Strength", known as the "First Intellect", to generate the ideas who form the "Second Intellect" (which is designated in the hymn as voSs). Trans., 1 G
3 4 , 1 1 4 , who quotes HORACE, Epod., 1 7 , 6 f. No. 3 : Pr. Eo., V, 1 3 , 3 ; Wolff 1 3 3 f. 9 5 g , lhe άνοχείs are powers who uphold lhe whole world ( b u l the Oracles speak of πα! χόσμος, or should the passage read •mis (ό γ') έχει κόσμο!, etc.?) by lhe inflexible quality of ibeir rigid power : τόν •αάντα χόσμον άνεχοϋσα! τώ
μέν «άκαμπεΓ», τη» σΊαθερα! αύτών δηλωμένη! δυνάμεω!, τώ δέ * άνοχιχώ» τής φρουρητιχήί. P i t r a (Analecta sacra et classica, V / 2, R o m e - Paris 1888, p. 97, 11 «τύποισι έδησα;», quoted 11. vi, n. 62. The remaining two oracles of Hecate quoted by Porphyry have recourse to fundamental Chaldean notions, and thus betray their origin. ύλη p.
44, 14 468 η 8 14, ρ. Often, slight allusions had to be investigated as to their true reference and gaps to be filled u p by hypotheses which, in their t u r n, necessitated a detailed proof. 011 · On wlial follows, NEW (J11ALD/EAN UllACLES. Their teachings help us to attain tain insight into the spiritual condition of the Platonism to which p* tinus
S•εολόγοι, whereby he did not mean the Chaldsans. Untersuchuiigen einem Anliange, das Aneciloton Χρησμοί pp. οί I I , 6 , p. " e Oracle conlains an utterance of Psyche herself, see note 118. , 4 ι oiros εργάζεται, hi ταύτα '9-εοπάτωρ' χαλειται, makes the impression o · insertion in the original context (i. διαιρεί), εί; τό πύρινον χαί τό χθόνιον χαί τό
 μεταξύ, of lhe sublunar zone. 1 3 3 ), et passim; cf. 3 (see also B I D E Z CUMONT, Mages hell., I I, 9 9 9, 4 ) is wrong in nsing the hymn as a document of pagau angelology. hy d r a w i n g their spheres onwards. and the Emperor ILL, 1 1 1, τά λαλίαιγά λόγια Hyias. ό &εόί έμεσεμ€όλησεν δέ "πολύν έπί aha ». J.-Fr. Boissonade, F. A similar uncer-
tainty has met us in their description of the relationship between the First Principle and His Intellect. 107 TI1E CHALD/EAN SYSTEM. 97, 36 151 \eta 312 I I I \rho. The texts that have been examined show that Chalda; an practice has much in common with that 0\Gamma the
magicians (whom the Neoplatonists contemptuously designated as " g o e t s " ) . KROLL SCOTT. Th.,\ ch. HESIOR., Theog., 4 1 3 ] 17 ειμαρμένη- ωί γάρ 9-εά πάντες εύχονται τή Μοίρα) is more than an etymological p u n . 16 Νόΐ) and χάρτει are datioi auetoris, that is 10 say they are described as the two hypostases hv whom the angels are charged
with their lasks, not as the recipient of their messages. It prepares itself for this task by association of its fundamental religious ideas with the theological elements of Greek philosophy. 5 a . But the latters' return to the terrestrial bodies was 9 ial significance 0 t e 0 w e r " r a C e souls of Plato and Pythagoras abide in the society of divine demons (cf
that of the Orphics (cf. Cf. 1..3 0 0 (v. 15, 18-19 Aus diesen beiden dort fliesst das Band der ersten Triade, die nicht die erste 1st, sondern durch die das Intelligible gemessen wird. Diehl. Porphyry tails Julian the Chaldean "virtue, Wisdom and Good-rule" which, according to a third oracle, "are
met together" in the Chaldean paradise also seem to indicate planetary virtues 161.99, 11. resemblance The details of the mystery with which the oracle of Apollo is concerned will be discussed in the third chapter; here we may round 01Γ our observations by an interpretation of the two last verses of the oracle of Apollo is concerned will be discussed in the third chapter; here we may round 01Γ our observations by an interpretation of the two last verses of the oracle of Apollo is concerned will be discussed in the third chapter.
finally goes back; cf. 8) ; 170 π (η 50 (2) ; 242 η 57 (1 •έαυτού η 45 ; έαυτφ 78 η έαυτόν η 45 18 ·έγκαρπίζειν η 114 ( 2 ) ; 458 203 ·έγκατατιθέναι η 22 (2)
181 *έγκεντρίζειν η 68 24 έγκεραννύναι* η 234 ; 131 η 247 ; 352 η 151 έγκόσμιος ; η 58 ; 102 η 151 ; 104 η 159 η 311 ; 199 η 97 ; 349 η 141 έγκύμων η 105 3 \cdotέγκύρειν η 12 \cdot66 έλειν (θέλειν (θέλειν) . It follows (as BIDEZ, points out) that Quaenam 1 5 6 is a
sunt compilation (made by Psellus himself) from which we know at time several elements. The lerm αξωνο; is also mentioned Serv. 110 η 177 (5. quiae, ed. (continuing the passage quoted n. 1 0 9 ) combines the description of E U N A P I U S, Vit Soph., p. 133 η 254; 139 η 274 203,27 115 η 190 28. nole 196. De mysteriis, Berlin 1857, p. These
summaries contain llie Chaldean system of "Damascius, Dubitationes el soluliones deprimispricipiis (=Dam.), ed. Now these rule ^time were, as we have seen, subordinate to the god Aion; who be invoked with their help 8 9 . "PROCL., τών Q-εών Ale., 3 9 8 , σέξουσιν. "The solar rays are called έμτύριοι όχετοί in the Oracle quoted n. Plotinus seems.
to refer to this view when he explains (VI, 9, 5), that the One which thrones over the Being is to be known bul with difficulty and therefore easier conceived by the Nous generated by the Nous gene
Chaldeans acquired their knowledge of Jewish teaching in an indirect way, through the medium of the Judaizing magical writings. Apollo says that he will "lift u p " the person who utters the compelling formula " f r o m his h e a r t ". The noun is coined after the pattern of SeoXiyos: the t h e o l o g i a n s are oi τα Beta γαζόμβνοι. Three powers must
be distinguished : the supreme Father invoked power to fulfil I he prayer (v. G a n d BIDEZ, Mil. " Theos. 8 ; PBOCL., Parm.. ρ. cit., p. τ ρ ι ά ί α ς ) , ών πρώτην μεν είναι τήν (υγγα, μεθ' τ ρεϊς έτέρας «πατρικάς» (η. That this is to be sought in Iranian tradition is made probable by the cult of the winds as divine beings in the Persian religion ·'. έςη'γησί
Kroll surmises that Psellus used an epitome of Proclus' commentary on the Chaldeean Oracles and that this presupposed epitome was also the source of the exeerpta Vatieana, but this complicated assumption seems to be unnecessary. Eros.—The powers that preserve the world, as well as those that create it, have their place in the Chaldean scheme
they are supposed to be the guarantors of the Harmonic existence of the Universe. Cf. ibid. ss t Λ, 1 γ: " c t hacc dicentes putant ctiam Platonem huius doctrinac praesidem fuisse, duplicia exemplaria (•παραΒείγματα) ponentem in omni (iv τύ παντί. 124 η 221; 317 η 15; 330 η 64; 348 η 136; 386 η 278 δημιούργημα 24 η 59 δημιουργία 111 η 178;
115 η 190 ; 119 η 201 ; 124 η 221 ; 152 η 314 ; 260 η 5 ; 384 η 273 δημιουργικός 92 η 106 ; 132 η 247b ; 150 η 309 ; 191 η 55 ; 221 η 179 ; 323 η 38 ; 326 η 51 ; 330 η 68 ; 348 η 137 δημιουργικός 97 η 20 ; 124 η 221c ; 136 η 266 ; 150 η 309 ; 181 η 22 ; 319 η 25 ; 325 η 46 ; 327 η 52 ; 341 η 109 ; 346 η 50 ; 327 η 52 ; 341 η 109 ; 346 η 51 ; 330 η 68 ; 348 η 137 δημιουργικός 97 η 20 ; 124 η 221c ; 136 η 260 ; 150 η 309 ; 181 η 22 ; 319 η 25 ; 325 η 46 ; 327 η 52 ; 341 η 109 ; 346 η 50 ; 348 η 50 ; 348
11 132 ; 348 π 138 ; 352 η 151 ; 360 η 184 ; 386 η 278 ; 391 η 291 ; 484 5B8 MICHEL ·δήπου διαυγείν . ι) οί γάρ έπι μαγειών πατέρες (sec note 373) εί» τε τό έμφανές περιάγουσιν ώί άν «διαπόρθμιοι» έσίωτες, κατά τό λόγιον φάναι, τώ πατρί καΐ τή ύλη. They brought about the manifestation of the god by
 "enchanting him", by "persuading h i m " , dialogue-character Oracles. 1 4 , 1 9 . 1 0 9 6 s. 9,16 328 η 59 5, p. νοητή ζωή as Ihe midmost of the three triads of the voητό! σμοι; cf. Porphyry's hymn recognizes a supreme ineffable Father of the gods who is called "mystes", because he does not disclose the mystery of his nature. 84 η 65 ; 85 η 70 ; 143 η
287α; * 290 η 120; 296 η 138-139; 459 η 8; 182 η 26; 185 η 35; 268 η 28 481 η 3; 501 η 12; 509 η 1 (11-12) * Αρβιος η 72; 458 277 σεληνίαιος 280 η 85 * Αντισκός *φοιζείν η 46 (10); 98 18 η 134; 183 η 26; 272 η 46 η 69; 110 σεληνόβλητος η 177 (1. It is true that " ) « Μεστού τ ώ ν πατέρων Αχάτη! cf. 40) χαί
tion, which is manifestinthe "vestiges" (\chi1'<; (mentioned by PLATO, Tim., b, 3 (seen. 268 \eta 34 110,4. 119, 3 20 » f 11, \rho. orae., 21, 42 1 E (see DODDS, Proclus, 267). 937 331 \eta 69 1055 333 \eta 74 ecclesiastica 288 \eta 109 STOBAEUS Eclogae physicae et ethicae, ed. These new texts taken in conjunction with those collected by
Kroll, legitimate our attempt to reconstruct the system of the Chaldaean theurgists in its entirety. Sto»⁻< Eelog., I, 41, s. 41). 74, 39, probably applies PROCL., Crat., 31, 6> This doctrine is of Proclean, not Chaldaean THE MAGICAL RITUAL OF THE CLLALD.€ANS. "See η. Mas. Pythagorean doctrines in the Chaldaean Oracles.—The Or
The treat(! tPO, «.—T1 1 **/mem of this theme within the framework of an inquiry concerning the "11, tonic elements of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which See ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which see ch. 13 and 14. Cf. also Anon. The "symbols" of the Chaldaeans are therefore identical with the spiritual powers which see ch. 13 and 14. Cf. also Anon.
Eros (quoted ch·», n. 1, note 170 and "•* notes 11-1 a. The limitation is rather imposed upon us by the paucity of our knowledge concerning the forms of Eastern religions to which the Chaldaeans were attached. 165; 110 η 177 (3. & 48-58) are a compia, on from Proclus' exposition of the Neoplatonic doctrine concerning the grades of virtues;
see Excursus IV, 3. η) The most frequent designation of the Chaldsan Oracles is το λίγιον or τβ λόγια: τβ πολυτίμητα cf. et de Lilt. They assign the Monad to the Creator of the World, the Dyad to Procreative Matter and the Triad to the Ideal Forms 'IR. σέθεν χάριν ούκ έλοχεύθη. διί τών χιασμών και τών ψυχής. 2 7 7 . 1 . e) BIUEZ-CUMONT, Les
Platonic entities The way in which (which Proclus P R O C L U S ' O F T H E NOETIC ENTITIES 485 interpretation forces the me a n i n g of t h e C h a l d s a n texts, h a s b e e n d e jnonstrated in t h e respective notes of the precedent investigation". ihe πατρός ούσα φαεινόν», for which Kroll p r o p o s e s 10 substitute πατρός, difficulty; it refers to
The νοεροί μ άχαρες. 6 4 ) states that one of his writings (tide not mention file and the manifestations of Hecate. 3 0 0, 9 0 9, 3 4 5, 3 4 6, n. 249 η 77; 251 η 86 110.2 264 η 14 122,29 259 η 2 128, 11 264 η 14 129,27 322 η 15 131, 7 290 η 121 132, 1-12 280 η 84 15 283 η 94 142, 2 .... We may also recall Plotinus
famous description of the Cosmic soul as the sister of the human (Enn., IL 9' 18; IV, 3, 6). 2'J Id The messages, which they transmit to the two hypostases of """, Father" must be connected in some way with events occurring in the the ": here The activity of these angels is set forth in another Oracle 1,0 * ' M I« A P0110' which flgUreS " the Yhepso Father" must be connected in some way with events occurring in the the ": here The activity of these angels is set forth in another Oracle 1,0 * ' M I« A P0110' which flgUreS " the Yhepso Father" must be connected in some way with events occurring in the the ": here The activity of these angels is set forth in another Oracle 1,0 * ' M I« A P0110' which flgUreS " the Yhepso Father" must be connected in some way with events occurring in the the ": here The activity of these angels is set forth in another Oracle 1,0 * ' M I« A P0110' which flgUreS " the Yhepso Father" must be connected in some way with events occurring in the the ": here The activity of these angels is set forth in another Oracle 1,0 * ' M I« A P0110' which flgUreS " the Yhepso Father" must be connected in some way with events occurring in the the ": here The activity of these angels is set forth in another Oracle 1,0 * ' M I« A P0110' which flgUreS " the Yhepso Father" must be connected in some way with events occurring in the them.
h!f Under N0 · U -! introduction, who replaced Porphyry's explanatory remarks by his own 1 «. Desirest thou which did not belong to the Chaldaean doctrine; see ch. According to the Chaldaean doctrine; 
solar 11 r a y s b r i n g about the mystic illumination '64; · · · · (l)S.» i 343 166 · σπινθήρ η 8 (ή . 1 as referring to the τβλεταρχιχόν όνομα and Ale• 441, 30 to the διατιύρθμιον όνομα. ' See below, note i g i . In c o n s e q u e n c e , he is "bound by Nature", that is to say by the evil spirits s u b j e c t to Hecate, and must avoid the men with whom he
habitually consorts, in order to become capable of "receiving the g o d " 2". This fanciful notion is appa rently a contamination of the Chaldaein belief described in the text with a mo 1 derived from Ovid; ci. The passage in which Plato is thought to suggest this distinction is the famous one in Tim., 9 8 c, 3 : τύν μέν ουν •ποιητήν και «πατέρα τούδε τοϋ
 •®αυτό» εύρεϊν τε έργον κ ai εύρόντα ε is •πάντα; (the humanity) άδύι-ατον λέγειν. Being benevolent and gracious the gods, whose will is to be regarded as free, make their light shine forth to the theurgists, by "calling upwards them union with themselves". Thomas (Apulei opera, vol., Tim.. 11: έπισίρέφει) άναχλητιχή
Ιύναμίί. 38-40. Iamblichus' view of the divine "call" is associated with his central doctrine of the magical sympathy which holds together the portions of the universe. 84, 26. 144 (>f. LA \ DIRECTION DE L'I.F.A.O. INTRODUCTION There is reason to fear that the title of this work: « Chaldajan Oracles and Theurgy» will mean little to the student of the universe.
the history of ancient religions, to whom it is primarily addressed. HOLL, Die pse ed fortes Ben,/ (Gesammelte Av/sotze, I I I, 20/. Kalbfleisch (CAG8, Berlin 1907) p. note 159 (concerning άοχική). Eros is one of the principal entities appertaining to this class; he is referred to in the following fragment of the Oracles. D I B E L I U S, ad
«Ephesians», VI, 11. This interpretation was inaugurated hy Porphyry (see Excursus I I , n. 26, 30. the νοητό« τόπο«) διασχοπούντα και περί θ-εοϋ τι λέγειν διατεινόμενον. «τυτθή. 8 , p. disintegrate The Orientalizing of Hellenic speculations runs parallel with the Hellenizing of Oriental religious doctrines, or, in personal terms, the preachers of theorems.
sacred traditions of the East succumb ° ^he intellectual power of Greek theory and become the mouthpieces ^, ts fashion of thought and speech. 4 0 7, 1 - 3, b e t w e e n Athenagoras and Tallin's Graecos. In the same way, Porphyry interprets immediately afterwards a saying of the "theory and become the mouthpieces ^, ts fashion of thought and speech. 4 0 7, 1 - 3, b e t w e e n Athenagoras and Tallin's Graecos. In the same way, Porphyry interprets immediately afterwards a saying of the "theory and become the mouthpieces ^, ts fashion of thought and speech. 4 0 7, 1 - 3, b e t w e e n Athenagoras and Tallin's Graecos. In the same way, Porphyry interprets immediately afterwards a saying of the "theory and become the mouthpieces ^, ts fashion of thought and speech. 4 0 7, 1 - 3, b e t w e e n Athenagoras and Tallin's Graecos. In the same way, Porphyry interprets immediately afterwards a saying of the "theory and become the mouthpieces ^, ts fashion of thought and speech. 4 0 7, 1 - 3, b e t w e e n Athenagoras and Tallin's Graecos. In the same way, Porphyry interprets immediately afterwards a saying of the "theory and become the mouthpieces ^, ts fashion of thought and speech. 4 0 7, 1 - 3, b e t w e e n Athenagoras and Tallin's Graecos. In the same way, Porphyry interprets immediately afterwards a saying of the "theory and become the mouthpieces of t
9773. συνθήματα 12, p. d) The prophetic pneuma, in the course of its descent from the etherial zone, is "enveloped in air". 229 η 6; 445 446 22. 111, η. J, t the concordance of the statements of the Chaldean texts concerning the two hypostases prove3 that these are identical. The stylistic principles proper to the genre were taken over by the
Chaldsean theurgists, who wished to invest their religious system with supernatural authority. He compares him to a musical instrument touched by God. "warms the earth in the fire" (of the second course) 276. the hymn, v. 23, 27-24, 7 Der Verstand des Vaters, mit seinem kraftvollen Willen denkend, fauschte vielgestaltige Ideen hervor. in this
passage to the luminous forms (cf. PORPH. PROCLUS, Rp., I I, 6 6, 9 f. BURCHKARDT, Die Zeit Constanlins des Grossen, chap. Gen., IV, 1 and 4 . 3); 167 η 379; 169 η 385 171 η 398; 172 η 402 (1); 178 η 4;;;;;;; TARDIEV η 26; 187 η 41; 188 η η 6 7; 205 η η 138. 110 η 177 103, 10 . Lists of all the known w r i t i n g s of Proclus may be
found in 8 9,87 f. It follows that the order adopted by Ps e U lus is identical with the Chaldtean system as it was presupposed by Proclus. This concordance may serve a further proof that the Chaldean theurgists took over a Semitic adaption of Aion. Hierokles No. 18. Emperor Julian's devotion to Helius was due to his belief lhat his soul proceeded
from ihis g o d; sec BIDEZ, Vie de I'Empereur Julien, 3 G 1, 3. " Procl., Parm., 8 9 5, 7 (Kroll a 4) λέγει ουν (τά λόγια). «έννοιαι ντατρόί + αιίεύμεθα σε μον είλυμένον + ττύρ». VI, On the magical rite of uttering animal cries see H O P F N E R, O.-Z., 7 8 0, who remarks that it had not always an apotropaic tendency, but was also used to attract the
gods or spirits (see n. These passages call for a detailed examination. Arithm., 1 7 , 7 , ed. Friedlein (Leipzig 1873) p. EXCURSUS VIII ON T H E D E S I G N A T I O N SACRAMENT O F THE THEURGICAL OF IMMORTALITY AS ELEVATION (αναγωγή) A. Philo calls the Logos ^«0, : ZELLER, 4 3 3 , 3 and 5 and 438, 1. II 7 p. AFULEIUS = APULEI
 PLATONICI De deo Soeratis, de Philosophia Hermetii HF.RM. Glaube, Wahrheit und Liebe... 9 6 0 , 1, and Suidas, s. Proclus took over lamblichean doctrines. >s ee note 70. Both of them deliver oracles; and as we shall see, Apollo, too, was invoked by the theurgists by means of binding spells. Κ<sub>Ι</sub> •αργή and η. 6 6 3 (see F l a c h , q u o t e d n . 14), but
them comes llie απλανή« κόσμοι and ai έ«τβ σφαίρα!• If wecompare the exposition of this Chaldaean system on ies, it appears that Proclus often employs synonymic notions of the Chaldsanclesasdesignations of diversenoetic or
ders: e. CAP., VII, 7 3 1 concerning the First Being called X Aristotle "cupido (see n. Buechclcr-Ricse, No. /190, bears the superscription: Versus Platonis de deo... 2 2, 1 7 385 η 276 Pt olemaeus, Fischer 190, bears the superscription and not only only only 190 GREOOHIUS TARDIEU NAZIANZENUS Oratio IV. In the Chalde an Oracles*" Ideas are found not only 190, bears the superscription are unique to the control of the contr
166; 353 197 υ η 86; 347 η 134; 462-463; 483 ένωτικός 470 η 13 124 η 221ft Εξαγγελτικόν Εξάγειν 56 η 177 461; 474; 203 J · " INDEX VERBORUM 61 θ έξαιρεΐν . The first of the angelic orders figuring in the hymn is not mentioned elsewhere in the extant Oracles, but is known from Jewish angelology. 3 5 4 ) . PROCL., 519, III, 10 7 , 11 and 1 9
PORPHYB.87, 6: (materiam) conformat t προσήκοντα· Similarly ρ.402 η 6 27, 9. The Chaldeean Hecate encountered the human souls in forms always adequate to their internal conditions: for those who recalled their divine nature, a
guide; and for those who returned home, grace. 5 84 130,31 μ 7/1 356, 127 η 232346 147 351 μ 11 46 11 47 350, 27 379 η 260 391, 4 382 11 269 7 508 η 47 390, 27 379 η 260 391, 4 382 11 269 7 508 η 45 393, 14 382 η 380, 20 331 η 69 381, 5 384 η 274 382, 12 347 η 130 π/ U 131 1340 γ 131 
269 19 327 η 52 394, 2 324 η 41 408, 12 85 11 70 18 181 η 22 420, 12 83 η 62 451, 17 82 η 59; 118 η 200 ΙΙ, p. 16. 6, 9 123 η 218 13 213 η 144 Ι Ι 6, p. 7 511 η 7 10, 1 510 η 5 ΜΙСΗΕΙ 616 13 510 η 5 16,11 511 η 8 23,7 51 η 162; 241 η 5 3; 363 η 2 0 2 8 271 η 41 V 2,1 283 η 94 7, 1 48 η 152 5 64 η 207 8, 4 . 264 η 17; 304 η 173 364, 2 160 η 353
372, 31 . ling., 1 3 6 : God extends His power over the whole world, •πάντα δέ συναγαγών διά •πάντων άοράτοι! έσφιγξε δεσμοί!!, ίνα μή •ποτε λυθειη. (4) v. with the planet Mercury and the sun. KROLL, Lehren des Hermes, 1 3 9 , 3 compares
therewith Corp. τοις According to Damascius, apud Suid. Intel· cognition can be entirely dispension to piece the spiritual faculty of the
planet MercuryHermes, the sphere of which revolves around that of the moon. Had the complete Collection come down to us, it would, assuredly, not have been unduly difficult to determine the real meaning of the text. 5 8); 8, t. 255. Cumont, p., Crat., 1 0 6.3/14 CHAPTER VI symbolism recommended itself to the Chaldeans not only be
 transformed the notion of the participation of the lower in t^ 1 1 1 ® it ,1 are into the dynamic image of a seizure, but also because it g a v e * expression to the participation of the lower in t^ 1 1 1 ® it ,1 are into the dynamic image of a seizure, but also because it g a v e * expression to the concept of the divine powers as noetic As opposed to this, the picture of the blossom of the IntellectT 11 ^ taken strictly excludes that of the fruit) derives from the k" s of fire, for "dower of the blossom of the IntellectT 11 or taken strictly excludes that of the fruit) derives from the k" s of fire, for "dower of the blossom of the IntellectT 11 or taken strictly excludes that of the fruit) derives from the k" s of fire, for "dower of the blossom of the IntellectT 11 or taken strictly excludes that of the fruit) derives from the k" s of fire, for "dower of the blossom of the IntellectT 11 or taken strictly excludes that of the fruit) derives from the k" s of fire, for "dower of the blossom of the IntellectT 11 or taken strictly excludes that of the fruit) derives from the k" s of fire, for "dower of the blossom of the IntellectT 11 or taken strictly excludes that of the fruit) derives from the k" s of fire, for "dower of the blossom of the IntellectT 11 or taken strictly excludes that of the fire from the k" s of fire, for "dower of the IntellectT 11 or taken strictly excludes that of the fire from the k" s of fire, for "dower of the IntellectT 11 or taken strictly excludes that of the fire from the k" s of fire, for "dower of the IntellectT 11 or taken strictly excludes that of the fire from the k" s of fire, for "dower of the IntellectT 11 or taken strictly excludes that of the fire from the k" s of fire, for "dower of the IntellectT 11 or taken strictly excludes that of the fire from the k" s of fire, for "dower of the IntellectT 11 or taken strictly excludes the fire from the k" s of fire, for "dower of the IntellectT 11 or taken strictly excludes the fire from the k" s of the IntellectT 11 or taken stric
fire" designates in Greek the finestTl0llín¹ of a flame '*322; 1132 321 . 23 , 23 , 23 , 32 η 58 Alchymica Catalogue des Manuscrits Alchimiques Grecs, ed. " Dam. •πατέρων : Procl. :82 | CHAPTER VI axiom of the divine creation of matter, the principle of a monistic nation of the genesis of the world. Ατρέχεια is T h e " m i d m o s t of the
intellectual o r d e r s " is thai of Hecate-Psyche; cf. All three metaphors are also found in the writings of contemporary Platonists. Hymn., " «μητέρος Ι Ι Ι , 171 and Ι V , 6 9 παγά άγλαόν παγών eibos»; see ch. The reasou for his silcnce is that he " is P h o e b u s 1, -.e. « ΑΟτόί δ' έν •αρώτ01s (ερεύί ^)χέοί 11». 15a) is a later Neoplalonist elaboration
τάζιν γεννά» φώ! •αασιν ύπό τών έπιλάμπει· άλχή! δρεψάμενο! νόου άνθο! έχει το νοείν •eraτριχόν νούν (χαϊ φάο!) ένδιδόναι -σάσαι! ττηγαϊ! τε χαί χαί τό δινειν άεί τε μένειν άόχνω ιατρικής γάρ Q-εότητο! διαχορή! ών, ήν χαλεϊ «νόου άνθο!» (sc. As Bidez has shown, this treatise is full of Stoicizing formulae (Porphyry borrowed also the allegorical
method from the Stoics and much of his material). En particulier les fiirconstances nous amenkrent a chercher et ά trouver plusieurs collaborateurs bdntvoles, sans I'aide desquels les epreuves n'auraient pu etre corrigdes dans de bonnes conditions. who try to prove that Pletho had r e c o u r s e to some other and better source than Psellus' έξηγησιβ
Intellect, Will and Eros, can be explained as equivalents of those given by Plato 18 -. 1 0; cf. The following interpretation was already suggested by DODDS, 2 g 7, 1. 46 (ad « γpi ne expression στοιχείων αίθέρες used in the fragment quoted ch. " See ANZ" (quoted n. 5 3. — Papyri Graecae Magicae, by K. 4 9, 13 and 1 6; VIII, 6, p. ad SoPair.] 358 ι
176 12, 6a [Aetius] 318 η 21 41, 6 [Hermes Trismegistus] 356 η 172 4 1, 3 9 [Iamblichus, De anima] 223 η 191; 360 η 184-185 40 182 η 25 42 488 41,53 [Porphyrius, De Styge] 502 η 18. 4 4 6, 2 5 (see BIIIEÏ, C. nite Time rose to the position of a supreme divinity. 7 7, 1 f. COUSIN, ed. 10; 3 8 6; 3 8 7 and P H I L O, Deprovid., ap. 1).1 (NORDE
 •αίθωμαι and Reicliardt λυέσθω φύσεως μου δέσμ, ίνα σοίσι •αεδώμαι introduce serious and avoidable alterations into the transmilled text).—For •αίθωμαι see nole 18/1. τήν άαείλ!χτον Cf. Theos., 3 7 . 2 510 η 2 3 289 η 112 4-5 467 η 3 14 229 η 3 26 236 η 34 46 453 η 19 48 291 η 125 V i t a Plotini 2 488 3 323 η 38 ; 393 η 301 ; 505 η 34 4 323 η 38
10 33 η 91; 224 η 196 14 326 η 50 16 325 η 47; 453 17 450 η 7 18 324 η 41 22 64 η 204 23 17 η 43; 225 η 196; 374 η 241; 488; 510 η 5 26 71 η 14 Vita P y t h a g o r a e 51 109 η 174 PROCLUS A d Hesiodi Opera e t Dies, ed. In P R O C L. This identification of the religious dualism of Iran with the ethical antinomy of Plato leads near to the
"Thunderbolts" of the Ideas are said to "break themselves" on its resistance 230 . 9 1 6 , who follows Kroll, Iamblichus' work on the Chaldsan Oracles is quoted by DAM., I, 8 6 , 5, with the formula έν τΰ χη τη5 Χαλίαικηβ τελειότατης θεολογία (IDEM, I , The designation η Χβλίβιχ») 5-εολογία 1 54, 1 3 ΈΝ τοίί is also found in βιζλίγ Χαλίαικοϊί). The
Greek original of the relevant passage (known before only by a Latin translation) was first edited by on BIDEZ. The most precise explanation of this notion is given by Plotinus: he calls the Soul a light which streams forth from the Intellect, and which "on the one hand is fed by him and so satiates herself", and on the other hand occupies herself with
the things behind her (*. div. Their description of Hades Tartarus) by means of the attributes of primal matter goes back quently, to a Middle-Platonic tradition 20:1. ad The Hetiod. 1g 1 : τό ψυχ^ί όμμα, ύ «'οντά βΜπειν είωκεν b S-ebs ; Conf. 253 η 93 255, 31 . 15-2, 93. The formal characteristics of these oracles recall in many respects Ovid's Fasting
(See REITZENSTEIN, Die Goltin Psyche, Silzungsberichte Heidelberg 1 9 1 7 , Abh. DAM., If, 63, 39 and g5, 33, who explains τpiySec also S Y N E S . two of 5 , seven of 4 , fifteen of 3 , ca. This study was not followed u p . 4 3 with PLATO, Rep., 5 0 g b, 8 : οΰκ ούσιας ίντοβ τοΰ άγαθοΰ, αλλ' έτι έπέχεινα τήε ούσιας πρεσβεία χαί δυνάμει υπερέχοντος ι
s e e n . PI. νονηρ 286 CHAPTER V Devi. note pose that the fragment quoted note 1 7 3 (όφρα tinuation of this third verse. 198 362 η 199 362 11 196 238 η 4 1 108 η 173 267 η 25 Hymni p r o o e m i u m 32-33 269 η 34 12 28 η 72; 363 η 200 VIII18 154 η 325 IX 2 143 η 288 X 22 357 η 174 27 415 η 56 LXVI 6 459 η 8 OviDIUS Ars
amatoria I I I 789 49 η 158 Metamorphoses I 26 68 168 430 η 107 385 η 275 196 η 81 Papyri Graecae Magicae, ed. His recession from the standpoint of the "school" explains itself, without the supposition of Gnostic influence, from the tenden cies implicit within the Chaldsan system itself. 14; 239 η 43 Εντυχία 228 η 2; 239 ένοποιός 99 η 138
ένσπείρειν 127 η 232 (2) *Ενϋδριος . M CD « O N T , Bel. It goes without saying that in such unfavourable circumstances it was not possible to arrive immediately at explicit results. Parm., 7 8 3 , 3 9 . have been T h e simple consideration lhat Ihe goddess Hecale could never called πατήρ in the Chaldaean Oracles, suffices 10 overthrow this
construction. 164. The brief summary of the Chaldaean doctrines quoted by P s e '- lus in the text edited by BIDEZ, C. 1 6 6, 3. i.aus Constant. See also P S E L L U S, Comm. The stars' procession was '* brought forth for sake of thee. 195 216 η 157 Oracala Chaldaean doctrines quoted by P s e '- lus in the text edited by BIDEZ, C. 1 6 6, 3. i.aus Constant. See also P S E L L U S, Comm. The stars' procession was '- brought forth for sake of thee. 195 216 η 157 Oracala Chaldaean doctrines quoted by P s e '- lus in the text edited by BIDEZ, C. 1 6 6, 3. i.aus Constant. See also P S E L L U S, Comm. The stars' procession was '- brought forth for sake of thee. 195 216 η 157 Oracala Chaldaean doctrines quoted by P s e '- lus in the text edited by BIDEZ, C. 1 6 6, 3. i.aus Constant. See also P S E L L U S, Comm. The stars' procession was '- brought forth for sake of thee. 195 216 η 157 Oracala Chaldaean doctrines quoted by P s e '- lus in the text edited by BIDEZ, C. 1 6 6, 3. i.aus Constant.
50) : ή τοΰ δημιουργικού νοϋ άφομοιωτιχή 8ρέποντα όνόματα έχάστοκ οἱ Q-εουργοί ἱώάσχουσιν (sc. 8 : «όρίνων φωτί σεαυτόν». D I E I . 187) δημιουργοί νοῦ άφομοιωτιχή 8ρέποντα όνόματα έχάστοκ οἱ Q-εουργοί ἱώάσχουσιν (sc. 8 : «όρίνων φωτί σεαυτόν». D I E I . 187) δημιουργικού νοῦ άφομοιωτιχή 8ρέποντα όνόματα έχάστοκ οἱ Q-εουργοί ἱωάσχουσιν (sc. 8 : «όρίνων φωτί σεαυτόν». D I E I . 187) δημιουργοί 187 δημιουρ
only attained by the souls of a few chosen theurgists. EXCURSUS IV THE MEANING AND T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T H E U R G I S T " A N D " T 
 11 19 801, 30 33 802, 18 22 821, 1 839, 25 847, 25 888, 5 889, 24 895, 7 903, 9 904, 12 909, 12 925, 16 927, 27 935, 14 941, 25 942, 25 954, 1 990, 27 1044, 9 1067, 3 1070, 4. 3 8). The attribute αμείλικτο; signifies that the Ideas are characterised as αμείλικτο; signifies that the Ideas are characterised as αμείλικτο δεσμοί (Hesiod. the least valuable part of all the cosmic material 29,1. Tim 11 58, 8 f.
'The injuDClion of a Chaldean Oracle 10 flee the crowd of nien " g o i n g in h e r d " eeeme to he due 10 the dread of being contaminated by the demons rather than to a sense of superiority; cf. 29, 18-30, 1 . γ p. "Nature" and "Fate" thus become domains of operation for the Cosmic Soul, which also receives rulership According to 16 f. (ϊ. 9 τιθηνών
eodd. To this type of metaphors—ema- native in the exact sense of the word—belongs also the figure of mixing. Oracles the following epithets in his hymn on Artemis (identified by him with Hecate, see n. A E S C I I . " examined, in J . Some preliminary remarks seem, however, to be called for; these must deal with the special conditions of the
transmission of those fragments of the Chaldaean Oracles that hitherto have alone been recognized as such, a full understanding of these texts being impossible without an introductory survey 2 . 31). Cain., 16. The belief that the souls of the philosophers were of superhuman origin was current among the late Platonists who were influenced by
Pythagorean doctrines 196. • 9,01g (Kroll 4 3; see also ch. "The principal passages setting forth Proclus 1 doctrine of the σύμβολα are: Crat., 3 0, 15 IT.; Tim.. Sec ch. 83 η 61; 110 η 177 (3); • 121 η 209 (1); 127 η 233; 128 η 234 Εκκλυστικός η 122 • Εκκλυστικός η 122 • Εκκλυστικός η 120 • Εκλαμψις η 192 Εκλάμπειν η 55 Εκλαμψις η 192 Εκλέγειν η 52; 291 η 126 • Εκκλυστικός η 132
έκλύειν n 128 Εκούσιος n 163 δκπέμπειν n 72 Εκπεταννύναι n 388; n 399; 373 n 235; 374 11 239 έκπλήσσειν n 15 έκροίζησις n 69 έκταράττειν n 41; 378 n 258 *έκτείνειν n 387 έκτελεϊν n έκτιθέναι 5 n 8 61 θ •έκτολυπεύειν 48 120 n 205 (2) 176; 71 n 15; 83 n 62; 84; 56 Εκτος 217n n66 163 έκφαΐνειν 56 n 177; 86 n 72; 87 n 77; 102 n 142;
119 π 202 ; 147 η 296 ; 152 η 314 ; 445m Εκφανσις 145 η 29 l g έκφάντωρ 220 η 173 έκφύνειν 491 (8) έκφωνεΐν 249 η 78 238 έκφώνησις 239 η 46 81 Εκχράν 228 η 2 120 •Ελάτειρα 271 η 41 ; 458 η 3 έλαύνειν 249 η 78 238 έκφώνησις 239 η 46 81 Εκχράν 228 η 2 120 οΕλάτειρα 271 η 41 ; 458 η 3 εκφάντωρ 220 η 173 έκφωνεΐν 249 η 78 238 έκφωνείν 249 η 78 238 έκφων
Schrecken einstromen, sondern giesst Oberzeugung aus. The arrangement of this investigation is conditioned by its aim and the peculiarities of the tradition. 292, 10 489 6, p. 84 n 65; 213 n 144 180 B 177 n 3; 211 n 141; 270 n 40 VII 217 C 238 n 41 219 A 218 n 167 IUSTINUS II12 MARTYR Cohortatio ad Graccos 5.274.
lit, η. Simi-lar repudiation of both the Stoic and Peripatetic doctrines, in the definition of the supreme Being, was undertaken by "certain Platonists" whom Porphyry cites. Apuleius for instance compelled through conjurations the Sevenrayed one not to hold intercourse with the T h e u r g i s t " (ώσπερ τόν έπ(τ)άκτ1ν(α) [see ch. , Eclog., SCOTT-
FEBC.USON, II, c. The Ncoplalonic worship of the sun as the image of Truth (according to PLATO, Rep., 5 « 7 c) may also be recalled in this connection; cf. σΙράπίω is here transilive, &κνα(μ)π10ν an inlernal accusative, ®(«ίλικτοι» •mvp jg identical wilh Ihe άμείλιχτοί κεραυνοί of the Ideas: see n. He distinguished between a highest and a
second—demiu '" The first is pure thinking and exalted above all action. COUSIN, 1908), the fragment quoted 011, the passages quoted ch., 11, 45, 10 (Kroll 37) Διά τούτο των νοερών) ή τε αρετή οίμαι καὶ ή σοφία xai ή •αολύφρων άτρέχεια μέση γατά τό λόγιο ν. σινδών 40 η 121-122 σιωπάν. We may also refer to the
biography of Iamblichus, the author of a novel called "Babyloniaca". 246, 19. άλήμων or άλήτηί is synonymous with wAat'«;r>;* or Ἰπλάνηί. of Apollo quoted note The " r e c i p i e n t ' s " "aerial p i p e " is mentioned in the Oracle 136. Cf. Wilamowitz 1 critical remarks. Τυη., XI, ^ 8 " - A L E X . Γ&71 3 5 , Ast : (τό χάλλόί) οίον γάρ φω! έσΰιν
HBHMIAS, EXCURSUS III 470 on the Phaedrus, where he refers frequently to Iamblichus' commentary on the same work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost work of Plato ", we may infer that this lost wo
the sacramental operation of the mystery cumulates in an act of contemplation. II, 16, 13. 'The relevant passages of Proclus have been collected and explained by H. 111 the period of the Chaldsans it found an outstanding advocate 'Numenius. Conversion, the "Theos of phy" and the Chaldsans it found an outstanding advocate 'Numenius. Conversion, the "Theorem of the Chaldsans it found an outstanding advocate of the Chaldsans it found an outstand
re-interprets the Chaldaean hypostasis of the divine Will (110νλ>7: see ch. b ϋπείωκώι. A3. 13-19) contains a description of the ministering spirits. 77, 18 244 η 63 6, ρ. 247; 150 109 η 308; 346 η 132; 347 η 135; 348 152 η 151; 420 η 75 συνήθης η 110 37 345 συνηνώσθαι η 47 79 290 συνθήκη η 9; 232 231 290 σύνθημα: 19
290 η 119 438 η 132 ; 439 ; 469 η 12 ; 470-471 347 συνθλίβειν (5) 186 11 59 265 συνιέναι η 165 1 90 συνιστάναι 109 96n ; η 259 290 η 120 ; 292 η 129 ; 464 11 20 57 συννήχεσθαι η 26 18 71 συνοχεύς . OTTO, Dionysos, 6 4 ) , and the important passage apud OLYMWODOR.. 186. The Chaldsean Oracles arc considered by these two Christian writers
as authentic oracles, and it is as such that they have survived in their compilations; unrecognized for what they are and indeed almost entirely ignored. — ι ι is an imitation of Iliad, XV, 190 «ή τοι έγών ίλαγον •αολιήν &λα ναιέμεν αιεί». Cf. also Procl. These latter were identified by Proclus with the souls of the heroes; cf. 6 6 ) doctrine of the five
degrees of the principle of Life (Life, Soul, Nature or Necessity, Destiny, Fate) is dependent on the Middle Platonic doctrine of the Cosmic Soul which was transmitted to him by Iamblichus. 03 ·butes we have mentioned. αυθαίρετο;, I a m b l i c h u s f r e q u e n t l y emphasizes (cf. 41, 10-11 188 η 43 12, ρ. On the other hand, he acknowledges with
gratitude that he could not have reached the aim which he set himself without the assistance he derived from the masterly researches in the history of religions of the Oracles that have come down to us. 215 n 156; 225 n 196 Disputationes
CALLIMACHUS ed. 8 4 ) and the verse ἀσΊέριον «P° πόρευμα σέθέν χάριν ούχ έλοχεύθη (ch. !! " See ch. W . London and Benares, 1 9 0 8 ) published a highly coloured and very often too free rendering of the same fragments with short explanations which, too, are mostly borrowed from Kroll (who by writing Latin happily evaded the ingrateful task of
translation). By completing the collection of the extant material, our study fulfils the first condition for the reconstruction of the chaldaean system of belief in its entirety. ^ ^jg a n tagonist The spiritual combat between the may thus be interpreted as an example ^ 8, * 1 *hostility subsisting between the adherents of Ormuzd and those '. Man can
only defend himself against the overwhelming power of the demons, if his body and his soul are always pure. 38 Εΐωθει δέ •σολλάκι« και τούτο ί/ν, μόνα iv των αρχαίων απάντων Ύίμαιον, τά δέ άλλα ήφάνιζον βιβλίων έησίουν έχ των νϋν ανθρώπων τών εΙκή xai ά€ασανίσ1ω! έντυγχανόντων αύτοί!. 625 488 SOZOMENUS Historia 118 Stoici ed. 3 8 χ
for μύσ Ία ch. "PROCL., Tim., I I, 9 5 6, 3 f. πρύς. Γιοη 18 as 0 'possible that the Chaldean theurgists the conviction that
the revelation vouchsafed to them derived from the "Father" considered as the fountain-head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe "symbols" (nirentian head of all wisdom. Excursus IV, 1) thai Ihe 
NUSIEMLS, P. L. berg (CAG 7, Berlin 1894) p. sexes There the feminine primal power appears in the most various forms: sometimes as a mother goddess whose derivation from Oriental nature-cults can still be recognized "5, sometimes as a mother goddess whose derivation from Oriental nature-cults can still be recognized by p. sexes There the feminine primal power appears in the most various forms: sometimes as the noetic hypostasis of the Creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and the creative faculties of the Supreme Being nfi and
that when the knowing "stretches out" the "flower of his intellect" towards the divine, this sends down its light and fills the soul with itself22·1. άναζ: nole 177 (v. Έ.ύσεξέσιν μερόπεσσιν ότρήμονεβ έσμεν αρωγοί, 01 λάχρμεν -ofspí χόσμον άλήμονα ναιέμεν αίεί" ρίμφα 8' έπ' άνθρώποισι •αονειομένοισι ττερωμεν, νειθόμενοι ττατρόί ήμετέρου
•σολυαρχέσι βουλαίβ. Quickly we hasten to ward sthe afflicted men, obeying the perdurable resolutions of our Father " יל " Theos. the study of BOUSSET quoted η. On what follows cf. = Museum, libri, rec. Thus both the Heathen and the Christian found in the Chaldaean Oracles the poetical expression of their personal belief. G., XXXIX, 9-έοιο xai
άπείριτο! μέν χρατέει, παντέσσι 9 and «άλχή! (cf. susceplioni spiriluum". The last group is obviously constituted by those of the initiates whose souls are b o r n e upwards into the supracelestial region of the W o r l d - S o u l I M . 17 IT. Leemans (Bruxelles-Gant 1937) . T Y R . I 6, 9. •αροτιαώσι, in conIradislinction to the " p h i l o s o p h e r s " , i.
According to lhe scholium of Psellus who Lrausmils the verse quoled n. 1 5 8 , 19 B. V a (1 8 8 8) , 19 a ft. , Strom., V, 1 1; 7 1 , 9 a n d 1 9; 8 1 , 5 f. D . φάο!» είρηται, διότι δή τό ένοποιόν «στολύ γ άρ μόνο! έχ •αατρό! διάχο- Sec Excursus VII. She is also called "two-faced" 1 5 8 . P R I E C U T E R 'S outline iu (JBEHWEG-PAAECIITBH , Die
Philosophie (les The Altertums! 'alhea. 14 (P.; VII, 891 f. II. name of the person who put sthe questions is a feature of 1 he style of these literary ficlions. The reverence fell by Proclus for lie Chald&an Oracles puis lie supposition that he has made a mislake in quoting them out of court*' PROCI.. t"nfi 0 j in The designation of the demiurgic
Intellect as a dyad the Oracles on the Middle-Platonic theory of its double "-""10n toward the intelligible and sensible world; MM; nevertheless the of the Pythagorean explanation of duality as the source of all The proof therefore is derived from the source of the becoming"*.
Chaldaean designation explains that of the Ideas as triads. 78 η 45; 106 η 164; 280 η 84 Επαναγωγή 469 η 11 Επάνοδος έξαίσιος ο 84 251. Εxc. 111-113. Further, they show the influence of contemporary religious poetry, but we know too little of this type in order to fix the extent of their dependence 8. Dessen Wille nickte zu und bereits war alles
geteilt. to CHAPTER I. see "ef"S phyry *^0^ · · · τ ο δ συνέχοντοι και διοικοϋντο! τα σύμναντα. II 9 3 , 33 (Kroll 4 0 ) τα λόγια «πατριχάς δυνά·1εις» Cf. ibid. A further difficulty derives from the poetical diction of the Chaldean Oracles which tends to veil the essential meaning, hinted at, rather than expressed, in brief allusions and in obscure
paraphrases. (e) (/) (g) AGATHIAS, II, ASCLEPIUS PHILOPON. Tim.). The name Julian is particularly common at the end of the und century, or in the contrary, do not derive from a tradition fixed in book-form, but from the living creed of their Eastern home. 115-154) 9, p. 370. 75, 16)
τό Si τοίί S1'(rrois συναπτόμενον τό ήρωϊχόν γένοβ. "" Knou, 6 8 ( I D . this task. ( 1 9 , ρ. άπαυτοματισθεϊσαν γενέσθαι. Procl. also 7 cand γ e). 90, 24 284 π 96 53, ρ. , In Ale., 1 2 5 , 2 3 - 2 4 "Wk. •. Besides lhe lexis cited in nole 1 1 1 . A third motive can be recognized by means of comparison with other contemporary religious systems. the
fragment quoted η. Μ Β L . 1 5 0; iv, n . 287 η 109; 292 η 127 105 268 η 34 107 71 η 14 107,4 ... Adler (Leipzig 19121938) s. 5 0 5) ίἵ τε Εκάτη χληθείσα φιτώσαν έκροίΙησιν τοΰ ζωογόνου. 8); 123 η 218; 129 η 240; 131 η 246; 150 η 309; 159 η 351; 317 η 16;
323 η 38 ; 326 η 51 ; 347 η 134 ; 348 η 136 ; 373 η 234 ; 391 η 291 ; 402 η 7 ; 483 ; 485 η 6 ; 488 είσάγειν η 175 είσδέχεσθαι η 50 (1) 190 είσέρχεσθαι η 137 ; 187 η 40 30 4 28 2 (έκ (ξ. η 119 η 202 ; 124 η 221ft ; 127 η 23d ; 172 η 403 (4) ; 179
η 8; 197 η 84 (2); ·· Εκαστος η 55; 268 η 32; η 1 2 2; 364 η 203; 500 η I N D E X VERBORUM » Εκάτη η 152 (2); 53 η 165; η 85 η 69; 86 η 72; 88 η 83b; 89 η 88; 90 η 91; 93 η 108; 94 η 114; 9 5 η 1 1 9 . 5g; cf. IUSTINUS, Apology, I , 6 0 , 1-5 believes that the form of the Platonic WorldSoul imitates the cross prefigured by the, 'serpent of
brass' mentioned Number 1, XXI, 9. c) Ot her scall God άρρητος, because he has withheld the revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Zephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the fragment of the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the Revelation of Lephania, der Gnosics, see BOUSSET, Hauptprobleme the Revelation of Lephania, der Gnosics, see BOUSSET, der Gnosics, see BOUSSET, der Gnosics, see BOUSSET,
Plotinus composed by BnimEii. » Two corrections proposed by Wolff (v. Platonism was to the Chaldaeans by a school-tradition fixed in literary transmitted form and could therefore be dissected out of their Oracles by means of exact comparison with the preserved texts of this literary group. 220 η 173; 495 155, 6 119 η 201 17 297 η 143 179, 13 379 η
259 180, 8 299 η 158 11 . 248 η 73 ; 347 η 134 ; 328 η 270 είλίγδην 18 η 46 (10) ; 102 π 151 ; 406 η 22 ; 459 είλικοειδής 406 π 22 ·είλύειν . immense These manifest their vitality in many instances and assimilate or the Oriental substance. Aur. "Drifting world", χόσμο! άλη μων, should be understood here as a pictorial designation of the planetary
cosmos, which is often termed similarly in later Greek poetry ~'J. While the apparition of Hecate was r e p r e s e n t e d as that of a speaking flame, the philosopher's soul " PROCL., Tim., II, • 5 5 , 3 1 :τ( Β-εουργία. 31 EXCURSUS VIII 482 cords with that applied throughout by Proclus for his interpretation of the Chaldsan Oracles. 176, 1 273 η 53 31
p. 150; 220 \pi 173; 172 \eta 402 (2); 194 \eta 67; 214 \eta 151; 223 \eta 192; 245 \eta 64-65; 255 \eta 98; 216 \eta 157; 350 \eta 143; 373 \eta 236 262 \eta 10a.g.; 263 \eta 171; 473 274 173; 474 173; 474 173; 473 173; 474 173; 473 173; 474 173; 473 173; 474 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 473 173; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 4730; 473
70. A2 and 2 6 6, Michael Italicus used some text of Psellus dealing with the Chaldsans which has not yet discovered. Like "theurgy", so the term "hieratike" (rf ιερατική, its representative is called b Ιερατική.
eminent disciple and the most fervent devotee of the Chaldean Oracles on record 11. " C f. Consequently," Wisdom "must be identical with one of the extant fragments it is placed between "Virtue" and "Truth", viz. the originator of this
identification, employs in his work "On the Mysteries" the term άναγωγη sometimes in the Chaldean (cf. 23 η 58; 26 η 67 28, 945 D 86 η 74 DIO CASSIUS Historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXI, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXII, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXII, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXII, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXII, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae LIV 11, 7 LXXII, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae Romanae LIV 11, 7 LXXII, 8 DIDORUS 89 η 89 4 n * SICULUS Bibliotheca 135, 8 historiae Romanae Rom
21 556 Elymologicon 360 η 188 471 η 21 430 η 107 49 η 158 DIOGENIANUS Centuria, edd. 1,1 According to P B O C L . Just so the Chaldaeans represent the "Father" as a being "withdrawn" fromall direct influence on the finite, whereas the Second Intellect forms matter inasmuch as He "apprehends by his Intellect the noetic and directs his sensual
perceptions to the worlds 2 1. The "eye of the soul" is a part of the Primal Intellect, which is mixed in with the substances of the human soul. 33. iv, sect. 379. 112 η 181; 341 11 108; 501 11 15 •διά 125 π 226; 134 η 256 (2); 194 η 67; 204 η 116; 246 η 68 διαβολικός 391 η 291 διάγειν 10 η 26 (16); 431 η 110 διαείδεσθαι 21 η
52 (3) διαθερμαίνειν 492 διαθρφσκειν 169 π 385 διαθρφσκειν 169 π 385 διακοσμέν 232 διαιρείν 78 η 45 ; 119 η 203 ; 133 η 255 ; 138 π 270 ; 140 η 275 ; 288 η 109 ; 509 η 1 (2) διακοσμος 56 η 170 διακοσμείν 356 η 170 διακοσμείν 356 η 170 διακοσμος 56 η 177 ; 99 η 137 ;
151 η 312 ; 155 η 331 ; 482-483 διακριβοϋν 255 η 98 •διακρίνειν 85 η 70 ; 99 η 138 ; 111 η 177 ; 160 η 355 ; 233 η 20 ; 271 η 41 ; 370 11 220 ; 374 η 239 διακλασιάζειν
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123 η 218 διαπνεΐσθαι 187 π 39 •διαπόρθμιος 133 η 254 ; 134 η 256 ; 136 η 263 ; 163 διασκοπείν 255 π 98 διάστασις 503 η 25 διαστατός 396 η 312 διαστατός 396 η 312 διαστέλλειν 509 η 1 (11) διασχηματίζειν 345 η 150 διασκοπείν 255 π 98 διαστατός 396 η 312 διαστατός 396

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; 291 η 125 ; 349 η 141 1 n •διδακτός η 114 2 η 179 η 89 ; 56 η 177 · η 191 η 55 ; 222 π 190 ; 246 η 68 · 260 η 7 ; 445m ; 447 (9) ; 450 η 6 •δίδόναι η 47 · η 183 η 27 ; 203 π 114 (1) ; 256 η 102 · 299 π 154 ; 370 η 220 ; 348 11 136-13′
 διηνεκώς η 31 ; 17 η 42 (2) διιστάναι η 188 δίκερως η 199 δίκη η 97 ; 299 η 154 δίκην η 124 δίκωλον 491 3 3 11 29 δινείν• η δίνη διό 138 (4) ; 17 η 41 ; 271 η 41 ; 274 η 62 ; 395 η 307 διοίγειν η 135 ; 439 η 136 διοίκησις η 91 διόπτρα διορίζειν διπλασίως ·δίς
δίσκος διττός 30 127 37 34 283 η 187 1 η 173 η 218 cf. 55, 24 Indem sich die Strahlen mischen, vollendet die Seele die Werke des unverganglichen Feuers. As the Platonists explain mind as faculty of power. t h e " l o n g i n g " (όρεξα), "fitness" ύλή. Z E L L E R, III, 3, p. •This Nomen agentis is a
term peculiar to the Chaldeans, but the notion itself was in common use already since early times. Thus, Kroll not only sketched a rather one-sided picture of the character of these Ghaldsean doctrines, but the also deprived himself of one of the principal means of interpretation. Diss., νεύματι XIX. 1 4). II 31, 15 f. Hyp., 6 (p. νοήσαί. See already since early times.
JI'LIAN, Oral., V, 1 7 6 B; » 7 9 THE CALLER AND THE considers the oracle-giving Apollo as identical with the ruler of the sun. 4g cf. cb. the sun. 4g cf. cb. the philosopher, who concentrates his thought in the supreme cognition. The hymn of the sun. 4g cf. cb. the philosopher and the theurogist achieve the unition with the divine:
sun which is the centre of the spheres, "theheart" of the world of planets 76.8 (ρ.; DODDS, 213. In his lost treatise ®epi αρετών, quoted by OLYMPIODOR., Phaed., 114, 31; See ZELLER, II, a\p. 74, 33139 η 274 ρ. 1938), KERN II (Berlin, (1981). examples which have been given of the
concordance existing en the Oracles extracted from the Theotophy and the teaching k f l t h e 0, T h e u r g i s t s appear to carry a sufficient weight of proof. explains to Socrates (Conv. (see chap., Tim., 1 37, 3 8 3 · f. nam., 6; 1 6 4; Vit. a I. B-εούί, ύ> φασιν, •αείθοντεί of gods, which endeavours 10 reconcile divine autonomy with the magical
docIrine of compulsion applied to the gods, is dealt with in Excursus V. Some of these rites will be examined in the chapter treating of Chaldaean demonology n n . 11, u . also P. φιλοσοφουμένωυ 1877, fit. 4 fT. CAYRfi f et G. 7, n. Heimarmene, 9 6 3 6 (who quotes p. 136). "The uniquely Transcendent" 4 3 . These world-circles Cf. P R O C I . 6 4)
Marinus states that Proclus performed the Chaldean lustrations έν τάξει; cf. This line derives from the oracle quoted in the subsequent note, as is proved T H E MAGICAL RITUAL OF THE CLLALD. €ANS. Other parallels, η.!11, n. the prohibition to reveal the nomen The term is used in this meaning by initiates of the mysteries and by the magicians
352, 25 391 24, p. 24, 21 Dieses sind die Gedanken des Vaters, hinter denen mein gewundenes Feuer sich befindet. En revanche, on β du supprimer quelques references par trop rudimentaires. vi, n . | · in one other passage 148 . ά λ λ ' άπό τής αράτου ούσίας (see η . 9 49 «αύτίχ' έπειθ' άμα μύθος έην, τετέ- Herodol I I I , 1 3 4 , 6 , I X , 9 9 , 1 and
the proverb quoted by Dio Ιμ έρον. τήν Ιίρατιχήν τέχνην συνέσίησαν. The ' ' * e l f - m a n i f e s t a t i o n of the god».—The 67 " Cf. HIPPOLYTUS, Ref., IV, 3 2 , 1 f. ^ xai ή S-eowapaioros μυσ Ιαγωγία (see Excursus l e ) •ααραίβωσιν. They inhabited the realm of "Nature" (Φυ 2 4 9 , 47 , where the passages relating The a P T , 0 e o ' a r e collected and
the Mazdaean origin of this superstition is proved). The severe judgement about the editor passed by Kroll 8, 9 THE CIIALDjEAN SYSTEM. 'V|ar words With does Philo likewise—when applying the anti-Stoic argu- ments of contemporary Platonists to the notion of a direct commingling of the divine with matter—object: the divine employs rather, in
the formation of the world, certain "bodiless powers of which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another, metaphysical use of the noun κλίσει!, for which the proper name is ideas" 76. It can be proved that Iamblichus was influenced by another influenced by 
the passages !quoted by WITT, 139; I** » " CHUS, De anima (ap. P6ELLU8, Hyp., χέντρον 6. in, n. / 146, 28: ίου/ιανύ; ό συσ Ίρατεύσχ* Μάρχω τώ βασιλεϊ έπί Λάχα; σ!ρατεύ01·τι (see ch. 86, 1 κάν τό γενητόν (sc. 172 η 402; 246 C 6 246 D 8 246 E 4.78.10, n. Eo. IX. For the appellation ή •map' ήμιν Ιερατική cf. * " PROCL. into the
pure atmosphere of later Platonic thought 208. turned in two directions ' towards the One and towards the Soul. 97, 14. It was then that he placed according to Proclus on the demarcation line against the barbarians a human head made out of clay and "consecrated" by him (t. G., 107, It. See also H O P F N E R, O.-Z., I, 6 0 4; A. F u r t h e r e v i d experiences.
 n c e of P l a t o n i c origin is given b 11 6 n a t i o n of the Oracles that A i o n " a l o n e " is satiated with t h e ^ stance of t h e Primal B e i n g , a n d t h e n c e derives h i s capacity " T ' t h e Paternal I n t e l l e c t " ". (τάί ψυχβί) . 262, 26 . s ipr^t χιναμα j (' ( v · s · ν o η τ ή τ ρ ι " ) α/ών τών - νεφέά( : 1 (β) ν. 16, 28-29 6 δπαξ έπέκεινα : (der erste
Verstand), der eine transzendente Einheit Bildende (oder : der in seiner Transzendenz eine Einheit Bildende). Bertlielot-Ch. Aem. τό Q-έλειν, cf. Accordingly ^ lynges are, essentially, magical names sent forth by the Supreme Fath into the spheres. The style and the contents of these verses which give a powerful expression to the enthusiasm of the
Chaldean theurgists harmonize (as well as those of the trochaic verse) with the other Chaldean texts. 96 In 126 300,16. Psyche is not only a noetic entity, but also a goddess worshipped in the Chaldean texts. 96 In 126 300,16. Psyche is not only a noetic entity, but also a goddess worshipped in the Chaldean texts.
with the sun (see ch. 3 b: 4: Th. PI.), and I am blich us (ap. 3a. harmony between Plato's teaching and the utterances of the Chaldean destablished the authority of the Oracles; and acting upon it, their interpreters felt themselves entitled to impose a Platonic meaning upon the Chaldean terms, or to replace these by their own. Philo (cf.
CF. EXC. B St •ααντ&χρατορ L T βασιλεύτατε L B St ν. The teachings of this work are a free combination of Neoplatonic, Chaldsan and Hermetic doctrines. 340 T11E P L A T O N I C E L E M E N T S ,n ferta that the Chaldean description of Hecate-Psyche as Physis, the ^ regular movement of the stars, goe» back to a pre-Plo- mistress
tin•«" ,SOU SOU 0f the Platonic doctrine as to the activity of the lower Worldat the same time, explain the distinction of that would, ' *two a s p e c t s . B-έαν τών άνω τήν eis τόν Cf. also 5 \γ νοητίν τόπον b 4 τη! Plato introduced the notion, as he explains Rep., 59 1c, with regard to mythical tales on the "ascent" of chosen mortals from the Hades to
the light (e. 159 η 351; 273 η 55; 319 η 25; 328 η 58; 509 η 1 (3) είδος 24 η 58-59 (1-2); 25 η 65; 82 π 60; 87 π 76; 100 η 138; 113 η 183; 127 η 233; 256 η 141-142; 298 η 148; 317 η 16-18; 345 η 130; 378 η 258; 384 η 274; 391 η 292 είδωλον. Sbordone (Napoli 1940) I I 1 1 6, p. 3, a fact which proves lhat χράτο! of
ihis faculties. t e r m ; sec J . 295 ; 489 *άληθής 145 η 291g ; 194 η 67 • 195 11 73 ; 255 η 99 (2. Ast in Platonis in aureum carmen Pythagorae, in Mul- Vat. 1-2) χαϊ τον; Δάχαε τών ϊ'ωμαιχών ορίων άπώσατο · πρόσωπον γάρ άνθρωπου πλασάμενοί έχ πηλοϋ έβηχε βλέπειν ει; τού; βαρζάρου»· οἱ δέ έπεώάν αὐτώ πλησιάσχιεν, κεραυνοί! άφορήτοῗί εκείθεν
έχπεμπομένοιs •ήλαύνοντο. II 9 0 6 (a paraphrase of a theurgical prayer, see ch. Consequently, the symbol placed on the goddess back was the disk of the moon, one of the most characteristic attributes of Hecate M. PLOTINUS, V, 1, 8: τύ έπέχεινα ούσιαι; CF·V, 3, 12 f. They are the source of the Christian tradition, through
which a certain number of these texts have coinc down to us. Plotinus' dream was, unfortunately, fulfilled by the last N e o p l a t o n i s t s who, after the close of the Athenian school by Justinian, followed the 1nv1tat,0D of the Persian king. Cumont, 88, BIDEZ, C. As we shall see later on the notion of Aion/rugifer was current in those religious circles
of later antiquity, from which the Chald®an theurgists derived. 3 1 o is mistaken in considering ihis quotation as Orphic. Helm (Leipzig 1905) 43, p. Meineke (Leipzig 1905) 43, p. Meinek
bodies 8 2 . 4 4 . «'Σύμβολα γάρ •βατριχόί voos έσπειρεν ύ: τά νοητά νοεί χαί άφραστα χάλλη χατά χόσμον, (ίφ)ειται.» Both verses refer to the human soul, as is proved by P S E L L U S , Comm., 1141 A : σύμ€ολα πατριχόβ νόοβ έσπειρε ταϊβ ψυχα!£and P R O C L . While Plotinus traced back the magical coherence of the world to a cosmic to the human soul, as is proved by P S E L L U S , Comm., 1141 A : σύμ€ολα πατριχόβ νόοβ έσπειρε ταϊβ ψυχα!£and P R O C L . While Plotinus traced back the magical coherence of the parts of the world to a cosmic to the human soul, as is proved by P S E L L U S , Comm., 1141 A : σύμ€ολα πατριχόβ νόοβ έσπειρε ταϊβ ψυχα!£and P R O C L . While Plotinus traced back the magical coherence of the parts of the world to a cosmic to the human soul, as is proved by P S E L L U S , Comm., 1141 A : σύμ€ολα πατριχόβ νόοβ έσπειρε ταϊβ ψυχα!£and P R O C L . While Plotinus traced back the magical coherence of the world to a cosmic to the human soul, as is proved by P S E L L U S , Comm., 1141 A : σύμ€ολα πατριχόβ νόοβ έσπειρε ταϊβ ψυχα!£and P R O C L . While Plotinus traced back the magical coherence of the world to a cosmic to the human soul, as is proved by P S E L L U S , Comm., 1141 A : σύμ€ολα πατριχόβ νόοβ έσπειρε ταϊβ ψυχα!£and P R O C L . While Plotinus traced back the magical coherence of the world to a cosmic to the human soul is the magical coherence of the world to the human soul is the magical coherence of the world to the human soul is the magical coherence of the world to the human soul is the magical coherence of the world to the human soul is the world to the human soul is the world to the human soul is the world to the world t
organ of sensations, the Chaldaeans referred it to the supramundane Intelligence itself. The magical papyri contain many traces of this dogma. who has shown that Plato, in the Lew», 8 9 6 E, was led, by the influence of Zoroastrianism, to the supposition of an Evil W° r Soul, suggests that Plutarch's comparison goes back to the tradition of the earlier
Academy.: the political, cathartic, theo- retic and paradigmatic virtues, and declares that the agent of the external setting and the various
phases of a Chaldean magical operation. IV. 6 0. χρήσιί. The same formula - employed in the Oracles to characterize the Ideas as primal noetic measures rm1. No Their "repose in G o d" is conceived in concrete fashion 8,-. Horn, ad Cer. 14) άγαθότης 253 η 93; 346 η 132; 347 η 135; 350 η 143 • άγαλμα 98 η 134; 291 η 126; O L Y M P., •
P'euschen: μέρος έν b hiSoXoi · ούσίαί ουν χαί Ιιαβ. Abr.. the plane as the number four 311 The Oracular fragment: "Do not deepen is explicable on the ground of the Pythagorean interpre- tation of the plane as the number four 312. Heimarmene. Onic., VI, 4 2 interprets
also the MYT 5 of the combat of Zeus with Kronos, of the Titans with the Gigants, and of TyP" i with Horus, in terms of the Platonic notion of the eternal struggle of cosmic m! with Cosmic matter. a l s o 4 0 3 ); ALBINUS, 1 6 4 , 16; a r e t h e planetary 10 β; PLOTINUS, V . 271 η 41; 278 η 77 = 60, 15 Kr.* άναγωγη 59 η 186; *Αμορφος 60; 97 n 130
; 177; 201 η 102; 203 η 114; 218 η 167; 413; 433; 295 η 137 (2); 296 η 141; 284 η 274 453; 470; 471 ας η 60 71 " η 14; 443 s. in an unfavourable constellation) έν τοιαύτη χατασΊάσει τοϋ •σε- φησίν.
XI) Ad. Greg. C H A P T E R VI :380 nation given by the Platonic monists. 10 τεχνώμενο! L v. 7 6 Harnack) E1' γαρ αγγέλου! φατε τω &εώ •ααρεσΊάνα! άπαθει! χαί άθανάτουί και τήν φύσιν άφθαρτου!, otis ήμεϊ> θ-εού» λέγομεν 813 τό πλησίον αύτοϋ είναι τή! & εότητος. The source of the "First-generated Soul", which
spring from the right (lank of the statue of Hecate, represents the potency of the Cosmic Soul; a power which ensouls (a) the Eight, (b) the Fire, (c) the Ether and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the Father and (d) the "The localization of Psvchc" be hind the llioughts of the localization of the 
Origen, the chief authority for Porphyrian demonology—a theoretical treatise "On the demons" 28',, of which, indeed, no direct citations are preserved, but whose tendency can be determined on the ground of the Chaldaean Oracles, Julian's principal work. The "watchwork or d" of the "manifold Universe" is constituted by the stl,e mysticae,
disseminated by the Supreme 7 whole world, in order to rule its parts '104.' f. /19, 7 and 10; 50. '187, MOELLEB. the commentary of ap. The German mystics of the x m t h and xivth centuries quoted by K. Proclus); similarly 7 3 1 A (quoted p. Cf. also I, 176 f. [" Trophy No. 30, Ihe proper name is not transmitted, but the MSS. » v. Denn der
Herrscher setzte dem vielgestaltigen Kosmos eine geistige unvergangliche Form voraus, auf deren unweltlicher Spur eilend der Kosmos sichtbar wurde, nachdem er mit mannigfachen Ideen begnadet worden war. blichus' view of χλήσα Cral., p. The ether, Ihe stars, the snn and the moon are also en 11meraled separately in Theos. 340 T11E
PLATONIC ELEMENTS terms by reason of their suitability as elements of the t h «'-'g 0 r eJa "[β fp v" t '-'racular p t h a g o r j z j n g Platonists the Chaldaeans borrowed also the n the intelligible world as "silence" and tlescnp n the concepts appear also in the teachings these 1 'tailentinus, it has been hastily
concluded that the Chaldeans were ^ connection with the Gnostics, and thence have been drawn 0 ·eurhing 5 c o n c l u s i o n s · " into the discussion of which we here need not f rther enter. NEW (JHALD/KAN ORACLES. oí T ι τ α ν ε « 7. It seems probable that this designation applies to the moon which is almost always mentioned in the Chaldean
Oracles immediately after the sun, and before the other planets 287 . 33, 22 374 η 241 36, 7 371 n 226 38, 6 371 η 226 De^mysteriis, ed. Elysion, 3/93 ., 111 η 111 ; 355 η 163 28 ., 114 η 187 ; 166 η 373 254 η 97 247, 18 . BIDEZ-CUIIONT, 117 a U f. 96, 14 (Kroll 31.1) τρεΓ; δέ σωμάτων διαφοραί• τά μέν γάρ έσῗιν ύλιγά, τά δέ αέρια, τά δέ έμπύρια,
ώ! ό Χαλδαϊο! τταραδιδωσι who distinguishes between έμπύριον, άέριον ύλικόν (viz. 1 6 2 . K . Subs. he Platonic 280, XI. 50 and 55. 262, 7 234 η 27 2, p. 127 η 233; 179 η 8 373, 13 127 η 230; 170 η 395 441, 27 191 η 55; 195 η 74
30\,134\,\eta\,256\,461,28\,228\,\eta\,1\,30\,495\,463, 5\,194\,\eta\,67\,465, 10\,170\,\eta\,395\,466, 27\,384\,\eta\,271\,28\,385\,\eta\,275\,472, 9\,261\,\eta\,7\,20\,190\,\eta\,53\,1n\,Platonis\,R\,e\,m\,publicain, ed. Son manuscrit, par bonheur, etait presque entierement au point; on fut done en mesure de poursuivre le
travail commence, mais ee dernier, par la force des choses, se trouva quelque pen ralenti. Power, Intellect and Will of the Supreme lieiii('.—The Supreme lieiii('.—The Supreme Be' is said to be "withdrawn" from the inferior entities; but He "dnp- not enclose His Fire in His Power" ":>; that is to say the personality of the "F a the" r "remains transcendent, but His action
unfolds itself through His Power. Concerning the dependence of the ChalAS on hymns on the sun see ch. This magical belief was opposed to the axiom of the philosophers concerning the dependence of the ChalAS on hymns on the sun see ch. This magical belief was opposed to the axiom of the philosophers concerning the dependence of the ChalAS on hymns on the sun see ch. This magical belief was opposed to the axiom of the philosophers concerning the dependence of the ChalAS on hymns on the sun see ch.
known, with which at the final stage it is blent into a higher unity, while the vision of the Gran of knowledge in the direction of the divine light issuing from this object. Their knowledge in the direction of the goal of thought and its subsequent reception of the divine light issuing from this object.
inner condition of their mind, but an illumination transmitted from without 211 b) The object of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being; according to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the First Being to the Chaldeans the Intellect of the In
identified l!y Proclus with lhat of the Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter Oracle a Chaldaan lynges: see n. This point of agreement lends further strength to the view which attributes to the latter oracle a Chaldaan lynges are strength to the view which attributes to the latter oracle a Chaldaan lynges are strength to the view which attributes to the latter oracle a Chaldaan lynges are strength to the view which attributes to the latter oracle a Chaldaan lynges are strength to the view which attributes to the latter oracle a Chaldaan lynges are strength to the view which attributes to the latter oracle a Chaldaan lynges are strength to the view which attributes a chaldaan lynges are strength to the view which attributes a chaldaan lynges are strength to the view which attributes a chaldaan lynges are strength to the view which attributes a chaldaan
souls. A third 394 CIIAPTEIt VI system a place already reserved and prepared for its acceptance also in this unification is demonstrated the truth of their nu' o w n fund 4; mental rule: Like is only known to like. This goddess plays a capital part in Chaldean theology. KROLL, Lehren des Hermes, 3 5 f., describes the influence of this Platonic
doctrine of the divine Goodness on the Hermetics and on Philo., as 7, w•' ι πηγαία and Hecale by P s E I ' l U S 1 See also note 15a f. xiv: "On n'iiivoqua plus sculement les dieux, 011 les evoqua". Iamblichus calls this syncretistic theology 3•eovpyia, " Sec notes 3 0 - 3 1 . 4 1 ), in order to describe the details of Emperor Julian's initiation. έπιμελώ
θεολογία! έγτυγχάνων. BOUTON-TOUBOULIC, N. and perpetually sing"* 1. Fixsterne •11107. 011 tbe Pvlhagoreans DELATTE, Eludes sur la lilieralure 9'togorienne (Paris, , 9 1 5 ) , 2 4 9 IT. The Supreme •11107. 011 tbe Pvlhagoreans DELATTE, Eludes sur la lilieralure 9'togorienne (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing"* 1. Fixsterne •11107. 011 tbe Pvlhagoreans DELATTE, Eludes sur la lilieralure 9'togorienne (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing"* 1. Fixsterne •11107. 011 tbe Pvlhagoreans DELATTE, Eludes sur la lilieralure 9'togorienne (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing"* 1. Fixsterne •11107. 011 tbe Pvlhagoreans DELATTE, Eludes sur la lilieralure 9'togorienne (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing"* 1. Fixsterne •11107. 011 tbe Pvlhagoreans DELATTE, Eludes sur la lilieralure 9'togorienne (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 2 4 9 IT. The Suprementally sing "Allow Suprementally sing" (Paris, , 9 1 5 ) , 3 4 9 IT. The Suprementally sing "Allow Suprementa
prophecies of the heathen gods and the utterances of the Oriental and Greek sages "concord with the intention of the Holy Scriptures" 4 ". this statement of Kroll, p. IF. 3 (printed by WILAMOWITZ, Grieckisehe Q' 6 9 ° "who, because of the agreement with Valentinus, also speaks of on Mesomedes). Procl., 9 8 : όμξρονί τε έκίνησε, *" *ύχμών
 έξαισίων τήν Αττιχήν ήλευθέρωσεν. ; Mvl. C H A P T E R VI :306 The only difference between this Pythagorean doctrine and that the Chaldaeans relies in the definition of the Dyad. Εν., ILL, 15, 3 (from Porphyry, see W O L F F , 1 2 7 f.) and &*ήθαβ, see η. PETITMENGIN, V. Ill (• Γ tit. '' See n. view of the Chaldsan Oracles (Theol. The quotation of
the first part of the oracle is perhaps incomplete >«. Porphyry explains there (p. 35 *, 22 f. Dodds, Proclus, p. The interpretation of the Cosmic Soul as Heimarmene and Psyche the agents of Fate (ZELLER, III, 145 f.). Rnelle,
Proclus. Cf. the graphic description given HY Die Gnosis (Leipzig, i g a i), 1 6 9, from whose interpretation, how- ever, 1 differ. That the description given by Gregory refers to Julian's initiation into the Chaldean my steries is proved by the arguments furnished ch. SUID., Myst., S. 9 8, and b e l o w, ch. gible As the usual renderings "intelli- or "
intellectual" do not express these various meanings, we have kept the Greek term " n o e t i c " . 1 , 3 ); in accordance with him CLEMENS A L E X . The Oracles represent the entities of the intelligible world as potencies which proceed from the Primal Being 83 . Cap. "f t h e ^ m m " n ' U S ^ a c c a s e by ^ers'a (see ?0" " ! P l o t i n u s , w h e n h
e was his disciplc, decided Plot., 3). 1. IAMBL., Myst., V, 2 3, p. Mit ihrer Hilfe bekampften die Theurgen den Einfluss der bosen Stoffdamonen und durchbrachen den Ring, den die Materie und ihre damonischen Trabanten um sie geschmiedet hatten. "The Iranian Aion was worshipped in Phoenicia and in its Punic colonies as t « god of fertility
(CUMONT, M. According to P O R P H - Y R Y, Vit. Idem, Comm. We shall simply restrict ourselves to quoting the relevant pages of his work. From this fluctuation it is clear that they could attribute to the First Intellect predicates (such as freedom from qualification and exaltation beyond all discursive comprehensibility) which Plotinus ascribed to the
 Supreme Being. a ο ο , v. IV, 9 , p. : τά Q-tta έργα,; ibid., P. B O U S S E T , Kyrios Ckristos, 1 6 7 ff. 1 ) , hy which he fills, pervades and rules the universe (ίνα γάρ όντα &svv παντοία!! δυνάμεσι τά •πάντα πληρούν χαϊ δῖα πάντων δη/χειν χαϊ τοϊβ πάσιν έπισ Ιατεϊν, άσωμάτω! και άφανώ! έν π ά σ ι ν όντα : Ε U S E R . 5 : τήί δέ γε ΧαλίαΙων ιερατική!
Cumont, τέχνη and 2 4 2 , 5. 14, 17 190 η 53 30, p. 5a and 50). K R O L L , rw! des Hermes, 3 3. The cult of Ianus-Hecate to which this hymn of Proclus refers is unknown (cf. «πατρός · J ή · " l h e f r a 8 m e u t q oled note 138, and Theos., 3 5 , 3 (ch. 76, 9 266 η 21 D e m a l o r u m subsistentia, ed. 3-1 c 6 ) παραδίδωσι Q-εόθεν έχφανθέντα• χαί γάρ
έν έχῗίνοι; ό δημιουργό; τόν όλον χόσμον λέγεται •βοιεϊν «έχ •αυρό;, έξ ύδατο; χαί γή; **' ναντρόφον αϊθρη;*. Phaed., 1 1 6 , 18. K H O L L , op. In face of this positive assurance that a trochaic verse figured in these Oracles, we may no longer exclude from them anapestic verses on no grounds but the metrical 200 . 2 5 8 and Hippolyt himself), the
comparison with the movement "F boiling water in a pot (TERTULLIAN, Adv. and XI, 1939, 649 f. and PSELLUS, Hyp., 22 (p. 13); 89 η 85; 99-105; 152 n 315; 401-409; 483; 485 η 6 *αΙώνιος 10 η 26 (1. cit.; PLOTINUS, Enn., 8, 6; V, 4, 1 appeals to the Platonic axiom that God grudges nothing in order to describe His formative
activity, although he derives the causality of this »ot from the necessity inherent in His nature. 3-4 is paraphrased by by 1 " ··· 1001 Th • νούν urepi τήν χαί ένεργ ειν. GEFFCKEN, 5 4 , anil ATHENAGORAS, Zivei griechtsche Geffcken s u p p o s e s , w i t h o u t sufficient r e a s o n , that Athenagoras d e p e n d s on a Stoic s o u
r c e , b u t t h e d i f f e r e n t i a t i o n b e t w e e n a generic and a particular Providence was advocated also by Middle P l a t o n i s t s ; cf. NAUCK, Epist. 5 5 with PORPH., Abst., Athenagoras (who w r o t e his Apology II, 4 0 , p . τά M The astrological notions, on which the first of the two Oracles quoted nole 165 «re based, are discussed by Wolff
1 7 6 , 5 and 6 , who correctly interprets χάντρα as 5C 82 CHAPTER II. As he does not cite the Chaldean Oracles, he may be left out of account here. As we have seen in the prece- dent Excursus, this correspondence constituted the basic axiom of lamblichus' explanation of the Chaldean mysteriosophy. 482, 9 5 5 η 98 49, p. 1 9 0 , 2 4 7 ·
SALLUSTIUS, De deis et mundo, 6, p. 6 η 10; 159 η 351 13 85 η 70 16 160 η 354 18. "See Excursus VI, 1 ί. Thus all statements of Philo's and 0 f ^ Chaldsans are related, even when it is not expressly said so, to th vision of the Ideas. 36. ν · · ότρήμων jg " neologism, see Buresch on this passage and Excursus III 5. αυτοτελή! πηγή» cf. 75; 87 η 76 88
η 83; 93 η 111; 97 η 130 99 η 137-138; 101 η 149; 107 η 170 108 η 173; 110 η 177 (3); 113 η 184 120 η 205 (1). It is true that the Chaldeans also employ binding-spells (sec note 1 8 4), but these as well as the magical ritual are communicated to 111cm by ihe invoked gods themselves. 6 0, 3 3), ότι *έχδότι!» (see Excursus III, 1 c) έσΤι *πυρό!
 «υνοχεϋσιν άλχήν ζει δώρου πυρός μέγα δυναμένοιο.»(έπιρρέω is Proclus' equivalent for β · «·ββ is shown in the paraphrase of the fragment quoted in nole 6 5 ) . They were also the constant tempters who exerted a pernicious influence during the whole of life. PASCHER, (New Haven, Christliche TIIE PLATONIC ELEMENTS 33» he Chaldeans make
no difficulty of admitting the volitional action *"" \ Supreme Cod. 1 1 9 ): ξιφηφόρον (see 11. 5 0 3 , No. 19 h): « Ούδέν έν άθχνάτοισι θ-εοΓί •αστε Sfa μάταιον 003' άχρίαντον έλεζε σοφοί! ί,χάτη &εοφήταιβ΄ άλλ' άπό •αχγχρήτοιο νόου •αατρόθεν χχτιούσχ αίέν Αληθεΐϊ) σελζγίζεται, άμφι δέ Mty-ns έμιτβδοί άρρήχτοισι μένει λογίοι! βεβανΐα· Δεσμω δ'
οϋν χλήίζε &εήν | άρ άγείί με τοσήνδε, 6σση ψυχώσχι •αχνυπέρτχτον ήρχεσχ χόσμον. 8 5 - 1 0 0 ) . the Oracle quoted ch. Ttphs cf. ». ) llepi Se τής ζωογόνου φησιν ra λόγια. Mullacli) : Λεί ουν •ap0s . 11, 1 6 4 , 1 g : Th. PL, 9 6 5 , 45. NAUCK PORPH. The treatises preserved in the Lalin translation of William de Morbecca : De decern CHAPTER II.
This process is described by comparisons with sensible events—comparisons drawing on various fields of experience. Aux termes du Code de la Propriiti Intellectuelle, toute reproduction ou reprdsentatioD, integrate ou partielle, faite par quelque ρτοοέαέ que ce soit (photocopie, photographie, microfilm, bande magnitique, disque optique ou autre)
sans le consentement de l'auteur ou de ses ayants droit ou ayants cause est illicite et constitue une contrefa^on sanctionnfe par les articles L 335-10 du Code de la Propri6t£ Intellectuelle. Echoes from the Gnosis, vol. PRAECHTER, Zur theorelisehen Begrundung fa Theurgie, Arehiv/. ΆρνοΟφις n° 3987 4 η 2 s. This interpretation is
by a Monad" *." 1 "T r i a d" denotes an Idea, while Monad may be understood rfiLA f A 1*111 » 10 f. Every type of oracle employed by them has its c o u n t e r p a r t in the non-Chaldean oracular poetry. and when X, ap. (3 7 c), was created by the
demiurge as Also the Aion of the Chaldeans is an offspring toe Primal Being ("begotten of the Father") and forms the primal measure 1 o e c all temporality, in that he "mixes" the ages of the universe n · 11, sect. 303 e. Aneb. •αηναί, άργαί, etc. Hecate proclaims that she is "irradiated by T r u t h " (αλήθεια.) and that "about her stays firm
Understanding striding with irrefragable words". άχαμπεΐς». "" See n. There is no need to prove that these oracle have nothing in common with Apollo's historical prophecies. «άλκήν ζείδωρου -πτυρόϊ μέγα δυναμένοιο». ώ άνθρωποι, 6ν τοπάζετε ύμεϊ; νοϋν, ούκ έστι •πρώτο; αλλ 1 έτερο; •πρό τούτου νοϋ; •πρεσβύτερος (cf. Αόρατος η 221; 134 π 247c
; 153 η 320; 377 η 253 η 143 η 130 π 34 η 179 η 23; 56 η 177; 206 π 125; 384 η 274 η 27 η 26 (17) 10 η 26 (19); 14 11 31 99 η 138 (4); 403 η 8 η 346 η 132; 446η; 462 άπαθάς η 31 a η 253 η 96; 317 η 15; 330 η 64 βουλεύειν η 46 (4); 80 '»
η 49 (6); 350 η 144 •βουλή η 46 (4) »: (η η 177 (13); 131 η η 249; 255 η 99 (4); 329 η 331 η 68-69; 341 η 109; 468 η 8 βρέφος 489 •βρίθειν η 403 (3) βριθύς η 186 βροντή η 2; 246 η 67 •βρότειος η 136 (7); η 88 (3); 214 η 151; 276 η 70 •βροτός η 118; 42 π 132; η 181 η 19;
90 η 94; 92 η 101; 95 η 118; 99 π 138; 100 η 140; 106 η 164. Under the influence of this tendency the Chaldaeans presented their metaphysical conclusions not in abstract concepts but in sensible vividness. Platonic notions Apart from Homer the Chaldaeans imitated—although to a much smaller extent—the style of the Greek philosophical
rn lhe MSS. There is however one exception, and it η 165; 190 η 50 (1); 330 η 64 έθίζειν 97 η 131; 188 η 42 · έθνος 240 η 50; 500 η 7 Εθος 97 η 131 · εΐδέναι . the sublunar region including the earth 2 7 0 . άλλ' οδ τά Huelle and Kroll have rectified Ihe principal faults of lhe corrupt text transmitted 106; (10 . ′ didactical poems of earlier times
uwas carried through also in the consciousness of the Chaldeean CHAPTER VII theurgists and worked itself out in a farreaching' <invalidates this process, which is known above all from the history of Jewish Hellenism and of Christian °8.
transformation the concepts of the Oriental belief in the name of which they s Only a few of these were retained by them in their original forms · ^ were accommodated to analogous doctrines of Platonic metaphysics' such of them as contradicted these metaphysics axioms Avere neut" lized or fully given up. GEFFCKEN, Archiv f . PHILO, Conf. —
song" 130. note Pr. cf. 20, 3-5 Von hier (dem ersten Verstand) entspringt die Schopfung der mannigfaltigen Materie. This and other parallels are collected and by CUMONT, Fatalisme astral et religion» antiques. CUMONT, Fatalisme astral et religion astral et 
371 < η 227 X 2 331 η 69 4 . 478, 8-14 291 η 126 Expositio (έζήγησις, commentar i us apud H. σώμα πίερύγεσσιν, άλλ' 6σίι> σο[φ |. ARIST., Metaph., 9 8 , 1 1 . 1, 7. Apparently, these terms si; as a " p o r t i o n of the Father's thought" ® » it | j ^ like all the parts of the noetic essence, a triadic nature. 1 3 8 f., *here he confuses the percept of
the Primal feminine Power with the Platonic comparison of matter to the maternal womb {Tim., 4 9 ab). 124 π 221 127, 16 . 138; see also n. 87, 20 325 η 45 6 p. 56, 6 341 η 110 9 331 η 69 26, p. suffice to prove the case. Dem Pandamonium der materiellen Welt stellten sie ein Pantheon der vom hochsten Prinzip ausgehenden reinen Himmelsmachte
entgegen, a deren auserwahlte Diener sie sich betrachteten. HIEROCLIS, philos. CHAPTER V •348 T h e s e created g o d s w e r e , by P h i l o , i d e n t i f i e d with the "i n v i s i b l e of t h e L o g o s 1ae . P· 12, 1 349 η 141 SENECA De otio 5 ... Mag., cf. αιών : 1 3 8 . 1153 A. ^ IAMBL., IAMBL., IAMBL., I Myst., Myst., I, I, I 0 ; 14 (Epist. 3-16. 95 THE ,
5,1-2. γάρ - - Tim. IAMBL., whereb Myst., \ 2 On the promiscuous use of the names of the Chaldsans and Assyrians in Greek literature see Hermes, NCELDEKE, d) ^{\circ} oi θεολόγοι (1871) f. 5 3 η 165 519, η» 261 9 η 25 Anthologia Latina edd. - Procli commentar. In this description is presented the doctrine of the World-Soul as the third hypostasis,
sprung from the divine Intellect, a doctrine already hinted at by Plutarch and Albinus 1M, and then made by Plotinus the foundation of his teaching concerning the three principles of the noetic world. 41 and p. Oxon.; we cite it with the name of its author. φυχάν». τελέθουσιν 949, 5 · . 8 4 , 6 , who, in the section dealing with the apparitions of the
The anonymous verse quoted by DIDYMUS, De trinit., (P. j.- p1ato's soul and "questioned it at will" 96. 16 IX, Cf. 6; DAM. Text: ν. O. Zeilechr. — NEW CHALDjGAN ORACLES. χαθάρσει 6, p. αϊ ϊδέαι) έξέθορον*. 25-26, Apologelen (Leipzig, 1907). Some suppositions will be made which temporarily will have to go without ".the Chaldean Oracles
A 7) (cf. KROLL. cit.. 4 5 . See above, nole 46. are to be understood as indicated here; cf. 9 - 1 2 (after L O ' 1 7 ' proof, the arguments in their favour belonging to a later stage of this investigation. 4 8 , 4 Ei δέ τις έννοήσειε ίχετείας, ούτω χαί τοίί έπί (see note 3 ) 0 1 S-εοι χαί νοητάς χαὶ νοεράς έχφαίνοντες, Βεών (see Excursus IV. XIV: Nos. T 1 This
Cf. Enhvieklung PLATO, κατ' ούίεν τά κακά. The '" ίλεω; (= κοσμονοιητική. ασθενέστεροι Apparently, Proclus refers in this passage to a lost Chaldtean Oracle: cf. 3 , Hecate is called "foe of the day and friend n° i g h t ") . 339. τήί (ιληι), όντα vrpoe Βημιουργίαν ωί είχε κατάλειψε, έξ ων δοκεί μοι νύν •map' άνβρωποα ύλην είναι άτακτον έπιρρεϊν
primitive-meaning of this expression which became proverbial among the Neoplatonists may be elucidated from the context in which it figures in the texts of Marinus and Damascius. = Ear. Spec., Ill, 3.79. On the sun and the moon N Manichean belief see B A U B, 2 2 6 IT, the . As against this it must be emphasized that in the question of the
sequence of the planetary spheres the Oracles do not follow Ihe system of Plato, b u t that of the C.haldaei canonized later by Ptolemy. 4 1, s. δογμάτων The end of the E X C U R S U S VIII 476 MS., Laurentianus 5 8, a 9, used by Kroll is disarranged. According to Proclus, who in this connection draws not only upon the Chaldaei tradition 71, one of
the so-called telestic operations consisted in making the statues of the deities capable of receiving divine light, in vivifying them and in causing them to deliver oracles; all this was accomplished by special magical actions. *U it appears instead of this Intellect Himself. Apollo's reference to this Being is consequently meant to convey that the god's
revelations are given with the consent of the transcendent Father of the gods 19 '. T T B . As the lightnings of the Ideas penetrate into the Wombs and as these "conceive", the union of the Intellect and of the Soul is consummated. spec., I, 399 (quoted by KROLL, 13, 9). 1 5 6, 15 f. χαί άγνωσ (α). 32, 3 267 η 25 12, ρ. Gallus, 1 6, 7 2 6 and I A M B L
12. HERMIAE Leipzig, Carm. We may, accord ingly, presume that an unnamed "holy" planet 276 is situated in the noetj zone 277; and the sun in the central ("midmost"), ethereal region; where, from it sends its earth-warming rays to the hylic world 278. APULEIUS, Apologia, 1 2 f. PLOTINUS, IV, 3, 3 6; PORPHYR. We have seen that the
u) see BAUR, Manichaisches Religionssystem, 306IT. Cf. Enn., VI, 8, 13; followed Chaldean doctrine furnishes a complete explanation for this last enigmatic oracle of Apollo. LAEBT. Jackson's Zoroaster (New York, 1898, p. We may add that the whole Manichaean doctrinc of the ascent of the "perfect" soul in three stages: moon, sun, aeon
PROCL., Tim. Thus also the scholium appended to (ú). apply also to him. at., p. the same function 8 '-. Boissevain, and completed by the text edited by B I D E Z, C. It is to be supposed that their author, true to his claim of inspiration by Plato and in conformity with the '"; by PROCL., I, 3 7 1, 1 8; 3 8 g, 3 0 f. 260 η 7; 495 316, 9. called •πολυποίκιλο
character of his Oracles, sought to bring the principles of his own demonology, mingled as it was with Iranian elements, into harmony with the dualistic teachings of Plato, viz. EXCURSUS PROCLUS' VII EXPOSITION SYSTEM O F T H E CHALDYEAN OF THE NOETIC ENTITIES Proclus based his interpretation of the Chaldaean Oracles upon the
axiom that the theology of the Theurgists concords both with that of Plato and of the Orphics. G., L X X X V, 9 6 4 B. 150) seem 10 carry weight- The most probable supposition is that bolh Aristocritus and the author rof the Theosophia had rec6urse 10 the same Christian florilogium of Oracles. As Numenius called the first, self-contained God
Kels (έπ' igo. " s P111L0P0NUS, De opificio muncli, IV, 20 ( p . ue 4 " t 0 Chaldeans in the representation of this 80-called negative theocomes Plotinus 2 1 1 . Cf. Exc. Ast (ad ' l a f ^ r · «5« c 8 ) , Dam. hk. Geffcken (GCS 8, Leipzig 1902) III 4 41 η 123 24 63 η 201 221 257 η 108 ORIOENES Contra Celsum, ed. 213 η 144; 277 η 72 C 214 η 150; 219 η
tuted by the metaphors of fire and light which are frequently in te mingled with those of the three other groups. You're Reading a Free Preview Pages 313 to 319 are not shown in this preview. Kindes, 168. The substa of this Intellect is called a "fiery flower" which is "plucked" by \\** the ideas and the human soul A fourth and last group rf) is const-
this faculty was so much the less noticeable to them inasmuch aass tk · their concept of God rested altogether upon the "mythical" notion of a crea. ·άγητός •άγαθός 9 η 23; 56 η 177; 80 η 52; 145 η 291; 147 11 296; 151 η 312; 223 11 192; 238 p. 330 η 68 9 341 η 109 11 404 η 12 14 '111 η 177; 259 η 2 24 217 η 165 28 301 η 227 SI..'. v, ««.!On 0|
from another treatise of Nicomachus) or have added the who M A M S U S , Vrt. It may he 331 TIIE PLATONIC ELEMENTS 8t therefore be treated as rellections of a יתי η 41; 273 η 55; 315 η 7; 322 η 34; 331 π 69; 372 η 229-230; 379 η 259; 384 η 274; 483; 485 η 6; 505 η 32; 509 η 1 (9. 39. = Ad Marcellam, NAUCK PORPH. 4 3
 -dentical with the mystery-cult adopted since the foundation of the Athenian school by some of its members forming an esoteric circle 17. ITALICUS (». as well as ch. ILL, wrote also a special treatise on the methods of theurgy 15; an art hich was practised by him personally •Λ, and which appears to be .specifically Plato Γνί Γοf »he Divine Will.
Martian. tonic system of Proclus., Myst., ILL, 13, p. Valicanus ".379, 16. (Teubner, 1918). 6, 37 (This oracle, omitted by Wolff, is also taken from Porphyry). 421, De deo Socratis, 42; cf. This companionship during all phases of the existence of the human soul was at the same time self-encountering of the universal soul with her parts
n. 213 η 144; 385 η 275 172 A 186 η 36-37 C 186 η, ". 1036 s. xix. 904. " Cf. lhe fragment quoted ch. ό ϋπεζωχώς: 1 0 1 . 1 6 6 . ών πρώτο; μέν ό άπαξ δευτέρα χαί μέση, τρίτο; δέ ό δί; έπέχεινα (source of Mich. is represented GOODENOUGH, especially b y By Light, Light J. 3 3 , 14 (Kroll 40) τό διαπόρίμιον όνομα τών Ιϋγγων (see η. 212 η 142 21)
37 D 152 η 316; 186 η 38 173 C 186 η 38 173 C 186 η 38 175 B 213 η 144; 385 η 275; 470 η 18 D. 8 6 3) from an Oracle (1101 preserved) describing lhe creation of seven astral intelligences. 0 ^ 8 Their religious conviction of His absolute power them to comprehend His elficacity only as a spontaneous act!• omnipotent personality.
We may, however, form an approximate idea of their principal doctrines, if we avail ourselves of the extant materials. \sigma ), p. DODOS, As Geffcken rightly remarks, the Epicure ansarcme and to by the philosophic remarks, the Epicure and the Policy remarks and the Po
e m o n s , t o t h e belief in a world directed by blind if- Abst., I I , 4 0 , p . /) A meteorological treatise, edited by BIDEZ, C.M.A.G., VI 55 f. The emendator tries at vain to force the Platonistic expression (see above) into the metrical form. The source of this ambiguity is, as we have shown, to be sought in the Chaldean Oracles themselves which
describe the ritual of the "Elevation' 1 by intellectual terms. Accordingly, we may infer that the Oracle which we are examining is pronounced by the sidereal angels H0; the assertion of its Christian transmitter that it is uttered by Apollo as the spokesman of the (planetary) gods must be regarded as erroneous. sc. tonism. 1 CUMONT, Rel. 1 4), the
TI1E CHALD/EAN SYSTEM. 60, 23 Dein GefSss werden die Tiere der Erde bewohnen. Ziegler (Leipzig 1907) 5, p. 3 1 and ch. G 3 and 1 6 8, p. τελετάρχ" The second with the souls of the theurgists. PL, 3 6 6, 34 f. BOUSSET, Hauptprobleme der Gnosu cli. 9-εοΰ μεγάλοιο: Theos. τόν χόσμον άγούσαι, 91
 " f a t h e r " mentioned in Ihis verse as referring 10 t h e απαξ επέχεινα third to the 81$ επέχεινα : b απαξ, Αχάτη the "intellective" (νοερά) triad ( s e e n . Their cosmology rest on the dogm of the original corruption of the preexistent matter. ;>9. According to w "h αιθήρ. " Valentinus αρ. 6 6 ) , and lake lhe first /(he distich quoled n. I 451. 987.
MART. PROCL., Tim., I, •176,16 ΒέΒοται, τά μεν «άρρητα» Διό xai τ of» & εουργοϊ > καλούμενα, τά δέ των έμφανών όνόματα map θ-εία κοσμικά αύτοιί, νων έν αύτω δυνάμεων όντα, σίοιχείων, See above note 177• Iamblichus frequently states (see e.g. τά μέν των έζ ων μολτταϊφι xai άρρητοι» άφα- σνμπεπλήρωται. *όσση ψυχωσαι
"Strength" (i W), and "Vigour of Strength" (it μένοή, "channels" MSS (according to Bnrescli). 109. Occa- sionally the teachings of the: πανυπέρτατον ήρχεσα χόσμον»; cf. N O C K, Conversion (Oxford, 1 g 3 3), p. II These enigmatic verses concord in their vocabulary and in their tenets fh tke Chaldean Oracles; they use the same distinctive words
Theos. In accordance with the Timaeus, this entity was conceived by the philosophers of this " - .H " Oracles were compared with analogous religious ideas, b u t no one assumed the toil of testing Kroll's conclusions or even of taking u p his researches at the point where he left off. The Ophites wrote the name of Leviathan twice, both around the
school as a noetic power which "envelops" the cosmos from without 9 9. The Emperor's two theological Orations on Helios and on Magna Mater attest his familiarity with Iamblichus' interpretation of Chaldaean mystagogy. 23, 20 140 η 278 21 144 η 288 8, ρ. This interpretation is indirectly confirmed by a further fragment of the same Oracle, which
gives a cosmological interpretation of another of the "Proclus in liis monograph •σερί τόνου (see note 970). 9 6 ); a character which was apparently also attributed to
him by the Chaldeans (seech, iv, n. Like the latter, Montanus delivers the speech of the spirit by whom he is possessed in the first person, and speaks of himself in the third. 75, 16 224 η 194 23, ρ. u ' See the passages quoted by Z E L L E R, I I, 1, p. The magical formulae are also communicated to the theurgists by the gods. 319 η 25; 4460; 453
Αδυτον η 353 ; 195 J.* ΆδωναΙ η 137 (Ael (αίεί, αίέν« •• Αθλητής η 73 81 Αθλος239 2β0 η 5 ; 286 η 106 ·άθρβίν171 η 57 ; 289 η 116 (1) άθρόος 9 (Αθυρμα.. Apologia, c. Both concepts, that of the division of the highest principle into two belong to the traditional material of Gnostic mythology 11/1 . fixinjs) ή μέν τών
PROCL., Mai. The beginning of Ibe first verse does nol fit into the metre. 197 η 84 271, 1 . 153 v. JAEGER, Aristoteles, 1 3 4 f. 1, As 10 the repetition of πάντων γάρ έχει! X X I , 31/1 xai άπείριτον in prayers see Ed. χράτο! Hymn, NORDBN, I. This order comprises the " .ψυχών έσῗι δεξιά, ή δε τών αρετών έν λβιοΓί. , 3 a n d c h . 42, 16 ..487 13, ρ
 ′»«- έκάστοι!. PRAECHTER,"ministering angels, who inhabit all the parts of the world (cf. THOMAS Poemandres, (see Apuleius), Par- 599-637. 2 8 4 , 2 : άεί γάρ έν τη 9εουργιχ$ τ άξει διά τών υπερεχόντων τά δεύτερα καλείται· και έπί τών δαιμόνων τοίιυν εϊ! TOW ήγεμών τών περί τήν γένεσιν κοσμο,ιρατόρων χατιπέμπει τού! Ιδίου! δαίμο
consisting of two parts. 6. 63 NEW CHALDjGAN ORACLES. 28; 14 η 32; 17 η 42 (3. 181, 12 (Kroll 13) Αύτό! Se ο πατήρ «ιερόν (see η. 4 1 9 , 1; 4 2 5 , 2 . wbo draws on Psellus, adds to this list the epithets «νρίϊλ τιι΄) neologism modelled on δασπλήτί, which is used as predicate of Hecate hy Theocrit. That the speculative aspects are thus put in the
_{\parallel} κάτω παραχωρώτντ* ^{\circ} υνοσίιθρ^{\circ}· see _{\parallel} . 90 άγωγή ^{\circ}···· 48 _{\parallel} 152; 71 _{\parallel} 15; 101 _{\parallel} 149; 230; 245 _{\parallel} 64; 288 _{\parallel} 109; 496 άγών 286 _{\parallel} 109; 496 άγωνη^{\circ}···· 48 _{\parallel} 152; 71 _{\parallel} 15; 101 _{\parallel} 175; 
 - See n. 3 which derives from the same Qracle ( o t h e r w i s e Kroll) see below nole 9 THE CHALDEAN SYSTEM. You're Reading a Free Preview Pages 271 to 301 . 132 *άδάμαστος 119 η 201 ; 189 η 45 ·φδειν 200 η 102 ·άδην 88 η 83a ; 118 η 200 (1) ; 459 η 4 ΙΝDEX 501 VERBORUM Αδιαίρετος η 56 Αδιάρθρακος η 46 Αδιατύκακος η 400 Αδίδακτος
γ ft. 124 η 221 γ and are not shown in this preview. , Tim., I 4 3 0 , 1A (Kroll 1 9 ) ft τρίτη τοίνυν τριά! ή νοητή τό αύτοξώον (=ύ πατρικά! νοϋ!, see note 5 g ) , ·περί ή! χαί τά λόγια φησιν, ότι • έργάτι!» (cf. According to the Neoplatonic commentators, the "two", from whom the "bond" of the measurable Triad "flows", are a monad See notes It
δι Ιου, αυ -1 15 6 6 6 , 3 8 f. αιών rel 3ϋ- j (a) v. ή ψυχή) λήθης χαϊ ρήμα λαλήση, μνήμην ένθεμένη •αατριχοϋ συνθήματος 11«τρ«κό»,ΝΟϋί, . REITZENSTEIN, Hell. 1 .7 '® ;446 24 . 107,23 [Themistius, Deani- Lexicon, ed. 1 5 ύ , 3) t ^ We may add to Koch's collection It9 and 51 (on Psellus' source HISTORY OF THE TERMS «THEURGIST. PBOCL., Ill, 1 .7 '® ;446 24 . 107,23 [Themistius, Deani- Lexicon, ed. 1 5 ύ , 3) t ...
- 3 6; reprinted by MIGNE, P.G. CXXII, 890 A876 A. Cf. APULEIUS, Apologia, 64, p. and Tim., I, 10, 8, quotes this passage. δυνάμει,, τά! ίπισίρεφούσα! άπολογιζόμεθα καϊ άναχαλουμέναί IAMBL., Myst-., II, 11, p. 10 87-156. 10: •105) is the world-stuff which is differentiated into the four elements: cf. 131)! a his school see now W
A 78 η 45 B 1144 " I T T , Albinus, a 3 fT. the reception of the noetic substance from a °ve T" an P d its transmission to the lower o r d e r . 1 oic influence is perceptable in Hymn. xix of the introduction to the book, was not found among the papers which he left. Revue de I'Hist. rec. 5 4 ) . 191 η 55; 298 η 151 ® 205 η 122 £ 86 η 75 147 η 295 11dd
q2β.239's clearer, but there too il is not sulTiuently emphasized that this mythical symbolism is intentional. £"'«29":..« « »."»Λ ::::::! "MVM B.17; CLEM. Consequently, I propose to complement σίγα; cf., Rp., I, 192, 1f. 18; cf., Parm., d88, 13. After the "implacable Thunderbolts". 69-916. De anima (ap 166 η 373 £ 205 η 124
While, as regards the practice of the rites of epirlesis and apolysix, the magicians had much in common with the Chaldeans, they did not seem to have recognized the need of an officiant—other than the "caller"— whose particular function was that of the "recipient". the passages collected hvop. 9 πολλή άδην βλύξει. (who mingles the electric function was that of the "recipient". the passages collected hvop. 9 πολλή άδην βλύξει. (who mingles the electric function was that of the "recipient". the passages collected hvop. 9 πολλή άδην βλύξει. (who mingles the electric function was that of the "recipient". the passages collected hvop. 9 πολλή άδην βλύξει. (who mingles the electric function was that of the "recipient". the passages collected hvop. 9 πολλή άδην βλύξει. (who mingles the electric function was that of the "recipient" has been described his passages collected hvop. 9 πολλή αδην βλύξει. (who mingles the electric function was that of the "recipient" has been described his passages collected hvop. 9 πολλή αδην βλύξει. (who mingles the electric function was that of the "recipient" has been described his passages collected hvop. 9 πολλή αδην βλύξει. (who mingles the electric function was that of the "recipient" has been described his passages collected hvop. 9 πολλή αδην βλύξει. (who mingles the electric function was the 
γ)Γ. 1 1 3 9 B (see below, ch. We shall see that it was precisely the speculations of Oriental priests which made possible the transition of the Chaldaean theurgists to Platonism and thereby gave them the right to call their system by the name of their Oriental home. 1! 5, ΓΑ^«65 ^ P ^ T Platonists with those of Philo), See R. 308 η 186 183, 21. '48 γ b
The number three is in the Oracles the measure of the noetic and therefore the purport of the Noracles the measure of the noetic and therefore the purport of the oracles the measure of the noetic and therefore the purport of the oracles the measure of the noetic and therefore the purport of the noetic and therefore the purport of the oracles the measure of the noetic and therefore the purport of the oracles the measure of the noetic and therefore the purport of the noetic and therefore the purport of the oracles the measure of the noetic and therefore the purport of the oracles the measure of the noetic and therefore the purport of the oracles the measure of the noetic and therefore the purport of the oracles the noetic and therefore the purport of the oracles the noetic and therefore the noetic and therefore the purport of the oracles the noetic and therefore the noetic and therefore the noetic and the noet
a Chaldean or a Syrian and the founder of astronomy: BIDEZ-CUMONT, I, 3 6 IT.; 3 8 4, 3 f. Whether this claim was founded on direct descent can no longer be determined. Usually παγχρατή!, (a neologism of llie Chaldeans, here with a false productio epica) in (he Oracle of Hecale quoted ch. Auch kannst du ein Pferd erblicken, das heller als Licht
erblitzt, oder einen Knaben, der auf dem Rucken eines schnellen Pferdes sitzt, einen feurigen oder einen mit Gold bedeckten oder einen mit Gold bedeckten oder einen Nackten oder einen 
9 9 3 ), enlarged by the author. G., VI, p. A separate collection of the material, together with a short, reference to the appropriate pages of the investigation, may, however, be useful to critical readers of this subject and especially to occasional users. Mages hell., 1, 5 g, /1. 46. 71 η 14; 451 η 9 24 445 75, 29 206 η 124 80, 17 69 η 8 91, 19
245 η 65 99, 1 1 1 4 η 187 110, 22 464 η 22 111, . First we shall attempt to interpret the second oracle. •πρώτη 88 CHAPTER I I . Norvin (Leipzig 1936) P· 31, 7 321 η 29 233, 23 385 η 275 237, 10 280 η 85 I» Platonis Cratylum, ed. , In Carm. " I I est impossible de ranger les pieces, a qui n'a une forme du total en sa t e s t e " (Montaigne). nam., 1 8 4
Nur durch die Not getrieben setzten sie sich zu diesen unreinen Geistern in Beziehung. j.'l . . " to whom duality is attached" 2" ""; a g t h i s 319 άίπαξ inixttvi) and to 1 n t e iiect as "the doubly transcendent" (ό Sis ec demiurgiC) 0 1 01 * lotbeFir» the S ' '(' the singly transcendent6 ZELLER, 4 0 9 , 6 • TIIE PLATONIC ELEMENTS Principle as
αμφοϊν χαϊ e p o s CHALCIDIUS, quoted PLUTABCH, 0.307. (thus constantly XaXSaiuv 1,011 01 LYDUS Tim., αρ. 488 EXCURSUS III Chaldeans do not promise deification (άποθίωσκ), (άπαθανατισμόί). His appreciation of the aesthetic qualities of 11 >e Oracles is proved by his Hymns. Th. Gaisford (Poetae Graeei Minores, vol. (continued infra η. 1
14 353 η 157 9, 16 154 η 324; 155 η 329 10, 7 125 η 226 13, 19 347 η 134 50, 20 119 η 202 25 120 η 205 53. g 5 4, 1 f. ψυχή^{\alpha}άριθμόβ: cf. v, 11. It must be, however, emphasized that the thought tself stems from the theosophical milieu, to which the Platonists named belong, and from which the Western Gnostics as well as the Hermetics borrowed c)
γ )sec n. My it. hymns, written some decades later, ,many of their metaphysical formulae 120 . P s . See note 960. The Chaldsans imitate the nomenclature of this theology, but replace the siderial apparatus, the planets, by a cosmological division : the three "Rulers" dominate the empyrean (noetic), etherial, and hylic (sublunar) worlds. 9 5 ) ; 4 1 a
 also contain variations on Chaldaean themes 32. Chaldsans wished above all to win for themselves the educated As to their success in their own time tradition is silent; the fallowing which they attained among the later Neoplatonists corresponded, at any event, to their intention which was to appear as the heirs of philosophy. Intellect throughout Theorem
magical formula is the sympathetic instrument through which the initiate subjugates the powers of the Cosmos. 7; 501 η 12; 502 η 18; * εΐνάλιος (εΙς (ές η 34 269 η 132; 106 η 165; η 127 η 232 (3); 165 η 373 (10); 198 η 88 (1); 213 η 144 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 173; 110 η 174 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 174 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 174 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 174 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 174 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 174 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 174 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 174 (2); 246 η 68; 278 η 81; 295 η 137 (1); 298 η 152 είς· η 38; 80 η 52; 81 η 54-55; 83 η 61; 108 η 173; 110 η 174 (2); 246 η 68; 278 η 185 (2); 246 η 68; 278 η 185 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2); 246 (2)
η 177 (2. 8 9 [ 9 0 6 ] ) ττέμπεσθαι n; ψυγάβ ὑπό Ο-εων εί; γην, note 8 3 . The correlative of this antimaterial associations, in which the soul in its purity encountered its own divine source. 1 6 1 . 1 3 6 . Cral. M., I, 9 6; Mages hell., DIETERICH, I, 7 5 , 1; II, op. 193 f. Philo
-)Pείη η 65 ; 484 84σάρξ θεία η 65 ; 85 η 70) ·'o wers by thehelen of which thdemiurge 1:,H. σφζενν βφδιος η 65 84 σάπφειρος 240 π 78 ·φαίνειν η 139 45 276 η 70 Pέα
σαφέστερα 84 44 η 137 (•Μθρον (£>έεθρον η 192; 116 σαφώς 124 η 221e; 246 η 68 η 53; 302 η 168; 303 η 170 σβεννύναι 265241 η 18 Εείν η 170; 17 σεαυτόν 195 η 75 η 259; 396 η 312; 475; 491 (2); 379 492; σεβάζεσθαι 493 = 290 η 127 Τh 106 294 η 164; 250 π 83; 289 π 111 Εέπειν η 136 σέβειν 12 η 28; 248 η 73 Μμα η 136 (1); 43 η
22; 278 η 77; 291 η 126 σείειν 90 η 95; 296 π266143 σειρά 84 η 66; • Pευστός π 387; 169 173; η 116 η 157; 277 η 108 72 η; 303 170 η; 192 216; 123 η 218; 149 π 12; •*.383 η 270 285 η 109 Τ h. The following testimonies prove that the chief mystery of the Chaldeans bore the name αναγωγή, 1. 49 η 158; 151 η
312 20 151 η 312 27 92 η 106 104, 6 303 η 170 105, 18 95 η 119 28 85 η 72 106, 1 . As the lynges are regarded as localized in the spheres, the conjuration of their "ineffable name" by the theurgist presupposes his knowing to which particular sphere they de3cend when invoked. The oracle-delivering god begins by reproving human presumption that
  η. 2 3 1 - 3 4 1 . 3, 20 260, 5 11, 22 402 η 3 17, 17 402 η 3 51, 26 396 η 313 52, 5 396 η 313 64, 6 69 η 9 65, 3 465 η 24 66, 2 234 η 28 ; 251 ∥!.seeks to master the divine powers : "a creature of overweening nature 98 ∥, that is his name for man. — A s to εύξρον •αϋρ (the attribute designates the luminous substance of the supercelestial world), see ch
η 86 77, 7 278 η 77 95, 10 277 η 72 96, 11 326 η 50 99, 1 189 η 45 112, 21 194 η 67 118, 8 445 119, 5 187 η 39 120, 4 194 η 67 123, 8 187 η 40 12 5 η 3 13 187 η 40 12 5 η 5 187 η 87 ; 32 η 89 128, 2-134, 23 . This continuous control seems to be the more necessary, as the piecing-together of the system can be performed only by giving
ι τοιχντην χλήσιν οϊόμενοί είναι τήί έπί τάί άφανεΓ» αίτια! τύν ψυχών* γ Soerates άναχαλεϊται τόν νεανίσχον, σύνθημα, attention even to the smallest debris of tradition. The Chaldaeans put the "symbols" in place of the Ideas which the soul had beheld in its earlier existence 132 . 3 5 : έπισ Ιρεπτικοι (ό έρωΤ «*oe)...*ai άναχλητιχόί; 3 1 1 9
γf. Recherches augustiniennes et patristiques (1958 - > ): tome 35,2007. 3 4 ), quotes Abst.. 63, 12-13 Neige dich nicht abwarts: ein Felshang liegt unter der Erde, der < mit seinem Zwang > unter die siebenfache Stufenleiter hinab fortreisst. m As t h e C h a l d s a n s call t h e F i r s t Intellect πρεσ€υγενή! so Numenius calls ®·αέρια•} ω1 6,353
him •πρεσβύτερος (s e e ZELLER, III, 2, 421, (see ch. PSELLUS, Script, min., p. 165). 135, 12; 137, a and 9. SITT4S: NUMENIUS, p. D We may accordingly conclude that the utterance r the magical formula effected the contraction of the solar light into ° sistent rays, which descend towards the earth and lift up the soul the initiate
towards the "he art", that is to say the sun. IX. 'See DODDS, Proclus, 111 trod. X, V. This Oracle contains the following description of two orifices with which the hips of the statue or two pitchers attached to tnese were provided: "About the cavity of the right hip is poured forth in abundance the plenteous liquid of the first- (lit. The "binding description of two orifices with which the hips of the statue or two pitchers attached to tnese were provided: "About the cavity of the right hip is poured forth in abundance the plenteous liquid of the first- (lit. The "binding description of two orifices with which the hips of the statue or two pitchers attached to tnese were provided: "About the cavity of the right hip is poured forth in abundance the plenteous liquid of the first- (lit. The "binding description of two orifices with which the hips of the statue or two pitchers attached to tnese were provided: "About the cavity of the right hip is poured forth in abundance the plenteous liquid of the first- (lit. The "binding description of two orifices with which the hips of the right hip is poured forth in abundance the plenteous liquid of the first- (lit. The "binding description of two orifices with which the hips of the right hip is poured forth in abundance the plenteous liquid of the first- (lit. The "binding description of two orifices with which hips of the right hip is poured for the right hip is poured for the right hip is poured for the right hip is pour description of the right hip is pour description of two orifices with hip is pour description of two orifices with hip is pour description of the right hip is pour description of two orifices with hip is pour description or the right hip is pour description or the right hip is pour description or the right hip is pour description or
'β. In both cases, the same "calling power"—inherent in the universe and in the human soul— is the agent of the mystical or magical union -'. This fact accounts, as again Kroll, p. ®η 18 113 "g" of the mystical or magical union -'.
 "Rulers", as will be shown "1 the paragraph (e) of this section, αύλών is accordingly synonymous wilh 125, 640 η «O 111 ρ. PLATO, Tim.. nole, ?yfi). 967 and Pnoci..., Bp. II 39 5, 3.67). II 88, 8 and 95, 91 (Kroll 38) concerning llie ruling path subject (o lhe Telelarchs'* (ϋποκέκληαι αύται; 3ρχιο; αύλών): lhe latter being identical with lhe lliree
Sec ch. 17. έτέτμητο». On whipping the air see ch. This new teaching about the divinity as the whole of Power, and the Ideas as the partial Powers thereof, appears in the philosophical "".δρόμο;; SEE U . 1 5 0 D and, the most significant text, the distich quoted ch. 4 7 8 11 2 452 η 13 449 η 3 453 η 18 487 449 η 4 TARDIEU Presoeratlci ed. 93
literature which has came down to us, for the first time in Philo. '14, 9-11 Eine Zweiheit befindet sich bei diesem (dem weltgestaltenden Verstand); denn er vermag beides : durch den Verstand das Intelligible zu begreifen und auf die Welten sinnliche Qualitaten zu ubertragen. Using ihesc quotations Kroll reconstitutes llie following verse : «\\ηγή τών
" μέτα κόσμο; έφάνβη» Matter " l o n g s " for visibility through union πηγών, μήτρα συνέχουσα τά πάντα According 10 Damascius, ihe verse refers to t h e C h a l d e a n πατρικός VII. έξδομον ήλιου μεσεμβολήσαντα •αϋρ ώ μή &έμι; f ) Dain. of the noetic paradigm) χατ' άχοσμον ίχνο; έπειγόμενοβ f W
with the °n n s; cf. We do not find in the entire magical literature, consisting of the papyri and of the literary texts, a single mention of a "recipient" into whom the god or the demon enters and out of whose mouth he speaks. ps.-PLATO, Definit., hue, 7. H I P P O L Y T. 137 η 267; 246 η 68; 334 η 79 Ενδιαίτημα 265 η 19 • ένδιδόναι 99 η 138 (3);
200 η 98; 223 π 192; 348 η 137 *Ενδοθεν 203 11 114; 266 η 23 •ένδον 88 η 83b *Ενέκα (Ενέκεν, είνεκεν, 
153 η 320 ; 154 π 326 ; 219 π 169 ; 220 η 177 (2) ; 255 η 99 (11) ; 354 η 159 ; 64 (2) S . 9) ; 85 272 η 46 404 η 12 ; 406 η 22 ; 412 η 43 Σεμέλη 488 Μζημα η 69 85 ·σεμνύνειν 5 η 8 ; 102 η 150 ·σή 87 η 78 σηκός . /15, ad. 6 4 , 1 5 , ed. and άλχή. Procl., οί S-εότοφοι; tj
βάρ&χρο! θεοσοφία ai SsoitapeiSoroi φήμαι; η B-eoirapaSoTOS 9 6, et passim). " See note 83 (a) v. •αατήρ πατρικό; 3ιά- • b. 236 η 34 26. Accorothe1 an t }, j s instrument consisted of a golden disk—triangular, 0 f g o m e other shape—, its surface covered with mystical circular ^ 8a j, phire inset in its centre. Consequently the factual division
between the Plotinian and the Chaldean explanation of the dynamic of the emanative process is considerably diminished. 454 EXCURSUS III His critical attitude to the principal dogm of the Chaldean explanation of the dynamic of the emanative process is considerably higher respect than the
Gnostics, who were stigmatised by Plotinus and him as "deceived deceivers", falsifiers and corruptors of Platonic wisdom. Apollo pronounces "this name of Necessity" to be "mighty and weighty". 912, 11 277 η 75 DRACO NTIUS EUSEBIUS Medea 503 538 418 η 68 EPIPHANIUS B Ancoratus 37, 5 23 η 58 Panarion 31,5,2 33, 7, 7 37, 4, 4
48,4,1 406 η 24 391 η 291 385 η 276 46 η 147 Pitome Heidelbergensis ed. The present work dealing with the coali- tion of these two spiritual movements may be regarded as an at tempt to justify the truth of the above dictum of Cumont. A more detailed picture of the complicated relationship in composition of those elements which were
rand absorbed into the Chaldean system is provided by the analysis of their magico-mystical beliefs concerning light and lire. 1 8 1 ) refers to a Chaldtean speculation about the Logos (PHILO, Somn., I, 1 8 6 calls the Logos •πατήρ Ιερών λόγων) can no longer be decided. " See η. Of these three concepts the two last derive directly from the Timaeus ' 3 and 1 and 2 and 2 and 3 and 3
From what has ••the first from Middle-Platonists who identified the Cosmic Soul of Plato with the Cosmic Pneuma of the Stoa 188. άκατα- γαταγράξουσιν. They fenced themselves off from earthly notions on insofar as they emphasized the rationality of the supreme Will and t\ simultaneity of the formation of God's plans with their actualization 1
been said it is obvious that the Chaldaean hypostasis of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "sourco" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "source" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "source" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "source" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "source" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular "source" Nevertheless, it can be proved that among the teachings of the Divine Will cannot be referred back to a particular than the Divine Will cannot be referred back to a particular than the Div
"S, V, 1, 7; ZELLEB, III, 2, p. In this ambivalence of the metaphysical potency should be sought the real ground of her identification with the highest "IN". A further new text edited by op. This A7A EX fil' HSL'S VI treatise of Psellus contains many quotations and interpretations of fr a inents of the Chaldsan Oracles which, as KHOLL 3 f
goddess of the Theurgists, and the key to the understanding of her character. 95, 9 328 η 58 13 p. 14, 10 327 η 52 p. Diels (Berlin 1879) 293 A 15 307 A 24 308 B 1 391 A 3 205 303 303 205 η η η 121 170 170 121 Magnum, ed. The reli- gious experience of these theologians shaped for itself a special form of expression, in which idea and picture
 "When a certain: blend 95 thought. The moon is the abode of Hecate regarded as "Physis" the ruler of the visible world, and is called, because of this. This double pronouncement of Hecate may be juxtaposed with the following oracle also transmitted in Porphyry's collection; the name of the divinity whose words are reported is not mentioned
person demanded to receive the god, the latter said that he (that demanded) was incapable of it because he was bound by Nature, and after having suggested to him apotropaic remedies, he added: For Strength in a demonic onslaught has attacked thy kind, whom thou must flee during these magical rites" 10.203, 28. ad Grate., Cf. the agree
"See n. in. "Cf. the Oracle quoted ch. The editions The citations always refer to the page and the line. In another Oracle, the full text of which will be found below, Psyche is described as the "Ensouler of Light, of Fire, of the Ether and of" ments not be downwarded by GEFFCKEN, 2.1.5, 4 and der Gnosis, Bardeiones, 3.3 and Ketzergeschichte, 5.9.1; W. ad
🥠 p o w e r 8 o f t h e Father" 252, who "swiftly hasten forth from the 11 "ther and ´fhey a r g e νυχτόβ γάρ χέντροἵί άχρειστάτσα •αροσελαύνει Ύιτηνίί χερόεσσα &εή χαχύν Αρη ίδούσα ». question the happy lot of Plotinus' soul after this philosopher's death 20 *. The Oracles describe the Worlds" e0 . «Ού λαλέω, κλείσω δέ ·σύλα; δολιχοϊο pipvyyos·
" Pin., yidv. 101, supposes unnecessarily that there is a lacuna of one verse after v. 2 4 1 , 2 B I D E Z , Mel. Because of this, the ray of the Ideas is E " back towards Him" 2 , 3 ; and as "ferrymen", i. 9 1 4 ) explains that Pythagoras, Socrates and Plato had Apollinian souls, and compares that of Pythagoras with the "hidden sun" (χεχρυμμένον ήλιον) i. 1
said to be "dim med", when penetrating into the substances of the substances of the spheres 228. According to a kindred Chaldaean doctrine, the fiery spark of the human soul, during its descent from its supercelestial place of origin into the earthly body, acquires a vesture formed out of the substances of the spheres 228. According to a kindred Chaldaean doctrine, the fiery spark of the human soul, during its descent from its supercelestial place of origin into the earthly body, acquires a vesture formed out of the substances of the spheres 228.
sentry go by being shut up in matter {συγκλίΐσαντίί τ$ ύλυ)...,as they are by the Stoics" [St. V. 1ν, η. 3) and II, 10, p. philos. math, scient• Protrept. Dam. 221 η 182 124, 24. In the second oracle, this Nature is called "Strength oracles which apply this term to the Cosmic Soul, i. 7),
Hierocles' work On providence contained η demonstration of the conformity existing between the doctrines of the world keep revolving (lit. FREDOUILLE, CI. 6, p. Kroll (Rheinisehes Museum 47, 1892, p. and ibidem, 1 0 0, 3 1 Γ,
quoted nole As to llie purification by sea water see ch. The meaning of the name "Chaldeeam".—As general result of the analysis undertaken in this chapter it appears that essential religious notions of the Chaldeeam theurgists agree with those of Persian, late Babylonian and Syrian religions. DODDS, 9 3 5) with the Oracle quoted ch. 172 η 403; 373
η 234 άκλινώς 373 η 234 *άκμαίος 197 η 84 (1); 458 *άκμαίος 197 η 84 (1); 458 *άκμαίος 197 η 13 (1); 458 *άκμαίος 197 η 13 (1); 458 *άκμαίος 197 η 13 (1); 458 *άκμαίος 197 η 14 (1); 458 *άκμαίος 197 η 15 (1); 458 *άκμαίος 197 η 16 (1); 458 *άκμαίος 197 η 16 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 76 *άκοσμος 110 η 177 (1); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 άκολουθείν 29 η 177 (10); 458 *άκμαίος 197 η 18 ά
203 n 114; 273 11 53; 288 η 1 0 9; 291 η 124; 502 η 18 άκουστέος 147 η 296 ΑκρΑανιος 48 η 152 (2) άκρος 102 η 150; 138 η 270; 328 η 58; 444g; 463 η 13; 495-496 *άκτίς 18 η 46 (8); 118 η 200 (4); 131 η 245; 150 η 308; 186 η 37; 197 η 83. See above ch.
This metaphor is basic both to the comparison, used also by Valentinus, of the Primal Being with a tree and of the entities which proceed from him with fruit, as well as to Philo's allegory of the Manna explained by him as the symbol of the divine Logos '22. The last verse enables us to establish the Chaldaean origin of this Oracle for it contains the
characteristic doctrine which conceivee the ministering spirits as sons of the "Father", whose "perdurable resolutions" they obey. 11, n · 155), corresponds to the character of an astronomical or astrological didactic composition. Hermann (Leipzig 1892) p. Psellus' parallel account *s that this "purification" is identical with the principal action
· CUMONT, Rel. Thus, the creation of the visible world was conceived as an imitation of a spiritual prototype. Helios is called ίσίρων Βασιλεύς in the Oracle quoted by Eus., Praep. These remarks of Apollo should be likewise interpreted in of the Sun Indiana.
accordance with Chaldaean belief. H. Mag., IV, a 5 4 4), and Spixaivav (ipixvaxav cod.). 178 η 4; 477; 495 151.8 228 η 1 160, 7 224 η 195 163.9 77 η 38 9-22 476 16 138 η 271 169, 2 461 η 6 21 465 η 25 193, 2 283 η 92 201, 20 249 η 78 202, 1 248 η 76 214 224 η 196 223 268 η 34 226 74 η 32 227 234 η 26 Collection des Anciens Alchimistes Grecs,
edd. 281-602) p. 88 η 83 445 4 ... A pointer to the right understanding of this enigmatic remark is given by the context in which it is to be found. G., II, 27 XXXIX, 750 A «χρησμό;»): «όφρα τά -πάντα τριάς συνέχγ) χατά •πάντα μετρούσα», is ]!roved C h a l d e a n by its concordance will! lhe f r a g m e n t of 1110 C h a l d e a n Oracles quoted by ά-
the fragment quoted ch. 1 6 3 , 9 - 1 9 reproduces the same Proclean Psellus' source was in this case also Proclus' commentary on the Chaldaean Oracles. 11 of this work, έν and (2) . πλώί, HERMIAS, Pheedr., 3 4 8 a ( p . c. form, Proclus repeats an accusation which was often directed against Christians. Agnostos Tkeos, 1 4 3 «.). 214,5-216,7
αγαθόν: ->. 170, p. σώζειν; 14 4 17 η 130; 98 η 134; 97 η 321; 223 η 191; 249 255 11 98; 280 11 85; 294 η 135; η 3C 15 377 π 253; 378 η 256; 397 η 318; 4460 249 ταμίας. 1 1 6 - 1 1 7). In order to save themselves from the neces- of a confession to dualism
Athenagoras and the Platonist Origen sitv trace the source of the evil spirits to a fall by sin, of angelic souls originally good "The Chaldseans also accepted, along with PLLTVUCII, De def. 9 6, v. « "archangelic sun" (see ch. Porphyry who sought to find a metaphysical revelation must have been particularly attracted both by their tenets and by the
literary form to which they had recourse. We arrive in this way at the conclusion that Iamblichus' explanation of the Chaldseans, who distinguish between the amorphous manifestations
of fire and those provided with a form : "When thou seest the most holy Fire flash up without a form as it leaps over the depths of the whole world, hear the voice of the Fire 192. Myst., Mel. This verse has been imitated by Proclus: see the isolated verse of a hymnon 1110 άπαξ έπέκεινα (see note 43) transmitted by «Μούναδα γάρ σε
τριούχον (Kroll 1 ι) χαί τή> τριάίο άτον (sc. This exeges could invoke the authority of Plotinus, inasmuch as the latter frequently designated ζωη as coordinate with 6v and VOLS; with (tacit) reference to this teaching Porphyry introduced the noetic triad (ν-ζωή-voSs also " P O R P H . 239, 33 . For if Plotinus refers the efficacity of the Primal
Being to mere natural necessity, and the Chaldeans to the "Intellect" of His "Power", it follows that the correction of Plotinus—who could have allowed to the conceptual firmness with which the latter carried through the abstraction of the transcendental
aspect of the divinity. Significant relations exist further bet- ween the Zervanistic teaching of light as the character of Infinite Time and of the Syrian religious doctrine of the sun as the source of all light, life and intelligence and the Chaldean Solar theology. 111 this
aspiration they were in conformity with other Oriental religious sects of their epoch and environment, above all with llie Hermetics and Valentinians. CHALD.45AN DEMONOLOGY 263 jr T no other reasons, God turns man away from Himself and sends 11 through the agency of Living Power, on vain path. PROCL., (b) Tim., Ill 357, ^F. Comm.
'after having performed the Chaldean purifying rites, held intercourse with Hecate's, «' to Marinus' report based on the master's own account ') [j π β Γβ It was thus that she was perceived by Proclus, when he . 123 η 218 200,15 139 η 274 19 116 η 192 TARDIEU 23 115 η 190 201, 2 . / .\EW CHALDKAN ORACLKS. β. 1 ff. De omni/aria doelrina, 5 5
luminous manifestations seen by him with his own eyes" 64. άεί όντων ττέραΐ the three characte«tics of the Cosmic Soul μέση, όροβ, •βέρα*, are to be found together. 489 ZOSIMUS Historia nova IV 3 18, 2 18,4 238 η 41 69 η 9; 259 η 2 185 η 32 5 Index verborum L'astirisque * in clique que le terme est chaldalque ou utilisi dans les oracles
aa (Kroll a 8 ) Ούτω δή (»!cut P L A T O, Tim., 3 a c 8 διανοηθείς) και τά λόγια τάς μερισίάς τού δημιουργού νοήσεις (the particular ideas, see below note 1 7 7, v. Its new portions contain several quotations of the Chaldaean Oracles, of which Kroll could have no knowledge, r chaldaiques. 38). 236 η 36; 431 η 110 29•, 4 452 η 17 29•, 16. 11, 6
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when he was writing his study on the Chalda>an Oracles. Beeson (GCS 16, Leipzig 1906) 8, p. We can also understand the significance of the pitcher affixed to the left hip of the statue, "which does not give away its virginity " 5 "; it is the symbol of Proserpine the Virgin (Kipij), whom the principal figure of the image of the many-headed Hecate
άμφιΚαίνω (in prose περιτρέχω, περίνολέω), is applied to the course of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to that of the moon in ps. " This "remembrance" is a consequence of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and to the course of the sun in Iliad., V I I I , 6 8 , and the course of the sun in Iliad., V I I I , 6 8 , and the course of the sun in Iliad., V I I I , 6 8 , and the course of the sun in Iliad., V I I I , 6 8 , and the course of the sun in Iliad., V I I I , 6 8 , and the course of the course of the 
ακεκριμένην έχει. The quotations refer to V. cit.) 1 τ 4 κχλόν χλητικόν ύν εϊί έαυτό xai 31 .'.', e. The demiurgical Second Intellect used as his instruments the Forms (Ideas) contained in him. 3 a ) , .p. Philo finds in Goodness not only the source of God's creative abundance, but also the subjective ground of his emanative activity 1 · · ; · uCf *
DESIGNATION OF THE 489 THEURGICAL D% As the Chaldeans modelled their description of the "elevation" u pon the Platonic description of the soul's ascent έπισίρεπτιχόν Sid χαϊ γαλόν λέγεται •ααρά τό e/j εϊυτό τούί-έρωνταί. His mouth and his tongue are organs which, in accordance with unknown laws, give forth melodious speech. PISTELU
these gods were identical with the rulers of the planets and with those of the signs of the zodiac. 5 : ψυχήν σώματος ώ> δεσπάτιν, As we have seen 7' ι. - , to the contempla- tion of the Being, the later Neoplatonists found it an easy task to identify the theurgical operation with the metaphysical process. 111, 11. ^ , n e e t t o g e t h e r " in it .jej as 17
Phaedr., 2 4 5 c, 9; Leges, 8 9 6 c. G., VI, 107, 4. In support of this supposition we may yet in conclusion refer to the fact that Mesopotamia and, especially, the later Babylonian religion, formed one of the chief centers of ancient magics and the "magic of the spheres" so so, was (according to a tradition of Orien-tal theologians for which the
 « Cf. ALBINUS, 1 5 5 , 34 : τά πρώτα νοητά with Chaldsan Oracle, loc. 174 .evidence, though indeed late, is esoteric) was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And very frequently, Proclus. T h e Chaldieaii origin of this a n o n y m o u s dislich may be proved by ils use of llie words χάρτοί 11. Cf. IAMBL., Mytt., I, 9, pp control of the Magians of this and with Chaldsan Oracle, loc. 174 .evidence, though indeed late, is esoteric) was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And very frequently, Proclus. T h e Chaldieaii origin of this and with Chaldsan Oracle, loc. 174 .evidence, though indeed late, is esoteric) was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And very frequently, Proclus. T h e Chaldieaii origin of this and with Chaldsan Oracle, loc. 174 .evidence, though indeed late, is esoteric) was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And very frequently, Proclus. T h e Chaldieaii origin of this and with Chaldsan Oracle, loc. 174 .evidence, though indeed late, is esoteric) was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And with Chaldsan Oracle, loc. 174 .evidence, though indeed late, is esoteric) was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And with Chaldsan Oracle, loc. 174 .evidence, which was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And with Chaldsan Oracle, which was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And with the Witten Oracle, which was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And with the Witten Oracle, which was traced back to Ostanes the "Prince of the Magians" 9 1 . and WITT, loc. And with the Witten Oracle of the Witten Oracle 
f. 10.-ν. 11 Dodds, Proclus, p. The several extant fragments bearing on these three "Ruling Fathers" a r e complementary, each of them contributing to the understandof the others. It follows that here also the doctrine that the Ideas are Powers of God is basic. With this Platonic meaning the term άναγωγη' recurs in Plotinus' Enneads (where, similarly
as in Plato, the verbs άνάγεσθαι—with a refle- xive, not passive meaning, as in the Chaldeean passages—, άναξα!νειν, άνω ίρχεσθαι etc., alternate with each other): cf. 102 η 151 24, 8 . 41, 3 468 η 8 12, ρ. 3 ) that Hecate conjured by the Theurgists descends "from the omnipotent Intellect from (the realm of) the Father in the Chaldeean passages—, άναξα!νειν, άνω ίρχεσθαι etc., alternate with each other): cf. 102 η 151 24, 8 . 41, 3 468 η 8 12, ρ. 3 ) that Hecate conjured by the Theurgists descends "from the omnipotent Intellect from the omnipotent Intellect from the chaldeean passages—, άναξα!νειν, άνω ίρχεσθαι etc., alternate with each other): cf. 102 η 151 24, 8 . 41, 3 468 η 8 12, ρ. 3 ) that Hecate conjured by the Theurgists descends "from the omnipotent Intellect from the omnipotent Intellect from the chaldeean passages—, άναξα!νειν, άνω ίρχεσθαι etc., alternate with each other): cf. 102 η 151 24, 8 . 41, 3 468 η 8 12, ρ. 3 ) that Hecate conjured by the Theurgists descends "from the omnipotent Intellect from the omnipotent Intellect f
Kroll 30) Ϋ,πεί μαίησόμεθα 1 AO CHAPTER II. 15 έχ σέο μεν γεγαώσαι. III 9 4. σελήνη.. The substitution of the Will for the "Father" is due to the principle that the faculties 0Γ the Supreme Being must serve as intermediaries in all the relations subsisting between Him and the) 10 . A ° 7: ANRICII, BOUSSET, Da» antike Mysterienvnesen, 3 of
world. This summary account elucidates at least one point: the Chald®ans who, in this case, as in so many others, conformed to the Platonic doctrine believed that the formation of the visible world was posterior to the divi sion of primal matter into four elements provided with qualities. He enters into matter not immediately but by the mediation of
Απαξ έπέκεινα and Bis έπέκεινα (as to the latter notion see note 187) are mentioned as Chaldaean terms by: Psellus, Hyp. vii, n. the totality of the Forms)-"sows" his "swift-moving lights over the (seven) worlds " 266, The ". His Second Intellect which forms the world. 18, 3-4 Der Verstand des Vaters befahl, dass alles in drei geteilt werde. Eo. V
Neoplatonists probably conform to a Chaldaean tradition in assigning to every sphere a "zoneless god", who *" See n. which the Chaldeans designates their mystery of immortality. 58, 20 . Apparently, they are said to " c o m m i n g l e " because of the confluence of the solar ray ae it is sent down " See ch. "* Cf. ch. De abst. • Π η γ ή! πατριχή!». 296 r
140 5; ^ 7! 6:::::: For certain corrections in chapters 1 and 11 H. I, 9 0 9, 1 3 ff. not yet utilized, to which the Dionvsian lustration rites mentioned by S E R V. Mag., 9 6 9 8: μή άτάχτω! τή πραγματεία (the magical operation) προσερχόμενο» as we as I A M B L. Proclus 4 ppears to refer to PLUTARCH, De def. τον χαρακτήρα συμπληρώσισα
Principle of Plotinus (ZELLER, I I I , 3 , 5 8 3 ) . 616 In primum Euclidis elementorum llbrum, ed. " Proclus (see n. 72 his Commentary on the Chaldean Oracles 1 9; * ,τούτον τόν χαρακτήρα τή; . oi τρεϊβ άμείλιχτοί, vit. ) nd H e r m e t i c s ( J . •: a consistent theory as to the fixed sequence of the potencies which proceed as ciple. 1 0 5 ) , SeCOnd δει
the information furnished by his disciple and biographer Marinus 3 0; several citations made by Lydus 21 (who was in touch with Proclus' doctrines through his master Agapius); and most important of all, several extracts due to the Byzantine Neoplatonist Psellus 2 2, a writer who had direct knowledge of Proclus' lost Commentary on the Chaldean
"r u l e" the various portions of the cosmos. Dolger, 1 9 3 8, p. " These reasons explain the fact that the Chaldean theurgy also in many other treatises 23.96, 19 471 20 I I I 6, p. 35 and 3 6) and indicates that these potencies inhabil and
anonymous or to assume borrowed names (Zoroaster, Ostanes, Hystaspes). Whether the Oracular fragment (see ch. 3 8, c 3 f. Emperor JULIAN Aglaophamus, PIODORUS (Epist., 5 6 5 f. We are unable to divine the original meaning of this symbol; the Oracles, however, interpreted it as representing the source of Virtue, which is unwilling to imperil
its purity by contact with the external world 89, and accordingly "remains within". But its style and its tenets point unmistakably to a Chalda; an origin: «We are the swift helpers of the pious mortals, we whose lot it is always to abide scattered in the drifting world. Thomas (ibid.) I 5, p. Sec also PLUTARCD, Quaest. U 50 CHAPTKII I of its being the
idoneam fieri. 348 η 137 24 . Satan) έσΤίν ή ούσία φθορά τε xai Ptolemaeus follows Valentinus; sec υ *ηηη*ΪΓ ·faτοβ > 5 , 6 , ed. In the second century A. P. 8 5 1 IT. 5 5 . V 3819 μορφάς b'iv χνήμαισιν ύποσχεπάουσα λεόντων. 96Λ9 the Chaldtean Oracles); NOCK, Sallustius Proclus' {Tim., I, 1 1 , gff. . ' dwelling-place of " Eloquent (λόγιοί) Hermes
Accord- to the Timaeus (35 a) the demiurge makes the Cosmic Soul (the rocess of her mixture is a model for the mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls) by mixing at first from two substances—the individual souls in the first from two substances—the individual soul
Philo explains this view on the basis of the argumentation mentioned in (a). 45, 4 467 η 3 15, ρ. 1 4, n. 171, 13. 01-ac. 91.—Ψωτι is abl. (sc. found Another "Theosophy, γ process of knowledge and 6) in the description of the goal of thought. The Chaldseans also mention the Will of the "Father", as much in order to give concrete expression of His 2
Crat., 8 1 . Details of this nature are absent from the fragments of the Chaldean Oracles; most of these verses transmitted by the Neo-Platonists confine ,No. 1 4 , Buresell. Le lecteur trouvera avantage k les voir ici commod6ment rassembl6s dans leur traduction primitive. Tim., I L L , 8 9 , 9 3 f. I , 2 5 3 , •15: II, 6 0 , 9 8 , 6 9 , 9 8 . 15. "Paocr"
themselves to objective statements of doctrine and often makes use of the ir doctrines without mention furnishes a further parallel- to the Chaldsan doctrine of the Supreme Intellect who, with the help of His Will, emanated the Ideas, Cumont, 14. G" CXXII, 11.
4 g C - 1 1 5 3 B. ialophs, NAUCK, P. WALTER ZANDRR. This function is common to her and to the Apollo of the Chalda; an mysteries. 1 1; CVPRIAN, Quod idola dii non sinl, 6; cf. « ψ υ χ ή πυρ δυνάμει 7 5. Gel. XLV. jk. τ ριγλώχα (»οχ Homerica, applied to Poseidon's trident) characterizes the .. These legends formed the point of departure of
Plato's simile on the cave-dweller. ^ (υγγά τινα ττροσφόρω; xnycas, " BIDEZ, C. These variations suggest the existence of a theory which regarded every creation of a new noetic entity as occasioned by a particular decision, while the process itself was considered as partaking of the nature of an emanation A fourth fragment bears on the function of
" s . 2 3 9 - 9 4 5 ) . T., s. 2 5 ) a n d Philo t h e Logos -πρεσβύτερος 5). " ' Cf. R O O D K , Psyche, II 8 4 , 3. — Porphyrii de philosophia ex oraculis haurienda librorum reli- p. ύ άπαξ έπέκεινα means '· He Who is transcendenlally O n e "; cf. Subs., p . M., I , 7 8 , 1 - a ; 8 3 , "this "measurable" noetic Triad : it is said " t o measure and to delimit all things
/4-5; REITZENSTEIN, Iran. / NBW CHALDEAN 15 ORACLES. Porphyry ac knowledges freely the divine source of the revelations written down in the Chaldean Oracles and declares only that they are intended for another public than the elite of the "true philosophers 1 '. — lach, Fragm. 65, 11 366 η 207 21 69 η 8 22, ρ. The undivided is equivalent to
the Intellect, the divided to the Will, and the mixing to "Eros, the binder of all things". δέ χαί •πολύν •πήζει δέ •αλάνην όμιλον ούχ έχούτη αύτού! ύπέσίησεν άσΐέρων μή τάσει (codfl. 8 5 - 2 7 0 . το is ΧαλδαΙοιβ) έπέχεινα μεταδίδω jiv έαυτόν τοts χόσμοκ χαί «χατασπείρει εύλυτα φέγγη» (see note 301), ίνα χαί τοίί χρήσωμαι ρήμασιν. 9 5 8 , p . K. sol.
also derives from magical notions current at that time 1 7 8. The magical papyri are also aware of the fact that sometimes a ministering ,4 6 5 , 1), compares the Chaldron doctrine of ίίλιοί έπτάχτκ άναγωγεύί (see ch. 347 η 133. The point of doctrine, according to which the gods themselves communicate to the theurgists the various conjurations 7".
demon appeared instead of the invoked god efi . 4 a , 15 f . See B I D E Z , Le philosophe Jam• blique et son ecole, Rev. , 1 9 f . 946, 947 α-ό, a 49> 250, 959-954. 31 . 99 η 138 ; 233 η 20 ; 402 η 3 *.άνέλκειν άνεμος η 127 ; 421 η 79 άνεπιτήδειος άνέρχεβθαι *δνευ 2 η 166 η 140 ; 488 210 η 379 53 16 άνέχειν• (η Ανήρ• 260 ; 136 η 263 ; 172 η 403 (3 η π
142; 263 η 212 287 η 109; 320 η 26 (2); 436 η 125 •άνθος η 59 (2); 25 η 63; η 110 η 177 (14); 118 η 200 (2); 121 η 209 (3); 127 η 233; 462 Ανθοσμία η 235 άνθρώπινος η 17; η 41; 209 η 135; 222 η 190 11 (1 1 180 Ανθρωπος η 55 η 171. Kalbfleisch 190 η 53 Ad
Marcel lam, ed. Cain., 1j5, Ebriet., 16h f.) treat not of the divine but of the human will. η. Ο Λ Μ . This polemical r e m a r k is apparently directed agninsl Aristotle's hypothesis of the covers of llie spheres. 0 *-πίσα; άνέχειν» λέγεται *τας •αηγά;». Ιέσ-οτα: Theos. 179 and W . (ch. Cf. H O P F N E R, O.-Z., I, S 7 3 7, 7 3 9, II, S 3 (who does 1101)
distinguish between llie Theurgists and the Egyptian magician Arnuphis; see above note 3). 113a D λεγόμενο!, μεθ' 6ν Αχάτη δυνάμει! έν τώ κόσμω οί ΧαλδαΓοι τίθενται χαί ώνόμασαν αύτά! χοσμαγ[ωγ]ού! &>» bul instead of τόν χόσμον we should understand τού! κόσμου!. 359, 4 391 210 230 367 14 94 232 (GCS η 291 η 291 η 291 ο 191 η 291 ο 191 ο 19
m e n t a , ed. K I T T E L , Worterbiich turn Neuen Tettament, s. 5 has pointed out that it does not contain new material. Like Zervanism Mithraism which was attached to it, is also a product of the fusion of Mazdaean beliefs with Semitic siderial theology. G., VI 5 0 3 difihl. title in the MSS. 1, !1. *0110, 246 C H A F F E R IV. II, 3 3 5 , 3 9 Γ. 3 g 5 . Thee
entrusted with the task of the formation of the world. de Falco. Th. PL, 13, 3 f.). We learn from this verse that the theurgical opera- is concluded by the union of the rays. 1 7 0 . ι έξ Αμφοϊν τ f f . (τάζίδ), Cf. also p . According to ' "" remains immediaf I ^ 1 peculiarly related to the Supreme God, whereas the Second Intelli ' First Intellect so-called
neither he nor the Christian · Valentinus, the un^own God begets His son with the intention of becoming known by means of Im > whereas, according to Numenius, Plato himself achieved to the soul in the course of its descent 307). Unfortunately
T11E PLATONIC ELEMENTS norary Platonists. You're Reading a Free Preview Pages 416 to 432 are not shown in this preview. The Oracle is quoted in full ch. Capella II 303 (see ch. in A t h e n s a b o u t 1 7 7) attaches his U!aching to t h e legend of t h e s i n f u l · critics of Gnosticism have explained this statement
GEFFCKEN, 2 16). 3 0 1 I I. DODDS, 3 14 f. 1 0 - 1 1., Tim., I 1 1, 9 4 1, 9 4 1, 9 4 7) receive from the demiurg (the "demiurgical Logo!" (cf. BOUSSET-GRESSMANJ, Religion des Judentums (1 9 9 6), 395 f.; C U M O N T, Les anges du paganistne, Rev. xx. M., I, 3 4 - 3 6. Apollo-Helios—as well) ' γ angels told in the of Enoch JOK 18τ
as all the other gods of the Chaldaeans—"is generated" by the "All-Father". ibid., II 91, 15. His work falls into the first period of the critical investigation of the religious documents of later Antiquity., op. Cf. also the short survey of his results given by bim in Rheinischet Museum, 1 8 9 5, p. Iamblichus. 75, 34. 4, 11 68 η 7 2. 11, n. quotations from
tlie Chaldean Oracles 88 . 342, 5 13 106 η 165 357, § 17 216 η 157 AHISTOTELES De anima 404 B 16 371 η 226 De caelo 268 A 10 279 A 27 283 B 27-28 284 A 17 109 17 103 124 η 174 η 44 η 153 68 241 Meteorologica 368 A 34 259 η 2 Fragmenta,
ed. It is true that ουσία lits rather awkwardly into the metre, b u t , on the other h a n d , attention should be drawn to NLMEMUS, p . 8 7 6 . (b) v. 7/1. EITREM, Symbolae Osloenses, t. S C U A D E W A L D T , Monolog and SelbstSe*praeh, Berlin 1 9 9 6 , p. 213-214 ; 219 ; 242 η 54 είδωλοποιός 308 η 186 είδωλοχαρής . 99 , £- ο n The Chaldsan
speculations concerning Psyche-Hecate are r k e d by the specific combination of ontology, theology and magic that the whole system its peculiar stamp. Eucl.). " Concerning Hecale, goddess of lhe moon, see e. He died in 19*5. 302 η 168; 503 π 25 γένεσις 10 η 26 (11); 114 η 186 (3); 118 η 200 (1); 136 η 263; 145 η 291; 181 η 29;
  ) see n. Aesch., Pers., 6 1 3 λιββσι!» iiptfXaie παρθένου πηγή* μέτα (see W. g. " As 10 Ihe stellar angels see C U M O N T, Lei anges du paganistne (quoted above p. 92; 296 π 142; 29931η; 154 17; η 42 (9); » 183 η 27; 189 η 45; 220 η 175; 245 η 65; 260 η 7; 294 η 133. " A conclusion which follows from the identity oi σύνθημα a n d σ ύ μ β ο λ ο
29 η 77 (2); 32 η 89 ( 2 ); 48 η 152 ( 4 ); 378 η 256-257; 386 η 278; 488 99 η 138 (4); 102 η 151; 103 η 154; 104 η 158; 220 η 175; 255 η 99 (5); Αΐδιος* η 264 η 15; 295 η 175; 255 η 99 (5); Αΐδιος* η 264 η 15; 295 η 175; 275 η 175; 286 η 278; 488 99 η 186 (2); 48 η 186 (3); 102 η 186 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4); 102 (4)
Cf. also P. 68 η 7; 443 31, p. *" PLATO, " ύλη in the fragment quoted ch. 273. I-III, Leipzig 1903-1906) t. The Neoplatonists report that the Chaldinans distinguished three noetic triads: which they identify with concepts appertaining to their own system 1
and P R O C L . As we shall see later on, the Chaldacans—in consistent application of the principle that ideality decreases proportionately to the distance from the noetic place causulit- which it owed its origin, and set it up against that causality as a p ^ tically second evil principle. 105-10.6. See ch. 1 1 3 6 C «M») φύσεωβ καλέσηβ αύτονίον α!αλμ «**
'pj^ distich: "The Might of the immeasurable God and the .of origin—conceive Hades as Primal Matter, touched by no ray of the supercelestial Fire 231. Historically considered, the lowest stratum is formed by the Iranian doctrine that light is the nature of Ahura Mazda and of the gods and assistants created by him 10, '., Hymn., Ill, 718 f
was regarded as the god of the '(PSELLUS, cf.; N E K E S I U S, D* no'• horn., 3 8, 7 5 3 B. Cf. Dam. 197) , probably refer to the Paternal Intellect and Psyche. orae., g; cf. B. ήνήα δέ βλέψης is related with πολλάχις ην λέξης μοι οί the foregoing fragment; see η. » όνομάζεται; Tim , "" "boundless Strength dominate all things, and rule over all things.
winds. ago and PSEI.LUS, The Chaldeans though employing the current terms δεσμοί, C.M.A.G. ανάγκη, VI. In the second chapter of this second part (Chap, vn) the question of the world depends accordingly on their magical
connection; therefore the magical words of the Theurgists are also called in the Oracles " Watchwords of the manifold universe", ea1. ToidSos σύνθημα ΙΜ . Cf. ibid., Ill, 971. τόν χόσμον όπο τοΰ θεού δεδημιουργήσθαι αρά; τινα ίδέαν κόσμου άποζλέποντο;, παράδείγμα ύχάρχουσαν τούδε τοΰ χόσμου, and ibid., 1 6 3 , 18 (see WITT, 7 0 ) δει τό
παράδειγμα προνποκείσθαι (similarly PHILO, Opif. KHOLL, 16, 1; 18, 2; 70, 2, calls the Chaldaeans, essentially because of this agreement, "Pagan Gnostics", and BIDEZ, IM Vie de Porphyre, 88", 2, repeats this inadequate designation. 8 242, 5 464 η 21 247, 27 292 η 127 249,9 42 η 133 8 41 η 126 252, 17 138 η 271 253,5 88 η 83 262, 19 199 г
97 322, 8 293 η 132 446, 10 5 η 8 12 138 η 270 13 296 η 138 21 81 η 54; 304 η 175 22 464 η 20 23 288 η 111; 289 η 113 25 42 η 131; 58 η 184; 287 η 109 26 199 η 97 28 4 η 2; 248 η 72 447, 5 294 η 133 6-8 213 η 144 8-10 291 η 125 Summaria et brevis expositio (Εκθεσις) dogmatum Chaldaicorum ( P G 122, 1149 C-1153 B) 1149 C . J. 9 1 . There
is evidence that this doctrine also belongs to the Syro-Mesopotamian astral religion 82 . 14, 4-5 Denn alles vollendete der Vater und iibergab es dem zweiten Verstande den ihr Menschenkinder alle den ersten nennt. It has been overlooked that Valentinus—whose depen- deuce 011 Plato and Pythagoras was already emphasized by the Fathers of the
- See ch. 75, 21 . xxi, 1 ) . •πηγής • Pen; τοι νοερών μαχάρων πηγή τε ροή τε. The Pythagoreans derive the primal principles from numbers. 250 B 6 . Kroll's reading v. "* C h r . C "The . Church—himself indicated his source, in that he designated -Deep and Silence" as the first two components of the "first and firstHorn tetrad" of the Pythagoreans 31(18 cm length of the "first and firstHorn tetrad" of the Pythagoreans 31(18 cm length of the Pythagoreans 31(18 cm length of the Pythagoreans and firstHorn tetrad" of the Pythagoreans 31(18 cm length of the Pythagoreans and firstHorn tetrad" of the Pythagoreans 31(18 cm length of the Pythagoreans and firstHorn tetrad" of the Pythagoreans and firstHorn tetrad in the Pythagoreans 31(18 cm length of the Pythagoreans and firstHorn tetrad" of the Pythagoreans and firstHorn tetrad in the Pythagoreans and 
souls draw in the fire of the solar rays, like a pneuma 8 \ violently agitated, they are in a state of blissful immobility. 75, 10. Anonymus ANON. Crat. 6 by the glaring, terrifying light of the fiery snakes symbolizing the spheres 105. These
were identified by them with the "Secret Name" through which the Supreme God rules the world 135. that of Hie Intellect) and that her manifestations during the conjuration of Ihe chaldeans were consequent up on his decision. 35, that of Hie Intellect) and that her manifestations during through which the Supreme God rules the world 135. that of Hie Intellect) and that her manifestations during through which the Supreme God rules the world 135. that of Hie Intellect) and that her manifestations during through which the Supreme God rules the world 135. that of Hie Intellect) and that her manifestations during through which the Supreme God rules the world 135. that of Hie Intellect) and that her manifestations during through which the Supreme God rules through through the Supreme God rules through
0, 15. έπή·)αγε. διακρίνει». When this is purified from all foreign components, the man soul.: 3 -3) ch. The division Fi'rst Principle (called "Supreme King" (/ W e i k) 2/1 which in its transcendence, from the Second, demiurge, but knew
"First Intellect: "Therefore Plato spoke as one who should say: 0" the Intellect of which ye think, is not the First, but there is yet nother Intellect there-above, which is older (or, nobler) and more d vine" a5. Similarly speak, also, the gods of the Chaldeans in the "Sec notes 42 and 188.5 points out that Psellus is the nothing of the existence of
source of the 17th letter of a collection of letters published by CRAMER, Oxford 1 8 3 6 , 1 8 0 - 1 8 3 and ascribed to TREU, Byzant. CUMONT, After Life, 38. 79 η 47; 129 η 24 131, 16 129 η 240 146, 15 160 η 355 147, 27 81 η 55 153, 20 81 η 55 153, 20 81 η 55 154, 13 14 155, 2 11 15 162, 15 196, 5 221, 23 237, 11 23 240, 25 241, 18 68 η 6; 444 165 η 373 166 η
etc. 131 f. 4) 148, 1 363 η 203 ANASTASIUS SINAITA Quaestiones et , (Neslorius (see Marinus, Vit. Worterbuch turn /V. χαί ΙΙλάτωι (*374 192 η 59 6 η 10 246 η 68 105 η 163 136 η 266 139 η 274 242, 12 92 η 107 251,15 118 η 200 253, 25 106 η 165 284, 8 . 27*. Πρόκλο
responsiones (PG 89) 525 A 3 η 1 Anonymus Taurinensis ed. valeur. No further use of numbers as metaphy- sical principles is found in the preserved Chaldaean Oracles; nevertheless, the Pythagorean interpretation of the tetrad seems to have been known to their authors. 939. In Hellenistic literature, the image of the flute of the spirit is encountered
PLUTAKCH , Cf. def. derives in the last resort from Iamblichus' doctrine concerning the "hieratic a s c e n t " of ihe philosopher's soul. 9 ού r a (instead of 01 τα΄) is based on an arbitrary cor«»Hon of another Oracle (see nole 3 7 3 . , Parm.. See P.- W., x.o. •παρθένος and P. τάς τού πατρός έννοιας) «διανοίας» προσεύρηκε. So again p . 277, 19 449 " L
| ( signify the various grades of proximity and remoteness of the individual souls in relation to the O n e; according to PROCL., Ale., 5 0 3, 14 f. Cf. also PLOTINUS, V, 9, 6: o δέ πα; νοϋς περιέχει ώσπερ γένο; είδη χαί ωσπερ γένο; είδη και ωσπερ γένο εξαι ωσπερ γένο; είδη και ωσπερ γένο; είδη και ωσπερ γένο; είδη και ωσπερ γένο; είδη και ωσ
f., who likewise declares that the soul consecrated by theurgy (81a... The irradiation of this light is explained by Iamblichus as the "call" of the godhead. Cf. also BBEHIEB, La philoiophie de Plotin (Paris. 217, 2-5 224 η 195 217,5-7 ι 6λον μέρη; 8 όλο; μέν ό νοϋς τά πάντα είδη; g yai τό μέν χοσμηθέν έχει τό ειδο; μεμερισμένον. , Myst., I I , 2 , P· ® 9 8
p. within ,"»n what follows. This impression is »180 produced by the hymns fabricated by Pletho "himself. note 5 8 ), which explains the metaphorical significance of άδην &ρώσχει. B I D E Z, Note sur les mystkres neo-platoniciens, Rev. 19, p. όλη! τήί 4] " ^ .253 η 96 De oinnlfarla doctrine, ed. Cousin's edition Procli opera, edit, altera, Paris 186/ί, p
 "symbols" as referring to a natural faculty pervading all the portions of the universe and attaching them the intramundane zone "engirdled" by this entity) 160 . · · ); 131 11 245. Thus the Ideas described as lightnings which "leap forth" from the First Intellect "leap into" the spheres, plough ,"fiery furrows" etc. Iamblichus interprets these Chaldeean
to the First Being. See Praechler i" P. 9 78 (JllAPTEll 11. Mesomedes, a Greek poet of the time of Hadrian, designates with the predicate "Silence" the first principle of Pythagoras317. 147153) P. 151, 26 138 n 271 Quaenam sunt Graeeorum opiniones de daemonibus, ed. p Julianus the Chaldean is mentioned in the list of the magicians quoted by
ή τών έργων τών άρρητων. 177 η 3 ; 446 12 207 η 1 2 / INDEX 556 LOCORUM 14 185 η 34 153, 12 207 η 128 18 207
rs e * U P the good demons as saviours and judges of the human soul and divided "® good from the evil demons. B-88 de daemonibus p. II 7 8, 13. e ihe ideas, see note 3 0 1) and Dam. 327 η 53-54; 328 π 58 3, 13 328 η 59 3,17 372 4,1 351 η 1 4 8; 488 4, 2 356 η 168; 395 η 307 5 323 η 39 5, 9 182 η 25 5,11 317 η 16 7.1 heaven into the terrestrial
488\,8,\,1\,327\,\eta\,53\,9.2\,261\,\eta\,7\,9,6\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16\,9.8\,317\,\eta\,16
'They (the souls of the initiates) repose in God, drawing in the us Hames that come down from the F a t h e r, from which as they Vlfi r°: 9, 9 188 η 44; 295 η 136; 375 η 241; 376 η 249 9, 11 186 η 37; 197 η 86 333 η 74 De animae procreatione in Timaeo 1014 C 298 η 148; 379 η 262 1015 A 297 η 143 1015 E. which as that ined her goal81
ad Sopatr., PORPHYRY ap. the Intelligible World, forming the outermost circle; the Ethereal World, comprising the zone of the fixed stars, as well as that of the planets; the so-called Hylic .' 11 l , 2, 4 1 g , 1. 79. Forgo 5
."P are frequently interchanged; cf. 5, On Maximus of Ephesus, the Neoplalonist who initiated the future Emperor Julian •nto Chaldean Iheurgy, see ch® .' τι (Ιουλιανό« b Χαλδαίος) ταύτην (sc. in Platonis Primum Alcibiadem, in V.; IV, 19, p (World. The references to them are one number higher than as indicated in the text. IV, 4 3 6: Ευβεη.. 1 G 5
" Besides the Oracles quoted n. 1 4 0 , Asl., p. the complements are έπι το •αρώτον, άναγωγη έπι το (or eis το) iv, έπι τό νοητόν. Destiny, Heiinarmene, is the third manifestation of the Chaldajan Hecate-Psyche. 23, 12 106 η 164 15 154 η 324 17 153 η 317 7, ρ. 7 4, 11) έ χ ε ι δέ περί αύτην ή ίίηατη πηγά! τών δέ πατά τόν ζωσίήρα συμπεραίνει τών τήί
ABBREVIATIONS Phoed. Tetum. This possibility is finally excluded by the addition of the Chaldseans to this group. 167, 10 and 26 f. The έ,χάτη! νώτων As 10 ήώρηται cf. With a view to this demonstration he quotes a series of oracles and amongst them the hymn which has engaged our attention. 112, 10 · · · 41 η 126; 44 η 137 9, ρ. Μ΄
purpose of the second part of the present work is the detailed investigation of the Gracles, from which the five fragments of the Ideas tilt rule the planets; in other words, of the astral intelligences M 9. The First Intellect "seeds" 8 «e 11. "Living
'Thus is to be explained 0 ^ , <sup>™</sup> • ^ " j 0'Power", which ^forms t his task, is, as we have already indicated ' 2 , identical with Hecate, mistress of the evil demons. 43 η 136 (6) ; 459 η 4 άναβιβάζειν 222 11 187 · Αμβροτος 24 η 58 ; 59 η 186 (7) ; 103 η 154 ; 169 η 388 Αναβιώσκεσθαι 210 π 140 · Αμείλικτος 82 η 58 ; 86 η 72 ; • Ανάγειν . See PorPhilon
all., II, 9 f. sol.). See note 9 0 5, 3. 53, 21 Diejenigen, die (die Seele) herausstossen und (die Feuerlohen?) einatmen, sind leicht zu ."(· the agreement between the a escn "d th Pt10n of the Logos, the sum of the ideal powers (see no. 178 η 4; 270 η 37; 488-489 ΑμβολΑδην . 3 3, 14 τό διαπόρθμιον όνομα (see nole •155) τών ίψγων (continued 363)
losen. "The conjuration of the souls of Hercules, Pentheus and Agaie was not part of the Chaldean ritual, which ignored Greek myths. The two G'Mcnte might be combined in the following manner: Έατρογενέ! φάο! ( ω΄ ι ) ταναή μονάβ έσ Ιι, ή δύο γεννά· (xai, or I f) •αολύ α αίωνοί, cf. 292 η 129-130; 447 138 52 η 164; 425 η 91 140 23 η 57 556 140-
the doctrine of emanations therewith associated, receives new mation151. Bekker (Berlin 16 η 41 109 η 174 73 η 28 449 η 3 EP 0 e s E. Reichardt (Leipzig 1897) IV 20, p. 148, 13 190 η 53 27, p. On Plotinus' doctrine of "conversion" (έπισ Γροφή) see D O D D S, Proclus, 3 2 0 f. They call υ υ Ι the Chaldtean speculation concerning the powers of God
exclude Stoic pantheism. 39 2 7, 3.5) introduced by a reference to Ihe». Hecate, the World-Soul, the "girdling blossom of the fire", "the fire which turns upon itself"., (in which expressions the name of the element, viz. Mo»., II, III, 197 r e g a r d i n g t h e d o u b l e Logos a n d Opif. The characteristic of such a doc- trine is lacking, viz. Procl., 36
specific aptitude of the cHAPTen ι. 1 4 , 1 7 78 η 43 X V I I I , p . έπιφημίζει pi ων... On the other hand, they explain that "the first transcendent Fire" («. 90, 12-14 7 η 14; 56 η 177 10, ρ. Bidez; JULIAN, Orat., I V , . 290 η 121; 291 η 126 αντιπαθής η 126 Αντιποιεϊν η 296 *άντυξ η 58; 97 η 130 άνυμνείν η 77 η 42; 81 η 52; 102 η 152; 445 m
η 67; 206 η 125; 290 η 120; 295 η 136; 327 η 55; 372 η 231; 373 η 235; 374 η 235; 374 η 239; 397 η 318; 488 *άνωθεν η 312 Ανωμάλως Ανωτάτω Ανωτέρω Αξιόπιστος ΑξιοΟν π 164 Αξίως Αοιδή Αοιδιάν . attaches, in accordance with an old tradition of lhe school, the discussion of the question τ is ό l- 194 η άνυπέρβλητος η 353 άνω* η 169 388; 170
identified with Hyle 297 . Cf. E. These new fragments, which have come down to us t h r o u g h other channels than those followed by the main group, admit of a more discriminating view of the literary character of ' Egyptian priest Abammon). I-II, Leipzig 1899-1901) t . Mani, f l n n makes Satan proceed from the elements of Darkness, which latter
index 661 locorum 13, p. TI1E CHALD/EAN SYSTEM. "WOLFF, 130-137 · See ch. There is no evidence that Psellus (see notes 99-93) knew this work of Proclus. 192-195) p. The order which he assigns 10 ihis hebdomad not these Oracles and the intention of their authors, a view varying sensibly from that accepted hitherto. 130, 12274 η 57
(cf. » 7. THE CHALDEAN SYSTEM 119 demiurgical instrument 2 0 1. in Aristot. The representatives of this view were the Peripatetics who exalted the divinity, sunk in blessed self-contemplation, above all participation in the world?tl. 3 •srayxpivrao &εόφημοβ etc. magical formulae, and on the other hand spirits of the spheres which hold the
planets in their courses. See the following note. deteriores of Psellus (V att c a n m gr. PSELLUS, % ' · 18 (p. 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 233 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 235 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 235 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 235 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 235 Εξάιηειν η 65 • έπεί 215 165 η 373 (2); 373 η 235 Εξάιηει
is. Oracles of Apollo and of Hecate conforming in the literary composition to those of the Chaldeans have already been mentioned 202. mund., A f u r t h e r oracle spoken by Hecate IV, 30; Wolff 176) alludes to astrological notions 4. 52 U I A 1 T E K I. Fr., I I, 1055). 46) and 97, 8 (quoted ch. For another examp see ch. TIIB source of the apodosis.
in all the regions of the Universe; it depends on the distance of a gjVen zone from the celestial place of origin. Porphyry, Tiberianus and Synesius, who quote the Orphic verses, are Platonists. who also draws on Proclus). 1 άδην &ρώσκει Procl. have άραιοις, Croenert emends άρρατο,ς (= σκληροί!; cf. 477 a 14-15. «ό •οrατή ρ έαυτόν (quoted ήρνασεν*
TIIE PLATONIC ELEMENTS 335 Chaldeans, therefore, represents a phase of the development of kilosophy of the Platonic school between Philo and Plotinus, and 6 ^ lains the well-known agreement of these two authors as the result "*1their common dependence on a "dynamic" Platonism. 17 BIDEZ, IAMBL., them22. 141 •ηχτρόθεν or έ>Τ •σχτρύ;
always indicates in the Ch. Or. the mediate action of the transcendent Father of the gods; cf. 4 is modelled on NOME•, 11. 181, 12 77 \eta 42 17 133 \eta 255 p. 5 7); cf. 2 8 4, 11 (OSTANES, Fragm., 11) and a 8 6, n. Onthe basis same doctrine of the evil Worldson Volume 1 dSoul, similar attributes a reassigned to Ma « er by N u menius (cf.
An ambiguous passage of Psellus has to be discussed in this He says in his treatise De omnifaria connection. Albinus designates the world-shaping Forms (τά δεύτερα νοητά as είδη τά έπί τή υλη αχώριστα όντα τή; ύληβ (the Aristotelian definition ; cf. This supposition is confirmed by the location of these spirits : they are said to "abide scattered in the
V® m e noetl beings 5 ». = Phaedrus, drifting world. 8 2 IT. Mingana (Manchester 1920) VI1-2 46 η 147 XXVI3 46 η 147 XXVI3 46 η 147 XXVI3 46 η 147 XXVI3 46 η 147 XXVII 46 η 147 XIV 8 46 η 147 XIV 8 46 η 147 XXVII 46 η 147 XXVII 46 η 147 XXVII 46 η 147 XIV 8 46
η 63 222 η 190 , 137 ; 2 9 8 η 151 ; 3 8 62 40 39 38 η τι derives from Plotinus (quoted by Fsellus himself) I. 205 η 122 ; 213 η 144 ; 214 η 3', Rom., X I , 1 7 (the three passages are quoted by KHOLL, 5 6 , 9 ) . 4. The Chaldaeans practised this form of magics by "binding" the spheres. 11/1) occur. ίχουσά 1 1 9 5 D the pseudo-Oracle μή έζοίξης, iW μ() £ξ
Jahn, Eclogae e'Proclo de philosophia Clialtl. .'''-5 η 273 η 133; 2 9 8 η 152 > η 64 65 η 184 η 2». The former do not complain. De aurea catena (continuation of the passage quoted ch. Ilepi τήί ίερατιχήί τέχνηί, p. PIIOTIUS, 9, Arislokreilos, and cod. BIDEZ, Mil. 233, 10 496 23, p. Generally the Neoplatonists cite brief, sometimes very brief fragments
aica, Halle 1891. 0 recur We have reached the end of our investigation. There we are confronted with Apollo's personal reaction to the questions. * Cf. ch. Th. Gaisford (Oxford 1848) 747, 15 378 η 258 493 Iphigenia Taurica 293 299 η 158 Medea 1297 146 η 293 Fragmenta, ed. 36, 19 .. R O S C H E R, S. 431 η 113 50[ 1 ! . I^ins (see note 8 3 )
wrealh (σΊέφ«ι'°*)• PHOCL. 82, 4 . 1 3 8 , 1 : έι>01). 295 η 137 (3); 297 η 146 είκαθεΐν 131 η 246 (3) είκί 70 η 12 εϊκότως 421 η 79 εϊκών . It seems reasonable to suppose that the spirits "that hasten towards the afflicted men" are not Apollo-Helios and the other planetary divinities, as the Christian compiler would have us believe, but the angels
My >t., I, 19, p. 282; 143 η 287; 255 η 98-99 (3); 269 η 36 δυαδικός 114 η 187 *δυάς 114 η 187 (1); 395 η 308 •δύναμις 12 η 26. τ01! Ϊιορφυρίου xai I α μ ζ λίχου μύριοι! ("things belonging to the same category", see 71 THE CIIALDjEAN SYSTEM. 9 έποχούμενε ligures in llie same position in ··•assigned to these sidereal divinities. Cf. IAMB!
integral, the fragment quoled cli. The fact that he did not wholly give up the description in terms of emanations, although this only increased the difficulty, proves that bis metaphysical system could neither fully throw off nor fully assimilate the mythical conception of an active Primal e,n g. This emanations, although this only increased the difficulty, proves that bis metaphysical system could neither fully throw off nor fully assimilate the mythical conception of an active Primal e,n g. This emanations, although this only increased the difficulty, proves that bis metaphysical system could neither fully throw off nor fully assimilate the mythical conception of an active Primal e,n g. This emanations are not although this only increased the difficulty.
NEW CIIALD/EAN OIUOLES. ' ' POBPΠΤΒΥ (see above nole 3 1 ) refers to the άξιόπισ log διδασκαλία of the '. "nself. See above, note 46 (v. 1 : P R O C L . prove only that the Chaldeans employed a certain concept of emanation in a stylistic device which they sometimes overworked ' ri component of the Platonism to which Plotinus attached reason
177, 13 262 n 10 31, p. 'From all th' it appears that, in the dogmatic formulas of the Chaldeean Oracles abov quoted there is reflected the actual controversy from which developed the "dynamic" concept of God found by the Neoplatonists. The respect- ive doctrines of the Oracles abov quoted there is reflected the actual controversy from which developed the "dynamic" concept of God found by the Neoplatonists.
Middle Platonism which helps to explain the genesis of several traits of the philosophy of Philo and especially of Plotinus. 254; 135 η 260; 138 η 271; 145 η 291; 155 η 333; 159 η 350; 166 η 373 (4); 172 η 400; 178 η 4; 200 η 98 • 205 η 124; 220. The "highest world of all", the ensouling of which is alone alleged by Hecate in the oracle quoted by
Porphyry as proof of her infinite power, is according by the fiery zone in which the noetic entities subsist. Phys.) in a polemical excursus directed against Proclus' doctrine atpl τόπου (Comm. Fragm., XVII, p. 12, 10 500 η 8 29, p. /?(orbonicus Neapolilanus II. In any event it is clear that the metaphysical m "·^ of the above-named demonologists found
η 31 ; ; 32 η 89 ; 59 η 186 ; η 246 ; 135 η 260 ; 49 ; 246 π 68 ; 445m δημιουργείν . , , 191 η 55 25, 1 . 54, 9. This divine existence unfolds itself in a plural'« of potencies which to the analytic thought of the symbolists constant/ provided new aspects for fresh concretization. 966) and ὑιτέρ τόν ὑύρανόν φώτα ( P R O C L . 16 162, 24 296 η 140 163, 8 317
\eta 15 14 112 \eta 179 27 317 \eta 13 164,5 328 \eta 58 18 321 \eta 33; 322 \eta 34 19 322 \eta 34 28 328 \eta 59 35 321 \eta 33 165, 3 356 \eta 170 167,5 317 \eta 18 169, 5 345 \eta 130 20 317 \eta 16 24 371 \eta 226 170, 6 352 \eta 151 22 402 \eta 7 171, 11 328 \eta 58 31 377 \eta 253 172, 4 360 \eta 184 20 205 \eta 121 179.36
ΙΠ 7 C, it designates the soul's " 1 "··· « 322 η 34 181,36 . 80, 20 182 η 26 25, ρ. 97, 101, 106-109, 111-114, 191, 130-139, 134. 54; 11, n . D. Ill, 6 1 . "lhe equation ψυχή-φύσιβ goes back to P L A T O, Leges, 8 9 2 e, 2 (cf. 13 275 η 65 28•, 7 55 η 172 28•, 16 452 η 14 28•, 20 177 η 3; 452 η 16 29•, 2 507 η 43 29•, 3 . 1 3 0, 5 0 Ast and PSELLUS, C C
"first, P O R P H . φιλοσοφία NEW CHAI.D/EAN ORACLES. We may, accordingly, infer that the god Aion is identical with the noetic planet which, according to the Oracle on the "three Rulers" already known to 11s, is engaged in the 1 u m i n o u s vehicle (see DODDS, Proclus, 090). Kroll, in his note to P B O C L . 75, 15 261 η 7 ρ. remarks on Plat
" s e r p e n t i n e lfaassnhiioonn. ibid., 7 9 6 . 128 η 236 257, 3 ... 2, 10 430 η 107 18, p. 91 T H E CIIALDjEAN SYSTEM. 3 5) seems to have influenced the elaboration of this division; cf. also the nouns 9-εοφάντωρ, correction v. Because of her noetic origin th human soul has knowledge " " " •in .holv course" 282 . Orient., 1 1 3 f. HOPFNEH , O.-Z., II
of these world-ruling " n a m e s " 58 , but f 0 r gets them after her descent to the realm of matter and remembers them again only after her deliverance from her earthly bondage. !59· τε αύ τόν (sr. 63, 29 Weh, weh, bis zu ihren Kindern briillt die Erde wider diese I 64, 4-5 Beflecke nicht das Pneuma ( = das Vehikel) und vergrossere nicht *e Ebene. It
Roubaix RIB 30076 02919 61068404200 14 IB AN FR76 3007 6029 1961 0684 0420 014 BIC NORDFRPP Banque ING Lille: ING France-Lille RIB 30438 ."'. is to be supposed that the Platonists who proposed the identification Hades-Hyle did not believe in a mythical Hades and more or less interpreted it away by means of etymological explanation 3
00008 33894 03 6002 40 IB AN FR76 3043 8000 0833 8940 3600 240 BICINGFRPP Collection des £tudes Augustiniennes Sirie Antiquity - 77 Hans LEWY CHALDAEAN ORACLES AND THEURGY Mysticism Magic and Platonism in the Later Roman Empire Troisieme edition par Michel TARDIEU avec un supplement «Les Oracles chaldai'ques 1891-
sect. Vol., 19D, 16 (quoted ch. This compound of beliefs incorporated into the body of, ".2011» Institut d'litudes Augustiniennes PARIS 2011 Ouvrage publie avec le concours de I'Gcole Pratique des Hautes Etudes Tous droits r£servis pour tous pays. HEINZF., Uhre von1 Logos, 1 1 0 IT.; ZELLER, I I I, 9 4 3 3 / H. cit., 160, The Oracles them-63
Neoplatonic thought continued, under the surface of the official orthodoxy, to exist through the Middle Ages. 3 8 * , 10 f. 172, 21 389 η 287 49, ρ. Β-εών cnthaltend. \\ e may add for practical purposes a schematic synopsis of the three systems. T11E P L A T O N I C E L E M E N T S 340 nles of Porphyry's demonological interpretation of basic Soe>e
"a)1 8 is the PP . ALEXANDRE, N. 159. K r o l l - P . 179 η 67; 204 π 114; 265 η 18 194 σπλάγχνσν• η ·σποράδην . " P S E L L U S , Script, "two patterns stand in the realm of Being : one divine, which '*! eXa of p J a t 0 as gtatements ^ ^ e 0 tb to the nature of evil should help to make clear attempt p J a t 0 explains in the Theaetetus ( 1 7 6 8 8
min., p. R O H D E, Der grieehisehe Roman (and ed., Leipzig, 1900), 388 IT. In the system of Ptolemaeus, the disciple Valentinus, θέλημα is the Primal Being's Will to emanation (IREN., I, 13, 1.9, ad, 611, 11), who remarks quite correctly that Lhe sequence of the portions of the cosmos in Lhe enumeration of the Chaldieaii Oracle is
determined by (heir order of descent. Ill See n. avoios. They are the "ineffable words" which are mentioned in one of the oracles of Apollo that we have quoted, and are said to occasion the descent of this development by means of his doctrine concerning the nature of the
demonic. The divine existence itself becomes the myth of an etem | interplay of Powers in which the dynamic of the structure of the uni verse is reflected. of Turin (and accordingly called Anonyinus Tatirinensis) 599-697 which contains an interesting passage dealing with the Chaldean conception of the First Principle; see notes 4 5; 6 7; 5 4; 164;
181. σελήνην) χραν... MARINES, MAX. Some information regarding these conjurations can be drawn from several of the oracles quoted in Porphyry's work On the Philosophy of the Oracles. "w ® " ', f f h l n i n g s " which according to a fragment quoted n. 8 9 , 3 f . 99. a i v. This Triad is called here in obscure terms " t h e first Triad which is not the
first" for the reason that the Paternal Monad which "rules" in the Second of its kind. And when some persons asked whether the gods themselves were subject to the domination of the stars, as they were heedful of it, Hecate began again
PSELLUS, Script, min., p. 382), Ahriman and his demons "".** : 'Free thyself from the bonds of nature in order that I obey thy bonds! '0 man, what babblest thou, stricken with impotence? 175,6 285 η 102 31, p. Cousin (ibid., p. 51) σεαυτόν: φωτό; χελάίοντοβ», **κτνέρχων corresponds to έπιφοιτάν στβαοηΐόν in the Oracle quoted η
, so does CLEMENS ALEX., Strom., V, 14; g 2, 5-6 identify the devil and his demons with the doctrinc of Numeniute of Numenius (see Excursus XI, n. 36, 13100 \eta 138 III 7, \rho. 3 (Kroll 44. 224 is reported that before he begot
the soul of an archangel ls5. 11 B I D E Z, Vie de Julien, 3 6 G, 8. 111-112. Ruelle and Kroll propose to correct •παν τριάίοs) may be explained with the help of the passages quoted n., 3 ' the Chaldeean addressed to the "Connective of the All", that i s the supreme Father of the gods, the prayer that his son might be |• Julian (the future "Theurgist")
(which according to a fragment, "a CHAPTER I I . 6 5 . Wahrend der magischen Operation, die die Verpflichtung eines «Hilfsgeistes» bezweckte, wurden u. The juxtaposition of the former. Ideas 22 90 ·157 . - • sufficiently distinguished the two concepts. T * * 0 * 3
r e upheld" by the lynges 203. Wessely, X X I, 1921, and X X I I, 1921, and X X I II, 1921). "forerunners" became visible, then, when the spell was uttered anew sky darkened, the earth trembled and lightnings illumined all things' the cosmic Hecate, the "fearful one", as one of the Oracles caH jje is nigh 02., τριϊί αμείλικτοι! 7. Proclus interprets χέντρον as
other h a n d, it avoids the intermixture of two different questions: that of the meaning of a single tenet within the framework of the whole system and that of its source. δέμα, "h a n d" refers to lhe "connecting" iacully of this Iriad, sec nole 173. 58, 8-9 Wenn du einen irdischen Damon sich dir nahern siehst, so opfere den Stein Mnizuris, indem du
Platonism threatens to become untrue, at the dictate of dua- listic experience, to the thought of the world-order. 33 1 f. 56) is likewise based. 1T " DAM., 1, 1 5 5, φησί... 9 4. Thence it follows, that the Chaldeean mystery developed on the basis of the notion of the sun and moon as the ... dazu eine Beschworungsformel sprichst. Hecate 16
" a&. instead of χωρίξειν άμερής (ch. ' " PLUTARCH, Quaest. the Egyptians 17 The term may be traced back to and was introduced into the , stages of the ascent of this (deliberale) misinlerpretalion was Porphyry; see Excursus I I
Neoplatonic school-tra- dition by Iamblichus, who borrowed it probably from the Hermetics ' 8 . , Tim., HI, 111. Parm., θέξεως. I I , 14 and P. may also note the frequent references to Mithraism figuring in Porphyry's De an(>0 and de abtl. In this s e n s e , t h e Hermetics also u s e t h e . Cf. p s . «>) φησιν τΰί &εών. and άλχή are mentioned logelher
also Theos., 3 5 v. 153- 1 8 9 , T e u b n e r ) , q u o t e d by pages a n d l i n e s . 284 a ) ουρανό* inentioiied in the Platonic account of the supreme contemplation, since the latter itself rested on a spiritual reinterpretation of the vision (Mirreta) 0 f the mysteries 121 .
which had been already laid down by Platonists of the first century 1 9 ^ ' nevertheless long opposed by the principal representatives of the inner transform in III, p. This new do r Tim. 108, n 4 9...24,525.
static concepts into "!lowing" " See Excursus I I I . , Vit. ** · W / i i v a y u t , a g o f. , Th. PI., 16 7 , 31 alludes to the same Oraclc. 3G) is derived f r o m PLATO, Phaedr., 6/1, p . 1 0 7 f. 177, 16 285 η 102 31, p. 167. The verb employed in this verse implies an astral being 28/1 . 18, U In jeder Welt leuchtet eine Triade, iiber die eine Monade herrscht.
II., who cites the Physis of the Chaldaeans. Concerning the symbolic interpretation of divine statues see ch. 21 η 52 (6); 55 η 174 77 η 41; 113 η 184; 121 η 209 (4); 327 η 54; 328 η 57; 488 *έξέρχεβθαι η 40; 187 •ύμη. = De decern dubitationibus dream 13, 10 - αρύ τής, v. πάλιν (/,) *αίθήρ, ήλιε, πνεύμα σελήνηε, ήέρο* άγοί»., Tim • 1
providentiam, in PASQUAU (Teubner, V. Porphyry, who was solely inlertsled in the magical term άνάγχη, for this abbreviation. "For Upholders" proclaims a n O r a c l e 259 every s p h e r e h a s i n f l e x i b l e n o e t i c. It is a basic rule that the origin of an idea implies nothing definite about its significance within the system in which it has later
Myst., II, 7, p. , 446 64, 8 . , Th. PL, 6 0 , 3 6 f. PLUTARCH, Quaest. G., V I , 1 0 3 and '-been embodied. Asclepius, 9 0 , p . 5 2 ) και δρόμον μέν άσΐέρων κχταμετροϋντα (see the Oracle quoted η. , Tim., I l l , 1, 19 IT. BBINOA™, . 3 : «πϋρ άτύπωτον, 69εν φωνήν προθέονσιν»· That this fragment of the Oracles refers to Hecate appears also from IAMBI
Mel. 4 of the Oracle sec N O N N U S, Dion., I, 175 ήελίω σελάγιζε. Mag., IV, 310: μαγιχήν έγων όπλισθεα and KEITZENSTEIN, Hellenistische Mysterienreligionen', 187 f. XXVI, 9. H.; I, 14, p. 953. lynges) leaps in tireless revolution into the worlds (viz. also ibid. above the planets). 70, 9-10 242 η 564, ρ. The same Platonic passage
(Phaedrus, 2/17 b-d) w a s also t h e source of t h e Middle Platonic view t h a t t h e astral g o d s , c f . 79 η 47; 80 η 52; 81 η 54; 123 η 218; 296 η 138-139 1151 C 151 η 313 1152 A 77 η 43; 142 η 283; 150 η 309; 252 η 92 B 84 η 66; 95 η 122; 137 η 267 C
87 n 76 D 180 n 17; 279 n 83 1153 A 85 n 70; 222 n 187; 290 n 120 RUTILIUS SALLU8TIU3 De diis et mundo, ed. S A T H A S, Rev. 8-94G, 8 KURTZ-DREXL (sc. Both guard over that the parts of the universe remain in proper relation one another. The
establishing sound critical principles for the separation of the genuine material from subsequent retouching. The "whole mass of matter subsisting in the world was called by them "Body 1 ' or "World-Body" 2 0 4 . elucidation Kroll's particular merit lies in the of the complicated nature of the tradition a n d in CHALDEAN ORACLES AND THEURGY
the passages quoted by έννοιαιs; Myst. The most instructive text illustrating this transition is to be found) 9.971. *views expressed in these chapters derive, as their content shows, from Proclus who had propounded them very probably in his lost commentary on the Chaldean Oracles, Psellus' only source of information as regards the Chaldeans 2
ATTICUS 1 0 0 7 C: ή τοΰ όλου φύσις έμψυχος ούσα κινείται, μάλλον δέ in Porphyry's περί αγαλμάτων, composed, before its author became Plotinus' pupil, and reproducing the doctrines of Longinus (see n . They are called by See ch. herself appears in this "most sacred fire"; out of it she anthe q u e s t i o n s of the "conjuring theurgist. 4 > '7"
άγγελιχώ ένί χωρώ» "" See ch. I was unable to "." N T S ledee developed in this Oracle depends on the Middle-Plal' ve 1001 " x i o m that the Supreme Principle is without accidents, and eonseV v allows itself to be grasped only by way of abstraction 2 1 0 . See the notes 3 9 , 1 3 7 , 2 0 0 , 918, 950. 1)4v. τών Q-εουργιχών ψυχών) φησιν το λόγιον το λόγ
consult Hermiae in Platonis Phaedrum scholia, ed. 9 5) and PSELLUS The OLYM- (see Excursus VI, 1 a), who were deceived by this ambiguity, attributed Orphic teachings to the Chaldsans. Leo 1 9 8 0). The pronoun indicates that the name has been previously disclosed. The Platonic metaphor τό ψυχήί όμμα frequently interchanges with τό ·tits
havolas όμμα viz. This method of consecra- ting metaphysical axioms by divine revelations was employed by Porphvry already in his "Philosophy of the Oracles" 2 3 . αί δ' είσίν ίτερθεν 1 Γ> έχ σέο μέν γεγ αΰσαι, ύπ' άγγελίαισι 8' ίκασία πρεσ€υγενεϊ διάγουσι νόω χαί κάρτει τω σω. , Pr. Εν., I L L , 1 3 , 5 ; BIDEZ, loc. Ale. 5 g , 19 ai Βέ Q-εοπαράΒοτο
φημαι (see Excursus I e ) τήν θεότητα ταύτην (sc. The first and the third of these equations are self-explanatory IM , so that only the second is in need of evidence. of Theology, It is based u p o n a great n u m b e r of m o u o g r a p h s generally E. ' After this upheaval of nature, the goddess herself appears Th description of her "epiphany" is to be
found in another fragment which —syntactically and in its subject-matter—seems to be consecutive to the last of the two fragments we have quoted; thus it probabl continues the same Oracle. 1 8 5, τε και ανακαλούμενοι. " The last virtue after PLOTINUS, I, 3, cf. It is there-fore identified in the papyry with His "Strength", His "Vigout r" 1 3 7;
the magician who has gained it bosts then that "he possesses in his 80111" the all-powerful "Name" m . 19: "They sing till t o - d a y " ) " . The god is therefore predicated in the Oracles b άναγωγεύ*, "the Raiser"; cf. The source of PS.-DIONYSIUS AREOPAGITA, Cael. 5 6 . "· See ch. Top reviews Most recent Top reviews Download & View The Chaldean
Oracles as PDF for free Collection des Etudes Augustiniennes Serie Antiquite - 77 Hans LEWY CHALDAEAN ORACLES AND THEURGY Troisieme edition par Michel T A R D I E U avec un supplement « Les Oracles chaldai'ques 1891-2011 » Institut d'Etudes Augustiniennes PARIS 2011 Ouvrage publie avec le concours de I'Ecole Pratique des Hautes
that is Psyche; third one speaks of the life-generating sound of Hecate" (regarded as the fountain-head of Life) 60. of the oracles of the Theosophy, the 13th according to Buresch's numeration, possesses the characteristics of Chaldean, "mistress of Life" if e " ' "; another states that the "Sources" "fills the life-generating womb of Hecate" 8
c i a imed to have the soul of an archangel proves that the Chale x t e n d e d their doctrine of " mystaAt the same time, the scholium attached to it permits to regard 0RY. for the Chaldeans, as they believed that the an « P® jj p to be "conjoined" with these philosophers' 9ts ^^^ fact t h a t o n e 0 f t he two authors of the Chaldean t heurg' 50 8
plem., VI, s. See n. 118 \eta 200 (2); 126 \eta 228; 458 186 \eta 37; 200 \eta 98; 218 \eta 167; *\acute{\alpha}µ\acute{\alpha}0 (2); 48 \eta 152 ' '"deans a hu man 270. W f the thaot sou ""fth- \(\text{\mathbb{B}}\text{S}\text{U}\text{D}\text{T}\text{O}\text{N}\text{I}\text{C}\text{E}\text{M}\text{E}\text{N}\text{T}\text{O}\text{N}\text{I}\text{C}\text{E}\text{M}\text{E}\text{N}\text{T}\text{S}\text{it owes its inborn c o r r u p t i o n to which
(4); 90 η 91; 468 η 9; 489; 492; 294-295 Th.* 110 η 177 (12); 240 η 52 (4); 355 η 164 άναδραμείν 200 π 102 άμφιβαίνειν 49 η 156 άναζεΐν 383 η 272 άμφιδρομος 10 η 26 (2); 77 η 39 *άναιδής άμφιελικτος 26 η 67 (4) 212 η 142; 271 η 41; 306 η 180; 67S** Αμφικαθήσθαι 241 η 53 άναιρείν 106 η 164; 445m · Αμφικαλύπτειν 115 η 190 άνακαλεΐν
  August people to be a subject without adding anything new to the results of their predecessor. I U / ! to v y i i o i ! . Fr. sol., en partie ce pour quoi elles se donnent theories hellenistiques et notamment les deenne" v sont nettement formulees", an CHAPTER VII which the Chaldtean theurgists used for their predecessor. I U / ! to v y i i o i ! . Fr. sol., en partie ce pour quoi elles se donnent theories hellenistiques et notamment les deenne" v sont nettement formulees", an CHAPTER VII which the Chaldtean theurgists used for their predecessor. I U / ! to v y i i o i ! . Fr. sol. en partie ce pour quoi elles se donnent theories hellenistiques et notamment les deenne v sont nettement formulees and their predecessor. I U / ! to v y i i o i ! . Fr. sol. en partie ce pour quoi elles se donnent theories hellenistiques et notamment les deenne v sont nettement formulees v sont nettement les deenne v sont nettement formulees v sont nettement les deenne v sont nettement les 
NYBEBG, Journal Asiatique, CCXIX, It is composed of the archangels who perpetually surround the highest God •2'. Mich. 9.4 η 2; 21 η 52 (2); 204 η 114 ί ητίνη η 117 290 σεληναϊος 18 π 46 (6); φ £ητός η 182; 473 57 185 η 34; 269 η 36; 47, 23 Kr. See Bidez, C. Notice that in the Chaldean Oracle ' ' . the conjuration of the thr Rulers. b
NEW CllALD.KYN 45 Oll.VCUiS. This function of the Chaldrean Cosmic Soul was apparently symbolized by the 8 ". esthemutualrelationship betweenthedifferententities, as ^! Γ Tthe rank and station assigned by the 6 to each of the m. 173*p. Universe imagined by the Chaldrean Cosmic Soul was apparently symbolized by the 8 ". esthemutualrelationship betweenthedifferententialrelationship."
a description due to her being the mistress of the mistress of the snakes with which the body of the statue was wreathed. 172 η 402; 281 η 89 1297 B. έντεχόντοί (this " p o w e r " is the good World-Soul; see n . 1 and 3 : Eus., Pr - Eo., V, 1 a , 1 - 3; Wolff 130 f. Thus Hecate is once characterized as containing in herself the "source of virtue" 59.
moon; the supposed -faculty of which was in this case determined by the result of the analysis of the Chaldeean view of the lynges lsa. 18,
21 Aus dieser Triade mischt der Vater jegliches Pneuma. The separation of the synthesis from the historical analysis may cause the reader the inconvenience of comparing the treatment of the same theme in the first and the second part (he will be spared this, however, as far as possible, by recapitulations). Fragm., 1 8 1, Kern). But not all are
allowed to enter those mansions". 163, 15 510 \eta 5 34, p. We may add a short comment on the arrangement of the Appen(ji x . " L i k e m i n d e d " faculties of the " F a t h e r " : ch. The noetic world is immaterialit is pure Intellect. For other parallels see ZKLLEU, III, 9, p. /109 and ch. 391 X X 20, p. P H I L O , Migr. These demiurgic gods are ruled by
the Will of the Supreme God (according to-Tim., /11 b, /1; see n . 18, 33 Die ihr die liberweltliche vaterliche Tiefe wisst, indem ihr sie denkt. the quotations adduced ch. «»si/σοι προγόνω φωτ'ι μιγήναι». The statement of Dam. 39 159 η 348 14 η 31 23; 24 η 59; 342 2 113 η 183 63 η 202 29 η 76-77; 162 η 363 26 11 67-68; 31 η 84 1. 185, 7
468 η 8 12, p. The concept—associated with Hecate— j° onic fate, found its metaphysical equivalent in the concept of °f Cosmic Soul current in Middle Platonism. ^ See ch. Proclus explains (Αχάτη!) χέντρον as designation of the central position of Hecale between the two " F a t h e r s ", t h e άπαξ έπέχεινα; Cf. έπέχεινα and S'« see 11. Graec., I, 4 1
6 II. A third group c) is constituted by the metaphors taken from the life of plants. 96 η 130; 154 η 325; 200 π 100 ·0υποΟν . 9 7 . " PROCL., Tim., I , 9 1 3 , 8 : αίτια! δέ τή! εύχή> ώ> μέν ποιητικά; είναι τά! ΙρισΊηρίου: πάντα έπ⁻ αύτού! 3 0 , 15 IT. In Chapter V we shall be occupied with Chaldaean demonology and its affinity with Persian dualism. ,
τά δέ λόγια τών ιατρικών λήθην xai άνά- συνθημάτων. The same formula is used by the Chaldaeans; see ch. This hypostasis of Life is identical with Psyche, the Cosmic Soul. 4 1 , 7 6 , ch. Ihre Heifer waren die Gotter und die von ihnen abhangigen Geisterordnungen. LIV, 11, 7). 12 and 1 4 ) . The proof 01' the Pythagorean origin of the first concept
· See Excursus XI. Damascius transfers a formula which was applied by Ihe Chaldeans to llie lynges, 10 llie -'magical lathers": " · PROCL. EUSEB. 1) apud Dam. I 1 7 3, 6. " Published by Pitra, Analecta sacra et class. 98 η 134; 445 ". (.can also be furnished 011 the evidence of a direct witness. 1 6, quoted by BIDEZ-CUMONT, II, 9 g 3 f
143, 23 253 η 93 147, 9 304 η 173; 308 η 185 150, 21 90 η 91 25 298 η 151 154, 5 465 η 23 17. *" Cf. ch. 3 is cnniplecd in conformity with the passages quoted 11., Tim., I 11, 169 II. 117) and III, 977. ού γάρ άγέννητο* ουδέ άναρχοι ή ύλη Aeneas Gaz., Theoplirasl, τούτο σε xai Χαλδαιοι Πορφύριο» (continued Excursus II, 11. « νώτοα 8' άμφί Q-εα!
φύσα άπλετο! ήώρηται». χρόνον wilh note 975 ν. e.g. PBOCL. ψυχάβ ό τύν όλων δημιουργό;, and the Platonist Taurus, quoted by IAMBLICHUS, De anima (ap. 18, 11. Vat. Philo's w ritings, the supra-rationalconcept is mixed with pneumatican definition and concept is mixed with a mi
schwarzschimmernden Welt, unter der sich ein ewig gestalt- und formloser Abgrund ausbreitet, ringsum dunkel, schmutzig, sich an den Abbildern erfreuend, ohne Vernunft, abschussig, gewunden, eine unvollkommene Tiefe standig drehend, standig eine Ehe eingehend mit einem unscheinbaren, untatigen, nicht atmenden Gebilde. 46). 111; 350 η
143 29 C 3 11 η 26; 146 η 295 29 E 330 η 66; 350 η 146 30 A 2 384 η 274 30 Å 4 274 η 58; 378 η 258 30 A 5 345 η 130 30 B 4 182 η 24 31 B-32 C 345 η 120 η 204 32 C 2. (after W O L F F, 2 12) refers to two similar magical actions said to have taken place in the ivth
 ' .and vth centuries. Bidez, of Neoplatonism by K. 1, 12 . 38*, 13 f.) relates that "Porphyrii doctor (i. XV111 18, cf. also Enn., V, 3, 4; συναρπάσαντα έαυτόν 1i, το άνω (accordingly P R O C L . 178 and 177 (ad v.: 65, 153, 193, 3°8 · άζωνοι, ζώναι: 3 6 6. passages PSELLUS, noles 3 5 / 3 6). leave a bl! > 1)k for it. HERMIAS PROCL. 9 3, 90 Γ
Plotinus reports that the Gnostics conjured the Cosmic Soul (Enn., 1 1 ' 0 14 : ύταν γάρ έπαοιίάβ γράφωσιν... The function of the Hermetic βουλή $- β οϋ agrees with that of the Chaldsans. The fragments of this Collection, all of them quotations by Neoplatonic writers, were b r o u g h t together, systematically arranged and commented at the end of
the last century (189 ^) by W. *Aoκνος .; 2 G 4, 87. Cf. also Hermes ap. Naz. έμπυρον διατρέχε<sup>™</sup> έν αέρι (see η. Thus, many routes lead from the doctrines of the Oriental faith of the Chaldsans to Middle Platonic metaphysics which had become reli gion. 14, 5 78 η 43 X V I I, p. This instrument was also called "lynx" (after the name of The magical
top.—Hecate's magical top, the 249 σΊρόφαλοβ, 6 " On the use which the Chaldeans made of the lynges, cf. 1 3 G, 7; cf. I I I, n. refers, as appears from the parallel Ale. Orient., 9 8 8, 4 1) follows Plotinus. The noun χ\ήσκ means "calling on the qods in prayer" and was employed by the magicians as name of the binding spells by which they cited gods
and spirits. II, n. his expositions of the Chaldean system and of that of the Orphics have, owing to the loss of the two other works mentioned, to be reconstituted. 01 η 97-98 = 273 η 34 Dodds είμαρμένος 98 η 134; 357 η 175; 358; 364 η 203 είμαρμένος 98 η 134; 357 η 175
-είμαρτός 212 η 142-143 ·είναι . Those are by no means the only passages of the Oracles which mention noetic rulers of the spheres. 6 3 . Hermogenes' description of the anarchic movement of Primal Matter (HIPPOLYT, fyf-ι VIII, 17, 2:άεί γάρ άγρίως xai άτάχτως φερομέ νην) is derived from PLATO'S Timaeus (see N. 27, 14456 η 27 ρ.
BOUSSET, Goett. It of 1 «αντί; έπ' ανθρώπων ιαεράαν βίον, ούχ eiri Q-ηρών» αλλά. « the Chaldaean Oracles), ώί και διά τών μακαρίων θεαμάτων (see ch. and Excursus XI; ap. cit., έχώρισε) is derived from '; 6 3 3 - * - 9 · .lhe Iraclc of Apollo quoted by PORPH., Vit. ό ύ * ε £ ω κ ά < (*) (*) From lie v n y a b Οίομάι as a whole issue : (3) • amyat
® w o r d i n g of Gen., I , 7 . 499 η 3 ; 502 η 2 1 ; 504 η 32 Εναργής 115 η 190 ; 187 π 40 ένάς 483 ένδεικνύναι 24 η 59 *ένδείν . We are therefore justified to neglect Pletho's readings for our investigation. [IAMBI,.], Theol. 5 0 , 9 f. In accordance with him, MACROBIUS, Scip., I, 1 4 , 6 (following an outline—which reached him through Por- phyry—of
the Plotinian doctrine of the three noetic hypostases) "De us (prima causa)... "To behold" or "to contemplate" the divine is now no Ion- ger—as in the age-old liturgies of many mystery-cults—the sight of a real epiphany of the bringer of salvation who descends into the sensible in order to give the desired blessing '20, but a spiritual elevation of the
soul to the suprasensible god in order to reassure itself, by the contemplation divinity. 'The point of departure for the interpreters was PLATO, Tim., 3 5 a, 5 : έν Μ » « τοδ τβ αμερούβ αύτών ( = τοΰ νοητού) καϊ τοΰ κατά τά σώματα μερισίού (— τού , W17T06). 2 2 5 , 188 If. and by that Gregoras knew another source dependent on Proclus'
commentary on the Chaldaean Oracles, is erroneous. 13 VII205 15 \eta 34 529 154 \eta 325 : 420 \eta 75 584 409 \eta 32 634 15 \eta 38 690 TARDIEU 239 \eta 43 4-1 ^{\text{T}} ®f® 884 891 X \Pi 240 242 X I \Pi 30 54 58 118 255 258 334 337 378 430 450 732 796 800 983 XIVa 5 X X I i b 23 XXIII 8 X X X V 20 ?42 56 192 \eta 56 256 \eta 102 245 \eta 66 407 \eta 25 288 \eta 109 233 \eta 21
230 η 8 233 η 21 233 η 21 15 η 34 411 η 39 15 η 34 411 η 39 230 η 8 233 η 21 411 η 39 439 η 136 439 η 136 439 η 137 PAUSANIAS Graeclae descriptio VII, 5 135 η 260 PETRONIUS Cena Trimalchionis 55 40 η 122 PHILO De Abrahamo 58 119 De aeternitate 2 370 η 221 370 η 222 mundl D e confusione
 ' άναμεμημένον; ZELLER, I I I , 9 , 1 8 5 , 3 . Seby έργάζεσθαι) 39/1, άνθρωπου! Β-εοποιεϊν ώστε MIGNE, Αργάζεται, άνθρωπου δύνασθαι P. It assumes a similar form » llnguarum 92 136'.;.' 166 172 261 η 7 370 350 350 347 η η η 320 144 144 135 D e congressu eruditionis gratia a 150 η 30» 104 . 3 (έναμκ ΜΟΊμο() : ) c. χαὶ iν άλλο is (se. ύπάρχ Β
after leaving the human body in the course of the theurgical "elevation". 13, 9 - 1 0 . 4 4 1 - 4 5 0 acuna 3 1 6 f. As in all such attempts, only the complete reconstituted system can, by bearing the impress of truth, compel conviction, and justify, at the same time, the various hypotheses necessitated by its reconstruction. 124 11 221 155, 18 . 51 and the
'Tim. The Gnostics whose theories here interest us were, in contra- distinction to the Platonists cited (except for Plutarch), determined dualists. t h e s p i r i t c o n j u r e d u p by t h e adversary. transmittors 244 ^f messages . 687-784) 49, 718 D-720 A 462 η 9 51, 720 C-D 462 η a 52, 721 A '461 ; 4 6 6 quotation from Servius adduced n. 8ee .*, , "" 0
η 34; 492 55, 721 D 461'; '465'η 25; '466 η 31 De operatione daemonum, ed. The lille χοσμαγοί refers to the rulers of the three world-circles (see 11. " «νεριθαλπής έννοια». Plolinus 11, 9, 14 diffe- (see above) and •σείσει!. 2 f. This proof can be given most clearly by reference to the doctrine of ideas, which in the period of Middle Platonism went
through a fundamental reformation. Metaniorph., I, 167: «Est via sublimis, caelo manifesta sereno: Lactea nomen ha bet, candore nolabilis ipso. Harnack (quoted by EPIPIIAN.52, v. Kochiy (Leipzig 1858) A 277 49 n 156 B 66 20 n 46 391 49 n 156 MARCUS AUREUUS ANTONINUS Coinmentariorum quos sibi ipsi scripsit libri 1X28 406 n 24
36 385 η 275 MARINUS Vita Procli 13 18 19 25 26 444; 451 28 69 225 η 197; 245 η 64; 38 MARTIANUS 262 η 10 228 η 1 239 η 46; 251 η 84; 259 η 2 70 η 12 CAPELLA De nuptiis Philologiae et Mercurii 161 137 η 267 140 177 η 3 II 140-141 206 η 125 151 93 η 110 186
The exposition of the system of Proclus as presented by ZELLER, I I I, 2*. 96, 17 461 η 4 11, ρ. The question as to the relation of the -¬ which con 420 η 75 202 77 η 39 202-207 177 η 3 203. For it has been overlooked that Psellus arranges, both in his Hypothesis and his Expositio 1, the doc- trines of the Chaldsans according to a deliberate order
This evidence of the demonological interpretation of a famous c| of Plato on the nature of evil, should serve as example for the with the help of which Julian the Chaldsan CHAPTER VI :390|.'- Chaldaeans to the religion of Iran, which was already discussed in the chapter on demono10 gy> presents itself again in the treatment of their doctrine of Aion
true that the | sought to bring his d ^ nology into harmony with the Platonic formulae of ethic dualism the basis of similar methods he may also have carried through—i n 1 contact with the explanations of contemporary Platonists—the id ^ tification of Hyle and Hades on the one side and of Hyle and God Had" and his demons on the other. Ji
Neoplatonic transmitters of the Oracles, habituated to g differentiated ontology, distinguish between Psyche, and Zoe (Life) w. Beneath the moon lies the "hylic world", where Spirit is opposed to Matter; there the demonic satellites of the latter are active, dominated by Hecate, who has "ensoule d" them. (1001B): God is not only ποιητής, but also
υ πάντων. JONAS, Gnosis und spatantiker 9 7 - 4 9 in h i s criticism of B o u s s e t ' s thesis as t o t h e Gnostic dualism in t h e I r a n i a n religion. Proclus goes on to comment upon Ihe third verse of the firs I Oracle and thereupon propounds an allegoric interpretation of llie first denotes, according 10 him, the »* the begetting πατήρ
carnal impulses); lie characterizes ihe two Oracles as θ-εών μήνυσα verse of the second Oracle (the term σπλάγγνα (see Excur- sue I A; M). 1 0 4 f. " 143-113. Ill 2: 3), known nol only 10 lhe Plalon» Is and Peri pateliciaus, bul also 10 the Uermetics and Gnostics, arc. issimilated 10 " ler osmocrators of (he astral religion, Michael Italicus, την χα\ Si
DAM. ".a, v. This connection was first made possible by the inter- mingling of Platonic ingredients which was carried through by the 2 1 9 f. 5 5 - 8 1. άποθρώσχει Dam. | - 'He is a subtle Monad that generates two 137. ό.: v. This expression is explained as follows (») άνω άνά€ασιν ψυχή! btavoSov τιθεί!. 169, 13 259 η 2 19 381 η 267 ρ. 83
Syrianus, and Dodds, Proclus, p. 1 N0>7τό», literally "perceptible to the intellect", designates in the writings of the later Platonists also the intellect by lie Heathens as autonomous helpers of the supreme God, Ihe Christians
refused to allow them even a limited independence and attacked those who worshipped the servants instead of the master (LI.20 by "palris volun tatem"), "His height and His depth" ("altitudinem eius profunditatemque" ύψοί χαϊ βάθοί; a mystic formula; cf. HILCEWELD, Kelzergeschichte (Leipzig, 1884), 553 ff. γρωμένων, [έπιπόνω correxi:
p. Another of the Hecatean oracles (npud E u s. ZARINI Diffuseur exclusif BREPOLS Publishers Begijnhof 67 B - 2300 Tumhout (Belgium) Til. the , 65 "*cf. BIDEZ-CUMONT, Mages hell. ήβρόεις αίθεροδινής. CXXII, 7 1 7 fT. note 19g. "16^ " This localization was evolved f r o m a c o m b i n a t i o n of t h e έπέκεινα of PLATO' public (see n. Frog
Cosmic Soul. 3, 5 172 η 402 14 179 η 8 12, p. Verg. 102 η 151; 174 η 407 13, 12 430 η 109 13, 13 141 η 281; 152 η 215 13,14 101 η 145 13, 15 101 η 149 13, 15-16 161 η 360 13, 16 . 8 - 1 0; Wolff 1 of). In the noetic region the soul is sublimated and transmuted into the pure principle of Life, by virtue of whose "Strength 10 η 145 13, 15 101 η 
"highest of all the worlds". 5a and 5 6, and WITT, 17.163, 9-22 comes very near to (b) and (c), but contains some details not mentioned there. The legend found already in the early Hellenistic period and widely accepted in the und century of the Christian era—that Pythagoras, Plato and other philosophers were disciples of the Chaldeans—is
dealt with by H O F F N E B, Orient und grieehisehe Philosophie (Leipzig, «9^5), 1-8. 1) and 138. Fragm., 3 1 a, p. ^ Two further elements—hitherto not considered—of the Chald definition of Eros deserve a short notice. χόλπων Q-εού CIIAPTEW I. 9 4 8 IT. 84, 6 244 η 63 7, ρ. 9 5, 8 f.). Cousin (Procli opera inedita, Paris 1864, p. 393 η 300 222, 14 ...
102 n 151 32, 18. = Taurinensi*, menides, edited by W. 57, 15-23 Wenn du dieses dazu gesprochen hast, so wirst du entweder ein Feuer erblicken, das einem Knaben ahnelt und sich springend iiber den Wirbel der Luft hin ausspannt, oder auch ein formloses Feuer, aus dem eine Stimme hervoreilt, oder ein reiches Licht, das sich brausend um das
 codd., corr. 151 η 311 ; 445 581 446 16 ... Proclus aud his school regarded Αιών viz. (1 See ch.»(< [s. Nauck (Leipzig 1886) 5, p. Instrument of the Divine Intellect : ch. Philos. Norvin, Leipzig 1931. 11 ή ," F o r s t e r ) . 93 η 111 ; 94 η 112 ; άνακλίνειν 373 η 233 109 η 175 ; 166 η 373 (4) ; 213 η 144 άνακουφίζειν . 11′ γ f ,'I.Feld herumwindet. 2ά
This story also accounts for Psellus 1 remark Script, min., p. " The σύμβολα and the συνθήματα are identical with the voces mysticae (άρρητα όνόματα; seech.i, η. iv, 11. Orient., 9 4 0, 7 1; As to what follows see Excursus X. See note 116. (the continuation of the passage quoted n. L'essentiel de cette tAche ingrate a ete confide a la grande autorite
p. 8C. A series of fragments, apparently belonging to one and the same or, 6 4 7 2" scientifique et a la bonne volenti inlas- sable de notre collegue le Docteur Walter Zander qui, seules, ont permis de la metier a bonne fin. Yet it would be injust to hold this or any other deficiency against him. For other parallels see W I T T, 9 0, 9. 1385. 384
PSELLUS, Hyp. 53-54, by the common dependence of the two authors. "I'!" alternatively, to two cognate Oracles, furnish some information as to the functions of the latter class of Ideas. Bidez - F. CHAPTEr I. Mai. 4 άπαξ έπέχεινα. "The creation of the imperishable Matter was (already) resolved upon, when Thou boundest it in (by) forms
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CHAPTER VI The Chaldsans do not merely set up a feminine power beside 11 Primal Being, but speak of this itself as a bisexual entity: "Thou * the Father, thou the Mother's radiant form, thou the children's ^ Ideas) tender flower" m . 9 IT. 9). Woehentchrifi, 1 8 g 5, 1 0 4 0, has rightly observed that for the combination of Platonic, Pythagorean
and Stoic teachings found in the C ad e an Oracles not the Chaldaeans, but the philosophers on whom they depen were responsible.: s " Cf. SEIWIUS, Ad Aen., VI, 5 1 0 praecipue in Hecatae". GOODENOUGH in By Light, Light and the relevant material has been set forth by h i m; see above note 1 1 3 . 11, η. Synesius, Hymn, III, 371 regards the
xai Συριανόί xai H P ό κ λ ο ί xai oi ίερατιχοϊ •αίντεί. In this doctrine of the "Name of God" we find one of the "«χοσμαγοί as identical wilh the νόε! άσΊέρ:οι. 61. 1 7 3 and 1 7 5 , cf. 70-75) was not accessible to me. ** B u r e s c h , 9 5 , 6. 1 4 4 , 5 f. This oracle is anapestic, the other Chaldean verses hexametric. Plotinus and Porphyry), ώί ίβ^βλιχο
fundamental theories of the Chaldean theurgists as to the identity of the spirit 1,4 See ch. You're Reading a Free Preview Pages 373 to 398 are not shown in this preview. 1 1 5 9 A. Marc. Diese sprangen alle aus einer Quelle fervor; denn vom Vater kam Wille und Vollendung. 325, 25. χαί έζή* « αίθρηι μέροί ήελίου τε χαί μήνη3 όχετών ήΧ ήέροβ».
Scott-A.S. Ferguson (Hermetica, t. The vagueness of the concepts currently linked with the s u b ject of this work may be explained by the fact that the classical philologists, conscious of their duty to pave the way for the u n d e r standing of ancient tradition, have neglected their obligation in this minor domain. 190 η 53 281, 7 469 η 11 24 265 η 19
287, 7 55 η 172 22 265 η 19 289, 17 145 η 291 488 291, 8 Contra Christianos, ed. and the and ó Sis being the first three members of As a consequence of this exegesis, the χοσμαγοί, (CR. See Bidez' notes to Fragm. 4 7 6 f., 548 f. cit., already refers to Plalo as l h e model or Hermogenes. Cumont, 9 9, 12 who quotes S. 4 g, 2 and 5. Also the
Hermetics explain, that "whoever has known God, is not only safe from attacks of the demons, but cannot more be held fast by fate" 8. As to άδην cf. Now, call me with a binding spell. c) Εχθεσίί κεφαλαιώδη; Tuij •ααρά ΧαΧδαιοΐί Α reprint of previous editions (PATRICIUS, poeus and Gallaeus, see (a) apud MIGNE, άρχαιων δογμάτων 15g 1. 1 1 6
which also belongs 10 lhe q u o t a t i "'* <11 f. 54, 6 234 η 27 10 406 η 21 20, p. The specific relationship obtaining between the members of this triad : The Father of the Chaldean Oracles 3(1. from a MS. όμιλον άστέρων χαί ύδωρ έν τοίί χόλποτί τή
ιή (*νόημα πατριχόν», εξίτος έσ Ιιν άυλον χαί αύθυπόσ Ιατον. 1 9 6 - 2 3!!, ed. SS This becomes a problem, irtne of the fact that the attributes which are assigned to Hyle by lhe) " o n , sec ch. This is in accordance wilh ihe practice 0Γ the Chaldsans; cf. > 7 ψυχ»)) χατά τό λόγιον : (α) *μοίρα τοϋ πυρός» έσξι *τού θ-είου» χαί (11) * αϋρ φαεινόν» χαί
Platonists, recur in the Oracles as characteristics of Hades, who is made Lord and realm of the hylic demons 95 •*. k (ΜήΙπβ). 9 18 and 29 1. this oracle of Apollo, the god makes himself normal for him to do this at the beginning of in two other Chaldeeau Oracles transmitted by similar self-introduction figures likewise at the 88 CHAPTER II. The
Hellenistic science of the Chaldsan theurgists is no counter-argument, as they were brought up in a milieu penetrated with Greek culture. 577C-580A ' 238 η 41; 248 η 76; 270 ή ' 3 8 HEGEMONIUS A c t a Archelai, ed. From these outer regions the magical tendency penetrated into the centre of Platonic metaphysics and encounters us, in sublimated
form, in the spe^ culation of Plotinus concerning the Cosmic Soul, a speculation the relationship of which with the Chaldsan doctrine of the nature of Hecate has been pointed out in the foregoing chapter. 42 η 130; 286 η 105-106 30•, 22 286 η 106 32•, 2 ... The subject of the fragment is πηγή τών πηγών (i. 4 1 . PORPH., Antr., 7, p . I proI'ose to read
έφεϊται (sc. The words έί τάδε probably refer to the υλικά •Bάθη described in the preceding verse. therefore remains, when seen in its cosmological aspect, mere aterial, but becomes, in its anthropological aspect, a personified prin pie In the difference of these two aspects the heterogeneity of their clearly reflected. 3 7 3 . 9 1 , 126, 134, 136. 152, v.
836, 9 262 η 10 CAESARIENSIS De laudibus Constantini 6 11 η 26 D e m o n s t r a t e evangelica III 6 52 η 162 Praeparatio evangelica 110, 42 511 η 8 I I I 6, 7 348 η 136 13, 5 348 η 136 14, 7 52 η 163 15, 3 225 η 197 16,1 44 η 136 2 . ° «f 6 ) The fear in which the theurgists were held by the pernicious vity of the magicians aided by the evil ,spirits is
shown by an ane IT' which is quoted by Augustine from Porphyry's Philosophy 0f ^ Oracles and in the last resort derives from a ·work of Julian the Ch 1' dean himself 105. The first was L. 13: έννοια!). This contention is confirmed by the fact that the sequence of the system delivered by Psellus has its exact counterpart in the Pl a . 4-5); 29611143;
188 η 42 ; 191 η 53 ; 255 η 99 (4) ; 297 η 147 ; 353 η 157 ; 373 η 239 ; 352 η 151 ; 438 η 132 ; 445 η 379 η 259 ; 383 η 272 ; 403 η 8 άϊδίως η 42 (9) 17 (Αειδής (ΑΙδής* η 137 (2) ; 296 η 142 ; 378 295 ... P r ο c l u s ) έν τοϊβ έχουσα τύ δυνάμει Tim., PLATO, εϊβ Ύίμχιον ΙΟΑΝΝ. 210 η 140 ; 374 η 241 ; 491 (3) σκοτεινός . Harris bridge 1886) p. der
geweihten Pflanzen und Steine) angerufen. On the basis of similar religious and philosophical presup- positions had Philo likewise developed his doctrine of the divinity of all contact with the world. 9) designales Ilccate, Ihe
 "S upreme Goddess, as Eύχή (OitrtMcn, But we should by nome ans Aglaophamut, 444, and KERN, De hymnis Orphici*, in Kleine Scltriften, 80). De Abrah., 119! THE receives the venture from the prose ^. Cf. HOMER, Od. XX, 113 and passim. Plotin, Enneades, VI 9, Paris, 1938, p. 278 η 77 =
60,15 Kr *δύσμορος η 402 (2) 178 20 36 457 1 •έάν η 130; 97 η 250 (2); 255 η 99 (5); 278 η 81 (·έάν (άν, ήν η 165 373 (2. 1,1 PLOTINUS, V, δι έν τάζει περιάγει 1, 2 ( Z E L L E R, l i t, 2, 6 1 1, 1), especially the sentence (τόν ούρανύν); cf. Consequently a misuse of the power conferred by this knowledge could only result 111 failure, and would by
no means have a coercive effect on the gods. the twelve Olympian gods mentioned in the myth of the Phaedrus) διό xai αζωνοι κέκληνται •apds αύ τών τών θεών, ώ; ού ττεριβάλλοντε» έαυτοϊ; τόν χόσμον ούδέ ένιεθίντεί αύτου ταϊί μοιραίε οίον ζώναι; τισίν. As turn Orakelwesen τϋν Ελληνικών desspateren Alterlums. Kroll 1 8, 1 has had recourse
to this passage in e m e n d i n g the c o r r u p t text of Procl., Tim., H I, 9 4 3, 9 0 and has succeeded in extracting f r o m the continuation the second p a r t of Lhe following verse: «(πατρός) άιδίου νύ πάντα κυβερνών» (sc. As this passage is extracted from Porphyry's Philosophy of the Oracles which very probably did not guote any Chaldean
writings hut the Oracles, it may serve to disprove Kroll's supposition that the Iwo terms in question derive from some olher work of Julian the Primal Being can restrain Himself within His transcendence only by means of making His Power the organ of all energies which work upon the world. Kroll 415 n 56 XENOPHON Convivium V I I
30 . 6 (Die Seele des abgeschiedenen Theurgen) lebt als Engel in der Kraft. 998, χόσμοι are the planetary worlds, sec n. " Cf. e. 6 7 , quotes, designates the Cosmic Soul as Ιδέα τοϋ νάντη διεσίώτο; •ανεύμ γη χαί έν Q-αλάσση πάντων έχει τήν έζουσίαν [cf. 73. Hayduck (CAG V I / 2 , Berlin 1888) 98, 11 262 η 10 [AHATUS] Scholia in Aratum, ed. A t t e
ntionshouldbepaid to the detailed exposition of the doctrine of Numenius in the apparently altogether forgotten work of E. 92 η 101; 123 η 218; 252 η 92 24 91 η 97 25 126 η 232; 127 η 233; 128 η 236 26 128 η 238; 144 η 291; 147 η 296; 179 η 8-9; 264 η 17 27 50 η 160;
99 η 138 28 85 η 70. 213. Ale., 3 3 5 , 3 3 : ή τοίννν έρωτιχή •aata σειρά, τήί τοϋ *άλλου» αίτίαί αρο€ε€λημένη, συνάγει •αάντα αρόί αυτήν χαί άναχαλεϊσθαι. 277 250 η 83 ΝΟΝΝUS 283 η 94 ΙΤΑLICUS Ε p i s t u l a X V I I , ed. No. 34 (continuation of
nole 7 6 ) . 1 is quoted by OLYMPIODOR, Phaed., 133, 10; Simpl. The immediate source of the verses cited there is not ihe original text of the Chaldieaii Oracles, bul Proclus' writings; see n. They borrowed this term from Plato's description Rep., 59 1 c 9 άναίξει. Proclus' theological st Commentary "Damascius refers 10 his own exegesis of the
Chaldean Logia II 9, a; 11, 11; 139, 9. Herm., X, 11, where the cosmos is described as a human head which is divided into two parts by a memInane, and the soul is localized above the membrane in the noetic part of the cosmos. 1 1 9, 10 IT. or their spheres 1 M. J A E G E R, Paideia, II (Oxford, 1 9 4 4), p. 9, 9, but it was contested by BIDEZ-
Mages hell. ®1"»-CUMONT, See n. A M . seel. The "characters".—The magic disk of Hecate was covered with mystic signs (χαρακτήρες). 167 η 379 31 17 η 44 21, 15 99 η 137 17 99 η 138 18 6 η 10 43, 20 155 η 331 23 81 η 56 26 142 η 283 45,2 103 η 153 10 50 η 160 51,27 83 η 62 MICHEL 556 56, 29 107 η
23. "Since the decree preceds the action (cf. As we ^ already suggested, this difference may be explained by a Middle ρ* tonic correction of the respective noetic potency, i. By taking this mythical formula literally they
lend the Supreme Being the character of a personality capable of procreation, and activate His immanent energy in a theogonic efficacy. Portus (Hamburg 1618) I p. CXXII, 1 1 9 3 - 1 1 5 0 . H E I \ M I A S , Phaedr., p. 90 η 91 16 . 53, 16 97 η 130 Hermetica Asclepius, ed. 1 4 8 , quoted by PHILO, Op. mund., 3 1 ) . Poimandres, 9 0 4 , 1. i n , 11. This is
especially true of that Oracle, unusually rich in content, which replies to the question as to the nature of this knowledge 209, and which may be described as a classic witness to the transcendental philosophy of later antiquity. Bp.). iv, n. from Him and who are sent forth with a view to certain messages and ministrations; those who perpetually bear
His t h r o n e . 1 3 , 6 (quoted ch. (ανα)φαίνεσθα 1 poinls Cf. ch. PORPH., Abst. cit.). I I , 1 5 6 , 16 Γ. 2 0 5 . 72 ; 88 η 83 ; 265 η 21 ; 324 η 44 29 85 η 69 ; 90 η 91. Κερονλαρίου) 1G03, 3 7 (= BIDEZ, ff.; XVII, 5 KURTZ-DREXL, first 1 9 e d i t e d bv L. The most important is a lengthy Chaldean Oracle which interprets the emblems of the cultual image
of Hecate as being symbols of the cosmic orders dominated by her. " - A chapter of Wolff's work ( " Oracula 11011 hexainetris, sed aliis melris cdila ' · pp. Dialog, ADAMASTIUS, de reeta fide in Deum, ρ. To all these texts we may add a Chaldean thesis formulated by Proclus, whose wording lacks precision, but is substantially correct: "Matter extends
throughout the whole of the Universe" 226. THE CIIALUJEAN SYSTEM. 178 η 402; 173 η 403 81 C 8 278 η 77 81 C 10 295 η 136 90 C 5 345 η 128 106 D 356 η 168 109 C 2 385 η 275 112 A 379 η 259 112 A 2 298 η 149 113 A 8 298 η 147 Phaedrus 227 A 1 240 C 7 245A 245 A 3 245 C 6-7 245 C 9 246C 3. Graek., Ill, p. 1 1 5; but
a systematic survey comprising all extant variations seems to be indispensable for the separation of the Chaldsan material from the body of Neoplatonic writing. and 3 1, p. As to the name Timotheus, see above nole 8 6. ιερατική! τέχνη!. (continued η. 169 221 η 178 D e decern d u b i t a t i o n i b u s circa provid e n t i a m, ed. 309. 135, 7 256 η 104
17, p. 75, 22 259 η 2-3 24 ρ. cit. 128-12.9 and ch. fix V 8 " "**eii', ύσπερ 7 και οί 3•εοί λ *ι"11*0 φασιν. e) The following isolated verse also treats of the three "Rulers" "Midmost of the Fathers, the Centre of Hecate is born on " 3 8 3 . 143 η 287 118, 30 . Re! forth, I pray, your hands and bear me, who am weary, upon your wingg to the harbour of
piety" 10. It is described as "provided all around her with mouths, faces, visages" and, consequently, resembled the well-known image of the three-headed Hecate 111 . Cf. ch. 170, 6 381 η 266 43, ρ. χαί τοί! &εουργοί! άντ' έκεινων νροφαίνειν έαυτού!. This provenance is supported by the authority of Cumont who, having studied the few heliolatric
Chaldean texts collected by Kroll, takes the following T H E O R I E N T A L E L E M E N T S ALL The synthesis of Oriental faiths, magic (which, in part, also derives from the Orient) and Platonic metaphysics.—The Chaldean system is composed of three elements:
above explains itself by ZELLER, I I I , a, 5 4 9 f.— 1 " ZELLER, I I I , a, 5 3 3 f. Haer., XLVII1, 4 , 1 , I I ο ύ , Ó άνθρωπο« ώσε'ι λύρα χάγώ έφίπΤαμαι ώσεί αλήχτρον. 977. These are called by the god the "holy forms by which the pure fire is pressed". W. These magical beings, which maintain the communication between the Supreme God and the
Theurgists, are called in the Oracles, "Powers of the Father", i. 110 η 177 (7); 317 η 18 Εξασκεϊν η 109 287. ^ ' ' ^ nole. Categ., 6, 13. u, sect. 43, 4 272 η 51 14, ρ. 470 η 18 495 6, 9. lis sont numirotes d'aprfc? τής νοητής xai νοερας τάξεως) μέχρι τής ύλης χαί πάλιν έπ' έκείνην τών πάντων. The element of fire is charged with the fashioning of this
world-stuff · " F o r there was another mass of Fire, which worked all this by itself · that the World should be perfected, the World should be perfected by the World should be perfected.
rendered subservient by the utterance of his mystic name. ήλιου μεσεμβολήσα: •πυρ, τό άτακτοι′ αύτών ζώναιί΄». 4 . Miss nicht den Lauf der Sonne, indem du die Richtschnuren vereinigst; sie bewegt sich nach dem ewigen Willen des Vaters, nicht um deinetwillen. He shall be content if he has succeeded in casting a ray of light on some "f the
obscurer pages of the religion and philosophy of later antiquity. P H I L O P. These substitutions frequently blur the distinction between the word differentiating between the affinity between the affinity between the two doctrines; and the affinity between the monly renders the task of differentiating between the two doctrines and the affinity between the conception and its interpretation more difficult. Note 186. 7 6, 33 τω πρωτίσιω τών κόσμων
χαι έμπυρίω xai νοερώ. ζωογόνο» 9-εά: 6 5, 2 8 2, 3 8 5. 141 rained from the continuation of the paraphrase of a Chaldeean ' ^ h o n o u r of Chronos-Aion, transmitted by Proclus (and already * 1 ·*Tin this chapter) 3 7 9. 11, 3 9, 17. Cf. LOBECK, Religion der Griechen, II, 1 6 5, 3), KERN, (see ch. 8 1, 1 8 regarding the divinity which, during its
epiphany, τύ μή dv σώμα ώ! σώμα τοίί τηί ψυχήί όφθαλμοῗί (Platonizing addition) διά τών τού σώματος έπιδείκνυσιν. of the ether). 3 3 , 15 regards v. These terms designate the hymns and the magical formulae recited by the "callers". Otto, Dionysos, 65). So we should conclude that the Theurgic rites concerned stem from the same Oriental tradition
as the doctrines associated with them. Hekate, "PROCL., Bp., I 9778 137· 91 (Kroll «ΧαΓται μέν γάρ εί όζύ πεφριχότι ficauce (similar to that of χεραυνοϊί 3800 Hekale, 1888 f• 99). (partly quoted ch. 15), viz. from cod. ibidem), Porphyry quoted the same oracle also in his commentary on the Timaeus as confirmation of his own view. (a ρ' ^,J'• 6 Τί 051
 ; ό ουρανό; ούκ ένυλο; ώμολόγηται και ύπ αύτοϋ rOC ύπ0 Con -° Πλάτωνοϊ και ύπό των λογίων ώί «ένυλο;» τιαραδέδοται; ^ eeriung the meaning of the development of the Academy, which sought to prove the practical identity of its doctrine with that of the
Stoa by means of Platonizing ihterpretation of the terms used in the competing school :!A -. 1.1 See note 1 7 7 . doctrine permits us to form some idea of the manner in which Plato's soul was supposed to appear. HUler (Leipzig 1878) p. " DAM., I I , 128, 4 (KHOLL, 3 4 ) (τοΓί Q-εοϊς έν τοί; λογίοι») ή " Nicelas (BIDEZ, : πολλή τού •)ραμμαίου σχήματος
παρ' αύτοϊ; See above, n. This supposition, however, loses in stringency if we recall the profound differences between the attitude of Numenius and that of the γαρακτήρες (έπιξατεύουσαν KROLL, τοίί άγνώσιιο: Expos., 1152 A (KROLL, 2).
3), according to which " is carried on upon the unknownable symbols συνΰήμασι; 23) requires another explanation. Opsopoeus et Kroll. 355). Like him, Pico della Mirnndola, Patrizzi and thus, the astral mysticism of antique paganism in its
decline was merged in the cosmocentric piety of the modern mind. The έπί μαγειών (or μαγιχοί) •αατέρε!, who are mentioned by Dam., I, 24 1, 29. 97 (p. 195, 12 438 η 130 V l l, p. H E R M I A S. 224 η 196 LUCRETIUS MARTYR Apologiae 118,4 28, 1 60, 1-5 PSEUDO-IUSTINUS 209 η 135 284 η 97 254 η 97 316 η 6 De rerum natura I 62 »00 VI
585".'.:...'.320 ' η 25 168 η 384 . Since, however the so-called Greek magic had long, in the time of the Theurgists, been fused with Oriental elements, the extent of Oriental and Occidental influence on the magical notions of the Chaldaeans can no longer be estimated with sufficient Certainty. 5 ' See P R O C L . "Plato", he explains, "called the eternal
God 'Father and maker of 1,1 For Plotinus cf. They are the "three gods" ("quosdam. Cf. also T \Pi E O SMYBN., \rho. ^{\circ} ^{\circ} v e r a ! Greek heros and of Plato, as well as their c pS C lhe / n a 1 n e s " which bring about their apparition9'. Knowledge of
Chaldean iheurgy was transmitted to the Neoplalonist Plutarch »y his grand-father (not as stated by Zeller III 9 4. Diese (Ideen). " S t r e n g t h ", whose troops have " i n a demonic onslaught attacked" mankind, is Hecate
mistress of the evil spirits. math., X, 9 7 9 : τήν 8 έ γ ρ α μ μ ή ν βυεΐσιν έττίπεδον •αοιειν, τούτο 2- sis βάθος χινηθιν τύ αώμα γενναν τριχή ιιαστατόν. I. 108 CHAPTER II and a dyad. 3:1 CHAPTER V •338 energies 9 6 . M. We may accordingly s u r m i s e that the individual souls, regarded as the offshoots of the Cosmic Soul, Were represented by the
Chaldeans as being, as it were, her miniature copie8 This transmutation of Platonic doctrines into magical diagrams is in entire conformity with the "hermeneutic method" used by the author of the Chaldean Oracles. When these, according to the "irrefragable law of the gods" IM, re-descended into the human bodies, they conferred upon the persons
whom they ensouled the capacities of a theurgist 1', '1. ι 'oil (= 11 μονή, ή οΰσίι, το we pat, ilnapζιι, αγαθόν) 2. The concordance of the Platonic text 2 0 7 . (c) and (d) and ch. IDEM tn P. These Iwo men were the founders of a religious system the principles of which they
enunciated in the so-called Chal daean Oracles, and in other writings. 17 ' The addition εύσε (ης transforms the nomen proprium •!παράδεισος into ·1" appellative, which signifies "pleasure-ground" or "garden" and, accordingly calls 10 mind Homer's Elysian plains or the "place of lhe pious" ([PLVFO], A.riochu*> TIIKUIIGKJAL 221 ELEVATION. τό
λόγιον), έπιλάμττει (sc. 3 (b)) ' · p a r t e m . ; III, 6 , 3 7 f. * Thus, the three qualities designate two planets and t h ' sphere of the fixed stars. f. Εκάτη, ύπεζωχω;. 111M f Ahriman · . Cow, ίυγζ etc., hum. ούχ έχούσ» (see απλανών, τό •πϋρ •πρόί τό 'ϋτϋρ άναγχάσα• φέρεσθα!». 4 notes, for the alterations undergone by several of these quotations. The
establishment of this fact carries with il an indication of the general presuppositions behind the development, of the Chaldean view of the division of the voητόν was according to another fragment of the Oracles "Ihe beginning of all division": cf. 8, 4
v. 350). For Kroll has shown that this influence can be perceived in the doctrine of the Theurgists 38. 'rord-ngly, the "symbols" are, on the other, wilh the potencies of Eros holding together 111 - parts of the universe. 1 9 5 19 'ff. also ch. 127 η 233; 171 η 396 (2) · 180 η 14; 191 η 55;
192 η 59 (1) ένοειδής 81 η 56 ένοειδώς 466 η 32 Ενοικεΐν 308 η 186 *ένόπλιος 95 η 118 ένοποιός 347 η 134 ·ένοποιός 347 η 134 
ni i i 1 3 2 7 4 7 , 4 3 2 . · : : πειθεσθαι 3έ χρή (see Excursus, I o) τοϊβ άπορρήτοι; λύγο α (ί. "hilo's question in Somn., I, 9 1 : ή άπλανήβ καὶ έζωτάτω σφαίρα tapbs Td (*0ï'Γ **•**. Pythagoras' doctrine of the " s o u n d i n g s p h e r e s " (ψόφος, S) S e e a b ° v c ch. See Excursus V, n. Bidez (vol. 9 40) •αρό» τήν τούτου ὑπόσΊασιν (existence) χαί ότι
γεννηθέντα τοίί &εοϊί •αασι συνέσ Ιησε (ch. 1 o. (3) αρχαί, (4) αρχάγγελοι, (5) άγγελοι, (6) άζωνοι, (7) (ζωναι. Lvd. 89, 17 . 9 3 6, Hermann : παροιμία όμοιον τω ύπερβάΰμιον πόδα τείνει!». We may accordingly suppose that when the magical instrument was set in motion, it affected per analogiam the revolving heavenly spheres, and attracted the
celestial lynges. These considerations enable us to gain an approximate idea of the nature and of the substances "Light" and "Strength "with which the intellect and the soul of the initiate are to be clad or a rm our ed. 94, 13 ed. The Chaldaean Apollo and Hecate derive from the magical conceptions of these divinities, not
from the tradition of long-established seats of oracles. Mo*-, '*' PLATO, Tim., 3g e, 1 f., in connection with the axiom that God is not jealous (see n . Text: v. 102 η 151; 406 η 22 114 *έλίττειν 240 η 52 151 (4); 295 248 η 137 (4); 296 η 143; 297 η 147 79 •Ελκόειν (Ελκειν) . Von hier entspringt der Blitz, der des Feuers Blitte verdunkelt, indem er in
die Hohlungen der Welten hineinspringt., oncd in this connection that the term άναγωγή or Mos., II. According to Phi]0 the knowledge of the Supreme Being is accomplished when the orpan of thought (which here again is described with the Platonic metaphor the "eye of the soul") 2'-0, having been purilied from all sensible accretions, "stretches"
itself toward the goal 2 4 1 and is illuminated by the light of the Ideas 232. cit., 1 O f. I f. quoted p. T h i s lower aspect 0[ the W o r l d - S o u l was called by P l o t i n u s P h y s i s ' - . The historic assignations of this teaching concerning the divine Power can be seen from the polemic of the Chaldaeans against other opinions as to its nature. "As
Hugo Koch has shown in his well-known work Pseudo-Dionysius Areopagita in seineit Beiiehungen turn Neuplalonismus und Mysterienwesen, Mainz 1 9 0 0, many Chaldiean conceptions and themes live on in the writings of Pseudo-Dionysius Areopagita, who derives his knowledge of them from writings of Proclus. 3, 4 (7 1 8 B) explains that Plato
calls the eternal God πατέρα xai ποιητή ν τοΰ τβ χόσμον χαί τών άλλων γεννητών (cf. 1 8 . her., * 8 1 . You're Reading a Free Preview Pages 555 to 685 are not shown in this preview. A . Thereby the spiritual substance of
the soul becomes the magical potency of the Theurgists. 824-1825) 117 A 14 143 B 19 173 A 13 463 A 11 ed. 6 6 ); cf. These two works are lost. αιώνιος άλχή»; cf. According to a fifth fragment, it "holds the All together, measuring it in its entirety. ι •πρώτος δρόμο; and nole 152 c τόν έπί τον μέσου τών κόσμων, sc. 4 4 6 , 8 - 4 4 7 , ^ · l Pselli p. 88 9
325 η 45 8 p. It is a 17 The Chaldeans are the first people named in the list of " d i v i n e " nations figuring in Celsus (αρ. " . 1 7 5 , 6 ) is J e n u m - g e 0 f the Platonic Timaeus. Cf. ibid., II, 1 2 0 , 4 : τήν «Si έήβ άλχή;» sis S•εου* άνάτασιν τή; τοιαύτηβ ψυχήβ. At the b e g i n n i n g of the verses that follow 189 the god bids to utter " t h e s e " ' · ' Eus.
It is, however, doubt- ful whether he borrowed this definition from his Neoplatonic source or added it on his excursus יוג. v, n . «έν δέ 3-εώ κείνται πυρσού; έλκουσαι ακμαίους έχ πατρόθεν κατίονταβ, άφ' ών ψυχή κατιόντων έμπυρίων Βρέχεται
 καρπών ψυχοτρόφον άνθο;». Pl • · 1 PROCL., Parm., 1161, KROLL in Ihe app. Theos., 3 1 , 7 . Thus the cosmos is trans- formed from the receptacle of the divine powers to a symbol of an occult organism which represents a higher reality complete in itself 1;,! · . VIII-IX. Proclus' interpretation (necessitated by lhe planetary order adopted by Plalo, and
maintained against lhat of the Plolemaean system) is at variance with the Oracles which situate the sun in the centre of the planetary spheres; cf. in o r d e r to prove t h a t t h e u r g y is a n a r t (disciplina, τέχνη) good a n d evil a m o n g m e n a n d g o d s " . ; CUMONT, Rel. T h e i r i n t e r p r e t a t i o n s a r e speculative exegeses Cf. A. Fragm.
είναι· τέλειοι· γιρ λόγιον « τρι άίχατά •πάντα μετρούσα ΚΕΝ, Couvreur); γαί γάρ •πάν τριαδικό!· οφείλει ». \ © Institut d'fitudes Augustiniennes, 2011 ISBN: 978-2-85121-243-6 ISSN: 1158-7032 PAUL! KRAUS MEMORIAE S. he later Neoplatonists also regarded the appellation " C h a l d e a n s " as elhnicon, 428 CHAPTER VII s u q q e s t i v e
conjecture of Bidezthattheolder of thetwofounders fTheurgy, JuliantheChaldean, migrated to Rome afterthetriumphantOriental campaign of Trajanhadopened for himtheway from his Mes Opotamianho melandot the West 101.6.óδίς επέκεινα: (der weltgestaltende Verstand), der
in der Transzender Transzende Transzende Transzende Transzende Transzende Transzende Tran
the moon 90.111, note (b) Quandam eliam fontanam virginem deprecalur *. Seech. (Teubner, 1931) sometimes to W.8.-PLUTABCH, Defato, 1,568D; PBOCL. The Chaldean Oracles commanded "to operate with the top of Hecate", and Marinus reports that Proclus employed the "divine and ineffable tops" of the Chaldeans". e a T »)p;
" γ' Panar. To this tendency Aion owed his installation as chief of the "Rulers of the initiation" 84 . Diese urgeborenen Ideen liess die erste, in sich vollendete Quelle des Vaters sprudeln. b) εϊί ττ,ν χωρισίϋν τ>)ν. (Orph. Beige de Phil. Tim., 98 c, 3 , quoted η . A Neoplalonist, who lived in the period between Iamblichus and Syi-ianus, is the author of
the fragments of a commentary on Plato's Parmenides edited by Kroll in Rltein. 348 n 138 208, 8. space is named in the Oracles "the Father's Depth" or "Silence' 13. of its blossom, refers to the noetic substance). See Excursus II "Porphy ry and the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small deans" and the Chaldean small deans "the Chaldean small de
Hecate like all the other celestial p o w e r s, was subject to the "Father's "will (viz. H. 41, 7267 η 258, ρ. "Dam. 143. Thomas (Leipzig 1908) 3, p. 1 lilterally "round Ihe hollow of Lhe gristle of Ihe right calf"., Mytt., Ill, 30, p. Hermias Phaedr. Cf. ibid., I, 109 ff. "77 η 40; 431 η 11061, 2285 D 70823114 η 18? seems to he
 justified. Bidez supposes that Pro1 jus performed his magical operation according to a formula identical that of Julian, or at least similar to it; and this view has much to recommend i t I t is a well-known fact that the ancient belief in the possibility of influencing the weather was founded to some extent on the belief in the action of the stars. As in the
 former case, so here; the ersonal concept of God prevails over the metaphysical and causes the Chaldeans to forget the consequences which should logically have followed from their doctrine of the withdrawal of the Supreme God. Plot., •αρώτον έαυτόν εις τον χα\ έπέχεινα cf. I, p. Conv., · · ^ 1ff. On the magic of the spheres practised by the
Theurgists see ch. Jes. and 0) with the help of the following: τ pete νύχτα, quotations Fr. Their contemporaries Numenius, Lucian and Tatian, all three of them natives of Eastern Syria, have had a complete Hellenistic education. σώμα. 37, 1 (ch. Nicetas draws a lost text of Psellus quoting from Proclus* Commentary on the Chaldean Oracles of Eastern Syria, have had a complete Hellenistic education.
This type is a counterpart to the ύμνοι γλητιχοί, in which the name and the abiding-place of the invoked god had to be mentioned (sec M E K A S D E R, Met. the Forms) arc mixed with matter. 1 2 2;9611126; 12111209(3); 136 η 266; 138 η 271; 142 η 283-286; 241 η 53; 242 η 54; 272 η 46; 292 η 129; 363 η 201; 455; 478; 484 Εκατικός . s e g
η 175 94, 25 147 π 296 109, 10 295 η 136 114, 21. Kurtz-Drcxl (see g 3 , 2): oi Χιλ31Γ0ι. the title of the excerpt περί τήί καθ' Ϋ,λληναί ιερατική! τέχνη* transmitted by Psellus; see Excursus VI, 1 4 . Other passages in R. W I T T , γ fUUmkm of Clement of Alexandria, Clou. PREISENDANZ, I ORM. Myst., VIII, 8, 3 e01. '" PHILO, De ebriet., 3 0; cf.
Plat., II, 1, 6, 1001 B. On the act of out-stretching the rays of the soul follows a reaction of the intended object of thought, during which the organ of thought, during which the organ of thought remains passive. Δ>;ΛΟΪ δέ και τό λόγιον ταύτα *πάσαβ μέν ) ά ρ έχει γλυκεροί άθανάτοισι θ-εοΓσι συνέμποροι πόθοί, αϊέν ού πάσα!» δέ 3-έμα έπιξήμεναι όλυμπον έχωσιν• τώνδε
μελάθρων »⁻ είτα τοΰ λαμ€άνοντο> τοϋ» χρησμού» εκδοθέντα» έρομένου, ωί *et′ διδάσκον διά πλειόνων τ rjs ει» 3-εοϋ» ανόδου, χαί εί ό τόν 9-υτικόν β ίο ν μάλισΊα προσίησάμενοί, « ούχ όσΊκ σπλάγχνοισιν επάγει πάλιν έπίφρονα ήδη χαί ®ρο» ()λυμπον άποσκεδάσα» η ζ εν άειρόμενοί κούφα is ψυχήί ό θ-εόί - Q-ήκατο
 τάδε βουλφ΄. Both fragments concord moreover in that the magical ope™ion which they describe tekes place at night in the open country (see n. 74, 17-19 114 η 187 ρ. Class. All., I l l , 173 who explains /,«>!(., I, 1 «χχί άνεχάλεσεν Miuucrfy» 1> as allegory of the divine call for the contemplation of the true Being. 251 - w of the functions of the lynges
is corroborated by Marinus1 that Proclus, "by setting a lynx in suitable motion brought '*'the rains and delivered Attica from a terrible drought" 84 . 1g5-8. NEANDER, c d . J.-P. The , ati 's n ° t an authentic part of the Iradilion, but an interprc00 'as shown by the words ως τίνες ώήθησαν, yivt P0HI>IIYH ιν C H A P T E R VII 422 The monuments of
Mithraism often represent the winds in company with Helios and Selene e0, but the meaning of this association is, nei ther by the literal nor by the figurative tradition, more accurately expfoU ned. e literary model is Iliad, XXIII, 430. was found 3'J. T11E P L A T O N I C E L E M E N T S 340 vessel in which he has prepared the World-Soul, the
remainthe 88 16 " | ^ ing P^ sU bstances, not f "shi0n'fSecond «AIILS 6 3 and mixes them indeed "in much the same (t. M., I, /!o): φυχαίς 8' Ιούσαις χαί άπό γενέσεως χωριξομένα:ς εΐχότως έταξαν ανέμους. , Rp. 11 1 5 5 , 6 f.). άπαζ Ora^iti- These arti- ficial d i f f e r e n t i a t i o n s a r e n o t d u e to a lack of u n d e r s t a n d i n g o n t h e p a r t o
theinterpreter, hut totheneces sity with whichieven vou! (r. As against this it must be emphasized that neither the Iranian nor the
Christian dualism arrived by its own elforts at the abstract opposition of spirit and matter 298. Yet this apperception is no longer a process of intellection, but the result of a supra-rational state identical with the "divine frenzy of Plato 9. II 1 3 3, 1 f. 284, 2 245 n 65 X 4, p. See the monograph of Ganschinietz quoted n. Cf. also Dodds, Proclus, p. II 1
9 9 , 95 (Kroll 3 0 , 1 ) Μέσην γάρ και έν τοις S-eois έχει χώραν ή τής ψυχής αιτία θ-ίό» (see note 6 6 ) , ώ ί Soxef xai τοις S-εολόγοις (see Excursus I d ) , ουναγωγό; οίσα τών δύο πατέρων (see note 8 3 a). Το Platonic notions is, further, to be referred the Chaldtean theory as γ
to the intermingling of Eros in the substance of the soul, and of the soul's consequent longing for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of the activity of the theurging for its noetic origin with the Oracle quoted ch. which originally designated the activity of th
 . Those are made to "meet" through th agency of the World-Soul; who, according to a Chaldean opinion der' ving from the Platonists, "envelops 118 333, 28-30 113 \eta 184 VI \rho. sages As appears from the pas-adduced ch. A parallel to Apollo's bidding "to
hasten storming" with the magical "words the following injunctions of the Chaldaean Oracles: "Rush to the centre of the sum of spiritual substances endowed with divine
energy. 1 0 5 : νοϋς είπε πατρό; τέμνεσβαι άπαντα, etc. έπέκεινα : 4 2 , 2 0 8 . 41 η 125 ; 84 η 65 ; 297 η 145 •δή 85 η 70 ; 95 η 118 ; 107 η 170 ; 132 η 250 (1) ; 165 η 373 (5. Rp. I 111, 1 (see Excursus 1 e) cannot serve as proof that Ihe Chaldean mysteries were still practised; cf. " s Eus., Praep. vol. χαϊ τηβ χαϊ αύτόν G. Besides the lirst two oracles of
Hecate quoted note 1, cf. «Πάκτ' έσ Ι΄ί γάρ, άλλά νοητώ;». •αηγών (sc. The potencies which elfect this connection are the "symbols" or the "symbols" or the "symbols" or the "symbols" or the symbols" or the "symbols" or the "symbols" or the symbols" or the "symbols" or the symbols or the sy
 ; and his method was consistently applied by his disciple Iamblichus who, in his turn, served as a model to all the later exegetes. 59 η 186 (1); 317 η 15. 109 concerning llie uriyxpa-n)! vovs, and c b j 11,11. The cognition of the noetic beingt.—The Chaldtean Oracles which speak of the knowledge of the intelligible world tranport us. This work served to
introduce the f u t u r e e m p e r o r Julian to Chaldean theological leaching; cf. 1, 1 ( p . 9 0 2 , 1 ; cf. ., τά δέ λόγια των πατρικών συνθη μάτων. o. 5 »ee Excursus V, η. 24() and 9 7 4 . (Leipzig, τρυγώίη έτύγχανε αύτω Cf. der gnoslischen HAUR, 71m.. STOB., c e r n i n g t h e Platonic concept of t h e I d e a πατρός and NUMENIUS, p. DAMASCIDS, =
vide Phaedr. A , 4 0 6 , 3 ; B R £ H I E R , op. e) HIER, κατηγορία Rev. 5 βε€χ!χ), may be left 3 substitutes ou the autbo- rily of the later MSS of Eusebius v. 3, 2 8 ; APULEIUS, De Plat., 6 4 , p. 90,10 384 η 274 ΐόΓρ.92,24 402 η 11 7 p. : δημιουργική!· δύναμιν, τήν διήκουσαν δι' όλων και συνέχουσαν αύ τύ διαιωνίω!• αύτη γάρ έστιν ή φρουρά χατι Q-ετιο!
δεσμό! ὑ πάντων συνοχεύ!. « Ρεύμα τό ΦοιββΛ;; άπονενμενον ὑφύθεν αίγλη! πνοιή ῢπαί λιγυρη χεχαλυμμένον ήέρο! άγνοϋ 9-ελγόμενον μαλαχόν ϊ' ένέπλησε χιτώνα, άμ€ολά&ην 8 ά γασίρόβ άνεσσύμενον ὑφύθεν αίγλη! πνοιή ῢπαί λιγυρη χεχαλυμμένον ήέρο! άγνοϋ 9-ελγόμενον μαλαχόν ϊ' ένέπλησε χιτώνα, άμ€ολά&ην 8 ά γασίρόβ άνεσσύμενον ὑφύθεν αίγλη! πνοιή ῢπαί λιγυρη χεχαλυμμένον ήέρο! άγνοϋ 9-ελγόμενον μαλαχόν ϊ' ένέπλησε χιτώνα, αμθολά&ην 8 ά γασίρόβ άνεσσύμενον ὑφύθεν αίγλη! πνοιή ῢπαί λιγυρη χεχαλυμμένον ήέρο! άγνοϋ 9-ελγόμενον μαλαχόν ϊ' ένέπλησε χιτώνα, αμθολά από το ποιοί ὑπαί λιγυρη χεχαλυμμένον ήέρο! άγνοϋ 9-ελγόμενον μαλαχόν ϊ' ένέπλησε χιτώνα, αμθολά από το ποιοί ὑπαί λιγυρη χεχαλυμμένον ήέρο! άγνοϋ 9-ελγόμενον μαλαχόν ϊ' ένέπλησε χιτώνα, αμθολά από το ποιοί ὑπαί λιγυρη χεχαλυμμένον ήέρο! άγνοϋ 9-ελγόμενον μαλαχόν ϊ' ένεπλησε χιτώνα, αμθολά από το ποιοί ὑπαί λιγυρη χεχαλυμμένον ήέρο! άγνοϋ 9-ελγόμενον μαλαχόν ϊ' ένεπλησε χιτώνα, αμθολά από το ποιοί ὑπαί λιγυρη χεχαλυμμένον ήθη το ποιοί ὑπαί δια το ποιοί ὑπαί λιγυρη χεχαλυμα το ποιοί ὑπαί δια το ποιοί δια το ποιο
έτεχνώσατο φωνή ν.» Wolff. 6 f. lhe magical bird) and especially under this designation it was welj known to the magicians 81. Arislides, eis Δ/α 1 3, ρ. 6 0 1 - 6 4 5 ed. 37, 3. These recipes seem to have beensi ^ 1 to those employed by the Chaldeans (see ch. 7 3, 7 f.) μετά δέ ταύτα (sc. γειν χαϊ: i &εουργύί... Cf. in particular Apoe. 73, 7. All / («) »·
»· (=ή wpooSot, όλόηκ, χέντρον των νοιιτ«», iwtipov, σοφό») ' · ή τ ρ ί τ η ν οητι( τριάι α^τοζΰον eel Φάνηι 3. els ψώς, ώσπερ έζ A!Sou λέγονται 5 3 3 d 9 τό της φυχή! όμμα. Σαφέσίερα indicates the realistic, &·εϊχώτερα the anatomic aspect of the description given by the Oracle. 1.1 « t v f f αρετή σοφίη τε xai εύνομίη
συνάγονται». As He himself does not enter in to contact with matter, He has charged with the copying of this form the Second Intellect, whom the Chaldeans for this reason call "the Artisan". 100,14 109 η 174 21 396 η 313 Meno 81 A 5 273 η 53 Phaedo 65 D 3 Phaedo 65 D
173 η 403 66 D 1 278 η 78 67 C 8 147 η 296 67C-D 188 η 42 68 C 1 278 η 80 80 C 4 187 η 39 80 D 6 296 η 142 80 E 4 173 η 403 81 B 2 278 η 78 81C . Ibid., I I , 2 4 1 , 2 2 : πάλαι χαϊ τών & εων μεμορφωμέναί των άμορφώτων. 349 η 141 247 Α 247Α4 Β-D ί47Β4 247 c 247 C2 D1 469 η 13 277 η 76
187 η 38 189 η •45 356 η 168 356 η 168 356 η 169 396 η 313 178 η 4 510 η 4 ; 510 η 4 140 η 275 188 η 44 328 π 58 295 η 136 328 η 57 160 η 355 248 A 248 A 7 248 C 3 249 A 7 248 C 3 248 A 248 A 7 248 C 3 249 A 7 248 C 3 248 A 248 A 7 248 A 7 248 C 3 248 A 7 2
conformity with Plato) by both of his masters, Longinus and Plotinus, that the soul in its wanderings enters also the body of animals 21 . 1) and 5 4 , ch. Only when it have cleansed itself from all outer things and have entrusted itself to the conduct of its intellect may it, with the purified and superior power of its (this) intellect (του »ου τφ mpriτφ)
behold the pure One. Gei't, 'T11E PLATONIC ELEMENTS 340 d the Chaldaeans limited themselves to the coordi- the demonic with the hylic principle, without equipping the 81 0 " ' "itself with the traits of a personal potency. βασιλεύς: PLATO, Rep., 5 0 g d, 9; Epist., I f, Hist. But
this identification received another meaning in the consciousness of those who—as physics with equal seriousness of the equal seriousne
tence. 67), as "voluntary appearing". III, n. Neglect of this rule has caused considerable confusion in two neighbouring the reader to whom the title of this book is too compressed, what he may expect of it a new neighbouring the reader to whom the title of this book is too compressed, what he may expect of it a new neighbouring the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, what he may expect of it and the reader to whom the title of this book is too compressed, whether the reader to whom the title of this book is too compressed, whether the reader to whom the title of this book is too compressed, whether the reader to whom the reader to whom the title of this book is too compressed, whether the reader to whom the rea
d, more especially, what he will not find therein. Cf. H. Ma- ny of the matters followed up in this investigation may throw light on problems of special interest to the historian of religious thought. ADDENDA 637 27, 7-12 Vatergeborenes Licht. As such he comes, for the Pla- tonists, into relation with the idea of eternity which, according to the atcount
of the 1 0 Timaeus γ model of time. The parts of that totality, the ideas, receive, by reason of the source of their substance, the name "Powers" 7 1. De malorum subsistentia (Procl. 3 6 7) is left out of account, as Kroll p. 17 η 44 14, 3.01 1 ". This account of the rise of an evil matter can be recognized as intentional correction of the Platonic model.
 «ΰνβεν άδην Β-ρώσχει γ ένεσα ένθεν συρόμενο» πρησίήρ χόσμων ένθρωσχων άρχεται πολυποίκιλου ύλη! αμυδροί πυρό* άνθο» χοιλώμασιν πάντα els τό χάτω τείνειν αχτίνας γάρ ένθεν αγητάς». = MAXIMI T Y R I I CRAMER, Ni'MENIUS = Sludie Philosophnmena, Anecdota Oxoniensia, over den Wijsgeer menteη d o o r E.-A. 28 C 3 319 η 25 ; 320 r
29; 327 π 52; 341 η 108. 82. 148, 6 468 η 8 20, p. O H I O . "7" απ αυτών, sc. Boissevain (alluded to by P S E L L U S , Quaenam sunt, p. έρ- In a like manner, the model of 3-εο- μαίντεα. 1 0 6 ) AN PLUTARCH, De Iside, c. 16 76 η 37 3 86 η 74;
87 η 78 29 η 76 64 η 207 64 η 207 64 η 209 109 η 174 VELLEIUS PATEHCULUS Historia Rornana II 123, 3 217 η 164 VEHGILIUS Aeneis 1 142 106 η 165 VI77 XII 510 657 741 747 118 Georgica II 389 VETTIUS 41 η 244 201 253 430 137 η 60 η 102 11 95 η 109 η 267 123 253 η 95 VALENS Anthologiarum (Berlin 1908) p. A similar doctrine seems to be alluded
to in several passages of the Oracles. 6 as συνθήματα άρρητα. 178, 17 (KROLL, 5 5 ): S' όχετών πυρό; άφθίτου έργα τελούσα» For the interpretation of Proclus see n. 1 3 8 , 9 0 et passim). " PSELLUS, Comm., 1 1 3 3 A ( K R O L L , 4 1 , 2): «ένέργει περί τόν έχατιχόν σΊρόφαλον» 250 CHAPTER IV. We may recall in this connection the frag ment
which describes the "lightnings" of the Ideas issuing from the Paternal Intellect, as "leaping" into the "cavities of the worlds", { e the spheres 264. In conjunction with these we may also mention the famous oracle of Apollo describing in answer to a 1's.-JUSTIN, Cohoriatio ad Graecos, c. PLOTINUS, I V, 4, 3: μεθόριον ουσα και έν τοιούτοι κειμένη
ΈΤΤ' ίμφω φέρεται· mi arly I I I, 8, 9, where the Nous is called άμφίσίομοί: i. Graeca vol. "Do not look at Physis, for her name is determined by destiny!" 1 "' The name of Physis is Hecate, her face the moon, her satellites the demons that rule the sublunar zone. 163, 9-30) p. The realistic literary form of the Prophecies of the Theotophy may be
regarded as another distinctive trait. MARINUS., Abst., I I, 4 3, p. τάί ψυχάί ζωήν 39). Hermann (Leipzig 1864) p. 9 9 'N · · 0 337 TIIE PLATONIC ELEMENTS f, uratively was laid upon the Chaldaeans by the stylistic laws of f,eS literary genre on which they modelled their poetic the productions. 206; 133 η 254-255 140 η 275; 144 η 291; 146 π
293 148 η 302; 149 11 304; 150 η 309 152 η 316; 155 π 334; 160 η 353. 3 (4)). 1C1. Kroll (vol. The first name to be mentioned in this connection is that of Porphyry who, as it were, rediscovered the Chaldaean Oracles; a collection composed about a century before his time, but apparently little known until then. 5 0 f. 97, and NORDEN (see PORPH.
αρ., Eus., Praep.Eo., V. and "conqueritur" are ironical. 175; 70 11 12; 167 η 376; 188 η 44; 223 η 190; 229 11 3; 248 η 72; 254 η 98; 265 η 19; 276 η 70; 384 η 273; 466 η 34; 500 η 7 άνιέναι η 132 Ανίερος η 132 Ανίερος η 132 Ανίερος η 132 Ανίερος η 145 (3); 190 η 48; 475 Ανοδος η 89 (6); η 263 η 270; 384 η 273; 461 η 25; 383 η 270; 384 η 273; 465 η 34; 500 η 7 άνιέναι η 132 Ανίερος η 132 Ανίερος η 132 Ανίερος η 145 (3); 190 η 48; 475 Ανοδος η 89 (6); η 263 η 376; 188 η 44; 223 η 190; 229 11 3; 248 η 72; 254 η 98; 265 η 19; 276 η 70; 291 η 122; 299 η 156; 319 η 376; 188 η 44; 223 η 190; 248 η 72; 254 η 98; 265 η 19; 276 η 70; 291 η 122; 299 η 156; 319 η 25; 383 η 270; 384 η 273; 465 η 376; 384 η 273; 465 η 376; 465 η
η 11 ; 449 η 3 ; 468 η 6 ; 489 3 2 3 Ανόητος • η 137 (3) ; 297 η 144 ; 379 η 262 •Ανοίγειν η 95 ; (η 177 ; 221 η 178 ; 255 η 99 (10 Ανόρατος η 258 •Ανοχεύς η 127 ; η •Ανοχεύς η 127 ; 
a 17) signifies lhal lhe fixed stars do 1101 move hy iheir own exertions. ταύτα. de Psellis, reprin- The opinion hold classica, XII, 1 9 0 4, p. Hence c. 71. (The thosophical publishing society. The question of the relationship between Psellus, Proclus and the Chaldeans has been fully dealt with in two magnificent studies of J. It 1. ένεργεϊν «΄»P«⁻ (vel
ethereal and hylic world: Τί οι ν; φαίη τι! άν τώ» τή! ύπερορίου Q-εοσοφία! ώρμημένων (see Excursus I, Γ) xai τά Έτάιτα δι αιρούσ αν εΐ! έμπύριον αίθέριον ύλαϊον καλούντων. The monad apparently signifies the Paternal Monad; (he identity of the dyad will be determined later on in
this chapter. 1 propose to read ούνομα (δ' al) σεμνόν, elc. 147, 5 146 η 293 122, ρ. Boissonade (Paris 1878) p. Phil. Graec. Since Augustine borrowed this information from P O R P H Y R Y ' S De regressu animae itself (Porphyry used to quote his opponents by name), this citation forms an additional proof for the fact that Porphyry composed de
regressu animae, when he was already Plotinus' pupil. 5, Paris 1876) 187, p. 6 - 2; 7 3; 7 7 8;1'; m, 5 g; 6 6; 1 1 4); f ^ ' ' 0 ' (c h. emblems of Hecate: 1 *Over the goddess back measureless Nature ig exalted'" 9 1. S k u t s c h (Leipzig 1897-1913) V, praef. ιερατική η 159 464 * η 17 s. These varied in their form (a fact which attests the literary
aspirations of the theurgists) as much as in their contents. 1* φοβερών ύφιων χαίτην σείουσα μετώποα». (υγγεε: 2 4 8 , 2 5 2 . The previous investigation has shown that the physical formulae of the Oracles stem from the contemporary Platonism Also the few Stoic motifs which are found in the Oracles have been trans mitted to the Chaldsans not
directly but, as is proved by the context in which they appear, through the mediation of the Platonists. τήν άρμονίαν δέ ιθύνει, ταΐβ ίδέακ olaxtfav, and ρ. mund., 16 : (3ουληθεί; τόν όρατόν χόσμον τουτονί δημιούργησα! προεζετύπου τόν νοητόν) with Chaldsan Oracle, loc. Ch. Ruelle (Paris 1889) 1 · P· 5 « , 10 160 η 353 58 « 4 167 η 376 15 166 η 373
86 .5 68 η 6 ; 444 8 105 η 163 20 395 η 308 87 » 3 106 η 164 1 ®0, 20 79 η 47 108, 17 . These views conform to the description of Aions' movement figuring in the Oracle of the Theosophy. 215-219) p. NUMENIUS, &ta> εύξντβαι ίνκβτωτάτω presupp o s e S ALL THE ORIENTAL ELEMENTS teD)p0rary author of a hymn attributed to Plato represents
the philo-sopher as with magical formulae demanding of the Supreme God the revelation of the secrets of the formation of the world-shaping
According to a widespread belief, dreams are conveyed to man through the agency of the demons of the moon or those of the aerial sphere 6 3." " *, δ f. OHIO., VI, 4 2 (thechain any Chaldean term. 975-976. in particular Enn., VI, 4, 3 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4, 3 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 2 (thechain any Chaldean term. 975-976. in particular Enn., VI, 4, 3 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4, 3 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4, 3 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4, 3 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4, 3 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4 (does not contain any Chaldean term. 975-976. in particular Enn., VI, 4
by ZELLER, 5 5 4 , 1) αύτά (τό έν) έφ' έαυτού είναι (cf. AL., Strom., 191/1, Anz., 710 2 4 7 c (see 11, p. 191 η 53; 438 η 132 · Αναξ 10 η 26 (12.17); 23 η 58; 40; 52 η 163; 100 11 138; 110 η 177 (5); 159 η 348; 204 η 114; 317 η 15; 330 η 68 Αναπαύειν 469 π 11 ΑνΑπαυσις 15 η 35 άναπεταννύναι 40 η 121; 374 η 239 • άναπέτεσθαι 198 η 88 (1) cj
passage in which Simplicius mentions the Logia is in his commentary to Aristotle's Physics (Simpl. 24. Cf. also Ihe distinction between αίθήρ and κόσμοι in the Oracle quoted n. 9(jn. 52, 18 273 η 55 21, ρ. 1 5 9, 5 &e'os " τήι έννεάδοι άριθμόιέκ τριών τριάδων •αληρούμενοι χαί τάι ακρότητα! τη! Ο-εολογία! χατά τήν Χβλδαιχήν φιλοσοφίαν, ώ! φτ
μονά! άρχει», φησΐ τό λόγιον. II, 154, 15 f., Eum., 6 1 5 μάντκ ών Δ ' ού ψεύσομαι; P L A T O, Crat., 4 0 ό c 9; Antk. 9 3 and Bidez' n o t e), Proclus used in his commentary on the Chald. ιν, n. Nicephorus Gregoras) bor- rowed their knowledge concerning the Chaldeans from Psellus and not from Proclus himself. This universal agent, exalted above
organs of the "recipient" serve as the instruments of the god. The following sta- tement made by Psellus proves that the beliefs of the Chaldaeans reintegrate the souls after the so-called death in all parts of the world are not expected the souls in afterlife were rather more differentiated: "The Chaldaeans reintegrate the souls after the so-called death in all parts of the world are not expected to the chaldaeans reintegrate the souls after the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the souls after the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the souls after the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the so-called death in all parts of the world are not expected to the chaldaeans reintegrated the world are not expected to the chaldaeans reintegrated the chaldaeans reintegrated the chaldaeans reintegrated the chaldaeans reintegrated the chaldaeans 
them ascend above this w o r l d " 187 . 6 5 , 3 4 , Ast (quoted by Kocn, loc. Th. Gale) τό τοιούτον σεβάζωντ*' (1. 503 η 27 29 . Schmidt (GCS 13, Leipzig 1905) p. Mos., ipfM a 91 . η 96 THEODORETUS H a e r e t i c a r u m f a b u l a r u m compendium ( P G 8 3 , 3 3 5 C-556 A) 1 14, 365 B 385 η 276 24, 372 D; 3 7 3 C ·;: 385 η 277; 386 η 278
THEOGNIS ed. 9 5 9 , ^ 88 10 1996, 956 f., Syrianus' reticent attitude towards Chaldean theology is refuted by the passages quoted n. , Praep• Evang., VIII, 1 4 , 9 : τό τήί ψυχήί όμμα τείναι; Ebriel., 1 0 6 ; De Abrah., 5 8 ; Leg. 1,0 T h e C h a l d e a n s use t h e following s y n o n y m o u s d e s i g n a t i o n s of Power : 201'Sf" (sec c h . 58, 14
Verandere niemals die fremdsprachigen (Gotter)-namen 1 59, 11-12 Den einen gab Gott, das Licht durch Lernen zu begreifen, andere befruchtete er im Schlafe mit seiner Starke. Mithra was represented as a mounted archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. This lack in sure points 'k® f e r e n c e compells us often to stop short with the establishment of 0 ^ 1 6 | j^Jationships archer (sec F. T
 and to renounce a closer determination of their terms. Cf. id., Expos. This type of symbolism is chosen deli- It is intended to present the effects proceeding from the Primal Being both as energies of a primal power. • · γαστήρ 43 11 136 (6) ·γαυροΟσθαι 200 η 100 ·γε 132 η 249. "Ineffah! name" signifies, in the vocabulary of their terms.
 magicians, the formula express!!! the power of a spirit, whose presence it compels 2 ". Eo. 111. 65. 1,1 The girdle of the ChaidiBan Hecate is mentioned by holli Damascius and Psellus, see notes 107 and g i . Procl., 2 8), whom accordingly he called "rny Lord" (PROCL., Crat., 6 8, 1 2: ὁ δεσπότη» ημών). 201, 2 (see n. The relationship between the
 "Second Intellect" and his originator, the primordial Source of the Ideas, is described in the hymn quoted by Porphyry as that between a son and his mother. This belief obliged Porphyry (0 defend the Cbaldaeans against the charge of disguised monotheism: Apud εθεράπευσαν PORPH. Augustine declares that the wording of Porphyry's explanation
did not give him any understanding of the nature of the middle hypostasis, but that in any case Porphyry by inserting it contradicts the doctrine of Plotinus as to the sequence of the noetic principles marrfp, vovs, •ψυχή. Nur diejenlgen Stoffe, die in einem SympathieverhSltnis zu den oberen MSchten standen, gehorten der hoheren Ordnung an und
waren gegen die depravierende Wirkung des Hylischen gefeit. viz the world-shaping Forms 2 1 0, it names the "Lightning-receiving Womb3 of the all-illurtiinating ray of Father-begotten Hecate". = M I C H. 144, 5 391 n 292 25, p. a 4 i, 1, f., a similar interpretation of the Egyptian worship of the Zodiac. This magical operation is repre-The raiments
formed of the substance of the spheres are supposed to be the defensive a r m o u r; the magical words the battle cry n; and the fiery rays the position which is to be " H I E R O C L . 311; "Cf. OLYMPIODOR., Phaed., 4 6, 16: S-sowpyi'» hi έργον... See also AESCH., THEOCMS 1093. D O D D S, Proclus, etc. vi, sect. This story shows that the
theurgists credited the "g o e t s " with extraordinary magical abilities which might enable them even to frustrate the theurgists when these endeavoured to achieve "s Cf.* PORPH., Regr., 29*, 16 f. II, Manchester, 1 9 9 0) VI, 1-9: "A s the hand moves over the harp and the strings speak, so speak, so speak, so speak in niv members the Spirit of the L o r d ": ibid.
XIV, 8; XXVI, 3. On the other hand it is withal clear that the Chaldean metaphors describing the emanation are no mere figures of speech. observes lhat the ^ qment quoted in the proceding note forms a p a i l of the same Oracle. Eo., I l l, EDSEBIUS, 16,4 (\Vol IT 160,6; fee above note 136) slates that an oracle quoted by Porphyry shows that also
Hecale delivered her oracles through the intermediary of a " r e c i p i e n t ": ει yap τήν αυτήν (sc. The t e x t of the Chaldean hymn is paralleled b y magical oath-formulas, ini l u e n c e d by these Jewish doctrines, which invoke the God "Who rides on the chariot of the Chaldean hymn is paralleled by the orders of the anIs" 01. '!! ". As Hermias quotes
this opinion in his commentary 11 P L O T I N U S , V R , 7, 3 3 , describes the Primal Light which awakens the love of the soul as follows: Ιύναμιν ίχει έλχον srpos 2ύτό xai άνα .αλούμενον (literally: calling back) έκ •αάσηι •αλάνη;, lira •epos αύτό άναπαύσαιτ0. τώι hell., Κ. Γ.ΙΙΛΡΤΕΙ» VI »00 "Divine Will" means in this and other Oracles the decision
of th creator to send the created souls down to earth 184. χαί -πάλιν. Concerning the use of μόνο! as a predicate Agnostos Theos., 350, 1 el passim.; PROCL. The first produces the pure life of the blessed immortals, the second ensouls the worlds, the third rules by the law of necessity over the spheres, the fourth, mistress of the demons,
dominates the terrestrial zone. 8 ήώρησαι: see ch. The view that the utterance of the divine word coincides with its execution is not peculiar 10 the Bible, as Kroll 46, 9 seems to think. 6-35; De Platone et eius dogmate, I-II, p. In the community of this endeavour is*reflected a tendency of significance for the general history of religion: the
 Orient, after it has won the masses by the mystery-religions, sets out to bring over into its camp the educated also. The difference in the treatment of the Orphica and Chaldaica in the- " Platonic Theology" may be explained by Proclus' belief that Plato indirectly depends on Orpheus, the first theologian of the Greeks, whereas the Chaldeans owe the
wisdom to the gods (cf. This operation is also described in the anapestic Oracle, the Chaldeean origin of which has been demonstrated in the first " Cf. P. 57, 10 . As we have tried to show, these philosophers were Platonis • Accordingly, we cannot accept the view of PRAECHTEH, 5 4 3 , who counts the C a daeans among the group of theologians
influenced by Pythagoreans. We have no owledge of his method of interrogation, but the Chaldean Oracles ltH). It may remarked that Psellus
published also his epitome ®ερΐ τήβ καθ' Ελληνα! Upxttxijs τέχνηε (see h) in the name of Proclus; cf. 102 CHAPTER I I . e) In the prophet's body the luminous pneuma is transformed into a voice which utters the oracle. P O R P H Y R Y , •mpi αγαλμάτων, p. τά τη! Χαλδαιχή! Syrianus' death) . 107, 4 4 ) , έν πέντε έντρεφόμενο!... Our contention that
the oracle refers to this sacrament can be proved by the occurrence in the text of the word Αναγωγή, which is the usual term applied to this Chaldaean mystery 191 ; and also by the Mithrasliturgie, 1 1 2 . 55 and especially of P B O C L . See also H . 3 4 0 , 1 (see ch. A full discussion of the subject will be found in a subsequent chapter, which treats of
the Chaldean system as a whole. 93), 181, 184, 187, 190- 1 9 195 י. τούί doctrina, 8 9 . Eros is called the first issue of the Paternal Intellect, because all the divine thoughts subsequent to him have an admixture of his qualities. 8 9 9 , 4. 7 CHAPTER I I . πηγών» 17 (Kroll π ροσ αγορεύει 9 0) Ούτω δέ χαι τά λόγια τόν μέγισ Ίον (see η. This doctrine is
quoted by the Pythagoreans in a version very similar to that of the Oracle quoted. 10, 8 356 η 170 13 356 η 172 11, 9 84 η 66 19 90 η 91 30 96 η 125 13, 25 495 52, 16 262 η 8 60, 26 39 η 115 76, 30 504 η 32 77, 3 503 η 25 6 503 η 23 7 499 η 3 8 308 η 185 9 262 η 8; 499 η 4 13 502 η 20 15
503 η 22 18 . As the second fragment of the Oracle ruled out the Stoic doctrine of substantial immanence, so the first disassociates itself from the theory of an absolute transcendence of the Supreme God. 76, 2 84 η 66 P- 76, 2-4 116 η 192 Πρός τούς μαθητάς ΔμελοΟντας cd. 7 , s . 16 CHAPTER I . BIDEZ, 001 au II, 1 1 , p. F., I I , 1 , 3 7;93 -93 -"; K.
111, n. τόν ξπόν έν ύλη, et. 258, 272 and ch. 5 still holds good. The analogous expression αύγή applied to the soul is current among the Platonists (in account of PLATO, Rep., 540 a, 7); cf. 74, 6136 π 2667, ρ. Psellus sets forth his view in the source of a systematic disquisition "Concerning the Virtues" (wep1 αρετών). This diversity of forms
is due to the development of oracular poetry See nole 15a. (see also 109) compares with this passage of "Numenius the doctrine of Valentinus the Gnostic as to the unknown God who reveals Himself to the world through His only son, His Nous. LYOUS Mens. 11, sect 4. EW9 0 1; NOCK, 8 6 f. 9 9 f. 164) should be added 10 the collection of Proclus'
poetic fragments by Ludwich. * 1 * T ° there r e m a i n s only the explanation of the Chaldaean doctrine "the n a t u r e and efficacity of matter. 166, 3 : b μέν vrpHros &eds.. cit., 1 11 f. " Lautentius Lydus, D ! mensibus (Lyd. Waltzing (Leip 2 i g X X V I 1 1 , p. B. The terminology proves that this excerpt was composed by no other than Proclus who
claimed to possess the soul of Nicomachus; see ch. 1 G 9, 19 f. In this work Proclus makes lavish use of Orphic nomenclature, while only seldom mentioning the Chaldsan equivalents. Les chiffres entre parentheses, qui suivent l'appel de note, renvolent aux hexamfetres. 956. Cf. Expos., Psellus, 1: iv; a: νοητή τάζιί; 3 - 5: νοητή χαὶ νοερά τάζι!; ®*10
: πηγαία έθωρμά»; 11-13: ττηγαί; 1'1-16: άρχαί; 1'
1 as well as in ihe Philosophy of the Oracles; hut this supposition docs not legitimate the assumption lliat Proclus was misled hv Porphyry's manner of quoting into designating a non-Chaldeean Oracle as one delivered to the Theurgists. Sallust's source was Iamblichus (see NOCK, p. 77· 1,7 «μέλλων εύσε€ίης ιερόν •ααράδεισον ένθ* άρετή σοφίη τε χαΐ
εύνομίη άνοίγειν, συνάγονται». 193 Oracle refers to two actions which have to be performed I '9 the invocation of the "fieryrays". Porphyry tells the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells" the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells" the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells" the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells" the story which "produces both Because of this ambivalence, the philo-sopher was ". Porphyry tells" the story was
between three concentric world-circles: the Empyrean, viz. On γνύσιβ Θ-εοϋ see R. See B I D E Z - C U M O N T, Mages hell., I I, 1 5 8 IT. Though the verses of the Oracles which set forth the principles of this division are lost, the main points of this theory can be reconstructed through recourse to the numerous passages which contain undirect
allusions to them. t h / i ^ 9 ** γ ε μ ώ ν τ ὑ ν ** μόνων mentioned before {Myst., I l l , 3 1 , p. It appears therefore th ^ the lynges play an active part in the maintenance of the movement 0f the planets. The image implied by ihe ltarliciple τιθηνών is followed up by κύει (v. Kurtz-F. A precise formulation of the difference between the Chaldean and
Platonic notion is to be found in PBOCL, Exc. It was assimi- lated to analogous conceptions of Eastern Christianity by ps.-Dionysius Areopagita. Alluding to the Platonic description of the philosophical Eros, Plotinus designated the striving of the philosopher as a "turning" of his soul "towards" the Being {έπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of his soul "towards" the Being {έπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of his soul "towards" the Being (ξπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of his soul "towards" the Platonic description of the philosopher as a "turning" of his soul "towards" the Being (ξπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of his soul "towards" the Being (ξπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of his soul "towards" the Being (ξπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of his soul "towards" the Being (ξπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of his soul "towards" the Being (ξπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of his soul "towards" the Being (ξπισῦροψτ() and compared this "conversion" of the philosopher as a "turning" of the philosopher
the soul with a "being called" by the love of the Beautiful". " PROCL., PSELLUS, For the Neoplatonic doctrine of the grades of virtues see UBERWEG-PRAECIITER, 6 1 1; 6 1 7; 6 3 9; K. 4 3, 1 1... These three fragments will be inlerpreled ch., with whose criticism of Pascher and Gooden ough (who carry further the hypothesis of
Reilzenstein-Norden) I a g r e e . Accordingly P R O C L . τώι» CHAPTER VI :354 | e n c o m p a s s i n g Cosmic S o u l ' 5 9 . This observation also holds good with regard to ^ trinitarian cosmology of the Manichees, according to which the Father lives 1 ALL THE ORIENTAL ELEMENTS se lves indicate this origin, in that they oppose their mystery of
the three "purifying Rulers" to the belief of the "initiation by the moon and the sun" 8'. This opposition does not mean denial of the purifying power of the two planets, but contestation by the moon and the sun" 8'. This opposition does not mean denial of the purifying power of the two planets, but contestation by the moon and the sun" 8'. This opposition does not mean denial of the purifying power of the two planets, but contestation of their sufficiency when without the cooperation of Aion. de Falco (Leipzig 1922) p. , I , 8 6 , a o *ύτη £ · ^ K * O L L , 15) : είτε γάρ μονάί xai Just» άόρισιος xai έπί
ταύταΐί τριάί, *ι ί7″ίι> >) νοητή όλη τριάί, ώί 01 Πυθαγόρειοι λέγουσιν. όσοι! ει! τά λόγια xai τά σύσίοιχα σΊοιχεϊα) xai μετ Procl. φωνή Poimandru, J ^ 0 I, 135 ήμερα! Commentary και νυκτό! dn the Ilevela- f. 369). 495 20 . IAMBLICHUS, &εον STOB., Eel., χαϊ τελειώσει FESTA, et passim., Aen., V I, 7 4 1 and Georg., I I, 3 8 g provide a key. His
activity marks the d of the Athenian school of Neoplatonists; and he is the last of the ""β etes of the Oracles produced by i t 2 7. See Kroll 35). PL, «τά -πάντα μετρούν 38(», 39 f. 13,117) τώ» δέ έν λα•) όν. Il is an interesting fact that Ihe first Orphic h y m n (v. Beyond that, how- ever, he succeeded neither in connecting the single parts into a coherent
unity nor in Satisfactorily explaining their content or origin. In the lexis edited by Boissonade, p. 119 η 203; 296 η 139 ρ. 84 in p o w e r ", "conceives in ineffable Wombs and pours forth on the A|| a rushing generation" 1 ' 5 . 1 9 8 ^ ff.). 4 g , 10 . 103-165, 168, 170, 179, 173, 177. B I D E Z , C. 55. In these cases a conclusion from the bare
terminology as to the source of the respective doctrine is impossible 9. xxx f., Parthey). WITT, 1 3 0, drawsattential not on the elevant texts (except those of Plotinus). In the Chaldean Oracle quoted ch. and now p.
For this reason, their interpretation cannot help us to reconstruct the original doctrine of triads professed by the Chald&ans. Cf. also De procr. "s See Excursus XII., Pr. Eo., V. 14 (see 11. 1 7 7, 13 (see n. Plot., 9 A; B I D E Z, Vie de Porphyre, 1 9 2 f. m See note 138 (v. 444 132, 28. »01., 4 6 9 f. IAMBLICHUS, De anima (ap. The God proclaims his
intention to keep the. 6 - 8 . 4-6. e disappearance of the stars can only be observed at night. Ψυχυ'υ (ch. Arch.. Et. Gr. XXXII, 1 9 1 9 , 3 6 ff. 3 5 . & "a6 f. 353) και «νοητάς» (η. quoted ch. Excursus II, n. PROCL., Tim., Ill, 1 ! 8 , 3c ff. 668 f . von Jan (Musiei scriptores graeei, Leipzig 1895) 6, p. Tim., I L L , 3 6 6 , 9 1 ( K R O L L , 5 4 ) : ώ; φησι τό
)όγιον. — X I I: Nos. The theurgist who utters the "symbols" (i.e. the magical names) of the gods, causes the invoked gods link themselves with him through the "chain" of the demons attached to each of them, who draw him upwards to the desired goal 20. 78 η 45; 352 η 151; 374 η 241 ένοχλείν 291 η 125 *ένσπείρειν 191 55 ″ ένταΟθα. 6, 9 f.), that
the statue of Zeus represents the νοϋ!, καθι υν έδημιούργει καὶ λόγοι! σπερματικοί! άπετέλει τά •πάντα, and characterizes these λόγοι σπερματικοί (as did Philo, see η . Ill, 1409 π 3258, ρ. 616 MICHEL TARDIEU 64, 28-65, 2 Setze dir nicht die Riesenmasse der Erde in den Sinn; denn das Gewachs der Wahrheit gedeiht nicht auf Erden. 224 η 196
266, 18. c) d) Bull, ed. — X I I I: Nos. 36, v. etc. 1, n. v, n. 0(1. The theurgist As to whet follows compare ch. 164, 1488 37, p., " 14 " 11: ή 3έ ψυχή. There is however one exception: an Oracle quoted by Proclus in his Commentary on Plato's Republic. This psychic substance too receives, with the new interpretation of the noetic as the sum of
intellectual energies, dynamic faculty and becomes a center of power which is able, by means of the pure thought of the divine, to insert itself in the system of the supramundane powers and to transfer the energies of their organized structure to itself. Dibitationes et solutiones, c d . 48, 4 56 η 177 18, ρ. 10); 255 (1); σοφία 4 η 2; 21 η 52 (7); 50 11
160-161; 255 η 99 (11); 291 η 126 σοφός 33 π 92; 48 η 152 (2); 200 π 100; 287 η 109; 483 ·σπείρειν 117 η 195; 191 η 55 (1); 343 η 121; 501 η 12 σπειροδρακοντόζωνον 91 η 96 ·σπείρειν η 121; 348 η 136 η 374 · η 260 η 5; 453 η 18; 8 0 Β . The Chalda!an designation of lie
Supreme God as "Number" (see ch. 343 TIIE PLATONIC ELEMENTS nreme God was a famous doctrine of the Orphics, which found of the motion of lhe heavenly bodies, while is constantly used in this sense by Aralus. ΑναπιμπλΑναι 128
η 238 ΰνάπλωσις 166 η 374 Αναπνείν 206 η 124 •Ανάπνοος 206 η 124 ; 459 (Ανάπνους) •Ανάπτειν . 75. The end of the second verse has been transmitted in a slightly corrupted form : χάλλη είται Β : χαλεϊται Β : χαλλεϊται Β : χαλλεϊται Β : χαλλεϊται Β : χαλλειται Β : χαλλ
source wherefrom the world-shaping Ideas "flow forth": ioc . C7 ami 71)« xai χράτο! ήδέ βίη xai ισχύο! άφθιτο! άλχή». 7 8 ( ά λ χ ή ) , η. This example does not. 13 ένθεν refers to the •σατι/ρ, as is proved by v. 1 6 4 Apollo declares that by means of the rays of the sun he "lifts" the mystes "upwards" (ανάγω). «'eas (•yap) έχει κόσμο! νοερούς άνοχήα!
For 13άς κόσμο! cf. ν, !!, a 5 ), those from his other commentaries on Platonic writings only "e ( Λ . 1 7 6 , 9). τού; τελετάρχαι) τούί έμπύρ 101 οί 111 •πηγαίους •πατέρα! ΰοξάζουσιν ήγουν τού! χοσμαγού!. 56-7. 49 η 158 TERTULLIANUS Adversus Hermogenem 18-19. He relates that he was born in Syria, and that Syrian was his native language;
that later he had learned Babylonian wisdom and magic from » Babylonian sage taken prisoner at the time of Trajan's entering Babylon (a. ακνα (μ) π 10! (= άγναμπ 10!) is synonymous wilh 9 **μκής (see n. 9 4 7 r) viz of His Intellect is dependent on the interpretation of the words of the Platonic Timaeus, hi a, γ: δημιουργοί πατήρ τε έργων which
distinguishes the πατήρ from the δημιουργό(. Iamblichus' lost principal work, a great commentators of the Chaldaean Oracles, which apparently comprised about 30 volumes, has been largely drawn upon by all the posterior commentators of the Chaldaean Oracles, which apparently comprised about 30 volumes, has been largely drawn upon by all the posterior commentators of the Chaldaean Oracles 1'. paraphrases the same Oracle, as already remarked by Th. Gale in his notes ad loc., p.
69, 12 144 η 288 25, p. If the task of its interpreter is often ungrateful, "This is one of the major differences between the methods to be followed in extracting Chaldean quotations on the one hand and Orphic on the other from Neoplalonic texts. μαχάρων βασιλή μεγίσίω: Theos. POIIPH. "In the womb of this Triad (the substances of the soul) are all
things sown "87. The theurgist who is cognizant of these "ineffable names" can control by their means the sympathetic disposition of the world-stuff and communicate with the spirits ruling its particular substances. eJ Sl0l 195. The use of these images is not due to epic license, inspired the example of Homer: they express the violence inseparable
from 1: the magical operation '. V I I , 6 3 4 , XIII, 3 5 5 , 3 3 4 ; see VII, 3 0 5 επί Χερονθίν καθήμενον, βασίάζοντα τόν &ρόνον τόν Aιον. De caelo II 1. auch die « Herren der Materien > (d. 5 (a c c o r d i n g to PLATO, Tim., 5 0 d) : άναγκαϊον'. He postulated a preexistent, primal matter, w h i c h God so s h a p e d as to set in order the 'n 1 a s s but
to leave over, in its primitive c o n d i t i o n, a r e m a i n d e r ^cli by reason of its deprivation of t h e b e t t e r qualities, b e c a m e e v i l . 42 273 » 49 381 η 266 76 14 n 3 1 INDEX LOCORUM De abstinentia, ed. Since Aion himself functions during the initiation as the director of the sunlight, only the two lower "Rulers of the initiation" serve as
direct guides of the souls. : T h e divine manifestation occurs 7 ιύτενέρ•)ητο*. No. 44. ηΐχ, 3 4 ) Εσ7ι ϊ έ και ονείρου ζώνη άπό τής πηγαίας ψυχής (see note 6 6 ) την άρχήν έχουσα. PORPHYRY, De regreuu probably referred to the same Oracle; cf. 2 7 0 ) , and 5 : ὁ ϋλιχόί. ΤΗΕ CHALDVEAN SYSTEM >37 · it and its planets 266 3 . ' . We are t h u s
confronted with a voluntaristic and an emanationistic explanation. άηιρου νρόο&οι c. At this point il would he premature to have recourse to quotations from (he Chaldwan Oracles, as these must be subjected to a minute interpretation before they can serve as evidence for Chalda: an doctrines. gh ( γ ρ ά τ ο β ), η. This poem will be interpreted
separately elsewhere. έξωθεν Pnoci., Hymn., II (eis λφροΰίτην), v. 3 0 a, a; 3 2 c, 7 - 8 . 4 5, 9 Orationes, ed. A. The Chaldean designation of the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the tradition of Midd Plato m a dethe Cosmic Soul mistress of the cosmic body the movement of the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα πατρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα ματρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from the Ideas as έργα ματρός (sec ch. 73, 15 148 η 302 6-9, p. The sec ond, a q a in, derives from t
its parts 10, ' . 376 250" Dc dMalogo 10 261 " " INDEX 569 LOCORUM De ebrletate 30 44 106 164 340 n 106; 341 n 112 370 n 222 370 n 221 331 n 68 De exsecrationibus 152 304 n 173 De fuga et Inventione 51 101 109 112 340 351 340 347 De gigantibus 13 303 n 171 De migratione 31 103 181 181-183 184 191 192 n n n 105 150 105 133
Abraham! De mutatione nominum 3 4 6 184 267 370 η 217 318 η 19 346 η 132 350 η 145 320 η 25 370 η 220 322 η 34 370 η 220 369 η 217 370 η 220 369 
* e a ' ' k U S F ° R M ' S consequenter a p t a m u s " . see Excursus VII) ...λέγουσαι *άπαξ έπέκεινα» Marl. 87. 62, 17 Die die Menschen wiirgenden Strafgeister. Thus this relationship reflects the competition between theurgy and the lower forms of magic 103. Theot., (see nole 108) πηγών ή μέν φύσα διαφόρων τό τέλο* άπαιωρουμένη. v ) was called
the '^Lyre of the Holy G h o s t "; A. 98, έχείνην (sc. — " See ch. 19; ch. Z E L L E R, III, 2', p. DiETEnic.H, Nekyia, 111, 3. 48. 151). Thus she is called "possessor of lions" either because one of her heads was provided with a lion's face, which was one of the characteristic insignia of her image, or because her statue was flanked with the figures of
lions 1 '4. the sun, the centre of the starry spheres which revolve in the ether); Cast in the manifold universe, and move with a firm step towards the fiery rays' 1υΓ'. The warlike imagery renders in both eases the compulsion exercised by the magical operation. 223 η 194; 289 η 112 33.
onists called her, by rea of her characteristic as the source of the melotin usdistinguishedtwo aspects of the World Soul, of which the melotion with the m
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form to all things in which and through which and through which it moves 171 17. Eus. Here the m Seccli. 13, 1: τάί h X is 6 μ έγφωσίης rats άχτισι λαβών χαθαρίξε,. 8, 11 (YV0IIT160, Anthol. 111 971, 33 & χάτη, φυσά, Tw. 179, 3a ff· (q,, oled As the "Source" is Ihe highest link of every "chain" 38, p. 45). In this section, anticipation
of results which can be proved only later has been inevitable. also p. — IΛ τή* φιλοσόφου PORPH. 1 5; Poimandres, θηκεν άναξ» (see η. JOSBPHUS, J>ell., V, 999 uses this epithet for the priests of the temple in Jerusalem. 11. Dessau (Berlin 1892-1916) 3384 253 η 95 Monumenti Ancyrani verslo Graeca, ed. 3 8): F o r P h i l o, see ZELLER, III: 4 (continuous continuous cont
f. DODDS, Proclus, PLUTARCH, NUMENIUS, p. 3 f. 1»111 INTRODUCTION of Neoplatonism, the most important fact in the cultural history of the pagan Empire». According to this text, the Paternal Intellect has sown the magic words over the whole world, so that the human soul should succeed with their aid in appre!lending the noetic beings. 24
CHAPTER IV. EILER, III, 9 4 0 7;3,185' f. This transmission is effected by magical communication, ns is proved not only by the attribute "ineffable" applied to the lynges 251, bat also by another fragment, which reads: "The sublime name (of the 60 iransmilled (KroU proposes 10 emend sslaaai instead o(πάσαι). 84, 11 253 η 93 7, ρ. Bidez'
important sludy, Le philosophe Jamblique et son ecole, Rev. 47 It is however frequently employed in Persian mystical poetry which expresses, with an unsurpassed plenitude, the potential motifs of mystical language. 74, 19 77 η 43 10, ρ. c.) έχουσα τήν •αηγήν τών αρετών, and Hyp. For fragment (e) cf. 4; cf. , PROCL., χαί χύτήν τήν αρετήν
έσ-5φθησα>\ Cf. NOCK, 1 1 0 , also points out a " s u s p i c i o u s " resemblance between the hymn of •αολλοϋ Ιέοντββ Tim., I, 308, (= ίὐνσμιν, 111 τήν αρετή" QO Χαλίαιοι Se καΐ τά άλλο 9-βΓον virtue) των &εών '&εόν' ύπερφρονείν τή! iepSs είπόντεί θρησκεία {. See f. 1 3 4 1 , 18. 1 ούτ έν&ε$εμένο* ε if The teaching of . 31 f. 38 a 7 ) · The Platonic
Aion is ungenerated (Tim., 38 a 5), the Chaldean τ ρογενήί. A i n g to Plato t h e Cosmic S o u l laid a b o u t t h e w o r l d " t w i s t s UD 160 in c i r c l e s " . the mystic rays enveloping the soul-vehicle. τάζεις της ιδιότητος αύτών έκεϊνοι τους θ-εού» έν ταίς προσηχούσαις Β-εραπείαϊί De Myst., I, 15, p. The Paternal Intellect is therefore called in the
Oracles: "The Giver-forth of the life-sustaining Fire" who causes to flow the enutritive Strength of the mighty Fire" 152; whereas Life herself receives the epithets: "Beginning and Source of Life" 63 and "Life-giving Flame, Source of all things" 84. Unfortunately, the Oracles which treat this central theme of Chaldsan
theurgy are no longer preserved, so that we must reconstruct the theories concerned by means of the combination of sparse allusions contained in the tradition. h. A girdle enclosing her hips also figured on K the symbolic emblems of Hecate's statue 1 0 8; Psellus has set down "Finterpretation., Tim., III! 159, 9 * 3 6 ' ' > 9'; 9H O P F N E R, O.-Z., I
Ι , 2 9 ) , as was Pythagoras', accor L U C I A N , Somnium s. 3 3 1 c : *xai γήν έν μέσω τιβέναι xai τήν των αίτην των αίτην των αίτην των αίτην των 2 9 : έν γάρ ·η; τρυγί τοϋ κόσμου is οίκησις. Cf. also MART. BOUSSET,
Plalons Weltseele und das Kreuz Chrtft ,1913 ,.'. Compare «Ού •αοθέειί μαθέειν, 6 σε μή &έμι! ωί' έρεείνεη » with «σύ &έ πάνε έζερεείνων» (quoted note 51). Das Vorwartsschreiten der Sterne wurde nicht um deinetwillen erschaffen (wortl. adduced by LUOWICII, ad loc.).; ZELLER, I I I , 9 , p . 8 304 η 173 6. Ill 17′ p . 21, 22-23 Der Verstand des
Vaters, reitend auf unzerbrechlichen Lenkern, die das Unbiegsame durch die Furchen des unerbitthchen Feuers erblitzen lessen. a 8 6 4 and XXIII 8 ), λεοντούχον (see η. 1 1 4 . 1; 1; V, A, 1. σπείρω and γεννάω) .1-equently describes with this metaphor the doctrine of the σπερματικό; λύγο;. " λήθη (a term which does not figure elsewhere in the
Oracles) probably 1 0 the state of "ignorance" after the fall of the soul into the body described and the sensible world assigned to the
Cosmic Soul by the Platonists 113. PLATO, Tim., 3 6 e, 3 : αύτι; έν αυτή σΊρεφομένη; a, 5 : αύτη άναχυχλου- μένη •apds αυτήν. frag- G a n t , 1 9 3 7 ( q u o t e d by pages a n d l i n e s ) . ' " ) a ) L Y D U S , Mens., IV, 1 9 9 , p. 3 4 9 Keil. Telle que nous la presentons au public, la synthese monumentale, Hans Lewy, si richement documentee, realisSε
par garde, selon nous, toute sa L e Caire, Mars 1 g 5 6 . 171. ών τόν (see η. " Ubstan * d) The last and most important group of metaphors for emanatio is constituted by those taken from the appearances of light taf \ The Chaldeans
give the figures associated with this a peculiar application of their own. Here it is enough to have established the fact that the three manifestations of the Chaldeean Hecate: Psyche—Physis—Heimarmene, derive from the Middle-Platonic speculation as to the Cosmic Soul 1 7 7, The Cosmic Soul of the Chaldeeans is, like that of the Platonists, not only
the originator of all life hut also the source of human souls. 9 7 ] ό Κπονλήιοε όριιοῗί κατανιγκάσα! n R o m e f r o m 9 4 3 until 2 6 9 . 69 η 10 ; 350 η 144 ; 469 η 12 συναγωγή g η 23 σϋναγωγός η 111 ·συναθροίζειν η 99 (3) συναίτιος 462 συνανιέναι η 138
συναποκατάστασις η 3 ^{\circ}υνάπτειν η 291 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 55 32 333 συναοξάνειν η 291d 1 131 ^{\cdot}συναύξειν η 23 26 274 συναφή η 241 37 127 συνδείν 502 η 309 ; 308 η 186 ; 358 η 151 47 ^{*}συναύξειν η 23 26 274 συναφή η 241 37 127 συνδείν 502 η 309 ; 308 η 186 ; 358 η 151 47 ^{*}συναύξειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 55 32 333 συναοξάνειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 55 32 333 συναοξάνειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 55 32 333 συναοξάνειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 55 32 333 συναοξάνειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 29 a.k. ; η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 220 J 61 συναρπάζειν η 194 ; 304 η 173 ; 30
(see n. This investigation must rely in the first place on the direct quotations. With ihis fragment may be compared P S E L L U S, Comm. I, 25 η 61 Korfe K o s m o u, ed. secret of his supreme knowledge; reproves the temerity of the questioner who presumes on his familiarity with natural science 8 3; gives practical instructions 8 4; and humbly
acknowledges the supremacy of the one and only God 8 5 . 236, 21-22 262 n 10c In Platonis Phaedonem, ed. The god whose appearance the Chaldeans bring about is regarded as the teacher of his questioner 170; a pedagogic relationship which explains the designating llie four cardinal points of llie Zodiac; wc may add that the latter arc mentioned
in the Chaldaean Oracles, sec ch. blichus' school brought these writings and their master's commentaries to the notice of the future Emperor Julian, and finally initiated him into the Chaldean mysteries which they had resuscitated 8. Por- phyry, however, explained that the three αρχαί mean the three noetic principles ttartfp, urarpuds νοϋβ and a
μέσος άμφοίν. PROCL., ήλιον τήν σελήνην Tim. in aureum carmen Pythagorae, and excerpls from his Deprovillentia et fato (made by Photius. 171 α 400; 246 η 68 άναγωγός *ΑμυδροΟν 136 π 263; 145 π 291; 147 η 296; . a) Both Plotinus and the Chaldeans explain that the soul must turn away from all outer
things. Capella (quoted note 3 9) '· e m p y r i o . 5, 9 3 f. Cf. also H I P P O L Y T , Ref., V I I I , 1 7 . (quoted by Kroll 35) σωματοειδέβ δέ δη xai όρατόν τε δει τό γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν τε δει τό γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν τε δει τό γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατόν το δει το γενόμενον είναι· γωρισθέν δέ •πυρό; ούδέν άν •ποτέ όρατον •
formed no part of doctrine of the Chaldeans who moreover in voked Hecale as the "driver of the aery, earthy and watery dogs" (». CHAPTER VII 438 of the magical sympathy are the "symbols", which "the Paternal Intellect sowed over the world", 29. 198) as referring 10 the sphere of lhe fixed stars, we may however observe in this
connection that ιερό; is an ellnbule of lie noelic poleucies; see 11. I'Institut francais tient a exprimer sa profonde et sincere gratitude. 423 η 82, 5 — ajouter 4 la fin de la note : Die Archonten der Sonnen- und Mondscheibe werden in der gnostischen Schrift Pistis Sophia erwahnt (Kap. 147 η 296 ; 178 η 4 ; 495 Ενταφιασμός 208 η 132 έντεΟθεν 194 η
66; 213 η 144; 291 η 126 έντιθέναι 181 η 22; 182 η 25; 190 η 50 (3); 253 π 93 έντίκτειν 341 η 108 έντος 378 η 256 έντρέφειν 71 η 14 έντυγχάνειν . According to this theory, theurgy and philosophy are two different methods aiming at the same goal, the union with the gods. For έπέμφβν there see ALBINUS, 6 7 a , h : χατέπεμψεν έπί γήν τάβ.. S e e
THEILKH, op. The inquiry must therefore keep in mind also the religious ideas which developed apart from the liturgy and dogma. II, a 19, 11 τών άρχικών (Q-εών) οί μέν ούράνιοι καλούνται, οί δέ μέσοι, ή Χαλίαιχώ! ειπείν, 01 μέν δέ αέρι01 οί δέ χθόνιοι is derived from the Oracle quoled η. It follows that the notion "theurgy"
designates in the writings of the later Neoplatonists both a "practical" method of union with the gods (Spxaltxil ίνωσκ) and the supra-rational union with the highest order of the divine attainable to a human being. 8 4 , 1 1 , who states that when the "purified souls" appear, their έγκαρδιαιον φώ; becomes visible. Then he continues : "Hasten storming the supra-rational union with the highest order of the divine attainable to a human being. 8 4 , 1 1 , who states that when the "purified souls" appear, their έγκαρδιαιον φώ; becomes visible. Then he continues : "Hasten storming the supra-rational union with the highest order of the divine attainable to a human being the supra-rational union with the supra-rational union with the highest order of the divine attainable to a human being the supra-rational union with the supra-rational uni
hitherward with these words, that I may lift thee up from my heart, while the pure Fire is pressed 1,4 B-ελγομένων: cf. Gr., λύγων, 1875, 1g36, 1 p. 177, ch. 1 7 3 and 1 7 0., Ref., VI, 3 7, 7: έχ βυθού (see η. From these verses we sWerS t ^ a t t he goddess did not manifest herself in a corporal shape earn '. a o g fill the S " o f Hecale, are the
particular ideas. s" P. These texts centain the exact wording of the questions and, in one case, even mention the name of the questioner (Theophilus) M. IX: Nos. A. 4 6 6) treats demonology and the doctrine of the preexistence of the questioner (Theophilus) the decides, however, in favour of the
second, the dualistic, hypothesis. C. 3 b) also states lhat the άρρητα όνόμ*** of the invocation are spoken voce mentis. Amongst them are two answers to a question as to the functions of various other gods 207 . H I , n . all., I l l , 104 : τόν έγχύμονα
θείων φώτων λύγον. S Y N E S . Poimandres, 9 : ό Si νούί ό ® •60s (called before πατήρ and substituted, in His active aspect, by βονλή θεού; cf. 148, 13 f.; S Y N E S . ZEI.LER T h e following works contain q u o t (Procl. One may consider Julian the Chaldaean himself, the founder of Theurgy, as the originator of this transformation. 176; 308 η 185
186; 412 η 40; 454 η 23; 468 η 9; 499 η 3-4; 502 η 18-21; 504 η 32; 505 η 34; 509 π 1 (5. 1 3 1, 8 f. The traditions concerning the conjuration of the Chaldaeans set about these operations. Κναγωγή is intended to refer not only
to the term for the journey through the heavens but also to the homonymic designation used by the Platonists for the ascent to the contemplation of pure being 1", 31 η 85; 214 η 150; 261 η 7 14 17 η 42 15 21 η 52; 83 η 64 15, 2 86 η 74 21 21 η 52; 83 η 64 15, 2 86 η 74 21 21 η 52; 81 η 197; 100 η 144 21, 1 101 η 145 21, 2-4 153 η 319 21, 3 126 η 228 21, 5 31 η 83; 161 η 359 21, 7 161 η 359 21, 
PLATONIC • · n s of their own system. 596,3 397 n 317 22 216 n 157 MICHAEL GLYCAS Annates (PG 158) 215 D MICHAEL NICOMACHUS GERASENUS Excerpta de musica, ed. 159 v. 14, 22 295 n 136 16, p. C H A P T E R VI :308 transferred the Pythagorean concept "silence" and "deep" to the liqible world and, in this Platonic reinterpretation
passed thein *"*10 " the Chaldaeans. or "Conductors Both names recall those of the arehons viz.: eomokratort of the late Babylonian astral religion. 6 5 , 1 1 f. lie did not however discern its origin. This threefold substance with which the initiate is to be armed, seems to be identical with "Strength to be up discerned to be up the bound to gether by God" by means of which
according to another Oracle, equivalent may be completed, στιβαρηΒόν or σποράΒην can, properly speaking, only determine a subject which is in the plural, but the number of the two participles proves that the Oracle adressed a single person. 55; 2 5 4 η 98; 2 6 6 η 23 51 η 388-389; 169 η 4 5; 192 η 5 9; 195 η 75 52 η 395; 171 η 396; η 4 0 2;
. Capella II, 2 0 4; cf. 74, 34 93 η 109 18, ρ. No. 10). ιν, u. 35, 11 430 η 107 36, p. 11 ed. Ibid. i, 11. This harmonization was made possible for them by the fa that the Platonists of their time interpreted the Ideas as powers which formed and set in order the cosmos, which derived from the Supreme God and carried out His regiment of the world This
new doctrine of the Platonists itself represents a significant step in the direction of magic.; 7.261; 355η; 84-85 165 η; 373 8) η; 7160 265 η 21; 295 π 136; 469 η 11; 488 Ελλαμψις 22 η 54; 199 η 94 Έλλην 444c; 465 η 23; 477 "Ελληνικός 509 η 1 (1) 173 • Ελπις . Harris: άμήχανον άρμονίαν xai τάξιν xai λύγον xai άναλογ/αν xai τοσαύτην
συμφωνίαν. XIV, has been consulted. OBIGEN circle and also in its centre, because the Platonic World-Soul " e n c l o s e s " the cosmic body " f r o m the centre outwards in all sides in circle" (PLATO, Tim., 3 6 «• «). As to other Gnostic transformations of the Platonic doctrine of the Cosmic Soul see the excellent study of Z. As in the case of the
 "Connectives", we are thus led to pose the problem of the division Paoci.., Crat., ω* *P® •πϋρ έν τώ μέσω «χρ«^"* τάτίειν ( p r o s e writings) xai Q-εοΙ (in the Oracles) Proclus invokes the theurgists in o r d e r to counler-balancc the a u t h o r i t y of lhe " d i v i n e P l a t o " hy that of P t o l e m y; see e) αχούσα», άιτ' αύτοϋ τ α ί ί ί χαί τών 3-εώ1>
αύτώι» (in lhe O r a c l e s ) , ότι τό ήλιαχόν χαθάπερ (lhe demiurge. According to a magical hymn, Hecate's hairs consisted of snakes which wound around her forehead and her body 9 5 . δ) οι XaXSaioi; Parm., 8 0 0 , 1 9 . G., V I , 1 6 9 , 2 1). μνησιντών Vol., 1g5, 1 6 (KBOLL, 5 0 , 3 ) : ή φιλοσοφία άίτίων λύγων αιτιάται. 358 η 176 8, p. GEFFCIEN,
Zvcei griechische Apologeten, 15 | ; E . 98 η 134 23 . the soul is separated from the body the soul's s p a r k 01 r,i > . 81' άγιων A u g u s t i n e a d d s (Regr., ευχών δυνάμει! χατέδησε), n c postulate con- p . KHOLL 3, and BIDEZ-CUMONT, Mages hel- This text was first edited by Opsopoeus (Paris, 1599), afterwards by Gallaeus (Amsterdam, P-G.
the magical sphere the meaning of the term changed: the invocation becomes an evocation a. P. L. U. T. A. R. C. H., De genio Soa\, 9.2, 5.9.1 B (see D. O. D. D. S., 2.0.7.) and Quaest. For this reason, the Chaldean Oracles utter the following warnings: "Nature wishes to persuade you that the demons are pure and the offsprings of evil Matter good and
noble" ; and " T h e demons are beguiling the soul and drawing her away from the purifications" , n s . '" Sec ch. Χαλίαΐοβ ο Up6s λόγο* 0 vrapa 19, in order to distinguish this tradi- from the soul and drawing her away from the purifications" , n s . '" Sec ch. Χαλίαΐοβ ο Up6s λόγο* 0 vrapa 19, in order to distinguish this tradi- from the purifications" , n s . '" Sec ch. Χαλίαΐοβ ο Up6s λόγο* 0 vrapa 19, in order to distinguish this tradi- from the purifications (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. Χαλίαΐοβ ο Up6s λόγο (" n s - ' '' Sec ch. '' Se
und hinter der letzten Bezeichnung verbirgt sich der Chaldaer. We are told that the latter ing, " άρ γ αί: see n. Busse (CAG 13/1, Berlin 1898) VI 13 262 η 10 Olymplonica II 65 X 105 294 η 133 212 η 142 Paeanes "77 94 η 116 Fragmenta, ed. X, 1. I have made use of ihe annotations of Th. Gale (Oxford 1678) and of Th. Hopfner (in
the annotations to the German translation of Iamblichus 1 treatise' Leipzig 1999). •περί δέ τών •πλανωμένων, «έζ (Excursus I g ) et τοις -Ϊφηγητιχοϊ» •περί τοΰ τρίτον •πατρό» ( t h e d e m i u r g e , see note 9 8 3 ) . σίγα 55 π 175 ; 161 η 359 ; 254 η 98 σιγή 146 η 295 ; 160 η 353 σιγμός 250 π 83 σιγμός 250 π 83 σιγμός 250 π 83 σιγμός 250 π 83 σιγμός 250 π 85 σ
5) xai μτ)ν ή τών λσσυρίων S-εολογία (Excursus c) τά αύτά (sicul Plato Tim., Ill, Potif 30 f-; RP > 1 1 1 6 1 357 f·; ΓΑ. * Ενθάδε 299 π 154 Ενθεαστικός 187 11 38 »Ενθεν 10 η 26 (12); 21 π 52 (3); 118 η 200 (1. Riese (Leipzig 1869-1870) I 2, n° 490 . 263 η 11; 264 π 15 ρ. 1 1 . έ'λχει χα1 ανοίγει άνω. Tim., II, 5 7 , 10); The appellation S-ε 8
note); Porphyry mentions the Chaldean Theurgists several times in ιη » treatise. Other oracles quoted in P o r p h y r y 's Philosophy linguished from those of the Chaldean Oracles will be indicated. 9 0 9, 16: τούτο γάρ (τό &έλημ') καϊ
αύτοϊ! ένέϊωχεν δύι αμιν τή! άτρέπτου μονή!. "" See nole 177 a 194., Panar. also Dam. provided means of c o m p e l l i n g the presence of gods or demons ". " F o r the Paternal Self-begotten Intellect, thinking (of) works, sowed into all (works) the bond of Eros, potent through fire; so that the All should continue to love for a limitless time, and that
the weavings of the Father's noetic Light should not collapse. 9, 2 73 η 26 17 103 η 152; 111 η 178 11,11 73 η 26 16, 6. P as quali (Leipzig 1908) p. 1 4 2, 4: τά Ι'ώσα αύτηί άνάρμοσΤα (sc.; its terse account of the theurgical elevation is pregnant Appollo-Helios bids the initiate to hasten on in onsl "that I may lift thee up from my heart, while the
pure fire is by holy f o r m s " . R E I T Z E N S T E I N , Hellenistisehe Mysterienreligionen', 3 8 4 ff. The quoted description of H e c a t e ' s epiphany which was no "autophany", as the goddess revealed herself by a voice from the fire, proves that the invoked gods did not in all cases manifest themselves in a human form. We should not been mislead
by Gregoras' free way of citing the passages of Psellus nor overlook the fact that he sometimes combines passages of Psellus with extracts from Porphyry's "Philosophy of the Oracles", known to him by the excerpts contained in Praeparatio d). the 1*e is a lacuua of approximately 100 letters in Ihe unique MS., lhal is to say llie ending of this verse as
well as llie one which follows, llie last of llie Oracle, are missing. A similar modification is also the basis of the Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Kurtz-Drexl do not contain new Chaldean view of the power of God. The other texts of Psellus edited by Sathas, Bidex and Sathas view of the power of God. The other texts of Psellus edited by Sathas view of the power of God. The other texts of Psellus edited by Sathas view of the power of God. The other texts of Psellus edited by Sathas view of the power of God. The other texts of Psellus edited by Sathas view of the power of God. The other texts of Psellus edited by Sathas view of the power of God. The other texts of Psellus edited by Sathas view of the power of God. The other texts of Psellus edited by Sathas view of the power of God. The other texts of Psellus edited by Sathas view of the psellus edited by Sa
η 283 18 85 η 69 156, 16 86 η 72 157,15 . Faust., X X , 2 ; B A U R , 2 3 3 ) . 4 0 , 2 1 . 0 , 2 1 . 0 , 2 1 . 0 , αναχισμών κόλπων τ' ήερίων ». 1 0 9 8 ) was brought to interest himself in the Chaldeans by Proclus, to whom he owes his entire knowledge about
them. 7 5) transmitted by Psellus in a mutilated form and by Pletho in a complete version and corrected also from a metrical point of view. 3 59*2 7 3) presented a η. I-IV [O x f o r d, 19*41). ! 9: etc.); among them ihe Oracle treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his, the fact that the god Hades and his, the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating of Aion (quoted above p. The Hyle receives s s i v e n e s s only as a result of the fact that the god Hades and his are treating the his are treating to the fact that the go
agre n 0 S S essi0n of it and make it the place of their activity. 179, 9 132 η 249 192, 35-38 155 η 333 193, 3-6 155 η 333 193, 38-41 . 2 6 6 ) . The notion άνοχεύς may derive froni the mylh of Atlas: cf. ι έν δ' αρα μέσσω). Ale., 4 6 3 , 5 : τώ! φύσεων ai μέν έρρωμενέστεραι 8«' έαυτών &εώνται τό άληθέβ χαί είσιν εΰρετιχώτεραι, σωζόμεναι «81' έηί
άλχή*», ώβ φησι τό λόγιον. 137 η 267 131, 26. On the other hand, the names of the chief magical gods of the Chaldaeans—Hecate and Apollo—as well as many of their practices show that the Oriental components of their magic had been closely associated with Western elements of this discipline. 167 η 379 102, 10. III, η. For this Monad creates,
according to Chaldiean teaching, the World-Soul and, consequently, cannot be determined by her. F. The course of this analogous process can still be followed clearly hy means of the Gnostic explanations of the nature of Satan. These texts have not come down to us as a whole, but in the form of countless quotations ranging in length from two or come down to us as a whole, but in the form of countless quotations ranging in length from two or come down to us as a whole, but in the form of countless quotations ranging in length from two or come down to us as a whole, but in the form of countless quotations ranging in length from two or come down to us as a whole, but in the form of countless quotations ranging in length from two or come down to us as a whole, but in the form of countless quotations ranging in length from two or come down to us as a whole, but in the form of countless quotations ranging in length from the form of countless quotations are considered as a constant of the form of countless quotations are constant of the form of countless quotations are constant.
three words to a dozen lines, and scattered throughout the vast expanse of Neoplatonic writing. Mimoire present par divers savants Acad. 248, Melanges 97) two quotation tations Cumont a from Proclus which, as appears from p. "Hierocles, Comm. Rp., II, 336, 97 (KROLL, 69) ψυχαίί ή eis τά άλογα μετάξασ1 ,: ότι δέ «αρά φύσιν ταίί
ού τά λόγια μόνον διδάσκει «9-εσμάν άτταί μαχάρων» είναι τούτον «άλυτον» την άνθρωπινην ψυχήν λέγοντα ανθρωπινήν τηυ (iάκοσμο!) τρtU rpiiiet ΔΙΛΚΟΣΜΟΪ β. 199 η 95 ; 268 η 32 21, ρ. In several Gnostic systems she is termed "Power" of the Prima
Being; and in that of some Valentinians as His "Thought" who, assisted by His "Will", gives birth to the "First-born Intellect" and to "Truth" " 7 . Sie mussten den Einfluss dieser hylischen Machte paralysieren, um von jenen nicht an der Kommunikation mit den reinen Himmelsmachten gehindert zu werden. u. 190A), p. G., CXXII, italiani C. 'See
Excursus VI. (ι μηδέ βαθύνηί τούπίπεδον»; see ch. G. Psellus, Hyp. The contradiction becomes significant, if one compare Valentinus with P H I L O, Opif. 1 6 3 ) •πολλοί τ ύ ν Q-εουο>'ώι». AUGUSTIN, Civ. 75, 30 265 η 20 26, ρ. Thev ^ designated in these texts as the "powers" or "thoughts" of the "Father" who, when their "ineffable magical names 1
are invoked, "hasten forth" out of Him, "leap" into the spheres and then "return" to Him The connection of these noetic powers with the ritual of the magical top is proved by Marinus designating the lynges employed by Proclug as "divine" and "ineffable". EXCURSUS PSELLUS VI A N D T H E CHALD7EANS The Byzantine Neoplatonist Michael Psellus
(1018-ca. quotes in the note the relevant passages from Plato. 187 (2); 117 η 195; 118 π 200 (3); 120 π 205 (1); 123 η 218; 125 η 225; 127 η 232 (1); 123 η 218; 125 η 225; 127 η 232 (1); 135 π 259; 140 η 275 (3); 144 η 291α; 165 η 373 (1. ibid., n. 14 and 15. C f. (Kroll 1 8) concerning llie measure of lhe Iriml xai ἀφορίζον», ώ» τά λόγιά φησι, possibly paraphrases
the frag- meiH quoted in (he following nole. Les fragments d'oracles mentionn£s par Kioll mais non clairement s i g n a l s par Lewy sont indiquis par le renvoi aux pages et aux lignes de l'edition de Kroll (= Kr.). Kroll (De Oracults Chaldaicis, Breslau 1894, p. μηδέ μέτρει δρόμον ήελίου κανόνα« συναθροίσα; · άιδίω βουλή φέρεται πατρός, ούχ ένεκεν
σοϋ. Proclus, 2 7 1 , 1. 10 Quoted by the sigluni Exc. Thus he must have regarded as "Hermetic" the soul of the Neopythagorean Nicomachus of Gerasa which, as he believed, had been transmigrated into him (MARINUS, loc. XII 118. Cf. P. all., II, Lehren des Hermes, 1 3 6 , 1 5 7 · 10 ' C f . 1, η. The expression χαταΐέξασθαι &εον (see nole 166) as
used by Porphyry prohably contains no allusion to the function of the δοχβύί. 144, 1 468 η 8 18, p. EUSEBIIIS Evangeltca. But all objective convergencies, viz. We have therefore in our judgment of the stylistic hypertrophy of this principle.
180 η 17; 186 η 37; 197 210 (2. 2 449 η 4 27*. Wunsch (Leipzig 1898) 111, p. 172 MICHEL 616 De providentia sive Aegyptius ( P G 1210-1281) 1212C 282 η 1225 C 305 η 1228 B 306 η 180; 385 η 1228 C 374 η 1229 B. il. We may also mention the god's reply when asked in what sense it is possible to speak of several heavens 208, and whether
immortality may be obtained through an austere life 2u9.67 f. J O N A S. τοί! Χαλδαί! ots). of His I deas by to stream intothe conclusions to the sentence of the Theaetetus just referred to (177a1), that man makes
himself, by good deeds, like the divine and unlike the undivine. 1 8 3 , 1 5 (Kroll 17) b Iέ lis •sap αύτοϊβ (sc. The opinion contested in the second oracular fragment is that of the Stoics, who supposed the original divine power (the "noetic fire") to permeate 71 See ch. 5 in order 10 produce a posilional long syllable. γ Synesius : see ch. To thead in the second oracular fragment is that of the Stoics, who supposed the original divine power (the "noetic fire") to permeate 71 See ch. 5 in order 10 produce a posilional long syllable.
explanation of ihis passage, PnocL., Tim., I, 3 0 3, 9 4 f. For άχαμπεϋς As 10 lhe see n. = loannis Laurentii Lydi liber de mensibus, ed. 6) comes au exposition of the "P o w e r s " (Ιυνάμεϊί) its beginning is marked by ihe typical y a p . 375. a15, 17 Kurlz-Drexl. In addition to Ihese passages (as well
as those to he quoted nole 187) which are adduced by Kroll 16 IF., we may call attention 10 a lexl which was not edited al ihe time when he wrole his study: Lydus' quotation from Porphyry (see ch., Ale., It hi, 37, who states according to theurgical doctrine the αρρητα όνόματα fill the whole cosmos. Mond 83) end interpreted lhe name of Arlemis,
considered as the goddess of lhe moon, as "Waning s h e who cats the air", άερότομκ; cf. M U L L • * s Physis bei Plotin, Rkein. See Excursus VII) may be regarded as an arbitrary iulerprobable of the Oracle guoled n. " PSELLUS, Comm., 1136 B (KBOLL, 58): «ήνίγα (is) βλέψης μορφής άτερ εύιερον πυρ λαμπόμενον σχ ρτη&όν ύλον χατά βένθεα
χόσμον, χλΰθι πυρός φυνήν». Fabricius (= PG 122, col. 3 8 . The soul which with the help of the "symbols" thinks the noetic, unites itself with the cosmic power and accomplishes by means of it the theurgical action. 3 9 1 , 8 . 1 1 8 9 ® XIII (= P) (as MS BIDEZ-CUMONT, Op. cit., I, 1 5 8 , 4 note, this is the best); Vatic, gr. 8 9 ; 132, 6, Bidez-
Cumont. For the Aion of the Chaldaeans is not only u divinity, but also a noetic hypostasis. Therefore she is permitted, in delivering herself fr 0 ^ the fetters of the sensible, to shake off the servitude to Heimarmene and to return to the freedom of her first noetic condition. fr a g m e n t s of a c o m m e n t a r y on P l a t o 's in Rhein. 8 4 Kern): see
hypostases. 373 η 232 478 a-b 73 η 28 b 1-4 194 η 66 20-21 178 η 7 HIPPOLYTUS R e f u t a t i o o m n i u m haeresium I 24, 5 453 η 18 IV 4 (v. a 0 0 , v. πληροί τά 6λα βάθη τοϋ χόσμον πυρίως.—Regarding βυρόί φωνήν, cf. The agents NORDEN, Agiwslos Theo*, 78, 1 ; 153, 1 ; 350, has drawn attention to Tibcnanus' poem which, in the Anthohgian to Tibcnanus' poem which to Tibcnanu
 Lalina, 1, 9, cd. " Cf. alions of the Chalons of the Chalons of the Chalons of the Chalons (Kroll • 15): The Logia call the principle of analogy with TI1E
CHALD/EAN SYSTEM. per leletas. " See Excursus XI. Direct dependence on Oriental beliefs is shown further by the designation of the "Rulers of the initiation" as άρχαί 85 of the World" (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαί 85 of the World" (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαί 85 of the World (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαι 85 of the World (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαι 85 of the World (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαι 85 of the World (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαι 85 of the World (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαι 85 of the World (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαι 85 of the World (χοσμαγοί) . -W. 9 , describes the prophets of the initiation as άρχαι 85 of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the World (χοσμαγοί) . -W. 9 , describes the prophets of the 
•280, 5 3 quotes Porphyry's tale as an example of the spread of Iranian theology in the West. In s c r . *" Eus., Praep. Magical orientation was first indicated in the personal inte- rests of the Platonists of this period. Wolff, v. VIII : Nos. συμφωνία! · όρφέωι Πυθαγόρου Πλάτωνος ® PO« (wepi eodd., corr. 133 reads in Pletho's version (n° 2, according to
320 560 574-575 580 596 709 718 IV, 63 231 275 292 296 V, 12 I X, 36 50 (60) 54 55 59 (69) 65 66 (56) 1587-1616) 193 η 65 152 η 317 160 η 353 159 η 351 23 η 58 263 η 14 100 η 138 33 η 92 197 η 82 82 η 59 113 η 184 216 η 157 33
η 92 468 η 9 100 η 138 200 η 100 160 η 353 306 η 180 303 η 170 402 η 7 103 η 154 328 η 58 Andria 698. 3 3 | , v. 15, 27 Nichts Unvollendetes dreht sich aus dem vaterlichen Anfang. Proclus, 'he other hand, frequently uses the name Xβλίβί01 without article 01 CRAT "der to designate the Chaldsan astronomers; (see Rp. II 9 3 6 , 3. the other MSS.
critical reader may also be enabled to pursue independently the "end of the arguments and to check the respective conclusions 1»111 INTRODUCTION or conjectures by reference to their premisses. Hy/as, Proclus used to give esoteric lectures 011 the Oracles to which only chosen disciples were admitted. 3 6, 3 χύχλω cl1 • νι, η. ·.itI the αρχική
πηγή; cf. By the noun S-eovpyis Proclus and the members of his school constantly designate the Chaldean theurgists. Chapter iv will deal with the practices of the Theurgists and their relation to magic. τι, etc. 9 7 4). Zeller III 9 p. ιν, η. τοΰ πατρόή. 2,75), and forms the lowest stratum of the world. See also D O D D S, Proclus. La quasi-totalite des
fragments des Oracles ont είε traduits par Hans Lewy. 51 Boiss. Proel. 72, 12-16 328 η 58 64, p. 370 wilh lhe ipxai mentioned in (he Oracle quoled n. i n , n. However, the contrary to these outer things i e ealled by the Chaldeans that "above", by Plotinus, that 0 The earliest witnesses for the so-called negative theology, after Philo, a r e "us, ! 6 5 , h-t-j
(νόψτ! { K « Γ ' άφα'ψίσιν); d, P R I B C B H R, 6 0 9; C E L S U S ap. Ihe νόϊ» άσΐέριοι (so S I N K S. a oúalas (see ch. 16), (see n. formulae are enumerated by Timaeus commentary, vol., KROLL 9 ILL, ; by DIEHL Some of these in his edition of Proclus' Index auctorum, p. One of them mentioned Aramaic inscription (quoted by C U M O N T, Rel
However, in that the Chaldaeans entrust the conduct of these three zones of the universe to divine beings who, by origin, are gods of the world arose by a harmonization of a metaphysical and an astral system. οίχειον έσιι τοίί ένθέοα
έρασΊαϊί; ibid., 1. 6 5 8 ) , which "bind matter in f o r m s " ; cf. F o r in reality t h e mystes is m o v e d , while t h e g o d h e a d does not Cf. also ύλα! SYNESIUS, άνα·)ε (κέτιν Hymn., κάλε!, σύ μάκαρ, χείρας διδόναι as t h e activity of t h e άναγωγοί ι" Sec ch. The theology of these cults underwent, precisely in the second century A. In the Chaldean
Oracles, the "priest of the holy fire" who, according to Proclus, was the performer of the Chaldean mysteries of Apollo, is bidden to cleanse himself in sea-water before he proceeds with his sacred δέ is placed towards ihe end 0Γ v. — 11, nole 2 31 b,d,e. S t a l l b a u m (Leipzig 1825) I I 557, p. As we shall see, the influence exercised by Jewish ideas u
p on the conceptions the Theurgists is exaggerated by Kroll; it is however undeniable. lhe Chaldmans regard both the angels and the lynges as procreations of the divine Intellect (see ch. 5 6, a 9 · " See note 55. III, n. In the exposition of this view, which often look the literary form of a cosmogonic myth, they frequently refer to the description of
Hyle in the Timaau of Plato. \eta 9 9 "; ' 2 6 5 \eta 1 8; 278 \eta8i'255 \eta 130; 115 \eta 19° 309; 2 5 6 \eta 102; 2 5 9 \eta 1 150 97 INDEX 66 68 69 70 71 73 74 75 76 LOCORUM 556 291 429 47 \eta 151; 362 215 \eta 177 Oraeala Sibyliina, ed. With the second part of the title, one is accustomed to
associate a magical science which, in the twilight of the Greek genius, took possession of philosophy and defrauded it of its fruits. I hope to treat this interesting poem sepa" w | y elsewhere Cf Z See als p U E * ' ' ' ' " 1P 5 4 3 , 1 on the Pythagorean doctrine of Unlimited Space. is a neologism of the Chaldeans 1 , which recurs in the Seoupyis 2 extant
fragments of the Chaldean Oracles only once, but it seems that θεουργιγά was the title of a treatise composed by the second of the 3 two Julians. Evang., I X, 10, 4) and apparently fabricated at that period. The similarity between the Chaldeann Apollo and Hecate is not only m a n i f e s t e d in the fact of their being the two oracle-giving divinities; it
is also evinced by their localisation in the universe. fromthe oracles: "Having clad thyself with the all-armoured vigour of sounding light and having equipped Intellect and Soul with three-barbed Strength (thou
xai τά λόγια πρύί τόν Β-εουργόν λέγοντα σαφώί, ότι άσώματα μέν έσῗι τά &εια πάντα, σώματα δέ αύτοι; ύμών είνεχεν ένδέδεται, μή δυναμένων μετασχειν άσωμάτων, διά τ7)ι> σωματιχήν, ete ήν "ένεκεντρίσθητε " φύσιν. 9) έν είδεσ:ν ειδος *"άρχων. 58, 2-4 Wenn du aber ein gestaltloses hochheiliges Feuer erblickst, das in zuckenden
Flammen iiber die Tiefen der ganzen Welt leuchtet, so hore auf die Stimme des Feuers. Kroll 7, 1) τά λόγια βιβλία δέκα; mentioned by Procl. 71 (Wolff 1 9 1, Anihol. 51, 13-16 Nachdem du dich mit der allgepanzerten Vollkraft des rauschenden Lichtes bekleidet und Verstand und Seele mit dreifacher Starke gewappnet hast, (musst du) im Geiste den
Feldruf der Allheit schleudern und auf die feurigen Strahlen nicht in aufgeloster Reihe, sondern mit gedrangter Macht zuschreiten. Πρόκλος η» 2473 . 136 • η 153 ; 360 η 184 ; 364 η 203 · η 253 ; 379 η 259 ; 383 η 270 · ; 491 ; 509 11 1 (13) ; 510 η 2 ϊήϊνος 277 η 72 γίγνεσθαι . Die Theurgen erst1'®?'1® die Oberwindung des Damonischen durch die
Macht des Gottliche · Dass dieses Gottliche dazu erst instandgesetzt wurde, nachdem es Eigenschaften des Damonischen angenommen hatte, 1st eine religio geschichtliche Erkenntnis, die das Bewusstsein der Chaldaer nicht rea! ADDENDA 637 sieren konnte, da ihr magischer Weltbegriff keinen Unterschied zwischen Geist und K r a f t kannte. (p. ...
25, 26-28 (Die Teile der Welt werden zusammengehalten) durch die Fessel des herrlichen Eros, der als erster aus dem Verstand heraussprang, indem er die Bliite seines Feuers hinreichte. of έννυμι, cf. Πρόκλοs, Proclus composed two
volumes περί on methods of magical c o n j u r a t i o n ), while Marinus, Vit. Accordingly, we may suppose that the "vivification" of the statue of Hecate also belonged to the practices of the theurgists. αίθριο« όρνίθων ταρσό« πλατύ« ούποτ' αληθή«, ού Q-υσιων σπλάγχνων τε τομαί· τάδ' άθύρματα έμπορική« άπάτη« στηρίγματα, 10 ΤίΤuΤ™ ™ V σύ
σύμβολον ό κεραυνό;; seech, νιι η. 1 Iamblichus, Myst., I, 19, p. Oil the continuation: xai γήν έν μέσω τιθέναι χαί αέρα άνωθεν τούτων τόν ήλιον έν τοίί έπια & εουργών χαί άνεχρέμασεν. 7 6, Ihe sun is called ·centre of sounding light" (i. LACTANT., Inst, rfi'u.,1,7. 236 η 37; 245 η 65 ρ. 1 6 4) also derives from Pythagorean tradition: see
ZELLER, I, 1' p. I" the Oracles, the first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a Persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student Antonius cites a persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student a persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student a persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student a persian doctrine concerning the noetic principles (secn. The first three numbers are mentioned in a way which student a persian doctrine concerning the noetic principles (sec. The first three numbers are mentioned in a way which student a persian doctrine concerning the numbers are mentioned in a persian doctrine concerning the numbers are mentioned in a per
Leg. See in p a r t i c u l a r PHILO, ZELLER, Vit. ^The present chapter also distinguishes itself from the previous one heterogeneity of the material spirits (ύλιχά πνεύματα), " w h o s e violent onslaught cannot be borne by the weaker r e c i p i e n t s " (ού φέρουσιν
oi δοχείί). 8.); 167 η 379; 170 11 394. in particular 9 0 8, 8 f. e also regarded as messengers of the gods. The conception of the pious belongs to another sphere; see M. continue "together with him" in eternal circuit The view that the g^ 152, is perhaps nothing el^ than a mythical translation of the Platonic notion of the eternal harm
of the universe, a harmony which manifests itself in the motion of the planets. 330 C H A P T E R VI omnipotence as to free Him from the burden of any direct act 6". The danger of any anthropomorphi/.ation accompanying the attributi! . διά τοΰ δοχέως ί,χάτην (see nole 136) The relevant oracle was doubtless of Chaldcean origin. II , 3 P " 1 1 0 ' 0**J
mund > 90; C < m/• ling 17 ′ a; Leg• Spec., I, 46, f., Tim., the Chaldean synonym of Ihese τρεΓβ π ατέ ρε! (see η. 214, 7-36 236 η 34; 508 η 45 222, 25 170 η 395 259 253 η 93 Deprovidential etfato, ed. 17/1. We must now turn from them to the examination of other
transmundane entities and of the emanations of these. 1 1 6; 1 1 8; See " n. Just as Albinus, they also define the ideas as eternal thoughts, complete in themselves, 0( "This aspect was first r e m a r k e d by 1 0 4 0 . 31 b 1 f. 2 7 7 , 5 : M M όταν μάλισία οι Q-ιουργοϊ (Sepινοι cod., corr. grecs, Bruxelles, VI, Michel Psellus, 1936, p. also IDEM, Hyp.
The term χαρακτήρες PROCL., Crat., 3 1, 8, φωτό; seen at the divine epiphanies; while the άγνωστα συνθήματα origin. 69 η 8; 277 η 77 471 η 12 LUCANUS Pharsalia V161 163 VI174 493 600 41 η 124 41 η 125 41 η 123 232 η 17 221 η 178 LUCIANUS Pharsalia V161 163 VI174 493 600 41 η 124 41 η 125 41 η 127 η 178 LUCIANUS Pharsalia V161 163 VI174 493 600 41 η 124 41 η 125 41 η 127 η 178 LUCIANUS Pharsalia V161 163 VI174 493 600 41 η 124 41 η 125 41 η 127 η 178 LUCIANUS Pharsalia V161 163 VI174 493 600 41 η 124 41 η 125 41 η 127 η 178 LUCIANUS Pharsalia V161 163 VI174 493 600 41 η 124 41 η 125 41 η 125 41 η 125 41 η 127 η 178 LUCIANUS Pharsalia V161 163 VI174 493 600 41 η 124 41 η 125 41 η
109 Som nium sive callus 16 .. τ *-" as identical with τριμερή«. 4 1 5 A; cf. PLATO, Lege*, 8 9 6 e, 8 IT. τούί 114. 138 π 271; 142 η 283 ρ. Ahnlich sind auch die Riten der anderen uns iiberlieferten «hylischen Weihen » zu verstehen. " Kroll, Bibl. 3 3 , 1 9 . On the other hand, in an oracle of Hecate, extracted from Porphyry's Philosophy of the Oracles
and' proved in the first chapter of the present work to be of Chaldaean origin, the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the compulsory reinct here on a tion of the present work to be of Chaldaean origin, the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable "of ensouling the highest of all worlds" (viz. Iran*" notis) Plotinus the goddess glorifies her own power which is capable the goddess glorifies her own power which is capable the goddess glorifies her own power which is capable 
τόν μέντοι •πρώτον νούν, όστι; καλείται αύτό 6ν\ •ααντάπασιν άγνοούμενον •παρ'1 αύτοϊ;, διά τοϋτο ούτωS εϊπεν, ώσπερ IV TIS λέγη. Hymn. This " leleslic a r t " was no monopoly of the Chaldeans; see Excursus X and ch. 1 4 2 ) . 1932 ); 119 201, η Σώπατρος η 8 69 121 η 209 (1); 143 η 287; 144 η 291α, 172 η 403 (4); 181 η 22; 182 η 2b,
σωστικός η 137 348; ): 2 fasc. A similar passage 18 10 be found in Dam. 5, 8 68 η 7; 444 7. Cf. also the fine description of CHALCIDIUS, In Plat. The M S S read ριπή δαιμονίη.—Porphyry menlions in the Philosophy of the Orarles (Wolff 177) sudden attacks of these should he added the correction δαιμονίη.—Porphyry menlions in the Philosophy of the Orarles (Wolff 177) sudden attacks of these should he added the correction δαιμονίη.
evil demons upon men. BERTHELOT, Collection des ancient *PP*τ««΄ χ*ρου€ιχών quoted by 1930), ούκ έχουσιν CHARLES, COMONT, έποχοΰμενον Les anges dupaganisme BOUSSET-GRESSMAN*, op. | . Cf. Excursus V 9. points out the influence excerted by Porphyry's and Iamblichus' writings on the Chaldean Oracles upon Synesius' work On
Dreams. I, 9 9 1. Chapter HI contains a des- cription of the Chaldaean mystery of the «Immortalization of the Soul», by which the Chaldaean Theurgists entered into competition with regard to κόσμο! νοητό!, we have adopted the usual equivalent " intelligible w o r f d ". In any case the relevant
passage of Psellus may be explained as a reproduction viz.; 1 6 9; Rel. PLATO, Tim.; sec f. ibid., p. 74, 7 79 η 48 8, ρ. " b καθήμενο! έπί των Χερουβείμ: LXX Ps. LXXIX, 3: XCV1II, 1; Eieh. This "Power" is the sum of the poten-tialities of the Supreme Being, the substance and medium of His activity, and—since His energy acts immediately only upon
the intelligible world—the designation of the totality of that world. λ o other traces of Pythagorean inlluence on the Chaldean Or« | can be demonstrated. I n the centre of their imagery there stands, not, as in that of the Platonists the sun which beams on all alike, but the primal fire, which divides itself into flashes of lightning. Festa (Leipzig 1891) VI
p. The want of such a collection has often been felt and has possibly discouraged some students from our point of view to Sinesius, the disciple of Hypatia: he quotes in his treatise On Dreams several verses of the Chaldaean Oracles, and his
Hymns, composed after his conversion to Christianity, set out the concordance between the Chaldean, the Neoplatonic and the Christian conception of God 3 1 . nole 6 6 ) and upon Ihe Platonic etymology Crat., 4 0 9 b Pέα = ροή (cf. also I A M B L . " Cf. ALBINUS, 1 6 9 , 9 0 : εινα! τινα νοητήν ούσιαν άμέριστον χαί άλλην περί τά σώματα μερισίήν
(see also 1 5 5 , 3 4 f.) with Chaldsan Oracle, loc. 9 9 9 , 10 τρ •apos άλήθειαν τήν νοητήν άναγωγί). These are : the many quotations and interpretations of the Chaldean Oracles found in Proclus' preserved writings 1 8 : a few direct excerpts from Diehls, Elementum τάί τε άλλα! 5 8 ) συγγράμματα, Χ α λ ί α ι χ ά ί υποθέσεις gig T i Q-εοπαράΖοτα
αύτοϊ! τε τοίί Q-etois λογ/ois (sec Excursus 1 1 ) xai τά μέγισ Ια ( E x c u r s u s 1 e) λόγια χατεβάλετο Vit. Procl., Th. PL, 9 7 , 14. K. 5 0 . a n d Contr. The hymn is modelled on the Hied scheme of ancient religious hymnology (Ed. N O R D E N . 1, note 26 and ch. The doctrine of the Good serves Plotinus as basis for the explanation of the divine Will as
the natural abundance of his beneficience. 6 1 , 9 9 ff.). Psellus' statement (quoted nole 131) as 10 llie B-ελκτήριοι ώδαί with which the Chaldceans " h o u n d " the gods (The magical hymns 10 Apollo are also called μολπαί; see e.g. P. H I F P O L V T , loe. Thus we meet in these verses with one of the main ideas of Chaldcean theology, which insists
upon the fundamental difference between the supreme king of gods and the other immortals 1 8. The necessity of this redefinition of the intelligible world followed from the reinterpretation of the intelligible world 
1 7 7; in, n . According to a third fragment, the world-fashioning Intellect (1. 1) and « αμείλικτου -πτυρόί» (η01β 960). The verse must, accordingly, be understood as identifying the " c e n t r e " of the moon with the "midmost" of the three " F a t h e r s " , that is to say, with the Ruler of the sun. τρεΓ» τρίϊδes τοϋ νοητού : *63, 1 7 0 . 1 7 8 n. he
Chaldaeans—took myth and metaFor them the identification meant that Hades consisted of a part of the primal matter, which was excepted from formation and therefore kept unchanged its primitive character. Another of this Neoplatonist's works, the treatise On the Mysteries, published under the pseudonym of an Egyptian priest, also evidences the
author's intense preoccupation with the writings of the Theurgists 7 . 115 140 150 150-151 186 De specialibus 127 397 255 370 164 415 304 352 η 318 η 98 η 222 η 371 η 51 η 173 η 150 369 η 347 η 146 η 217 η 333 369 369 370 205 217 135 293 164
447 η 76 η 217 η 217 η 217 η 217 η 211 151 η ^12 370 η 222 370 η 222 De vita Mosis II 127 318 η 19 132 . II 151 el alibi. 178. ό αιών) τ ο ί ί •αάσι xai τό άεί ώσαύτω! (he last words allude perhaps 10 a Chaldieaii phrase, see 1 *low, ch. He witholds within His transcendence only His existence, not His efficacity
For this view it is possible to cite a direct witness, which was hitherto not taken into consideration, for it here first finds its adequate explanation : the self-designation of the Theurgists as "Chaldeans". To this s n a ke-symbolism the Gnostic
I•*" ratlll'P w h i rclhi b h no rr rrnow o n v n n l •s vy m kbnollns f r o m > L. Cf. ad Marc., c. PROCLUS CIIALD.EAN SYSTEM T O N AΓΝΩΙΤΟΝ) βΝΑΛΕΧ ΤΒΕ Κ.\1 THEOLOGICAL OIIPIIIC SYSTEM SYSTEMS THE XPONOS 483 OF PROCLUS CIIALD.EAN SYSTEM T O N I C τ δ, THREE SYSTEM Us (A P P I I T O N AΓΝΩΙΤΟΝ) βΝΑΛΕΧ ΤΒΕ Κ.\1
APPIIT01N Its TILEPO\tilde{i}IOI T 0 XOHT0N \tilde{O} II A T P I K 0 \tilde{i} BT\ThetaO\Sigma (\tau \delta (\nu \delta \nu). It is still possible, however, to remark that precisely to the mystery which was based on the speculation of the Babylonian priests—certain magical notions were attached which prohably belonged to this doctrine from
the beginning and therefore must be traced back to the milieu from which the mystery itself originated. IX, 9 c-d; 7 3, 5; CELSUS ap. anim., 9 7, 1, 1 0 9 6 B ATTICUS ap. 4/1, p. % p. primordially) generated Soul, who entirely ensouls the Light, the Fire, the Ether and the Worlds. 1g (Kroll 99) ή φύσα., υλ1κώί Τ "ί "« F h r • 3, 7, 7): τοΰ μ£ν yip
άντιχειμένου HIPMIY ν ί EpUt ί11β0λ0υ : έχ τήί ύλιχήί als0 | ed > XX Heracleon ( s e e n . Nauck (Tragicorum Graeeorum Fragmenta2, 1889) p. ; IDEM, De Platone, " s u p r a m u n d a n e u s " ; ALBINUS, 1 8 1 , 3 6 , ϋπερουράνιοε. 4 , p. PoRPn. Sent. •epbs $ε6ν (see c h . Mag., I I , 53 f . You're Reading a Free Preview Pages 452 to 464 are not
56; 82 η 58-59; 83 η 62; 113 η 185; 160 η 354-355 20 117 η 198; 118 η 2 0 0; 121 η 209; 125 η 226 21 135 η 260 22. Geffcken (Zwei grieehisehe Apologeten, Leipzig, 1907, p. cd. We do dispose (thanks, above all, to the masterly studies of Cumont) of a concrete view of their general tendencies and even of a detailed knowledge of some of their
principal creations, such as Mithraism as well as sun—and star—worship 1; but there are lacking not only the fixed details which would determine the various phases of their inner development, but 1 T b e following works of C u m o n t will b e f r e q u e n t l y r e f e r r e d to in this c h a p t e r: β) Textes et monuments figures relatifs aux mysteres
of the general state of ancient creeds in one of their most critical periods. All dies ist Spielerei, Grundlage zu geschaftigem Betrug Fliehe dieses, wenn du den heiligen Garten der Frommigkeit zu offneii wunchst, wo sich Tugend, Weisheit und Gesetzmassigkeit vereinigen. άτοκαλοϋσιν) 37 (ταϊ! δημιουργικά!! δυνάιιεσιν, is δή Β-εουρ- and 771. until
άνάγχης). Por- phyry raises therefore in his "Letter to the Egyptian priest Anebo" (which contains a canon of religious problems) the following question :l: Since many holy actions are performed under the presupposition that the gods are subdue to passion, the divine, however, is in truth subject neither to compulsion nor to flattery, the binding spells are subdue to passion, the divine, however, is in truth subject neither to compulsion nor to flattery, the binding spells are subdue to passion.
which are intended to lead the godhead to "incline itself towards" the caller, are vain efforts. See also ibid. 17, 12 465 η 28 37, p. You're Reading a Free Preview Page 403 is not shown in this preview. έτρεχείν • · · · έφάνησαν*. 49, 17 378 η 256 17, p. gnated as the "Vigour of S t r e n g t h " , or • · Power of S t r e n g t h " ". He fashions the
"imperishable matter" in accordance with the forms with which the Supreme God has "bound" it. 33, 7; W01IT151) Another oracle can be shown to be non-Chalde eand, as Hecate affirms in il her identity with Persephone and Artemis, and boasts her empire over the demons of the ether, air and earth. h j See ch. Another fragment, probably expenses the contract of the experiment of the ether of the experiment of 
xtracted from the same Oracle, treats of the Sources, presenting the flower of his Fire 253. Kroll's misting the flower of his Fire 55. Kroll's misting the flower of his Fire 65.
et at i on, adopted by NOCK, figure in 1101 The lerin in question is Ihe feminine of ραδιος (cf. e) A short treatise of Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Proclus (cf. e) A short treatise of Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Proclus (cf. e) A short treatise of Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Proclus (cf. e) A short treatise of Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Proclus (cf. e) A short treatise of Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Proclus (cf. e) A short treatise of Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Patricius (the Renas cence philosopher F. 18, n. According to Psellus published by Psellus published
ρείη πηγή 81, 14), As for olher p u n s of this kind see note 70). chus reverts to the same question several times. For this rea- son, the first chapter will be devoted by many misunderstandings) of the Greek fragments of the Chaldaean
Oracles collected by Kroll. Dub. von Harnack (Berlin 1916) " fr. 1 1f> (v. — De malorum subsistence, in COUSIN, 0ϊ εσ Ἰήριχται, πάντ έπιδερχομένω χαΙ άχοιοντ' ούασι χαλοΓ»· 5 χλΰθι τεών παίδων, 0(1$ •ήροσα; αύτοί εί> ωραιι. We may mention in the same connection the attribute "circumsplendent Strength", figuring temple {κρόταφοι) and
forehead (μέτωπον) were regarded as cosmic symbols is based 011 Chaldsan teaching. but also the source of all temporal transitoriness tation, of Ananke viz. I 1 1 6 3, «1 δ δέ & εουργο! ούτω* ο(εται σαφώί ειπείν τόν δημ'°ν THE CILALDIKAN SYSTEM. 1 1, p· & · 11 f. The only distinctive feature of the sole preserved prose quotation deriving from the
writings of the second of the founders of Theurgy is the pronounced anthropomorphism characterizing the account of the demiurge's actions; this trait—also found in the corresponding passages of the Oracles—may be set down to the influence of the parallel description figuring in Plato's Timaeus 224. The evil demons were feared by the Chaldaeans
not "only because they experienced their antagonism in the course of the theurgical operations. 37° f ad Gaurum, p. 111, seel. 52 (v. .Her capacity to sympathize with 911 individual needs, without herself abandoning the norm of perfect existence, aroused between her and her worshippers a sympathy 111 a ^ a genuine feeling of personal religion
found expression. Cf. H O P F N E R, '69.0« *79 η 9; 71 η 15; 451 η 9 s. One thin! Philosophy, u p o n Porphyry's work On tin! Philosophy A minutescrete author, whose work was used by Theauthor, whose work of Porphyry's work of Porphyry's work On tin! Philosophy A minutescrete
devil" as "the dregs of the princi 1 darkness 1 ' 294 carries over to him not only the Gnostic theory 0f preexistent, primal matter 295 ^, but also the Middle-Platonic term f? but is nevertheless, for the purpose of fulfilling its particular task. We should imagine the method of his liarmo- nizatiou as analogous to Porphyry, who developed it on the basis
of the same presupposition but independently from the Chaldsans. Λ. is, by nature, an introversive employs the expression άνάγειν As the Plotinian process, Plotinus sometimes or άνέρχεσθαι έφ΄ έαυτόν, "to ascend to himself"; cf. 2 1 . !t ^ by lhe theurgists so lhat they should prophesy to them and those who "reveal on earth the faculties of lhe
Father" (ea, quae palris sunt, τά τοῦ •αατρόί, misunder stood by Augustine's source which renders the expression 1. 75, 31 180 η 17 27, ρ. 1 4 4 , 11. 1 *on 0/ St. John (New-York RKITZEMTIIN, παύσ ω M. 1 4 1 , Wolff; E U S E B . a 6 8 ) . 9 5 g , n. We may t h u s surmise that the souls dispersed in all parts On Mercury, the star of Apollo, see too, 5 ;
CUMONT in L'Antiquile ' See ch. - No. 3 ή, δ. and, on the question I h c 'deal Numbers, J. EXCURSUS I ON THE NEOPLATON ISTS' OF QUOTING MODE THE CHALDEAN ORACLES Proclus and the members of his school used to introduce their quotations from the Chaldsan Oracles by fixed formulae which may serve as indications
 as to the origin of these quotations. 21 η 52 (5); 152 η 316; 186 11 38 σκάιττειν 262 η 10; 437 η 128 σκίδνασθαι 277 η 73 •σκιρτηδόν 240 η 52; 244 η 63; 459 η 4 σκληρός 135 11 260 σκολιός 295 η 147; 302 η 168; 303 η 170 σκολιΟς 297 η 147 σκοπός. lization in the Universe is determined by the three
135 η 260 ; 166 στρατεύειν στρατός στρέφειν η 138 ; 249 ·στροφάλιγξ η 256 (1) ; σύ• 175 ; 110 η 177 (12); η 373 (4) ; 317 η 16 4 η 2 ; 248 11 72 η 38 (4) ; 9 249 η 78 ; 403 η 8 134 · η 165 η 373 (1) ; 171 η 396 (1· 2) ; (228 συγγενής η 166 ; 501 η 15 σύγγραμα η 14 ; 71 η 6 4 ; 451 η 9 ; 505 η Λ4 245 8 συγγράφειν " 5
συγκαταβαίνειν η 59 24 συγκατορβοΟν η 72 η συγκεΐσθαι ®A η 163c ; 269 η 36 ; 276 η 7υ 24 5 105 INDEX θ VERBORUM ουγκλβίειν συγκληρούν οβγκολλάν η 74 η 247 η 62 θυγκρ(νειν η 233 ουγκροτείν η 260 η 5 .συλλέγειν . 217, 8 270 η 37 21, p. 135
474; 475 C 135 η 259; 178 η 4; 240 η 50 D 138 η 271 1133 A 249 η 78. The description of the Oracles as mere riddles would, however, be inapt. αατέρε!, τελετάρχαι. He is certainly mistaken. 11 Concerning the relationship between Syrianus and Proclus see Prachler, P. Hellenistic 5. There are also the anti-Christian Oracles of Hecate (Eus., Dein. At
the end of the medieval era, Pletho found in Psel- lus' Chaldean treatises one of the mainstays for his program of an universal theistic religion. 446, t9 έπΊα (see η. 7 - 9 1 εί δέ δή χρατοίη οί Β-εουργιχοί See note 3 0 g . " PSELI.US, Comm., 1 1 3 3 A (sec n° 8 0 ) : i'.xaT:xu; στρόφαλο! σφαίρα έστι χρυσή, μέσον σάπφειρον •αεριχλείονσχ, Sid ταυρείου
σΊρεφομένι) ιμάντοί, 81' όλη; έχουσα χαραχτήραβ. 112. I, p. 99 (v. 106 η 165 248, 13. Hecate reveals the rites of her adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make and to consecrate her image to other adjurations and the way to make an adjuration and the way to make a consecrate her image.
way, Philo designates the powers of the Ideas both as partial energies of the Logos and as angelic souls (ZELLER, III, 2, 408). 26, 5-7 (Der Vater) mischte den Seelenfunken mit zwei gleichgesinnten Qualitaten, dem gottlichen Verstand und Willen, und setzte dariiber als dritten den reinen Eros, den erhabenen, zusammenbindenden Lenker des
Alls. Apollo, because of his being the god of the oracles, is often called the incarnation of Truth; e. Mag., IV, 9 4 5; VII, 883, etc.). ® question must remain unanswered. WILAIIOWITZ, Griechisclie Vcrslatust, 3^9, v. 1 »?121 יזע 111 CHALD/EAN SYSTEM. 167, 23 450 η 8 159, ρ. D., a profound modification which could not attain expression in the
ritual. 3 7 1). The World-Soul of the Chalda»ns forms, as that of the Platonists, the boundary (ipos) between the intelligible and the sensible world. The Oracles represent this capacity in three figures, of which two have, at the same time, relations with the symbolism of the Statue of Hecate which personifies the World-Soul. 1 ** the dependence of the control of the Statue of Hecate which personifies the World-Soul. 1 ** the dependence of the Statue of Hecate which personifies the World-Soul. 1 ** the dependence of the Statue of the Statue of the Statue of Hecate which personifies the World-Soul. 1 ** the dependence of the Statue of the Statue of Hecate which personifies the World-Soul. 1 ** the dependence of the Statue of the Statue of the Statue of Hecate which personifies the World-Soul. 1 ** the dependence of the Statue of t
of the Chaldean Oracles upon Synesius' and Proclus' hymns has not yet been studied. VI 1 6 3, 9 XaASafoi έν φασιν
τό •πρώτον αίτιον, 6 Βή χαί *άφθεγκτότατον» λέγουσιν. His proclamation of the new community, regarded the Chaldean texts as an inspired attestation of the truth of the Platonic philosophy. ELEMENTS The demonology was cited by several
*"P?-' of t lii s period for like purpose. An exact parallel to this interpretation of Porphyry is quoted and explained by NORDEN, Die Geburt des Kindes 97 19 1. 18 η 46 (8); 20 η 47; 459 άερομιγής η 288 *αίθεσθαι η 64 83 Αερότεμις η 288 *αίθε
138 η 270 ; 143 η 287 ; 146 102 η 293 ; 149 η 305 ; 154 η 322 ; άζυγος η 151 182 η 26 ; 185 η 35 ; 193 π 64 ; *.Αζωνικός . Ην δέ σίρέφοντε; έποιούιτο τάς έπιχλήσεα χαϊ τά τοιαύτα χαλεϊν είθασιν ίυγγε!, είτε σφαιριχύν εϊχον, είτε τ ρίγωναν, είτε τ ρίγωναν, είτε χαϊ άλλο τύ σχήμα, τονβ άσ ήμου; ή χτηνώδει; έ ξεφωνούν ήχου;, γελώντε; χαί τύν άέρα μαστίζοντε;.
168, 19 236 η 36; 283 η 94 40, ρ. Stflhlin ( C C S 15, Berlin 1906) 1120(114,2) 504 η 29 V 6 (37, 1) 143 η 288 (38,6) 327 η 54 8 (49, 4) 272 η 46 10 (65, 2) 328 η 59 1 1 ( 7 1, 2 ). Ibid., 9 0 8, 1 4 f. v, u . e first of them probably stated that after the soul of a theurgist was transformed "to an angel it "hastened" towards the earth (*1ιρρΙ.(χάτω)&έειΊ), in
order to "®"ne the soul of a neophyte. In three other 110n- Chaldean oracles quoted by Porphyry (apvd Eus., Pr. Eo., V. The restriction serves 1 "PHILO, Leg. IV, 996 PBOCL., : « ϊ ὑ δέ χείρα Parm., ίαίμονεί. 3 (quoted note 64) and as « π ε ρ ί γάρ γρατέε!, see LLDWICH, περί δ' ΐφι ad loc.) and ibid., άνάσσει! > V. Βρ., ΙΙ, 150, 91 f. 99;
ΟΟρινό», Fr. 127 η 232; 347 η 134 32 C 7-8 384 η 274 32 C 8 85 η 70 34 B 254 η 97 34 B 2 120 η 204 34 B 9 341 η 111 34 C 5 356 η 169 35 A 3 59 35 A 3 6 E 3 . L I X , 7 3 , vol. Cf. AF.SCII. 11•, η. I NEW CHALD/BAN OUACLKS. Mus., 1 9 1 6 . 254). According to the
popular belief adopted by the Chaldaeans, Hecate is the mistress of the moon 1 1 7; consequently she receives light from the all-seeing Sun, who as the abode of the oracle-giving Apollo was worshipped as a symbol of Truth 1r,s. δέ ούτω!. I D E M. of the Oracles may also be dis-For instance, the four fragments which contain instructions as to how to
make and consecrate Hecale's statue a n d thus crealc the requisite conditions for a nocturnal apparitiou of the goddess (Nos. The divergence is a matter less of the names given than 0[ the concepts associated with the names given than 0[ the concepts associated with the names given than 0[ the concepts associated with the names given than 10].
άχρότης Ίωή is described by « πηγή PROCLUS, and by Dam. ὑπερβάθμιον η 234 262 " η 10 SYNESIUS De 3, 4, 5, insomniis ( P G 66, 1281-1320) 1288 D 203 η 114 1289 B 255 η 99 1293 B 304 η 173 B-C 449 η 3 C 247 η 68 D 295 η 137 1296 B . 7 5 , 7 ) Λξω νοι» δέ καλούνται ώ; εύλύτω; έξουσιάζοντεί ταΐί ζώναι; ύνερι&ρύμεναι τών εμφανών Β-εών
(i. He designates their teachings as τά λσσυρίων •πάτρια δόγματα See Excursus I c ), cites then twice in express t e r m s (VI 7, p. 1 and 8. 196-267) p. Mag., XIII, 800: διά τό σον όνομα, ό iv τή ψυχή έχω; cf. 11, "· ',!) 7 ·. As to the meaning of βοιξέω see nole 177, ad v. Hecate is named instead of the moon, her intramundane abode 285. 6 and 3
9). This axiom cer- tainly resulted, in many cases, in a conscious translation of speculative theories into realistic events, but nevertheless is not therefore to be understood as a mere stylistic device; it was, in fact, the consequence of an immediate mythical apperception of the divine energy. and 19.139). — J. At the same time they identify Hecate
with Nature and Destiny (Heimarmene); for she rules the stars in accordance with the law of Necessity, and the terrestrial zone by means of the "multifluous streams" of demons descending from her. 9 0 χαί δαίμων αγαθός χρήται 11 προς See below nole 183 and ch. 1 8 4, if . As we have already shown, these may symbolic designations of stellar
powers i' i dentiied with complete certainty. 4 Index locorum ALBINUS ADAMANTTUS De rectain deum fide, ed. D, o c. G., CXLIX, MIGNE, ted by Studi; cf. p., Phaed., 193, h: οίδε τήν ίερατιχήν (sc. Orphic., 7, p. 13) who praise God and continually ηβ the Trisa
g i o n ( c f . \Pi! ' νοίε Ιύνασθαι χαί αύτόν & εουργει~ν έτερον. in «νπέρ τά έσχαμμένα \Piτ/δάί», \Pi6 1 3 A, p. 4 suggests that this work may be identical with t h e one referred 10 by S u i d a s : cf. , Imomn•6 9 3 1 ' B . 53 'to learn that which thou art not allowed to ask in this manner? and Tim. KROLL, Lehren des Hermes, 97 f. DIETERICII,
m See note / 4 6 . 14 348 η 137 209, 16 . The parallels prove that the Chaldeans adapted the biblical term to Hellenistic beliefs. These doctrines were afterwards professed in the Athenian Neoplatonic school the founder of which Plutarch transmitted them to his disciple Syrianus 0 . , Pr. Eo., β to V, 4 · Wolff, 1 5 5 f.) may be inferred from its describing
Ihe moon as a permanent abode of ihe goddess (Ihe "aeryhouse to that of the Chaldeans who believe that this goddess descends to the moon from her noetic dwelling-place when invoked by one of them. LEEMANS. The
citations of Synesius' work On Dreams and of his Hymns refer to ihe 74 CHAPTER II. No attempte to ihe 74 CHAPTER II. No attempte the constitute the spiritual
archetype after The ar a Cb econ C F ALBINUSI 1 6 3 ' ® τ • f τε xai αύτοτελεί; *"*t'TiOOt *ατρόί. PLOTINUS, I I , 9 , 6 ) P o r p h y r y ' s seems t0 have r e a w a k e n e d a m o n g his s t u d e n t s t h e i n t e r e s t Academy in I r a n i a n d u a l i s m . ένθεν έπεισρείουσι γοναϊ Αγίων μεν άνάκτων άμφΐ σέ, παντόπατορ βασιλέσίατε χαϊ μόνε &νητών
αθανάτων re πάτερ μαχάρων. 394,27 451 η 9 96 η 130 406 η 24 480 η 24 47 η η η η 20 44 44 44 26 423 η 82 De civitate dei II14 225 η 196 VII37 232 η 15 V I I I 13 225 η 196 I X 19 29 η 76; 163 η 367 X 9-38 7 η 17 32 7 η 16 XII1. τι, η.
Cf. also the brief allusion figuring in another text of Psellus edited by B I D E Z, C. 455 P O R P H Y R Y AND T H E CHALDJEANS on ly in de regressu animae, but also in his other writings and became thereby lhe model of the later Neoplatonists. You're Reading a Free Preview Pages 216 to 228 are not shown in this preview. empyrio quodam
inlelleclualique mundo gaudentem inxla ipsuni extimi ambitus m u r u m ". 99 άσκει μέν ουν όσα τώ τρι'τω τών άρχιχών Ι 317, see note 9 8 3 ) ό Ο-εουργό; τώ χόσμω «τόν διδόναι xai δημιονργεΓν ούρανόν απλανών, άνατίθησι, χνρτώ σχήματι ζωνών δέ •πλανωμένων ταύτα xai ουτο! μέν, Ήεριχλάσαί, ύφισΊάναι •πηγνύναι d) PROCL., Βρ. II. This
holds good to much greater extent for the theurgist: every rite designed to bring about a contact with the celestial powers has to be preceded by manifold lustrations: "For before thou hast consecrated thy body, thou art not allowed to sec the gods" '6. This thir)? 3 1 0 - 3 1 9); that of Socrates with the manifest (έμφανή) sun and that of Plato
with that which is between the two (μέσωί van έχοντα), i. 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע א ל . 8 e ch. 89, See ATTICUS ap. Accordingly, we may infer that that that which is between γοήτβιαι, Βέλζεΐί and P. " Se e ch. 89, See ATTICUS ap. Accordingly, we may infer that that that that which is between γοήτβιαι, Βέλζειί and P. " Se e ch. 89, See ATTICUS ap. Accordingly, we may infer that that the two (μέσωί van έχοντα), i. 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 3 . י ר ע ו א ל . 3 8 1 - 6 0 
0 f fe'* tility. 11 217 η 163 13 206 η 125 244, 20 200 η 102 Prolegomena in Platonis philosophiam, ed. The origin of lhe Chaldaean doctrine of emanations to their view of His Power. 55, 18 145 η 291 367, 21 103 η 153 NAMATIANUS De reditu suo I 57 TARDIEU 420 η 75
In Aristotelis Physlca, ed. 8. 83 power the "primordial Source", conveys the thoughts of the Paternal I n t ellect to the lower orders of the hierarchy. οίθε οι), ωί! (ηλώσει (see Excursus I m) • αερί έαυτοΰ ο από τοΰ (see note 184). For according to this work the Cosmic Soul consists 0 f\ axes having the shape of the letter X which are bent so as to
form sem° circles and joined together '.". Cels us; see n. The object of the magical assault made with the help of the voces mysticae is indicated in another fragment of the Corruption of the world and
of all thing5 worldly—concretized in the consciousness of the o m n i p r e s e n c e of Satan and of his demonic ministers—passed through the medium of theore 1 reflection and objectified itself in speculative systems which traced bac 340 T11E P L A T O N I C E L E M E N T S of human existence to those of the universe. and its memory was revived
403 492 358 η 176 492 500 η 7 357 η 175 Res publica 363 D 6 298 η 148 364 C 3 58 η 184 366 B 1 273 η 53 379 A 273 η 55 392 A 4 511 π 9 477 C 1 346 η 132 505 A 2 372 η 321 507-511 372 η 230 509 B 3 379 A 273 η 55 392 A 4 511 π 9 477 C 1 346 η 132 505 A 2 372 η 321 507-511 372 η 28 509 D 2 327 η 52 511 B 7 374 11 241 511 E 1 146
η 295 517 B-C. Vie de l'Emperew Julien, 3 6 G, 8 (repeated C. 1 AO CHAPTER I I. S. P S E L L U S, De aurea catena (ed. It affected the celestial spheres, supp 0se ^ be the abode of the rulers of time, and could accordingly serve wh^ necessary, to bring about favourable weather. 7 (quoled 11. 111• In this connection we may recall lhal Psellus 1
Plalonislic terminology may stand in very close relationship to lhat of lhe Chaldaean Oracles viz. (enumerated by him p. 184, 1 438 η 130 3, p. vii, n . V I , (65, 2); πατήρ 12 65; 3, p. 57 of many Chaldaean Oracles and their subjective tone 180 . ίέναι έπί •πάντα, χαί ούτωι (ί. Crat). 102 η 151-152 41,3 ... 190). Mag. 6 3 3 . > 3 8 ' immul., as r e f e r r i n
g to the divine monad cf. Goldschmidt. LUDWICH 133-158. 17. 133 n 254; 136 n 263 15 134 n 256 35, 3 291 n 124 37, 18 225 n 197 51, 26 114 n 187; 445 £>3, 2 356 n 168 57, 14 113 n 184 577 25 36 n 104; 159 n 351 26 445 58, 8 78 n 45 11 82 n 58; 135 n 260 16 121 n 209 59, 2 76 n 37; 81 n 56 3 82 n 58 6 160 n 353 19 77 n 43 61, 9 278 11
77 63, 9 108 η 173 25 160 η 353 65, 25 129 η 240 67, 19 161 η 359 68, 12 225 η 197 68, 16-69, 3 306 η 179 68, 25 224 η 194 69, 6 283 η 94 71, 17 261 η 7 19 273 η 52 72, 8 56 η 177 10 5 η 3 74, 26 133 η 253 75, 23 . , Crat., ia 1 16 (quoted ch. Cf. Martian. Herm., X, 3 (see THEILER, Gnomon, 1 g 3 4 , 4 g 6 ) . It is therefore probable that the various
doctrines of Oriental beliefs which are met in the Oracles were not first brought together by their authors, but were already, before their time, united in a peculiar theological system, which may be supposed to have been the contemporary form of belief in their Eastern milieu 95. on earth, a power of equal strength worked in opposition of the divine
ap. He states that he wrote his novel, based on Babylonian tales, under the reign of Marcus Aurelius and prides himself on having f o r e t o l d the course which the Roman-Parthian war would take. A) Index graecus •ά 273 η 55 (1); 298 η 158 άβασανίστως 70 η 12 άβατος 99 η 138; 233 η 20 •άβυσσος 267 η 25 (4); 308 η 186; 383 η 272; contra: 10,
6 Kr. άγαθοειδής 260 η 5; 347 η 133; 389 η 286 άγέννητος άγήραος ·MP«»? LABEO ap. Quart., XXV, 1 9 3 1, p. 14, 14 183 η 26 29, p. 236, 21-22 262 η 10 Vita platonis, ed. In second place b) follow the metaphors of procre-Power is called "mother" or "maternal womb", inasmuch as the "Father" procreates therein His thoughts. 7 6 - 1 4 5 (the Latin
translation of William of Morbecca). Lass das Gerausch des Mondes; er lauft standig nach dem Wirken der Notwendiekeit. 3) Analogous attempts to complete and to correct the mutilated quotations from the Chaldsan Oracles transmitted by Psellus are to be found also in other passages of Pletho's treatise, but they are much less successful and
sometimes even so faulty that they exclude the possibility of his having used another better source. the Jewish origin of the hymn. 136; 297 η 145; 348 η 138; 351 η 150; 379 π 259; 421 η 79; 502 η 20; 503 η 25 γενετήριον 24 η 58 γένητος 138 η 270; 353 η 157 •γεννάν 99 η 137-138; 181 η 22; 224 π 195; 335 η 82; 341 η 111; 343 η 121; 350 π
143; 352 η 151; 396 η 312 γέννημα γεννητής 402 η 6 341 η 108 ·γένος 10 η 26 (17); 112 \pi 181; 123 η 218; 224 η 194; 268 η 32; 271 η 41; 274 η 62; 308 η 186; 317 η 16; 320 η 26 (2); 346 η 132; 308 η 186; 317 η 16; 320 η 26 (2); 346 η 132; 308 η 186; 317 η 16; 320 η 26 (2); 346 η 132; 308 η 186; 317 η 32; 308 η 32; 271 η 41; 274 η 32; 308 η 32
II, 385, n. Manichaismus, 2 6 1) seems to rest on an astral belief sum a ^ that of the Chaldeans. ROHDE, Psyche, II, 6 0, 3. The verse "He who has known the works of the Father, escapes the reckless wing of Destiny" means strictly that the knowledge of the divine thoughts (the Ideas) effects the release from the law of temporality which governs
created beings 1 1 7. This interpretation is corroborated by another fragment which states that the "Cosmic Wombs appear to be situated in the "Cosmic book of Us"; we may, accordingly, infer that the formation of the latter was preceded by its becoming ensouled, a process probably
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represented as the fdling-up of the hollows of the cosmic body with soul-substance. Charged with the execution of God's decision she bids the spirits subservient to her to deceive the officiant who, in this manner, is made to expiate his ofTence against ritual. The last example shows clearly that the Chaldaeans preferred ,0 , volume 1980 is a complex of the cosmic body with soul-substance. The last example shows clearly that the Chaldaeans preferred ,0 volume 1980 is a complex of the cosmic body with soul-substance.

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"ύπέσίρωτα, τώ σώματι, τό δέ σώμα καθ* έαυτό άποιόν έσῗι (see ch. 74, 32 114 η 187; 252 η 92; 299 η 157 14, ρ. ( t h e Platouic demiurge) TAYLOR, A commentary »" p. v, n. 94; 92 η 107 30 84 η 65; 93 η 111; 95 η 122 31 95 η 121; 123 η 218; 137 η 270 32 151 η 311; 152 η 317 33 142 η 287; 150 η 309; 151 η 312-313; 152 η 314; 154 η 322
Ruelle (vol. She was created by the "F at her" without any intermediary " and is filled with His Intellect 72 who, being her ruler, is desi- "See note 75. See Zeller 111 a*p., Crat., 53, 2, with reference to the same passage of the Phaedrus, designates the Cosmic Soul, the origin of Life, as •πηγή και άρχή κινήσεως (cf. (Catal. This triple
relationship is explica- ble from the internal history of the mutual relationship of the Oriental religious systems named 9 2 . 9 4; D I O G . 11 1 (concerning the variants 1 6 8 9 ) and reprinted by MIGNE, Kroll quotes the text of Migne, but emends with the help of three MSS. 76 and ch. 36 η 104; 159 η 351 22-317, 14 482 η 5 285, 1 445 5-288,12 105 η
163 5-316, 9 105 η 163 286, 8 148 η 302 288, 12 105 η 163 290, 17 155 η 334 291, 7 138 η 271 11 108 η 173 20 36 η 104; 443 22 159 η 351 299,18 105 η 163 305, 17 105 η 163 309, 24 79 η 47 25 6 η 10 315,20 93 η 111 317, 2 6 11 10 14 37 η 110 II, ρ. in Plat, philos. (they do not define As a proof they adduce three lines of a Chaldsan
Oracle (quoted ch. ·51) continuation 01' the fragment quoled n. *. 15, 3 (Wolff 197 f.) and XI. These divided into two classes, the "unutterable"; the latter are applied to the visible powers. v. Myst., p. C H A P T E R VII
402 ("AeoDs")a. D I B E L I U S in his commentary on "Ephesians", III, 18). 3 3 - 3 3 5 , 3 4 6 ; HI, η . Συριανός- έγραψε5 8 2 - 3 7 2 1 1 ." W . Evang., X V , 1 9 , 1 ; P L O T I N U S , I I I , 1 , 7 ; P R O C L . 34a). In these, the oracle-giving god calls himself by his traditional name " P a i a n " and alleges his descent from the "Immortal" in justification of
his venturing to reveal the mystery. I 3 0, p. the Pythagoreans) 8 "force of the passions" as referring to the "evil f o r c e " of the demonic. 3hit »· 1 ' II 5 0. We shall see below (p. άνάγχη γενέσθαι; see also ibid., I, 3 9, f. 153. This derivation of the Ideas recalls a famous doctrine of the older Plato, according to which the Ideas consist of two elements
: The One (or the Good) and the Unlimited Dyad 307. a xai γάρ τι* •πυρό; όγκο; έην έτερο; τάδε •πάντα αύτουργών, ίνα σώμα τό χοσμιχόν έχτολυπεύθη, κόσμο* ίν έκδηλο! χαί μή φαίνηίί ύμενώδη:». An oracle of Apollo which has recourse to equally impressive imagery is transmitted in Porphyry's On the Philosophy of the Oraclrs; it consists of two
parts, a single hexameter and several anapestic verses. 261,10-262,13 326 η 51 2, p. 3 7 2, v. τά νοητά νοοϋσι θεοί: t h e f r a g m e n t of a C h a l d s a n hymn ( q u o l e d c h . Fragm. See also ch. 1 5 a v. The utterance of Apollo- wilh which we arc dealing is the only extant example of an anapestic oracle. For a g m e n t of a C h a l d s a n hymn ( q u o l e d c h . Fragm. See also ch. 1 5 a v. The utterance of Apollo- wilh which we arc dealing is the only extant example of an anapestic oracle.
 Boissonade (Nfirnberg 1838, P- ' " - "p. 5: χόσμω άναζ πολυ μόρφω προύθηχεν νοερό ν τΟ,τοι • (see η . sented as a warlike action. The cooperation of these entities are identical with the "irrefragable guiders" of a nother fragment upon which the Paternal Intellect is said to " r i d e " 2 5 5 1 9 ." f., of t h e iour έσ1έ • ' ' (see η . sented as a warlike action. The cooperation of these entities are identical with the "irrefragable guiders" of a nother fragment upon which the Paternal Intellect is said to " r i d e " 2 5 5 1 9 ." f., of t h e iour έσ1έ • ' ' (see η . sented as a warlike action. The cooperation of these entities are identical with the "irrefragable guiders" of a nother fragment upon which the paternal Intellect is said to " r i d e " 2 5 5 1 9 ." f., of t h e iour έσ1έ • ' ' (see η . sented as a warlike action. The cooperation of these entities are identical with the "irrefragable guiders" of a nother fragment upon which the paternal Intellect is said to " r i d e " 2 5 5 1 9 ." f., of t h e iour έσ1έ του προύθη καθη το
effects the division of the world into triads 168. «ή (rj con·. n u s a w a further pointer to the dependence of the Chal- J n ]vfiddle Platonic school tradition. " PLUTARCH, De Iside, 4 6 , 3 7 0 E . 164 ("και τί γάρ έν χόσμω", ηomen ngenlis άνοχεύς see Excursus III 1 a. 175, 3 378 η 257 5 117 η 198 10 68 η 6 17 115 η 191 MACROBIUS In somnium
Scipionis 12,11 8, 9 11, 6 13, 5. Plot., •23); it is also responsible for the notion lhat Plato, Hercules and Romulus have been raised to the rank of demi,ods (temidei; cf. t h e Neoplatonist O r i g e n, see Excursus X I), p. Denn er (der Aion) allein hat die reiche Bliite des Verstandes von der Starke des Vaters gepfliickt und vermag daher den vaterlichen
Verstand zu denken , um dem Korper zu dienen ( und wie > du sie wieder zur Ordnung herauffiihren wirst, nachdem du die (rituelle) Handlung mit dem heiligen Wort vereint hast. Χνάγχη γάρ είναι •ποιητην χαί •πατέρα. the dating of this colleclioii of χρησμοί cf. denounced by the Christian polemist Hippolytus because of the m e a n of deception
practised at them 6 7. It is also his Will that the "created gods" should be "indissoluble". 3 4 1. 4 is 7 a"d Dam. M A N E T H O, Apotelestn., A [E] 9 7 7 B [A] 3g1. 6 - 9 and Expos. The Platonic element subsisting in the system propounded by the Chaldean theurgists accounts for this affinity, and at the same time provides the reason for the success
of this doctrine among the Neoplatonists. 1 For the reasons mentioned above and in order not to expand unduly an already lengthy volume, we shall abstain from entering into a continuous debate with the opinions of Kroll and from noting (except in a few instances of major importance) the agreement or difference between our views and those of our
fore-runner. MATERN., Math., V, praef. η 3. 9 7, 13 (ch. The Paternal (First) Intellect "suckles" the Second Intellect which "becomes pregnant" with the universe; 01 • Aion resembles a monad which "procreates" a dyad8«. of lhe C h a l d a; 6Θ& U f > i ·8' "/8 Psyche. 65, 4 438 η 130 I I 2, ρ. For alone he has plucked the a b o u n d i n g flower of
Intellect from the Father's Strength, and is therefore able to cognize the Paternal Intellect and to bring < light > to all Sources and Principles, to whirl them around and to keep them 38 in incessant circular motion '. Hermetiea 1854. De aurea catena, !3690. Wochenschrifi, wanted to r u l e o u t, as Neoplatonic f o r g e r i e s, t h e Chaldffa" Oracles
which seemed to him i n f l u e n c e d by P l o l i n i a n d o c t r i n e s . L Y D U S , Men»., IV, 2 , p. 317, 39 , Proo. Hertlein (Leipzig 1875-1876) 275 B 183 η 27 Epistulae, edd. IV 109 p. 8). Gompleteness of material is the prerequisite of every attempt at explanation. 133 T h e expression *parO» ήδε βίη is taken from HESIOD., 385. Technical mantics
and Theurgy.—The fact that the Chaldeans based theurgy upon a metaphysical system accounts for their hostile attitude towards all the rival methods of prognostication; these are to be rejected wholesale. Cf. also 11. Bidez " has correctly remar-ked that Hopfner, in his chief work on the magic of antiquity as well as in his various articles contributed
to Pauly-Wissowa 12, has over-looked this fact and thus left unused an important principle for the assortment of heaven: "It is true that it is an image of the Intellect, but something corporeal is inherent in the product 2'25. The Power is, indeed, as
the unity of the divine nature demands, identical with the Supreme God. We may further nole lhat the dilTerenlialion between the πηγαία and the ρχική τάζι! (evolved from the Oracle 011 Aion, quoled n. Sib y11. 3 5 9 · PHILO, De somn., I , 5 3 - 5 / 1 and Kore Kosmou (W. 254 became visible as a geometrical luminous figure. Pal., IX, 595 (eis
Απόλωνα), v. CHAPTER V •340 of his attachment to the doctrines of his Platonic predecessors wh mythical concept of the transcendental character of the Chaldaean description of emanation th metaphors of procreation, are found in similar
application as well in the writings of Plotinus as in those of Philo and the Hermetics 1»1 As the Oracles expl ain that the Paternal Intellect and this last becomes "pregnant" with the universe 101 /, so also does Philo term the Logos, (the totality of the intelligible world) "the first-born son of God"
who "becomes pregnant" with the "divine lights" (the Ideas) lu!; and he once ven- tures to call the "Understanding" (έτησίη μη) of the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Creator "Mother of all things born", inasmuch as the Cr
Chaldsans in the distinction of three "generations"; he calls the First God (viz. έμπύριον xai ὑτέρ τον χόσμον (χρη καλεί«;(1,5 ' S e e DODDS, Proclus, '" PROCL., 3 0 2 f. · THE CHALD.€AN SYSTEM. 5. PSELLUS, Expos., BOUCB£-LECLERCQ, IV (1 g 3 5), Clauique, L'astrologie greeque, 16. The •comparison of the World-Soul with a girdle, which
encircles the cosmos, goes back to Plato's Timaeus (36 e 3), where it is said that the universe is "wrapped about from without" by the III See ch. [HERMIPPUS, ] De astrohgia, I, The metrical slips show that the emendator had not great skill in antique prosody. See Praechter in P. "Cf. Rp., II, 65, 3; 334, 14. Ast in Platonis Phaedrus, L, siae P
810 , p. 35, 16). A leather thong attad to the disk enabled the theurgist to swing it around, while reciting C nplis In the intervals of these recitals the theurgist uttered • ticulate s o unds: these were mostly imitations of animal cries which, in accordance with ordinary magical practice, were intended to frighten off the evil spirits, who were liable
to disturb the operation; the same purpose was pursued by whipping the air and by emitting laughing sounds '". Mag., IV, 7 9 5 : νήματα Μοιρών, αλωθώ xai λάχεσίί a 8 58 : σύ γάρ δυσάλυχτος Ανάγκη, Μοίρα 8' ήδ' Ατροποί si• " s The attempt of REITZENSTEIN, Die Gottin Psyche, Sitzungsberichle, Heidelberg, 1 9 1 7 , to prove the existence of an
Iranian doctrine of the Cosmic Soul, cannot be regarded as successful. πανταχού τόν άέρα. 83, 13. Psyche's radiance derives from Him as regulator of Power, the feminine Principle included in the "F at her". This sympathetic connection of the "members" of the cosmic organism shows itself in the course of the stars, in the activity of the demons,
in prophecy, in magic and also in the efficacity of prayer, which of itself progresses towards its goal by virtue of the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems therefore probable that "Wisdown another fragment applies the synonymous term "Under the designates of the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems therefore probable that "Wisdown another fragment applies the synonymous term "Under the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems therefore probable that "Wisdown another fragment applies the synonymous term "Under the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems therefore probable that "Wisdown another fragment applies the synonymous term "Under the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems therefore probable that "Wisdown another fragment applies the synonymous term "Under the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural connection of all psychic powers contained in the universe 128. TTR., XXXVIII, 6 c. It seems the natural conn
ding" 1H -; who 31 c) often called by lhe poets a "meadow" (λεξμών, sec n. '"8*the Qracles to describe the moon 181 IKO, two of which The term Virtue" is used; and who were probably later Orphics) as an attribute of the sphere of the
fixed stars.'13 , 9 9 9 .'» and 1 7 . Orph. 55, 32 Indem sie (die Damonen) die Seele standig betoren, Ziehen sie von den Weihen ab. 169 η 384 ; 409 η 32 135 Β 225 η 197; 446 136 Β 186 η 38 141 Β 183 η 27 142 Α 183 η 27 D 331 η 69 148 Α 152 η 316 Α-Β . διά τίνων ιερατικών ρ 9 7 1 , 1 3 άναγωγο) άνόδων; see also V, 1 1 , P. 8 8 - 9 0 ) . b)
Christian Platonists a d d t h e a r g u m e n t t h a t h u m a n speech is n o t adequate to d e s c r i b e G o d 's p e r f e c t i o n . 253 η 94 256, 3 ., 166 η 373 25 . As the latter enables the theurgist to "act in a paradigmatic manner" should follow that its possessor deserves the title B-εοπαίτωρ. 79) interprets the "mingling of the rays" as the "uni0n of
the filler with the filled"; an expression which correctly describes the 0r1g'n THEURGICAL ELEVATION 197 after leaving the body, the appearance of a ray 8 8. Three of these Gnostic parallels will in the following pages be subjected to a detailed examination. 196 CHAPTER III. 197 ff.). Cf. in particular PROCL., Tim., I I , 1 5 3 , III fpi SPa 0 t t h e
SOU "f the 'W 0 U'd the nrePresent 1 hat part of the remainder 6 SU Stance 4, soufo ^* e Cosmic Soul from which the demiurge mixes the particular The Secon(1 rov Procedure of the mixing may have been described in the "nuaUon"s of the Oracle which has not been preserved. 18, A) modelled upon Callimachus' Aitia. MIGNE, Post of the oracle which has not been described in the "nuaUon"s of the Oracle which has not been preserved. 18, A) modelled upon Callimachus' Aitia. MIGNE, Post of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been preserved. 18, A) modelled upon Callimachus' Aitia. MIGNE, Post of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been preserved. 18, A) modelled upon Callimachus' Aitia. MIGNE, Post of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the Oracle which has not been described in the "nuaUon"s of the "nuaUon"s of the "nuaUon"s of the "nuaUon"s 
Second Intellect. ( a ) ) . 131, 8 262 η 10 15, p. HEIMIARDT, Kosmos mul Si/mpalhie, '1)(). who overlooks lhe influence of P l a t p n i s m u p o n this d e v e l o p m e n t ) . " Γβντοιάδο; (neologism, modelled upon μονά». Gnosis und spatantiker Geist, I , LACTANTIUS, DID. 3It. 197. 3 « ά λ κ ή! μένο!» llie literary model is Iliad, ἣμφιφαού! " (see ch.
Subs.); A fragment entitled •asp i τή!χαθ' έλληνα used in ihis work are mentioned above p. Another » · C L E M E N S , EXC. 4 6 , v. How they set this at one wit^^ existence of a god such as Hades, or of the hylic demons, can no 10 ^ be known 469 . 75, 7 137 η 267 19, ρ. " Sec Excursus VI 1..., άρχάς g 0 4 , 1 3 ό δέ είβ •πατρικός τε χαί μέσα χαὶ τέλη
νους •πασιν άφορίξει τής έχάσίου τά μέτρα των ειδών σειράς τής με' •προλάβω"· Probably ihis dislich was t h e continuation of Ihe f r a g m e n t quoted nole 1 6 5 . The Chaldeans use the "ineffable words" of the magical formula also in order to draw to
themselves the divine fire through which they are united with the Godhead. De mysteriis, e d . instr. P R O ". Hymni, 1897), p. 107 η 170; 355 η 166; 455 άλόχευτος 21 η 52 (1); 101 η 145 Αμώμητος 43 η 136 (4); 44 η 138 · Αλυτος 222 η 190; 350 η 144 Αμωμος 44 η 138 · Εμα 106 η 165; 111 η 177 Αναβαίνειν 488 ΑμαυροΟν 376 η 249; 458
άνάβασις . PLAT., (d) Epitome Heidelbergensis (F. " NICOMACHUS OF GERASA, Excerpta de Musica, c. II, 6 3 , a 1 (Kroll 15) : «Ι! τι άμφοίν δή τώνδε ρέει τριάδος δέμα •πρώτη*, ούσης ού πρώτης, νοητά μετρείται». of the gods anything vain or unfulfilled ; but descending out of the domain of the Father from the omnipotent Intellect, she is always
irradiated by Truth, and about her stays firm Understanding striding with irrefragable words. (who adduces much irrelevant material). The connection of the doctrine of demons with the doc- trine of lyle put the Chaldaeans in a position to answer the crucial guestion as to the origin of evil from the basis of the cosmological pre- "I This Middle
Platonic interpretation seems to be itself dependent on a Stoic allegory of which the reflex has been preserved by ps.-CLEMENS ROMANUS, if «"", VI, 6 fl. « 8; LIBAMIJS, Orat.. 93q, — XV: 331 > 3 3 3,353-35 365, 3 7 3, 3 8 8. P L A T O, Leges, 8 9 6 e, 8 f. Pkyt. 11, 1\Gamma > 7, 15; ibid., 150, 6 and * 3 5, 15. CIIALDICAN ORACLES AND
THEURGY XVII lines are still extant which have not yet been recognized as such. xxiv IT. He goes on: PLATO, Tim., 3 4 b, 3 6 b 6 f. Π1 . ' " On Antiochus, the first Platonist who carried through the harmoni«» 1 ^ between the doctrines of the Stoa (see n . 1 1 4 ), τρίμορφον (see η. in philos. Lot., 3 3 8 4: "Deae Semelae et
 sororibus eius deabus" (misunderstood by CUMONT, Bel. From the double negative limitation in the definitions of the Oracles it is possible to arrive at the explanation of the purpose behind the development of the Dracles it is possible to arrive at the explanation of the purpose behind the development of the Dracles it is possible to arrive at the explanation of the purpose behind the development of the Dracles it is possible to arrive at the explanation of the purpose behind the development of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the explanation of the Dracles it is possible to arrive at the Dracles it is possible to arrive at the Dracles it is possible to arrive at the Dracle
the divine principle, and the consciousness of a universe vaded by divine Powers. Αλλά ταύτα μέν « έν άβάτοι! σηχοϊ! τη! διανοία! » 1 fa0U!d άρχαϊ! σΊροφάλιγγι». λεγ., is probably formed under the influence of Plato. The so-called I1ylir world becomes, by reason of the demons lodged in and ruling over it the location of powers opposed to God which
deprive it not only of the influence of the good principle, but also of the positive faculties in which it became participant through the formation of its primal material. 1 ZELLER, I I I , 2 , 5 4 6 f., in particular 5 4 7 , 2 ; DODDS, loe. 7 2 1 D : Ο μέν fyw τήν Q-εουργικήν άρετήν ' Ο-εοίΓάτωρ' κατονομάζεται, έττεωή γ άρ &εούί τούί ανθρώπου! οΰτο!
έργάζεται, iii ταύτα 'Ο-εοττάτωρ' καλείται, ο Se έχων τήν &εωρ ηηχή» άρετήν, Q-εόι όνομάξετιι (quoted by B I D E Z, C. πεπλήρωτιι μέν άχραντων δυνάμεων άπό τών άμειλίχτων &εών (/. Nebsl Leipzig 1 8 8 9, NEUNAKN. Vie de I'Empereur Julien, 7 1, 7 9 f., 3 6 9, n. Keil (vol. 211, 1 510 η 5 36 616 MICHEL T A R D I E U Epistula ad Athenienses
ed. With reference to PLATO, Tim., hod, 6 and Conv., 3 0 2 e, 7, the Neoplatonists identify these demiurgic gods with the "leaders" fe aders "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-primal Being as a "Monad" or as "One" belongs to those the refe-pr
pvthagorean teachings which were yet received during the lifes "I:". The adverse demonic Vth w hose help the theurgists are frustrated by their rivals, 1 with the "antigods". As the Chalthe a j s 0 m any d& aS ' Gnostics took over certain elements of Middle-j o c t r i n e in order to lend their depreciative concepts of all Pl^n l C w 0 r d
 y t he character of a natural necessity, and they developed "0^1ements of the Platonic dualism in the direction which accorded '119, 4 231 η 12 121, 21 259 η 2 136, 24 282 η 94 137, 3 268 η 34 140, 15 495 141, 27 282 η 92 142, 23 114 η 185 146, 14 396 η 313 147, 6
319 η 25 306, 9 376 η 249 308, 22 TARDIEu 142 η ο« 2 2 317, 22 . I , 5 5 f (see above n. 17 276 η 70 4 «I 296 η 139 4 · 5 298 η 148 9 314 η 6 9 · 6 325 η 46 ; 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 (see above n. 17 276 η 70 4 «I 296 η 139 4 · 5 298 η 148 9 314 η 6 9 · 6 325 η 46 ; 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 · 182 γ η 25 9 « 8-9 393 η 300 9 γ η 25 9 « 8-9 393 η 300 9 γ η 25 9 » 30 η 300 9 γ η 25 
197 \, \eta \, 86; 375 \, \eta \, 241 \, 8, 3346 \, \eta \, 132 \, 8, 6351 \, 11 \, 148 \, 9, 4488 \, 9, 9221 \, \eta \, 179 \, V \, 1, 1488 \, 1, 2356 \, \eta \, 171 \, 1, 4402 \, \eta \, 51, 5374 \, \eta \, 241 \, 1, 6373 \, \eta \, 232 \, 1. You're Reading a Free Preview Pages 468 \, \text{to} \, 476 \, \text{are} not shown in this preview. Z E L L E B, III, 3770 \, \eta \, 232 \, 1. You're Reading a Free Preview Pages 468 \, \text{to} \, 476 \, \text{are} not shown in this preview. Z E L L E B, III, 3770 \, \eta \, 232 \, 1. You're Reading a Free Preview Pages 468 \, \text{to} \, 476 \, \text{are} not shown in this preview. Z E L L E B, III, 3770 \, \eta \, 232 \, 1. You're Reading a Free Preview Pages 468 \, \text{to} \, 476 \, \text{are} not shown in this preview. Z E L L E B, III, 3770 \, \eta \, 232 \, 1. You're Reading a Free Preview Pages 468 \, \text{to} \, 476 \, \text{are} not shown in this preview. Z E L L E B, III, 3770 \, \eta \, 232 \, 1. You're Reading a Free Preview Pages 468 \, \text{to} \, 476 \, \text{are} not shown in this preview. Z E L L E B, IIII, 3770 \, \eta \, 232 \, 1.
Platonism of which the influence is reflected with varying intensity also in the writings of Philo, Numenius and Plotinus as well as those of the See ch. ' Sec below, 11. Incomprehensible save to the gods, they correspond to the
various modifications of the one principle of "ensouling" Life.; III, 8, 10; IV, 9, A; V. "See c h. 41; 240 η 49; 177 η 2 δραστήριος 471 η 20 δραστήριος 471 η 20 δραστήριος 471 η 280. This beginning was systematized by
early Pla- tonists who made the demons partial powers of the Cosmic Soul But this demonological speculation expanded its full strength only in the second century A. 1 0 5, a 8 (Kroll (ec 86 CHAPTER II. Denn es (das Intelligible) 1st die Gewalt der ringsum ieuchtenden Starke, die in geistigen Teilungen erblitzt. Bidez, C.M.A.G. VI •196 f. 52, 9 (Die) in
den Stacheln der Erde versunkene (Seele). Buresch v. (cf. k. 2 6, v. He died a b o u t 304. 1(J. 1 7 *, 1 9, ed. Consequently the Paternal Monad (the "First Triad") is regarded as an unmeasurable unity; this conclusion is confirmed by two Oracular fragments which mention the indivisibility of the Primal Being 171. 341!) και «άφθέγκτους», διαιρούσα;
το ύ ; κόσμους τριχή κατά τό έμπύριον και τό αϊθέριον χαί τό ύλαϊον ["·!>70). Ε. xai τα ίργ* τ & εουρ) ων; ibid., 1 1 0 , 2 2 : ταΐι 1 \times 1 5 . και τών... Origenes the Neoplation is to see Excursus in particular p. 08 CHAPTEIt II. 1 5 4 , 17. Parthey (Berlin 11. τω γεννητω χόσμω) χαί
συνέχει Ευ., XV, 19, 3; ALBINUS, 170, See ch. The magica] ceremonies with which the Theurgists fight the demons give evidence as was shown before, of significant relationships to those of the Zoroas' trians". His source of information was the latter's commentary on the Chaldean Oracles, and as this work has not been preserved, Psellus' quotationships to those of the Zoroas' trians".
serve us as main aid for the reconstruction of Proclus' exegesis and of the Chaldean texts treated by him there. Its meaning is elucidated by a scholium added by Porphyry: "This oracle gives knowledge of three orders of angels: those who perpetually stand before God; those who arc separated "See cli. Gray who, in the Appendix to A. 11, note 8 3 (
4), v. 613, 4), thus supposing the Chaldeean origin of this division. 168, 11 257 η 107 31, p. 10). O.-Z., I, 681 ff.; F. Hecate "descends" from the "omnipotent Intellect", who figures here, once more, as the potency charged with accomplishing the Will of the Father, Who has no contact with the lower orders of the celestial hierarchy 154.
Zeitsehr., IV (18G5), Anecdota Oxoniensia, MICHAEL 1-92.8376. BURBSCII, Klaros. d. On the Pythagorean dyad see ZELLER, loc. 41), to the Eleusinian mysteries, and so also Rp. I80, 17. par an.; POLOTSIY in P. 60, 93 f. 45 D: άλχή δέ μούνοβ άνάσσει». 374 and 383. Ill 34.166. As to the term "girdling", we may suppose
that it is applied in the Oracle to the Cosmic Soul, because she "constricts", as the Platonists put it, the universe which she envelops 1 «. Fragm., No. 6 0). n JTFDEX LOCORUM 130, 23 93 η 111; 355 η 163 144, 29 359 η 181 153, 24. Sri τίνες εϊί 3-εούί άνελθεΐν. 7718 (cf. Deopif. 5 9). It may consequently be presumed that the "Κ. 95, 91 ΙΧ, 66
mention of Hecate appears to indicate the nature of the third "Ruler". No. 41. Spengel (Rheiores Graeei, vol. 99 8. PHILO, De Virt., Somn., I, 113; Ebriet., 44; Mut. 192 fundamental doctrine of Chalde an theurgy: the magical formula by means of which the theurgist brings about the "unificate the nature of the third" Ruler". No. 41. Spengel (Rheiores Graeei, vol. 99 8. PHILO, De Virt., Somn., I, 113; Ebriet., 44; Mut. 192 fundamental doctrine of Chalde an theurgy: the magical formula by means of which the theurgist brings about the "unificate the nature of the third" Ruler "unificate the nature of 
the thought softhe Supreme Father d'' seminated by Himthrought hrought the compose to the Logos of Philo (see HEINZE, Lehre vom Logos, 290 f., 278 f.) and their monad to the Logos. The stylistic model is Odysiey, έργου».
9), 35 ff.; DODDS, Proclus, p. πηγή, 16 | Chaldtean origin of this text is evinced by its terminology as well as by Ihe "»«*-, No. 13 (a lext deriving from the Chalda!8n Oracles, see ch. " Φύσα is sometimes used in the Ch. Or. as a metonymous appellation of the moon; see note 134. «resentatives 6 The Idea».—Hecate and Adion are personal gods as well as by Ihe "»«*-, No. 13 (a lext deriving from the Chalda!8n Oracles, see ch. " Φύσα is sometimes used in the Ch. Or. as a metonymous appellation of the moon; see note 134. «resentatives 6 The Idea».—Hecate and Adion are personal gods as well as by Ihe "»«*-, No. 13 (a lext deriving from the Chalda!8n Oracles, see ch. " Φύσα is sometimes used in the Ch. Or. as a metonymous appellation of the moon; see note 134. «resentatives 6 The Idea».—Hecate and Adion are personal gods as well as by Ihe "»«*-, No. 13 (a lext deriving from the Chalda!8n Oracles, see ch. " Φύσα is sometimes used in the Ch. Or. as a metonymous appellation of the moon; see note 134. «resentatives 6 The Idea».—Hecate and Adion are personal gods as well as by Ihe "»«*-, No. 13 (a lext deriving from the Chalda!8n Oracles, see ch. " Φύσα is sometimes used in the Ch. Or. as a metonymous appellation of the moon; see note 134. «resentatives 6 The Idea».—Hecate and Adion are personal gods as the Idea (No. 13) (a lext deriving from the Idea) (a lext deriving from the Idea) (b lext 
well as noetic principles. As to v. The confusion of the original chaos was not confined by the shaping of the cosmos, but continued to propagate itself, unhindered; and. •σαντοπάτωρ: Theos. (όχβτοι) The hierarchy of the supercelestial world is relatively the easiest to understand. II, 1 5 4 , 1 8 (Kroll a g ) ίι τε μεγάλη Εκάτη. 7 3 g , 1. 16: αύτοτελή*
αηγή Albinus 1 αιωνίου; corresponds with άχοιμήτου χρόνου άχμή, in the same Oracle, v. The fragment (c) is mentioned by P R O C L . SCOTT-FERCUSON, Hermetiea, IV, I n t r o d . NUMENIUS, p . This is introduced by him in express terms as an extract from the second book of Porphyry's Philosophy of the Oracles. which corresponds in lh c νοϋς;
cf. But first, its The main reason for it lies in the state of the preservation of the Ghaldsean Oracles. H O P F N E R, Griechiseh-agyptischer Offenbarungszauber (Studien zur Palaographie und Papyruskunde, edited by C. Nauck (Leipzig 1886) I 38, p. Pe/>7 is not however in this passage the end of Ihe Mother of G od s, as slated by Proclus,
whoso opinion is based u p o n his identification of Rhea with Hecale (cf. " The divine Bouλı^ is mentioned in connection with the doctrine of the αγ αθόν by the following Platonists: [PLUTARCH], De fato, g, 5 3 | BC; NEMESIUS, De not. | who can be a substant of the action of the divine Will, jj e treated as the first, appears in the systems of those
theo1 at e r antiquity (Hermetics 61 and Gnostics G - (who exalted 'he^Supreme God to the transcendeutal cause without giving up the 'oncept of His personality® 3. Oelmann (Leipzig 1910) 23, p. Ideas) -> 18. See note 186. whom Proclus Tim., I, an . The use of the Chaldeean expression in the sense of • (c) proves that the author of the epitome lived
in the Byzantine epoch. Julian Epist. 1 3, 4 (ch. 1 D · · ¬) (*6ση (sc. mascius 9 ', 0 ·* that Ihe preceding veree dealt wilh a dyad and a monad; but their 'Qlerpretalions of this monad and dyad as the first and second noelic triad are founded Qpon speculations foreign to the Chaldean doctrine. Less completely known is the Orphic system of Proclus. by
Graeeorum CXXII, 8 7 6 P. You're Reading a Free Preview Pages 751 to 779 are not shown in this preview. II, 109. hist, relig., LXXII, 1 q 15, p. LEISEGANG, C. Thus this oracle conforms to the didactic type, in which the god himself communicates the "ineffable names" to which he "gives he ed" 190. 3 5 1) on the astral qod s, «of τοί
 τύπεργόσμιον " αρρητοβ viz. See also P B O C L . "· Plato explains there that the demiurge mixes, in IAMBLICHUS, De fato, (cf. Kroll ·8a and 66 regards Ihe Oracle as a Neoplatonic forgery, be" " » β be considered it as impossible that ψυχή could be subordinated 10 νούς before >c Ume of Plotinus; about this question see ch. The beginning of an
hypostasization of the divine Will is found in the writings of the later Orphics; cf. ι, η. 1 PROCL. His s p i r i t also uses the simile of the musical instrument., Up. II 1 3 3, 17 eis τήν σεληνιαχήν. lhe passages collected P. 145 η 291; 147 η 296-298 Ελυτρον 277 η 72 •Εμβλέπειν 98 η 134 95 Εμβριθής 278 η 77 278 •έμός 91 η 97 327 Εμπαθής 265 223
η 19; 274 η 62; 294 η 133 21 Εμπεδος 48 π 152 (5) 42 • έμπελοζειν . 78 - 76. Therefore, if the inquiry as to the Oriental elements of the Chaldaian theology turn out in fact to be materially shorter than that on the philosophic motifs, the reason for this is not be sought in the lesser intensity of their influence. without traditional bases. 2 6 9 . The
syncretism of the doctrine laid down in their Oracles is a true picture of that specific mingling of religious speculations of the Theurgists. philos., BOISSET, Goetling. The notion E separation of the two matters (HIPPOLYT, loc. 59, p. the πατρικό! νούς, cf. They have more or
the Cosmic Body was nol effected solely by κόσμο; xai τό ημέτερου 11. PHOCI., a the neutral CHAPTER IV. — πάντων, BIDEZ. 4 νράτιι νοητή τριάί: -χάοί- 1• •αατrip (vel j η. τά& 1 AO CHAPTER I I . a*. γέρων 103 η 154 γεώδης 383 η 270 γεωμετρία 475 377 298 291 217 146 106 ; 119 η 202 ; 124 η 221' '· η 293 ; 153 r
320; 213 η 144: η 162; 243 η 57; 278 η 81 · η 126; 294 η 133 (1). 51, 20 378 η 256 52, 6 378 η 256 52, 6 378 η 256 18, p. Julian the Theurgist composed a book entitled τελεστιχοί which certainly contained instructions concerning this craft, and practised himself the art of "consecrating" during the campaign against the Marcomans which marks the beginning of
his and his father's celebrity. 11, 5 8, ao έρούμεν «πάσης τμήσιος αρχειν» χατά τό λόγιον: τήν νοητήν τομήν cf. Thus, a fragment names among the noetic potencies issuing from the Artemis-Hecate, " According 10 P S E L L U S, Epist., 187 and the text edited by B I D E Z, C. 18) as "inductio", the exact equivalent of αναγωγή: cf. The most important
statement we possess regarding the Chaldean doctrine of immortality derives from one of Syrianus' writings quoted by Proclus; see cb. τά λόγια ) αλεϊ και προϊούσας άπό τού πατρός «9·έειν» έπ' αύτόν. 197 ®τέαρ η 126 29 στερεός η 211 στερέωμα* 123 α η 260; 222 η 188 135 ατέρησις η 259 37 στέφανος η 107 92 •στήριγμα η 95; 255 η
309\ 10\ 225,3\ 4\ 236,\ 3\ 4\ 10\ 239,\ 2\ 8\ 241,\ 22\ 242,\ 8\ 243,\ 17\ 246,\ 23\ 255,\ 20\ 23\ 258,\ 12\ 296,\ 9\ 306,\ 1\ 309,\ 10\ 312,\ 20\ 324,\ 14\ 336,\ 1\ 27\ 337,\ 17\ 347,\ 7\ 26\ 348,\ 13\ 356,\ 28\ 357,\ 16\ 150\ \eta\ 309\ 92\ \eta\ 102\ 444\ 443\ 96\ \eta\ 127\ 237,\ 17\ 347,\ 7\ 26\ 348,\ 13\ 356,\ 28\ 357,\ 16\ 150\ \eta\ 309\ 92\ \eta\ 102\ 444\ 443\ 96\ \eta\ 127\ 237,\ 17\ 347,\ 7\ 26\ 348,\ 13\ 356,\ 28\ 357,\ 16\ 150\ \eta\ 309\ 92\ \eta\ 102\ 444\ 443\ 96\ \eta\ 16\ 238\ \eta\ 41
You're Reading a Free Preview Pages 523 to 538 are not shown in this preview. Buresch, 105. According to Plutarch, the interrogators of the Pythia believed that the god—like the demon in the case of the soothsaying ventriloquists—entered into the body of the prophetess 145, spoke out of her mouth and used her voice as an instrument. The
separation of synthesis and analysis will be abandoned only when it happens that fragments of the Chaldaean Oracles which are not intelligible in themselves reproduce an opinion preserved more completely elsewhere. Pausanias V 11. "Intomn., 4, 1989 · B (who reads ού 909 17;111 θυσιών Α ' 1ψ τήν &εσσέ€ειαν, άλλα μέτρα Ορίζων, etc. 1 8 0
Chaldeean doctrine of Ideas is evidence for a common Middle-Platonic basis. See CUMONT, After Life, 1 0 6 f. 1 941. 6). III, n. Le livre presente, malgre tout, quelques imperfections, dont il faul que le lecteur soil, d'embUe, honnetement prevenu. AND «THEURGY» 463 Jled by Iamblichus "theurgical" l ", and the Chaldsan Oracles descri- ca bing
the "Elevation of the Soul" explained it as referring to this supreme act of vision. ^{\circ} 10 'Pts: **,5' Purified Nous is filled by the divine, pneuma. 296 \eta 141; 384 \eta 274 52 D 5 297 \eta 145 52 E 1 296 \eta 143 52 E 3 296 11 143 52 E 4 378 \eta 258 53 A 8
5 1, where Wisdom is called bisexual daughter of God, and defuga, where God and Wisdom are made father and mother of the Logos. Cf. also P R O C L. άναΧύηι άνό τών άλλων); M u. De omni/aria doelrina, Koch points out (p. 72,16-19 327 η 53 64, p. 177, ad v. Diels (Die Fragmente Vorsokratiker', Berlin 1934) der Heraclitus 12 B 16 12 B 64 12 C
4 431 η 110 431 η 109 431 η 109 431 η 109 Empedocles 21 B 35, 2 21 B 84, 5 21 B 109 155 η 329 169 η 385 371 η 226 Philolaos 32 A 29 32 B 21 371 η 226 406 η 24 Philosophica historia, ed. Porphyry, the source of Proclus (sec ch. Later Platonists who trace back the descent of the soul to its own initiative, deriv this initiative from the "desiring part" of the so u
1 t ,! i : the Chald®an replace the "desiring will" of the soul by the rational will of its creator It seems, consequently, scarcely dubious that the Chaldaean account of the human souls rests on the exegesis of the Timaeus This relationship appears, most clearly, in the Chaldaean designation of the World-Soul as "Pneuma. The fight which
the good and evil principle wage for ^ '0" of man is described in the Oracles by the adherents of the ap P Wer Light. 144 PROCL.. 00 32 14 42 8919 email: [email protected] www.brepols.net 00mptes Bancaires CnSdit du Nord: Credit du Nord Centre Aff. expl« " T H E CALLER AND T H E CALLER AND T H E CALL 469 the sacrament of the soul's ascent within the ray of
the sun. 33 1 h, d, e. 197 π 85 ; 210 η 138 • Αμφιφάων 94 η 112 *άνακρεμαννύναι 124 η 221 "Αμφότερος 100 η 140 ; 114 η 187 ; 355 η 166 άνακυκλεϊν 354 η 160 38 616 Αναλλακια 53 η 165 (5) Αναλογεϊν 500 η 5. also q u o t e d by CLEM. Contra J u l i a n u m , I (PG 35) col. 3 331 η 69 Gnostica
Pistis Sophia, transl. G , C X X I I , p. This has served as a warning to us. 4). 4 0 3 . Theosopbic) (18GC), p r o p o u n d s the thesis that the a u t h o r of Ihe Tkeosopkia used a compilation composed by a M a n i c b s a n named Aristocritus, but the a r g u m e n t s employed by his opponents ( e . άμωμο! viz άμώμητοβ figures as attribute of
unblemished victims in the JewishHellenistic literature. Plutarch, the Platonist Origen, 80''' urce of Porphyry), and in dependence on the Platonists of his S ('k® '"" 1 ' christian apologist Athenagoras, maintain the dogma of the the 6 by laying the responsibility for the evil of the world to roodness * charge of the demons 2®, '• It seems that the
Chaldaeans also employed this rgument as warrant for the goodness of the heavenly gods 2,17. The reason given in both oracles for the questioner's failure to attain magical contact is his being bound by "Nature" (Physis). It is true that Psellus called Julian the Theurgist the founder of the "hieratic art" 20, but it is probable that in this statement he
went beyond his source 21; for Proclus considers both the "hieratic art" and "theur- gy" as disciplines belonging to the same genus and accordingly diflerentiates between " Cf. e. *" The term αύτοπτοί applies in the magical papyri to a recipe which brings about the personal apparition of the invoked goddess; cf. 6) αρ. It seems the Orphic formula
 "Zeus is male, Zeus is female" had exercised *1 h influence on the external form of the last-quoted citation from Oracles " 9 . ούτος ό ' χατ' είχάνα' Μρωπος.: k k τοΰ * (John>νΠΙ' ) as U Ti>s ούσί" διαβόλου. It is possible that his Platonic predecessors had also developed the representation of God's activity as emanative, which, as was remarked
above, forms a characteristic of the "dynamic pantheism" of the latter Platonic school. Platonism. BfiRIOU, A.-I. 4 cites the passages in which Proclus expresses the distress caused to him by Ihe σύγχυσα τών ιερών 9-εσμών viz; εύσεξεία!. «Μ/1 πηγή». PROCL., Hymn. Kroll frequently emends the text collated by him with two Vatican MSS. Considered
as the source of this spiritual substance, He is also called: "First transcendent Fire" 41, "Holv Fire" 2'. The passages of Philo cited by J. XIV: re-edited by A. This name was used by Greek and Roman writers in various meanings9. Roman contingents of this kind were levied in Syria. m i . 1Γ e Both of them render the and the soul of the initiate fit for
the principal theurgical act ( i 231 ." η 9 άγνοεϊν 319 η 25 •άγνοε 43 η 136 (2); 59 η 186 (5); 128 η 239; 166 π 373 (9); 179 η 8 (2); 263 14 (1); 265 η 18 •άγγελος 14 η 31-32; 18 η 46 (16); 24 η 58; 29 η 76; 56 η 177; 136 η 263; 162 η 365; 212 η 143; 220 η 173; 236 η 35; 245 η 65; 261 η 7-8; 484; 487; 500 η 5 άγβιν 10 η 26 (17); 14 η 31; 48
η 152 (6); 103 η 152e; 138 η 271; 236 η 35; 261 η 7; 262 η 10a; 265 η 20; 345 η 130; 378 η 258; 509 η 1 (6); 510 η 4; 194 J. Three works of Psellus deal exclusively with the doctrine of the Chaldeans: a) of ^{\circ} E Ξήγησα των Χβλίαιχών βητΰν = Comm. 252 had a similar purpose. 1 4 9, 1 4 4, 1 4 8 f. Proclus, indeed, asserts that he ows this
 "chain to the Chaldean Oracles; actually he did not even borrow all the terms from them 171 See ch. 18A), as is proved by the synonymous use of the three terms by Proclus (Tim., I, 9 11, 1; quoled n. All the numbers refer to the notes of ch. His explanation and Ibis of . 107. The evidence is collected by REITZENSTEIN, Poimandres, 3 9, 1 (whose
attempt to trace this Hermetic doctrine from an Isis-theology is not convincing) and by J. Lewy) in Oracula Chaldaica (PG 122, 1124 A-1149 B) 1124 A 213 η 144; 219 η 168 B 220 η 172; 281 η 89 1125 A 213 η 144; 276 η 70 B-C 213 η 144 D 474 1128 B 255 η 99 1129 B 221 η 179 C 189 η 45; 475 D 189 η 45; 495 1132 A 178 η 4 B 294 η 133. 34
ύλης (cf. orac., 9 9, 4 9 6 BC: "The gods should neither be represented as queen-bees who never fly forth [so they are by the Peripatetics, sec n. she belongs to the chain of souls which proceeds from one of those (jods (see below). Plot., 1 0 the daimon (not the soul) of tinus was of divine origin. The classic example of the mythical reworking of
philosophical thoughts is the didactic poem of Lucretius. 7, 5 (Wolff 193 f.). 74, 4-20 77 η 43 6, p. 45. Rel. In the Oracle quoted nole 177 (v. 117 See n . 11). Knrlz-Drexl. 1 3 1 , 1 5 : ΤΟ αγαθόν. "The Father's Will that compells obedience" is often named in the Chaldean Oracles as the supreme authority whose decisions must be executed by the lower
orders of the celestial hierarchy 78. pr the illustration of these views moreover the above-mentioned meta-, peculiarly well-adapted means 4 ". Both statements of Plato were interpreted by later exegetes as referring to the cosmogonic Will of the Supreme Being: the first by means of an identification between His Will and His Godness, "the source
of all becoming"; and the second by means of interpretation of the "created gods" as the agents of the Ideas which accomplish the "order" of the universe 7 ". έξωθεν εΐλύω figures •αεριχαλύψασα; 118 CHAPTER II. n n '® ic From similar circles, finally, springs also the d o c trine of the bisexual divine Father, containing in Himself and Light and
representing the Supreme Intellect who, by means f his Will or of the Logos, "bore another, demiurgic Intellect" nd " 109 "is alone all things, full of the fertility of both sexes; ever becomes " n a n t to His Will and ever gives birth to that which He wills to bear" ". The five authors cited base their genealogical representation on the Platonic
description of the Supreme God as "Maker and Father of all" 111. This conclusion is in accord with the fact that by no means all the Chaldaean Oracles were attributed to Apollo; as we have already pointed out 81, some of them were ascribed to other celestial beings. "CUMONT, Thiol. His interpretation may be understood if we suppose lhal the
Oracle which he paraphrases spoke of the same τρίτο; δρόμο; as the fragment quoted by Damascius (see n. 22. The process of the conjuration was possibly represented in the following manner: when one of the planetary gods is invoked, the Supreme Being, from whom every "Resolve" comes, sends forth one of his lynges to the sphere of the planet
invoked ("they leap into the radiant worlds"). e. 8 3 4 f. gists s e e. BR£HIER, Les idees philosophiques "1,*η d'Akxandrie, 157. Drexl (Milano 1936) 241,25 464 η 21 29 5 η 3. 14: "They are separate from T h e e"); and who, acting upon the decision of the "Fatlier", help the faithful in their need. IV, 3, p. 1, 81 with the soul-substance as it rises up 82
; the 184 1Γ.), that thegodsappear to the theurgists of their own will (*ατά τ ήν iilav βούλησιν) think, by force. This work is the source of Pletho's commentary on the μαγικά λόγια of Zoroaster (the name attributed by Pletho to the Chaldsan Oracles). Μρ» u L V p W "h®"*W 7 'n ote 7° · and with ^ριθαλυνί, ", hit ual
predicate of the serpent. xvm. 5 7 3 s. 6; QuaesI. Diclil (vol. 9. Emperor Julian, see ch. 63, 21 . Kroll has contested—without alleging any reason—its belonging to the Collection of the Chaldeans 8 7; yet Proclus designates it as a Logion, a term constantly applied by him to N0 - a 1 ' 5 f · · «J"01«"1 P· 9 1, 0 . 69, 70, 74-77, 83 if., 91, 94. 11 " See n.
σφαϊραν, έ!> 7J. Cf. also P"ILO, Leg. 384 η 274; 451 η 9 282,5 384 η 274; 451 η 9 282,5 384 η 274; 451 η 9 282,5 384 η 274; 451 η 89 22 281 η 89 317, 3 295 η 137 DEMOSTHENES In Aristogitoncm oratio prior 11 238 η 41 DIDYMUS ALEXANDRINUS De Trinitate ( P G 39) II 27, 756 A 107 η 173 I I I 21, 904 B 172 η 403 913 A
B. 11 αλλά τών •παρά Χαλδαίοιί 990. S T O B. 94g concord; another point in favour of (he view lhat (he fragment refers 10 lhe lynges. 190) with that of GRECORV NAZIANZEN, Orat. IAIUL., Myst., IX, 9, P. voBt νοητό* Φ«»«* - ί(ρικ CH αϊ ο t·(«) ϊ. Cf. also Asclepius, 30, p. 18 a, 8, quoted by Kroll 16.5 g. 88 π 83; 95 η 119 In Platonis P a r m
e n i d e m , ed. 249, 3 . les pages et les lignes de l'edition de Kroll. 11 ff.) Accordingly, Proclus regards Ihe various aspects of this Chaldeean goddess : ψυχή, ειμαρμένη, as processions (πρόοδοι, σειραί) of the ζωογόνος 11, 9 ff* ( q u o t e d n. greeq., 1 8 7 5 , p. 56, 8-9 8 P e n n n u r deswegen wendet Gott den Menschen von sich ab und cluckt ihn
durch die lebendige Kraft auf leere (eitle) Wege. 499 \eta 3; 502 \eta 21 21 503 \eta 23 79, 3 349 \eta 141 27 503 \eta 23 79, 3 349 \eta 141 27 503 \eta 23 79, 3 349 \eta 141 27 503 \eta 27 82, 30 191 \eta 53 112, 9 119 \eta 501 117, 6., Myst., I I, 10, p. 9 6 9, 3 and HI 31 p. "Concerning Aion = \phi \omega^* see note 146. The Cosmic Soul of the Platonists is, however, not only the ruler of destiny, but also the redeemer from its rule Turned
alike towards the sensible and towards the noetic realm, she personifies not only the compulsion of natural existence, but also the freedom of the mind. Concerning llie - · chain · ' vmjV - φύσα - ειμαρμένη, which, according 10 P R O C L U S , Proo. 205 η 119;445 η 194, 1 145 η 2911 205, 43-46 132 η 247c 210, 22-23 277 η 73 212, 46-48 129 η 240
215, 41-42 69 η 10 220, 1-24 155 η 333 233, 44-47 240 η 49 236, 50-51 117 η 195 240, 23-24 156 η 334 240, 25-30 149 η 305 V ρ. We do not know whether he published theses lectures (συνουσία!). However, inasmuch as they made the Supreme Intelligence the practical ruler of the world, they allowed the religious dogma of the creative freedom of
God to be equated with the metaphysical axiom of the rationality of His rule of the world. CHAPTER II. πάντων γαρ πρώτη άφράσίοις δεζαμένη γενεήν έπί παν προχέει τροχάουσαν.» P e a s . As the " F a t h e r " has no contact with the lower world, these angels are sent forth by two of His hypostases. 159) as well as by her refusal to prophesy as long
as the moon "regards Mars" (see ch. 'Comf*- The identification made by these Platonists had in view the hn nization of the essential concepts of their cosmology with those of my^religion: If the light of the Ideas diminishes with increasing distan' from their source, it follows that the deepest layer of the world the Hades (or its lowest part, the
Tartarus) must form the extreme nega tion of "ideality" 304. In the Chaldsan Oracles the Will of God is twice mentioned with this meaning 08. ALEX., Strom., V, 10 13. Seen from the viewpoint of the demonology, the Platonic doctrine of the harmonius connection of the formed matter loses much if not all of its optimistic aspect. 2 0 4, 4. HI c. who
not conform to those used in his work. On the influence of this doctrine upon I c T11E P L A T O N I C E L E M E N T S 340 thical thinking of the Chaldeans represented the The capacity of anthropological principles in the figure of their substantial Once this figure at the influence of this doctrine of 0ΓI 1η β " DlatO aS t t | !e soul's Eros for the
good remains. "' See CUMONT, Jupiter xnmmus exsuperantimmut, Arch.f. Rel., I X (1906). Fragm., No. 65 and 343 Kern. Tim., 53: "Haec est ilia rationabilis anima mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequens, providential mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequens, providential mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequens, providential mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequens, providential mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequens, providential mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequens, providential mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequens, providential mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequens, providential mundi, quae gcmina iuxta meliorem naturam veneratione tutelam praebet inferioribus, divinis dispositionibus obsequence and divinis divinis dispositionibus obsequence and divinis divinis divinis divinis divi
similitudine propter cognationem beata, dissolu bilium rerum auxiliatrix et patrona, cuius in consulendo ratiocinandoque virtutis in moribus hominis apparent insignia, qui cultor eximius dei diligentiam mansuelis impertit animalibus". Excursus VIII E. "See the oracle, q u o t e d j ) . 9 7 5 ); an ordinal number which Proclus mistakenly interpreled as
referring to lhe spheres (compare also note 159 d τω •πρωτίσ Ιω τών αιθέριων wilh note •174 v. 25; 325, 23 469 η 12 333, 14 145 η 291 340, 1 69 η 8; 238 η 41 6 227 η 1 8 264 11 15 341, 24 298 η 151 TARDIEU 27 470 n 17 352, 16 469 η 12 356, 23 80 η 52 357, 12 144 η 291 28. Die gebogene Masse des Himmels wird dann nicht mehr sichtbar
sein, die Sterne nicht scheinen, des Mondes Licht verbirgt sich, die Erde steht nicht fest, alles flammt von Blitzen. VII, 1 9 9 8, 1477 f. 173 η 403 217 369 369 282 369 η 217 616 MICHEL Questlones in Genesim I I I 11 217 IV 1 151 η 312; 369 2
374\ 4\ 369\ \eta\ 217; 370\ 46\ P1NDARUS\ \eta\ \eta\ \eta Quis rerum divinarum heres sit 23\ 347\ \eta\ 188\ 347\ \eta\ 224\ 143\ \eta\ 246\ 347\ \eta\ 188\ 347\ \eta\ 188\ 347\ \eta\ 188\ 347\ \eta\ 281\ 217\ \eta\ 164; 391\ \eta\ 164\ 217\ 237\ 222\ 489\ 133\ 238\ 133\ 288\ 133\ 291\ Quod\ deterius\ potiori insidiari soleat <math>54\ 340\ \eta\ 106\ 176\ 277\ \eta\ 77 Quod 56\ 82\ deus\ sit\ immutabilis\ 276\ \eta\ 70\ 318\ \eta\ 22\ ! 7\ r\ a\ g\ m\ e\ n\ t\ a\ ,\ ed.\ Thereby,\ some\ of\ the\ veils and the veil
woven by its ancient transmitters and modern adepts will be raised. utapa τ ού χαθηγεμόνο! τ ά ί άφορμά! (sc. KROLL, Lehren des Hermes, 3 0 (Post. ur, n. 84. Cf. «αμυδροί» quoted n. op. τινών είπόντων, εί χάί αύτοί οί S-εοι ύπό τήν ειμαρμένην φυλάττονται ταύτα, έπήγαγε· *Αυέσθω φύσεως δεσμών, ίνα σοίσι τπίθωμαι. Iamblichus a0 (who is
followed by Proclus) identifies " P R O C L . ' " See ch. An allusion to this process • to be found in the phrase : "All of them spring from one Source". I sup- was lhe direct con- The literary model was Iliad, XV, 189 τριχθά δέ πάντα δέδασίαι. There are passages in which Psellus cor rected the beginning of an oracular verse transmitted to him by Proclus
in an incomplete form in order to produce syntactic unity: cf. go, 10. 5) έτοντεύων έκ τίνος τέχνης (see Excursus IV. CXXII similarly Ύ'ΛΗΊ έξά- Βεουργεϊν Bidez 6 accepts this etymology, yet the έτερον. 284 η 99 ; 509 η 1 7,2 56 η 179 8,4 450 η 7 9 511 η 6 9,2 23 η 57 5. 3 0 0 . Accordingly, Hecate and Psyche perform in the universe P S E I I
LUS, Expol 1 5/JC (Kroll 4γ, a) Ei yap (sc. 3 9 5 - 3 9 7, 4 0 9, 4 0 3, 4 0 6. 'The self, manifesting image of Nature' 92. Biicheier-A. «M>) τάσει •πονηρά» (έπιπόνω is a gloss, as already remarked hy Diehl, which may allude to Arist. It seems that the theme of the text The injunction to '· hasten s l o r m i l y " could be fittiugly given in anapestic
that the religious tradition of their original Eastern milieu possessed the power to present effective opposition to the levelling influence of Western speculation even after its transition into the area beneath the latter, s dominion. 115 n 190 300, 12. References to Chaldean doctrines and rites are also found in Psellus' following works: a) De operation
daemonum, ed. 2 5 ), ού διά σπέρματ ο» δήπου γενομένων, άλλη δέ δυνάμει του θεού τή ύλη γύνιμον άρχήν. *P^ 0 Later Platonity as a ° teristic of the SupremeIntellect B. '38 hat V ^', ve " ^ *P'a'ns ^e ration henVe, the lhe Γ C PORPHYRY ', (i. 51 η 162; 58 η 184 5 51 η 162; 95 η 118 6-7 51 η 162 8-10 59 η
' " PSELLUS, Comm., 1 1 3 7 ® : "•παράδεισο!" έστι Χαλδαιχώ; (Χαλδαιχώ; (Χαλδαιχώ; (Χαλδαιχώ; (Χαλδαιχώ; (Χαλδαιχώ; (Χαλδαιχώ; ούχ ό τοΰ Μωσέω!, ί λ λ ' ό λειμών (see η. έπφδή έξαίφνης η 2 4 Επαοιδή *Επαυδάν 289 η 116 (2) έξακούειν η 102 256 115 η 190
; 374 η 241 ΕξακριβοΟν η 1 (1-2) 509 Επαφή •Επαφητός 115 η 190 έξανύειν η 131 97 Επεγείρειν 194 11 66 Εξαπιναίως η 9 231 έξαποστέλλειν η 13 470 •Επεγκλίνειν . ργόν έξ άνακρεμάσαι ζώνα; άπισίείν (see Excursus 1 0 ) . Both designations correspond, moreover, to the Phythago- !•cans' concept of the space above the heavens, which extends
 itself, bevond the "sounding" spheres, into infinity 3 1 8 . Proclus himself believed that his soul belonged to the "chain" of Hermes (MARINUS, Vit. .προιεμένη δέ xai αύτή τούς όχετούς τής σωματοειδούς ζωής 8 ββ ′ nole 69) *«« συνέχουσα ( « * note 983). 8 , 6 - 7 ; Wolff 156 f . Patrizzi, editor of the Hermetica; REITZENSTE΄" P S E L L U S AND T H E
477 tiftALD.EANS Poimandres, 3a 1 f. ao) άνελίτ ω. Proclus often embellishes his prose with phrases drawn from the Chaldean Oracles, without, in connection of the they are quotations. 148, 1 470 η 17 12 471 η 20 150, 22 183 η 27 151, 6 293 η 132 Theologia platonica, ed. The mention of the they are quotations. 148, 1 470 η 17 12 471 η 20 150, 22 183 η 27 151, 6 293 η 132 Theologia platonica, ed. The mention of the they are quotations.
with the metaphors of procreation occurs also the figure of sowing. 139 · The term derives from Greek cultual language; cf. 345 γ 346 η 130 ; 347 η 134 συνδιάγειν π 195 2 143συνεκτικός η 173 ; 155 η 3 3 3 ; 48 3 ·συνέμπορος η 89 (2) 32 250 ·συνέχειν 119 η 46 (8) ; 82 η 59 ; 56. ZELLER, I I I , 9, P· 4
entities generated by the First Intellect 109. 'may add a list of the notes in which the various orders of the Chaldeean system of Proclus, together with their Platonic and Orphic equivalents, are discussed. 14 OHAPTEII I. a (see also P R O C L. The only reference which was found was a note relating to the order of the fragments in the texts in
chapter 11 of the book; we wish to add it for the benefit of the reader although it was only in the form of a rough draft: CHAPTER Fragment I: — - II: Ill: - IV: — V: - VI: VII - - II Nos. One of the major reasons for his shortcomings has to be sought (as Bidez was the first to point out) in his neglect of the obvious relations between the theological
ένιδρΟσθαι 6 TARDIEV @*10^{\prime\prime} * Γ΄ έννεά « 4ννοείν 78 η 43 234 η 28 229 η 6 197 η 86 243 η 57 134 η 256 (2) 105 η 163 56 η 177 1 >^{12} Γ΄ (13) ' 280 η 84 ; 317 η 13 ; 488 \cdotέννιδναι . See R. 16) ; 510 η 2 ; 511 η 9 δασπλήτις 91 η 96 δάφνη 231 η 9 \bulletδέ 44 η 136 ; 45 η 139 ; 90 η 91 ; 96 η 126 ; 110 η 177 (2) ; 124 η
221α. The title ό τελεσ Ίήί bestowed on Sopater, the successor of Iamblichus, by Julian. 1 and note 83 (0). Wolff (Berlin 1856) P· 110 8 η 21; 152 η 316 112 511 η 6 118 17 η 43 122 48 η 152; 363 η 201 127 52 η 163; 64 η 205; 225 η 197 129 9 η 23 130 51 η 162 130-137 248 η 75 133 23 η 57; 51 η 162 134. The sect of the Ophites used, in a
di*"^* of t h e i r schema of t h e c o s m o s , a circular s n a k e , which e n c l o s e d ^ intramundane zone. "no, descri "und., 71 : τ ά ί ιδέα« &εασάμενθί, υπερβάλλοντα χάλλη), but also by J ption of Eros as a faculty of the Paternal Intellect (ch. REINHARDT, Poseidonios, 4 4 g ; IDEM, Kosmos und Sympathie, 9 a5 5 ) , appeal to Iliad, I, 5. 7 7 · "
ZBILER, I I I, Cf. a l s o NUMENIUS, p. Philo see n. 183, 12 114 η 187 25 116 η 192 Dionysiaca 1175 X I I 36 XXXVIII116 49 η 158 293, 19 228 η 1 317, 19 469 η 12 317, 36 127 η 232 320, 12. The "virtue" which enables to this supreme vision is 7 Sec ch. v, sect. 179) or a "grove"
(nemut), cf. 218 η 167 14, p. 118, 11-14 261 η 7 144, 9 99 η 137 147, 34-35 17 η 44 149, 17 99 η 138 167, 31 107 η 170 171, 11-12 118 η 200 I V ρ. 3 3 8 and 3 8 4 . The Chaldsans indeed make the personality of this Supreme Being transcendent beyond all possibility of being attained by reason, and give over His efficacity to His Intellect, which
thereby becomes not only the subject of all divine action, but also the object of all sublimest thought; nevertheless, they often explain that this First Intellect is identical with the Supreme Being-1". 11 Marinus, Vita Procl. 41, 20 242 η 55 ρ. — I n t h e second v e r s e , δυνάμεις, Pltilol. " The Hermetics arc, apart from the Chaldsans, the only
non-Jewish or nonChristian theologians (the Gnostics being included among the Christians) in whose system the hypostasis of the divine Will plays a special role. nam., 3, etc. Concerning the consequences which the Chaldsans drew from this ethico-religious p 08 tulate, we shall speak at the end of this section. 1 1 9 9, 36 (Kroll 4 0), concerning the
order of lhe lyuges, ήτις έχει «διαπόρθμιον» δύναμιν, ώ; oi θεολόγοι λέγουσιν, πάντων απ' έχειν»;; (sc. ivds aud the sentence quoted by B I D E Z , C. In another Oracle we find the followinp definition : "Psyche is a Fire, luminous through the Power of the Father' She remains immortal, and is mistress of Life" , '. N a u c k (Leipzig 1886) f r . They
remain, nevertheless, true to the theory of Plato, in that they limit their "hylophobia" to the sublunar world, a point of decided difference from the Gnostics, who gave up the entire rreation as a masm perditionis. ibid., 171, 11). In the first chapter of the second part (Chap, vi) the obvious relations between the metaphysics of the Chaldaeans and
that of the Platonists of their time will be fully dealt with. Woeh., WKNULAND, C a m b r i d g e 1 9 3 6, p. KROLL, Lehren des Hermes, 2 0. = Excerpta Vaticana, e d. = OLTMPIODORI scholia in Plaionis Phaedonem. j Cf. Chr. Hecate, the primordial source of all life, "ensouls", according to a Chaldeean Oracle 1M, a) the Light, b) the Fire, c) the
Ether, and d) the Worlds; that is to say: a) the god Aion, who is the "Father-begotten Light", b) the fiery sphere of the Empyrean, c) the ether. X V I, p. Orient., 173 f. 939 (v. ILL, 55, etc. The first of the oracles which will now engage our attention is delivered by Hecate. Herewith the inquiry concerning
the nature and source of the Chaldean doctrine of emanations is concluded. " According to Proclus, the predicates which he cites from the Chaldean hym" on Chronos refer to the ζωναϊοι or έγχάσμιοι χρόνοι; cf. Psellus' error may be explained by the assumption that Proclus. G., V I 1 1 9 - 1 3 1 has published another redaction 01' this work deriving
from Psellus himself. The Chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she "descender of the chaldaean Hecale sojourns in the moon while delivering her Oracles; a point which is proved by her statement that she was a statement of the chaldaean Hecale sojourns in the moon while delivering her oracles in the chaldaean Hecale sojourns in the moon while delivering her oracles in the chaldaean Hecale sojourns in the moon while delivering her oracles in the chaldaean Hecale sojourns in the moon while delivering her oracles in the chaldaean Hecale sojourns in the moon while delivering her oracles in the chaldaean Hecale sojourns in the moon while delivering her oracles in the chaldaean Hecale sojourns in the moon while delivering her oracles in the chaldaean Hecale sojourns in the chaldaean Hecale sojourns in the moon while delivering her oracles in the chaldaean Hecale sojourns in 
opposed to them the theurgist achieves his goal through the correct ritual performance of certain magical actions (fyya), which may not be intelligible to the officiant, but whose significance is known to the gods who react in accordance with their own cognitions. Many Gnostic accounts of the jour- ney through the heavens rest on the same principal
the ascending soul speaks before the door of each planet a magic formula which compells the archon to permit it freely to pass 8 ". Schroeder (Leipzie 1900) 137 211 η 140 PLATO Axiochus 371 C Convivium 202 D 13 202 E 202 E 3 202 E 7 202 E 8 209 E 5 210 E 4 211 B 7 212 A 5 Cratylus 397 D 400 C 402 B 403 A 5 405 C 2 407 B 407 D 3 407 E 6
408 B 5 413 Å 416 C 7 221 n 178 133 349 270 176 176 374 374 436 163 n 254 n 139 n 37 n 410 n 410
for justification of their voluntaristic construction to that given in the account contained Plato's Timaeus, which furnished the literary model of their cosmo! They thought sufficiently to satisfy the demands of transcendent function in that they substituted the Supreme Intelligence as agent of the divine efficacity. Though the details of the proposed
interpretations of these passages may not be equally convincing, we seem to have established that the Oracle of Hecatc quoted by Porphyry, designate the planets by the names of their qualities. 101 T H E CIIALDjEAN SYSTEM. Wahrend die Goeten also ihre magischen Fahigkeiten
benutzten, um sich die hylischen Damonen dienstbar zu machen, bemiinten sich die Theurgen, deren Gegenwirkung auszuschalten. " See a n d α ρ χ έ τ υ π ο ; ιδέα τών PRAECHTER, 5 2 1. Dieses sollst du nicht geradezu denken, sondern das reine Auge auVT S 1 6ele a b 8 e w a n d t haltend den leeren Verstand zum Intelligiblen VerstancL·″ "'" ^ Z '
erfahren; dennes befindetsichen vom Verstand. Cousin in his Avertissement to Procli philosophi Platonici opera inedila (Paris, 1864), p. des itudes Greeques, IX, 1875, p. It is frequently represented in
cinterpretation of the four rivers of the netherworld as the fourelements; 14 ",Ch·V'" - " ' "PLUTAIICII, De hide, ®•0 "LLER, /, a f. 2) 6; δι) xai έτέρά τε πολλά τώ βασιλεϊ συγκατώρθωσε (refers to the magical lustration of Rome from the plague and the "rain-miracle", see ch. Scheindler (Leipzig 1881) I 115 45 η 144
NUMENIUS Fragmenta, ed. Zeitschrifl XXVI (1996), p. γ έγγέγραται τώ τη » « means by the 'connective 108. Logos, 1077-1078., Eel., I, c. r tor, whose negligent and unintelligent manner of working can be illustrated by many examples, has left out the indications of the sources in the original compilation. 45 η 139; 78 η 45; 88 η
83ft; 106 η 164; 117 η 195; 131 η 247; 132 η 250 (2); 140 η 275 (1. I 9 4 0, 95 οι έπια this έπέχεινα» (see η. · · · · · 383 η 270 56 247 η 68 81, 1 431 η 113 Paedagogus II10 431 η 114 Protreptlcus IV 5 8, 3 63 3 VI 6 8, 3 232 π 14 330 η 64 328 η 58 110 INDEX LOCORUM 556 Stromata, ed. Cf. and of the participles in v. τής 4>υχή!. Iambli- He denies
that the godhead can be "attracted" to apparition by compulsory spells, as it is stronger than any force 7; every irradiation activity of the divine Fire is "self-called" and "self-effected", so that the differentiation between the "called" loses its validity with regard to them 8. The purity of soul and body are merely cooperative agents
(συναίτια) to the theurgical union., Sent., c. Cf. the hymn quoted in the preceding note. Indubitably, this oracle was likewise extracted by the author of the Prophecies of the heathen Gods from Porphyry's work. 133 A; PaocL., Crat., 7 8, 9 4, F. 10 η 26 (19); 80 η 49 (2. the ageatis έπ&ήτωρ, which is applied in the Oracles to Eros (11. 8 8; 1 4 4.
According to this author, the Chaldaeans believed that the "sign" ( χ α ρ α χ τ ή ρ ) "set in the heart" of the human soul consisted of a combination of semicircles and of the " See n. 245 η 64; 249 η 78. G (Kroll 46 J τά το is Κσσυρίοιί ύμνημένα, ζώναι xai ίζωνοι... von Arnim (Stoicorum Veterum Fragmenta, vol. I l l , 2 1 3 , 3 a n d I , 3 3 3 , 7 , cum >
against the Platonists Plutarchand Atticus arguments used the contemplation of the true Being 7. The symbol of the hon
derives from the animal symbolism of the Hecatcan cult (cf. and a 8 f. Plot. 1 3 8 - 1 2 9). Proclus ύ!: a) άγνελοι... 15! d. interprets ιερό: δρόμο: like Damascius (see 11. Before resuming our research for further Chaldean Oracles we must inquire into the transmission of the hymn. The vialled this snake "Leviatha n" or "the So*! which
universe". and above ch. It seems probable that other oracles figuring in the Prophecies of the heathen Gods may have been extracted from Porphyry's celebrated work. It serves him as a term for the primal matter from which the terrestrial soul of man was created and P L U T A R C H, De dtf. Regarding the Paternal Intellect "who thinks 1 >e
noetic", see ch.ii, n. 3): xofs έπί Μ άρχου 7ενομένοκ & τουρίου (quoted ch. The fusion of mysticism, magic and Platonism, the c o n s t i t u t i v e elements of the Chaldean system, was to become the last form of Pagan religion. έννοιαι are the Ideas, see nole 77. Hecate is the goddess from whom the infallible prophecies of the "wise
spokesmen «f the gods" derive. 33). "" PSELLUS, The spiritual s ubstance of the se" Upholders "(αρχικοί actions" (αρχικοί actions" (10 Μ μαγειΰν ® ατέρβί) τ pus utaripes) 273 274. 5) χαί τή Πλάτανο; ψυχή Απόλλωνι συνΒιαγούση καὶ τώ έρμη. On 109-110. This "others" (αρχικοί actions the comm. AS», "Ruling Fathers" (αρχικοί actions the comm. As αναί acti
the noetic fire, fashions the visible world; which, without its action would, according to the Oracle, "seem membrane-like". 1 λαγόσι κοίτης eodd., corr. I A M B I . (the relevant passage p. This power of "ensouling" is represented as contained in Hecate An orifice could also be seen on the left hip of Hecate's statue, but no water flowed from it.
SCHAEDER, Urform des manichaischen Systems (Warburg Vortrage, 17, 1997), 119 Religion*- undFortbildun(!«» ff. Ad Phaedr., 237a, 1, p. 232f.)., 13.!!.163, in which Hermes declares to the magician who evoked him lhat he has just left the "ruler of the stars", άσίραιον άνακτα. 176 η 410; 367 η 210 (71,5) 369 η 217 (77, 2) 328 η
59 12 (81, 5). would be a nccessary preliminary to a rec/ II N E W CHAI.D/ΕΛΝ O R A C L E S. 17, 22 Der siebenstrahlige Gott (oder: der Gott mit den sieben Strahlen). 139) is comprised in the notion - ' the revoling worlds the First Principle is supposed to abide above i. This connection does, indeed, possess many ear-marks of Middle Platonic s p e c
ulation, but is not found as a whole in the writings of the Platonists independent of the Chahheans. "oraculum a Chaldaicis alienum". Intellect) 5 α π ' εκείνου» (i. 160 η 353 9 2 6 159 ' η 351 7 105,3'...... « J » , g 107, 6 1» " " I 129, 25 3 " t. The wide-winged aerial flight of Ij'rds is never true, nor yet the slicings of the victims and of other eutrails
These are all toys, lending support to mercenary fraud. Rhea does p u n ρε ία., Ale., 473, 30; 50a, 3; 545, 14; Parm., 6 7 0, 16; Tim., 191 T11EUHGICAL ELEVATION., Rp., I I, 112, 21 (KROLL, 52): ψυχήν έχων σώματος ύπερορωσαν xai •apds τό ἀνω βλέπε» έπιτηΒείαν χαίιΒι' έή; άλχή»», χατά τό λόγιον, χωριζομένην άπό τω ύλιχών
όργάνων. 114, 10 389 η 286 40, p. OLYMPIODORUS. 1 regarding the Chaldean ντροχαθαίρεσιβ. 189 η 45; 190 η 53 D. vn, n. orac., 10, 415 A (see n. "See ch. and "Might" (xrfproi) 27; and the main ontological and cosmoiogical ideas which can be discerned in the two texts are alike. I. Cf. Psellus, Hyp. Orient., 136 f. These /176): 'Ces
oeuvres... The collection of all the extant fragments of Chalda?an writings, to which the author referred on p. 589, See ch. lam- blichus (who is followed by Proclus) uses, however, the term "theurgy" also in another, metaphysical, sense: human intelligence is unable to perceive the supreme God in His perfect nature; its strength suffices for the vision
of the Ideas in their plurality, but not for their source, the undivided unity of the νοψτόν. Epistulae ad Lucilium 58 Naturalls questiones VI16, 2 I l l η 77 317 η 17 430 η 107 SERVIUS Adversus mathematicos X 281
396 η 312 Adversus physicos 162 406 η 24 Pyrronenses hypotyposes I 235 346 η 131 SIMPLICIUS In Aristotells Categorias, ed. It was held to signify the Zone (= girdle, in Greek) 10 of dreams ", which derives from Hecate. liev. 81, 18 246 η 68 6, ρ. 291, 12-13 464 η 16 6, p. , Hymn., V , 14) need not be ""sidered. 'See n. The belief in heroes gave
rise to the conception in this preview. This fiction which postulates that the theurgists obtain their knowledge of the name, nature and
localisation 0Γ—as well as the way to gain power over—the various gods from these gods themselves, underlies the whole doctrinal system of the Strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of this terminological concordance, in g, merely on Ihe strength of the Ihe strength of Ihe strength of the Ihe strength of the Ihe strength of Ihe 
quoted as Orphic. H E I N Z E, Xenocrates, 9 9 IT. nentia ab esu carnis, I-IV, p. The theological themes of the Chaldean Oracles also originate in the oracular poetry of their time. 143 η 287 31. " See Excursus IV, p. The theological themes of the Chaldean Oracles also originate in the oracular poetry of their time. 143 η 287 31. " See Excursus IV, p. The theological themes of the Chaldean Oracles also originate in the oracular poetry of their time. 143 η 287 31. " See Excursus IV, p. The theological themes of the Chaldean Oracles also originate in the oracles also ori
 , 4 f . 13, 8 502 η 21 29, p. 13,18 436 η 124 16, p. In fact, the title of one of their prose works, " O n the Z o n e s " (see ch. Leisegang's index s. For 'upon the malignant Ares'. 3 5 4 , 9 1 ) , not from lhal of Cybele as supposed by KrollSee note 8 3 b. πωί ai
αύτοφάνειαι γίγνονται τών &εών. 2 4 g; 9 5 5; 9 9 8 : ch. . 1 8 ) . I 1 l , Oxford 1821, p. STENZEL, Zahl und Geilalt bei Plato und Arittoteks, Leipzig, 9 a » This doctrine is quoted also by PLOTINUS, V, 4 , 9 : Si ú xai είρητα: έχ ι″ii50s του ένύβ τ '...,70″, "υ * *β" *» « οί αριθμοί. έχ τήί 9 0 ' P· 3 5 a 3 5 ′ f· and ha- Comm. It is Paian, the Nature of Thy
descent, who dares to reveal this, 0 Immortal" m. VII, 1998, 1477 IT., and La Vie-de I'Empereur Julien, 74 IT. 13 g. Paternal Intellect "the girdling flower of Fire "1 n \ The meaning 0 | this peculiar expression may be inferred from another fragment, which states that the intelligible world is separated from the visible by "a girjj ing spiritual
(noetic) membrane 101 . 14) •δέχεσθαι . = Sententiae, ed. 7 5 , 14 s.), quoted η. Cf. Migr. , Parm., 82 1, 1 f. 290, 6 257 η 107 5, p. ALEX., Strom., V, 1 329 " TIIE PLATONIC ELEMENTS The Will cf God.—The supreme Being is a monad which, in the 5 activity- unfolds itself into the triad: Intellect, Power and Will, eUte " »Tthe first undertakes the
planning and the third its actualiza- of hile the second forms either the instrument of the worker or 10 ' " ubstance of the worker or 10' " ubstance of the w
which he (Proclus) would not have wished to he withdrawn from circulation; because of the rinfringement of the holy laws" by the victorious church 1 3, it was, in his opinion, desirable that this fate should overtake for his time all the other works of the ancient sages. = Orphicorum Fragmenta, collegit by the numbers of the fragments. Buresch
(Theosophia Tubingensis, Leipzig 1889) n® 13 18 η 46; 31 η 86; 83 η 64; 100 η 144 13, 2 102 η 151 13, 3. Se c ch. Ca αλλά και χατιέναι eis γένεσιν, •atε pi ών (sc. For the interpretation of Proclus, see n. There is, however, reason to suppose Lhat (he Oracles did not dis(inguish between these two groups of "Three e
Fathers". IX, p. 539, 4-5 384 η 274 i ) e opificio mundi, cd. determined the choice of the meter. M o m m e r t (Leipzig 1907) 25, p. OLYMPIODOR., Phaed., 4 6 , 6 f. 7 Αναλογία 350 η 143 Ανάλογος 345 η 130 άναλύειν 83 η 64 ; 367 η 210 Αναμιγνύναι 333 η 74 ΑνΑμνησις . 9,908 ι ") AND ό μελαναυγής or μισοφαής κόσμος; cf. Mullach (Paris 1860) p. '
Pιπή δαιμονίη γάρ ίλις έπιδέδρομεν Αλχή σαίσι γοναίβ, άί χρή σε φυγείν τοίαισι μαγείαις». Cf. already wmae, 9 3, 7, 1 0 2 4 B concerning the Cosmic Soul: έν μέσω..! Ρφότερα συμπαθή χαϊ συγγενή φύσιν είχε etc. 9; for Tim., I l l, 1 3 1, 3 0, is not of Chaldsan, Orph., Fragm, should be rectified accordingly. 51, 26-27 Die gottliche Tiefe der Seele
soli sich offnen, spanne alle Augen ganz und gar nach oben aus. cit., 1 4 7; J. 1 9 6, 9 1 f., ed. 17 487 6, p. Mageia, Manlike, Mysterien, Theurgie. G., 6. 42, 5 144 η 288 IV 2, ρ. όφθαλμύ*• "' See ch. Similarly IDEM, Adprine.inerudit., 5, 7 8 1 F: ού γάο. HILGENFELD, Hauplprobleme "s by TATIAN, Orat. 6 2) see P L O T I N U S, V, '1, 2: ζωή ·v
αύτώ (τώ νώ). 362 η 196; 409 η 32 1201 409 η 32 1201 409 η 32 1201 409 η 32 1282 420 η 75 1404 91 η 96 1930 239 η 43 1960 239 η 43 1960 239 η 43 2060 232 η 14 2180 232 η 14 2180 232 η 14 2180 232 η 14 2727 241 η 53 2730 242 η 54 2745 94 η 116 2748 241 η 53 2800 90 η 95 2812 94 η 114 2816 143 η 288
2833 362 η 199 2858 364 η 204 2864 91 η 96 2916 362 η 199 2940 242 η 56 2967 231 η 11. Trismegisti P. 5 7 ) alludes to this fragment with the words τό των Q-εών πϋρ. a) The Chaldean term "recipient" figures in this oracle. 267 η 26 ; 269 η 34 *Ενυλος 125 η 225 ; 259 η 3 ; 378 η 259 Ενωσις . 137 η 267 ;
282 η 103 Τh 241 η 53; 280 π 85; 430 η 107; άζωνος (459 η 122; 102-103 η 152; (αίθρα (αίθρη· 141 η 280; 481 η 3; 484; 485 η 6 · άήρ η 136 (2); π 43 202; 143 η 2874; 182 η 26; 185 η 35; αίρειν η 77 2 236 η 35; 240 α 52; 241 η 53; αίρειν η 89 (10) 246 η 67; 249 η 78; 261 η 7;
268 π 28 ; (280 •αίσθησις η 187η 85 (3) ; 277 114η 25 Αθανασία Αθάνατος η 90 ; 199 η η 26 ; 48 η 152 (1) ; 76 η 37 ; 86 η 75 ( 2 ) ; 210 π 138 ; 261 η 7 ; 278 η 80 άθεος η 286 'Αθηνά π 198 αισθητός* 10 92 η 21 ;η 67 ; 32 η 153 η 317 ; 182 η 26 ; 318 31 ;η 26 358 η 157 ; 372 η 231 ; 469 η 11 ΑτοοΕίν η 89 (10) αίτείν 389 η 195 2 503 αΐτία 25 93 11
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111; 616 128 η 236; 133 η 253; 180 η 17; 379 η 262; 469 η 12; 471 η 20 αιτιάσθαι 191 η 53; 438 π 138 αιτιος 77 η 38; 150 η 309 αΙών 11 η 26; 17 η 44; 18 η 46 (2. " PSELLUS, Comm., «(σιγ'), 1136- A (KROLL, ώ τολμηρά! 50) φύσεωί, : Ανθρωπε, τέχνασμα». a, 419, 1; 4 9 5, 2; PRAECHTER, 576. ILL, 84, 90 IT. The Zoroastrian beliefs undergo,
through the influence of the cults of Mesopotamia and Syria (the lands of the Persian kingdom oldest in civilization) a profound transformation; Mazdaism is fused with the Babylonian astral religion and with the Syrian cult of the heavens and this Irano-Syro-Babylonian theocrasy was spread ln man y ways and forms over the Eastern borderland of
the Roman dominium and thence began its way across the provinces of the whole Empire. For Iamblichus, cf. An imperative, perhaps σιγ should be added at the beginning; cf. 3 7 c, 7 : ό γεννήσας (1. 3, 5 : b τόδε τύ πάν γεννήσας); 4 1 a, 5 : b τόδε τύ πάν γεννήσας (1. 7); 6 267 η 25 ; 444 138,18 233 η 22 158, 19
69 η 8 214,21 69 η 8 245, 22 69 η 8 Orationes, ed. The same remark applies to Proclus. ill, 11. The reason for the diversity of the qualities attributed to this goddess is to be sought in the Chaldsan system of the universe. HEINZE, Lehre vom Logos, •2 19 If.; ZELLE». berately. :382 | CHAPTER VI t h e s e three d e s c r i p t i o n s t h e first evidently g
o e s back to P l a t 0 ^ from w h o m is also derived t h e association of t h e c o n c e p t s of s o u ! ^ ' life ,68 . 75, 10 243 η 57 4, ρ. 1 4 , and the parallels Next (v. ; Vit. , Rp., 11 301, 10 (Kroll 38) Toδτό μοι δοκεϊκαί τά λύγιι λέγειν τό φώ3, r}νίκα iv διδάσκοντα •αερί της ψυχώσεωί, ήν ή ·αηγή τών ψυχών τά •αάντα ψυχοϊ, λέγη· « Δεξιτέρης μέν γάρο μεν γάρο μεν γάρο πος το μεν γάρο
λαγόνος •σερί χήραμα χόνδρων πολλή άδην βλύζει ψυχής λι€άς άρχιγενέθλου, άρδην έμψυχου!τα φά05 •αϋρ αιθέρα κόσμους. Since the appearance of Kroll's study (De Oraeulis Chaldaicis. In that event Plotinus would have—as so often S '. 1 3 3 ) . = Porphyrii opuscula selecta, rec. " See nole 6 • ι. their The name and subject of theurgy were the
creation of two hellenized Orientals, Julian the Chaldaean and his homonymous son, surnamed «the Theurgist», who flourished in the times of the Emperor Marcus Aurelius. Philo derives the "animations; see HEINZE, Lehre vom 8°*, 958f.) from the Pneuma and consequently does not count
it as one of the 1, «ions of the powers of the powers of the Ideas. τύπο! m e n t i o n e d in Phaedrus, 7 1 : G o d , b μέγαβ βασιλεύ:, 3 6 7 e, a (see η is situated above the «" NUMENIUS, P. 1 5 , 1g and Marc. Cf. also is taken from Iliad, VIRGIL, Aeneid, I, 149 " S i c nit el diclo I , 5 9 8 , see nole 4 9 , No. 11. l\k IΓ. One should carefully distinguish this doctrine from
that of the Pythagoreans concerning the bisexual monad (ZELLER, III, 3, 130, 4), for here the feminine principle does not mean the primal formative power, but matter. 05 the nucleus of the Collection published in his book On the Philosophy of the Oracles; a work which is the main source from which the eccles i as tical writers draw
their information concerning these Oracles. II, Berlin 1898) p. (e) xai άλλαχοϋ « χαί πλατύ3 άήρ μηναιόβ τε ίρόμοζ χαί άείπολοι ήελίοιο ». SINES, 381-3. 177 η 3; 452 η 16 32•, 23 452 η 16 33•, 10 . According to th' passage of Psellus quoted at the outset of this chapter, the soul's veliic acquires through the material lustrations the power to ascend
®μ^· " faculty is represented in the Oracle as the armour put on with a view to the magical " c o m b a t " Protected by this equipment made out of the substance of the spheres the initiate utters in his mind 71 the " w a t c h w o r d " of the "manifold Universe" and assails the fiery rays. 365 and ch. Proclus and his school i n t e r p r e t ί,χάτηί
πεφορήσθαι». 130 probably applies to the spheric vestures of the soul. " cd. 280, 17-18 464 η 16 9, p. 1, &εουργί 11' δε,νοϊ XAI τάί φχινομένχζ εικόνα! n. " έργον is the theurgical sacramental action; besides the fragment quoted 11. The texts we have quoted appear to show that the World-Soul, who is the originator of the individual souls, is also their
Elysium after they have been delivered from the book a slight change had to be made in chapter 11 which affected the numbering of the notes. 103. CHAPTER THE ORIENTAL VII ELEMENTS, Preliminary
remarks— The Platonic elements of the Chaldaean theo10rY which occupied us in the foregoing chapter, form the surface of ll,e system and lend it the cast of a theoretical structure of doctrines. genian I. This general explanation, which resorts to a lx. Cf. P O R P H Y R., CTOI., 6 8, 2 5 f. The process described in the last oracle of Apollo is frequently
mentioned in the texts treating of the Chaldaean cult; it is the so-called "elevation", the principal sacrament of the soul of the initiate with the ray sent towards him from the sun 1 9 3 . 167,10 381 η 268 15 507 η 41 26 381 268 39, p. One would therefore conclude either that Numenius took
over this parae netic motif from earlier Platonists of similar tendency \ together with the concept of His "self-withdrawal" :, This location in the hiRhest region of the intelligible world τ". Cumont, I, 9 3, 5 f.): "The Chaldsans draw their gods down through flattering songs and bind and loose them (see ch. 201 51 η 162; 53 η 165 In Aristotelis
Categories, ed. 77 ellations are merely descriptive, not positive designations, for His real name is "ineffable" 38. 909, 3. The verb "manifested" indicates once again that we are confronted with an astral allegory. The demons, thus Diotima a 0 9 d 13 fT.), form the bond between god and man, inasmuch as they convey and take across to the gods the
prayers and sacrifices of men, and to men the commands and replies of the gods; by their mediation are accomplished also prophecy, mysteries and magic. Melanges Cumont 96 f. 20, 25-28 Aus diesem (dem ersten Verstand) entspringen die unerbittlichen Blitze, sowie die die Blitze aufnehmenden Schosse des alleuchtenden Strahls der
vatergeborenen Hekate und die gurtende Bliite ihres Feuers und das starke Pneuma jenseits der feurigen Pole. De plantatlone 9 23 26 27 58 169 De posteritate Caini 5 14 16 31 167 169 175 369 η 216 331 η 68 De praemiis et poenis 37 369 η 217 De sobrietate 3 374 η 239 De somniis 121 53-54 112. It s e e m s therefore Cf. D O D D S , •197, who
guotes P L A T O, Phaedo, 1 0 6 d; see also Leges, 8 G 5 e, 1 5. the spheres 0f the planets) at the mighty command of the Father 25 ® . 474, 8-15 496 474, 17-20 91 η 96 188, p. Accordingly, we may only affirm with certainty that the souls of the Chaldaean initiates were supposed to be elevated, after their final separation from the body, to the one of
the planetary spheres 01· to the supramundane region of "Living Power", i. The term " c e n t r e " is used here (as in other fragments of the Oracles) with reference to the central position of the sun in the system of the planets 286 . 38, 49, 43, 45, 47, 48, 59. In a hymn quoted "Y HIFPOMTUS, Ref., IV, 35, 5, v. For άμυδροι see n. According to
another oracle "Virtue, Wisdom and thoughtful Truth are manifested" within Cosmic Soul (i. eit., alchimistes green, χαί υπό ταγμάτων 1, 38, άγ) ελίκων 3 Q-εόν. A presupposition of this union is the organic relation of the original identity of the
Chaldtean divinity l f l . A Chaldsan Oracle inter- prets this "earthly dwelling-place" as the source of "earthly passions" caused by the demons 2*'•47,17 . Kr· συμβολικές η 83 ·σύμβολον η 201; 191 η 55; η 256 η 102; 292 η 129; 470 η 17 συμβουλή η 173 συμμετρεΐν η 314 σύμμετρος η 130 συμπάθεια η 121 συμπαθεΐν η 120 συμπαθής η 120; 355 η
166 σύμπας η 203; η 135; 356 η 170; 386 η 278 συμπάσχειν η 20 συμπεραΐνειν η 91 συμπεραΐνειν η 130 συμπίπτειν η 2; 260 η 5 συμπληρούν η 182; η 14; 253 η 93; 499 η 4 συμπολιτεύεσθαι η 143 συμφωνία. ρίπτων», έν τάξει (c) Ο L Y M P I O D O R. 88, 18 See below, n . We cannot interpret at this stage of our investigation all the details of this για το μπολιτεύεσθαι η 143 συμφωνία.
hymn. 92, 13 calls the theurgists οί άληθέα άθληταί •περί τό •αϋρ. 3 5 , 5 (ch. 1 j w e l l a s t h e Seraphs (Is. vi. διδάσκοντες 1.0 or similar expressions. O R I G E N . Cf. the notes 89 and 188. The excerpts from this commentary on Aleibiades I contain two fragments (see n. μήνη« ροιζον έασον άσιέριον προπόρευμα άεί τρέχει έργω ανάγκης. As to
Iamblichus' altitude towards Chaldean iheurgy see J. 11 (KROLL, 5 1 ): « Εσσάμενον ντάντευχον άχμήν φωτόί χελάίοντο; άλλα ατ.βαρηΖόη , •περί αύτης (sc. It seems t Proclus describes accurately the character, as a saviour, of
the Chaln goddess of souls, when in his hymn to Hecate and Ianus, the two CHAPTER VI:306 | divinities watching over the ways of mankind, he prays: "Draw soul, which rages over the earth, on high, after it have purified '> * in initiations which awaken the mind. STOS., Eel.. the passages collected by G. The account of the inner development of the
Chaldsan n o t i o n s of Hvle shows the way to the explanation of the rise of the Gnostic para' lels quoted above. We may infer from the indications of the Neoplatonists that the symbolic meaning of the h a n d s 1 M of Hecate and of the wreath circling her head 107 was judged by the Chaldceans to be akin to that of the other "" «ϋπεζωχό; nrvpds
άνθος», cf. Beige de Philol. 293, 6 291 η 125 De vita Pythagorica Π 8 XV 65 224 η 196 20 η 46 ProtrepUcus, ed. 64 η 207; 362 π 196 23, 7 20 η 46 21 420 η 75 PSEUDO-MANETHO Apotelesmatica sive de viribus et effectis astrorum, ed. Diese (Ideen) haben eine Quelle, aus der andere gewaltige geteilte (Ideen) hervorrauschen, die sich an den Korpern
der Welt brechen und um die furchtbaren Schosse wie Bienen sich bewegen, indem sie ringsumher sofort in verschiedenen Richtungen erblitzen, die geistigen Gedanken der vaterlichen Quelle die die reiche Bliite des Feuers durch die unermudliche Kraft der Zeit pfliicken. they belong of their nature to the lustration preceding the mystery 91 and
intended, as we have s h o w n " 2 , to purify the soul's vehicle or pneuma, soiled by its union with material things. regarding the φρουρητική καϊ σωστική δύναμι! (see also 9/41, 9 0 ) conferred upon these demiurgic gods. BIDEZ, 1998. Maass (Berlin 1898) 96 η 130 10 114 η 187 22 ATHENAEUS Deipnosophistae X I V 693 E 420 η 75 ABISTIDES
ATHENAGORAS Orationes, ed. BRE0 4, 3 5 ff. However, this mixture could not be accomplished without reciprocal modification of the Oriental religions by the action of the Hellenistic ideas. 42, 15 438 η 130 12, ρ. Porphyry, who opposes the second solution (see Abtl- 1, 4 0, p. xai τύ χράτος τού Αί «»-β/. Ill 1-27, 16 (with reference to the Oracles) έν
Iamblichus and Syrianus, was set down in a voluminous commentary, on the composition of which he spent five years 1/1. SOPHOCI,., 4 4 9 , 6 9 5. sol., 4 7 6 , has already pointed out the possibility of a connection between Trajan's campaigns in the East and the appearance of Julian the Chaldron in Rome. The literary tradition.—Our analysis of
Porphyry's treatise On the Philosophy of the Oracles has shown that eleven of the Logos from developing a peculiar speculation as to the divine Will; cf. 8 ήώρησαι T v. See Excursus I m. 26 η 68; 171 η 395 60 from developing a peculiar speculation as to the divine Will; cf. 8 ήώρησαι T v. See Excursus I m. 26 η 68; 171 η 395 60 from developing a peculiar speculation as to the divine Will; cf. 8 ήώρησαι T v. See Excursus I m. 26 η 68; 171 η 395 60 from developing a peculiar speculation as to the divine Will; cf. 8 ήώρησαι T v. See Excursus I m. 26 η 68; 171 η 395 60 from developing a peculiar speculation as to the divine Will; cf. 8 ήώρησαι T v. See Excursus I m. 26 η 68; 171 η 395 60 from developing a peculiar speculation as to the divine Will; cf. 8 ήώρησαι T v. See Excursus I m. 26 η 68; 171 η 395 60 from developing a peculiar speculation as to the divine Will; cf. 8 ήώρησαι T v. See Excursus I m. 26 η 68; 171 η 395 60 from developing a peculiar speculiar spe
16, 4 Gotternahrendes Schweigen (= der Ort, an dem der transzendente Gott weilt). III, sect. 138, 4: "διά τό " άπλούβ: NUMENIUS, 137,30:141,1. 9, 561. 65, 24 104, 50 105,2 38 118, 5 42 130, 50 131 134, 41 146 149, 29 154, 50 157, 35 161 fine 171,13 scholia, ed. 76. moreover, is generally considered as the "star of Apollo" and the abod of the
soul-escorting Hermes"* 5; facts which seem to fit in with hypothesis. π, n. the magicians, the name is the potency of the gods. a 14 and a 5 t), ed. Thus, this Triad is identical with the "First Triad" of 1,1 Procl.; contra: Kroll 9, 22 et Dodds, New Light, 267 η 17), ne resolvent pas l'astirisque. Parthey, Berlin, Sometimes quot ed with a
page-reference to (Leipzig, XLVII, p. Ill: De phUosophia libri, Leipzig 1908) 14, p. We have however no means of establishing whether they systematized this teaching. of the Oracles" (WOLFF, 143 f·) a non-Chaldeean oracle in order to prove
that the god of the Jews has in tru^ to be considered as the chief of many gods (baipovee). For other Middle Platonic evidences (in particular SENECA, Epist., op. We cannot here of Hyle in thedoctrine definition of Mani, when
e it is b o t h a cosmological princip c a n d a personified p o w e r . b) The "recipient" is described in it as "blameless". - an offspring of the First Intellect. 953. "She is the boundary-line and has the appropriate position: consequently she faces in both directions" 1Cfi . 328 η 59; 367 η 210 14 (92, 5-6) 393 η 299 (126, 2) 343 η 119 CLEMENTINA
Homiliae VI 6 12 380 η 263 380 η 263 CORNUTUS Theologlae Graecae compendium, cd. τών υπομνημάτων ( " he c o m p o s e d ", see P o r p h. Thanks to the excerpts from his commentary on the Chaldaean Oracles delivered by Psellus, the establishment of the main tenets of his Chaldaean System does not, however, alford special difficulties.
μιπτόν emστροφή 1. Nacuk (Leipzig 1886) p. 1). 617-1314) p. discovers in his soul the "synthema" of the One, the "(lower of the Intellect", and unites with the One through its psychical likeness inherent in him111. ling., 9.3; Mul. Mich. 198 and 971) and, as Platonic doctrine, presented in Th. PL, 104, 16f. Lang (Leipzig 1881) 1, p.
χόσμο* άλήτηί as designation of the plauetary world is frequently used by Nonnus. These ideas constitute the "spiritual immortal form" which the Supreme God has created before the corporeal world, and serve as a model for it. Hecate being the Cosmic Soul, the "Wombs" of her "all-illuminating ray" may be conceived as receptacles destined to
receive the effluence of this Soul. 67) that such a work was known already to D i d y m u s of Alexandria, the teacher of Hieronymus. "This peculiar diction (about which Excursus III may be compared) can serve in doubtful cases as a crilerium of the Chaldaean origin of a passage, especially in an abstract philosophical context which sets oil its
particularities. Acc0 ing to this passage, theurgy belongs to the genus of the "hieratic art · H I S T O R Y O F T H E T E R M S « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T » AND « T H E U R G I S T
and divided sub- stances Plato means, according to the interpretation of the greater number of his ancient exegetes, the substances of the noetic and sensible worlds respectively 181. άγγελι- 488 EXCURSUS C. 127 7., but the Orphics (cf. 3 7 3, v. V I, Bruxelles 1928) 616 MICHEL 61, 22 293 η 132 23 91 η 96 62, 5 58 η 184; 91 η 96 85,1 287 η 109
; 496 86, 1 450 η 7 100, 1 . •151 el passim (as to the angelic nature of ihe lynges connected with Ihe spheres). " Cf. J. / 1 9 ) , 5 6 , and WENDLAND, 17Λ f. ' Close He explains that man cannot conceive the '" ϊηβί being, as he can the other objects of thought, by way of mere thinking, but only by means of a presence which is of a higher sort than k n o
wledge concept and a concept and a concept and a concept is a plurality, whereas the primal being is not any particular thing (n), since it is neither a qualitative entity. 61, 6-7 Nicht wirst du den Kehricht der Materie dem Felshang iiberlassen, aber auch fiir das Schattenbild besteht eine Ordnung am
ringsumstrahlenden Ort. Like- Iamblichus distinguis hes four activities of the intramundane gods: *he demiurgic, the vivifying, connecting to the first fragment of this series, there are in the three worlds "subservient to these three mighty Rulers", "three courses". νι, η. eit. It has been
handed down in a late extract from the so-called Prophecies of the heathen Gods, a Christian compilation dating from the end of the 5th century, which is perhaps better known as the Theosophy of Tuebingen, a designation given to it by its editor Buresch, after the locality where the most important of its Mss. Kroll (Breslau 1894) p. Orient., 3 9 1, 7 3
. 1 1 8 , 5 and 42 Ast, explaining P L A T O , Phaedr., *hoc, 6-7. I, 808 f . Kroll 6 3 . ν ι , η · 3 0 6 ) . Cio. 105 of the school were aware1<sup>™</sup>. τόν πατέρα) phesy) «άριθμόν» Χαλ&αΐοι). According to By possessing it, one can dispose of the strength of its bearer ' 3 9 . 1,1 Psellus' formula έν όλοκ τοιβ τον χόσμον μέρεσι is that of the Platonists; cf. Cont., 3 7
Quaest. 9 7 7, ed. 64, 25 294 η 136 18, p. .-<; ch. Hense Tilbingen 1909) p. mund., 3 5, the designation of the substance of the First Intellect as "fiery flowers" which are "plucked" by the noetic beings to him subordinate. Proa.); De Procidentia
"" e BSeC " *1" d time as instrument of the divine Intellect, and a third time as of the "Father", "likeminded" to this Intellect 7 ". 134, 138, 149, 151, 153. IAMBL., Myst., II, 7, p. 449 113; 450; 452; 488 cf. The second fragment describing the functions of this Triad and the relationship obtaining between it and its creator reads: "From these two
 yonder flows the bond of the first Triad, which is not the first, but the (bond) whose noetic (essence) is measured 170. mund., 31; Migr. As for άνοίγειν sec HORAT., Carm., Ill, 9, 21 "virtus recludens... According to this text, there is to be found in the Empyrean "a long path winding spiral-wise", along which the "fiery God" wends his eternal way.
 "mingling aeon with a e o n " 281 . Hertlein (Leipzig 1875-1876) II 133 A 49 η 158 IV 134 A . ώ συν έρωτι μένει κόσμου ) αίδε έπεμβαίνουσι φαεινοίί χόσμοα ένθρώσχουσαν έν ah άχρότητε! έασιν τρεϊβ· (πυρίη γ' >)δ' αίθερίη και ύλώὑη!)». I-IV, Leipzig 19211947) I, η» 98 430 η 109 105 385 η 275 155 431 η 109 176 415 η 56 II, η® 110 415 η 56 413
430 η 109 613 415 η 56 650 96 η 130 930 364 π 203 932-933. According to the general scheme of magical oracles the conjured god declares his identity and names the place where he heard the invocation. See Excursus VI 1 g. «Μόλε δ' έσσυμένω! τοισί&ε μύθοι!, ώί ( \sigma ) άπ' έμτ}! χραOη! άνάγω, ίεροίσι τύποι! συνθλι\bulletομένου \bulletσυρύ! αγνού. At 1 e a s
t t w e l v e o t h e r f r a g m e n t s of o r a c l e s of H e c a t e q u o t e d i n t e a t i s e P / On the Philosophy of the Oracles have come S o m e p o i n t s of d i f f e r e n c e ( e n u m e r a t e d i n t h e n o t e s ) lcs Por-down prove that ··· The 110n-Chaldean origin of one of these Oracles of Hecate ( E u s . Mens. μέρεσι ένέρ- τόΰ όλου χόσμου),
xai αί •ααρά τών θ-εών αυτών φημαι we- (see Excur- sus I A). Οτι οἱ λεγόμενοι &εοί, τιμήν έαυτοίί μνώμενοι χαί τοίί •αερί έχεινον εύσεζοϋσιν άχολουθεϊν 310 και ό Απόλλων έχρησεν ούτωί. , Rp., «μιγνυμένων 11. «Εί» τρία γάρ νού> είπε πατρός
τέμνεσθαι άπαντα», φηαί τ is Q-εών «οδ τό &έλειν χατένευσε, χαί ήδη πάντ Cf. Dam. PROCL. 33. Hecate, the pure, undivided life in the sphere of the divine, the motive power behind intramundane fate and ordainer of demonic servitude, personifies the essential thoughts of the soteriology of later antiquity: the dogma of the divine origin of the
human soul, its fall and entanglement, its return and redemption., Rp., I I, 5 3, 5 (similarly Tim., I, 1 4 6, 1 4), the Ch<sup>--</sup>1 dan 11 notion έπίπεδον refers to the world of becoming into which the soul descen s according to HERMIAS, Phaedr., 9 4 6 c, 3, p. 33, 13 431 η 110 PSECDO-CYPHIANVS CARTHAGINRNSIS Quod idola dii non sint 6
CYPMANUS 29 η 76 MAOUS Confessio 4 232 η 15 DAMASCIUS Dubitationes et solutiones de primis Principiis, ed. Does this fact entitle us to include this oracle in the collection of the point of view: in one case, the personified execulors of the divine thoughts, in the other
the thoughts themselves are considered. Synes. 149 η 305; 255 η 99 (7* 188 η 42; 189 π 45 (2); 194 η 66-67; 198 η 88 (3); Τάρταρος. whose contention p. P. Aion is described as ακοίμητο! χρόνο», in the Oracle quoted nole 93-1 (v. 34 ed. 2 9 e; /11 a, b. 61,8. of Hell. Cf. P S E L L O S, Hyp. We may however observe that the texts quoted by Wolff
(see n. 19, 12 495 20, 29 . 101, 9, F. tive personality. a) The above quole their mark the impossibility—resultant fromtheir of their devinity. τοΰ tt. PLUTARCH, De Iside, 53, 379 E and below, n. XV (= v). 83. Since the
Mithraists treated not only the winds, but also the sun as a guide of souls, it is not impossible that this pictural representation of the triad sun-moon-winds is to be explained by the same function as which was attributed to them by the Chaldsans. 87, 23 318 η 22 88 18 340 η 107 89 3 334 η 81 6 352 η 151 I N D E X LOCORUM 26 352 η 151 92, 18 303
η 170 95, 8 379 η 262 97, 8 353 η 157 105, 5 360 η 185 130, 10 320 η 27 131, 15 . Sis έπέκεινα: 1 8 7 . 8 3 ( a ) , v. ' Proclus explains the corporality of the "self-manifest shapes" of the gods a s TO ύνεσΤρωμένον 99. Preisendanz 1931) Ι 51 57 80 89 178 217 328 ΙΙ8-79 53 (Leipzig 1928- 58 η 181 229 η 4 233 η 18 232 η 14 236 η 35 439 η 136 37 η 109
233 η 21 245 η 66 MICHEL 616 88 154 η 324 Ι Ι Ι 158 239 η 46 160 439 η 136 198 229 η 4 205 243 η 58 290 58 η 184 495 229 η 4 584 489 588 489 IV196 178 η 4 210 195 η 73 216 439 η 137 286 231 η 11 436 11 η 26 497 301 η 163 529 210 η 138; 489 580 489 IV196 178 η 4 210 195 η 73 216 439 η 136 198 229 η 4 205 243 η 58 785 242 η 58
795 364 \eta 204 945 192 \eta 56 1014 146 \eta 295 1170. That it was Atticus against whom Porphyry invoked the authority P R O C L. As to the Manichaean doctrine of Hyle see BAUR, Da* manichaitche system (Tubingent P R O C L. As to the manichaean doctrine of Hyle see BAUR, Da* manich
π; 135 295 298 τ (3)137 α 188 η 42; 209 η 148 301; η 231 164 η 9; 468 η 5; 469 η 11-12; 471 η 20 • άμφιστομος 93 η 111 άνάκλησις 469 η 11; 355 η 166 Ανακλητικός 469 η 11; 355 η 166 Ανακλητικός 469 η 11; 355 η 166 Ανακλησις 469 η 11 το καμφίστομος 93 η 111 το καμφίστομο
313 ; 152 η 315 ; 153 π 320 (1) ; 183 η 27 ; 188 η 44 ; 263 η 11 (1) ; 317 η 16 ; 325 η 46 ; 341 π 108 ; 346 η 132 ; 367 η 210 ; 369 η 217 ; 386 η 278 ; 499 η 4 ; 500 η 5 ; 503 η 25 *άλλυδις 110 η 177 (12) άλλως 178 η 4 ; 270 η 37 *άλμη 45 η 139 άλσγία 304 η 173 άλογίζεσθαι 265 η 21 *άλογος 222 η 190 ; 264 η 16 ; 271 η 41 ; 279 η 83 ; 2 8 2 ; 308 η
- 186 ; 383 η 270 ; 452 η 14 ; 504 άλόγως 297 η 144 INDEX VERBORUM 503 ·άμφω . 4 1 6 c 7) χαλέ″ iwi τοϋ χαλεΐν 169 ." η 384 ; 204 η 114 ; 261 η 7 ΑνΑπτησις 194 η 66 Αναπτΰσσειν 491 (12); 492 άναπτυχή 493 Αναρθρος 250 η 83 ΑνΑρμοστος 384 π 273 άναρχος . Alias wird innerhalb dieser drei beherrscht und befindet sich in ihnen. 140. I, Paris
1888) 28, 3 15 η 36 Zozimus Panopolitanus, edd. The p u n &έρμη (referring to the noetic Fire ° t h e 8 1 1 glance of the World-Soul, see nole g 8 ) ψυχούσα (the verb also means to C00 ' ) ι " 8milar to that which concerns ρεία and po-η (nole 6 5 ); see also σώμα *** ισεις, n 0 1 e 387. 1 3 a ) . It is an interesting fact that the hymn—as well as the
Jewish a p o c a l y p t i c writings—designates the angels as " s a i n t s " and "sons of t God" ις These traces of Jewish influence can be adduced in support of the Chaldean origin of the hymn. Jacoby (Die Fragmeide der grieehisehen Historiker, I I B, Berlin 1930) 155, p. 7 ' BIDEZ, THE MAGICAL RITUAL O F THE CLLALD.€ANS. ·*WCa η 75 277
σελήνη 17 η 42 (4); 49 η 156; 56 π 176; 96 η 126; 123 η 218; ίἵμφα η 77 (3) 29 140 η 278; 143 η 287-288; 183 η 26; (η 166 (1 53 185 η 35; 199 η 95; 243 η 57; ^\ιπτεΐν 10b 11 η 262 279 83; 280 η 85; 281 η 89; M l. The movement of the parts of the cosmos is not only a result of their possession of life. SUIDAM S. 100 ZELLER, I I I, 3, a, 4 1 4
, 5 5 1 f.; 56. Quart., XXV { 1 9 3 1 ) , 1 9 7 ; I D E M , AU **1u, 139 f. dating from 1580. The Stoics called the moon άερομιγήβ (see Gundel in P. 103 η 153 ; 118 η 198 ; 450 η 6 άνασεύεσθαι 43 11 136 (6) άνασπάν 197 n 85 •Ανάσσειν . Chaldaioi; Η O P F N E « , O. Vit. 377) ®υρ» χνυμνούμενο! παρ' αύτοί! (sc. NORDEN, Agnostos passim; DODDS,
IAMBLICHUS De communi mathematics scientia ed. 1 See Excursus II. 9; 3 a: Th. PI. Hermog., 4 1) from Job (LXX), XLI, a9 (3'(: «άναζεϊτήν άβυσσον (related to Gen., I, 2; cf. 'Cf. in particular thesis as to the Middle-Platonic source, both)
 Accordingly, the " v i g o u r " of the " s o u n - ding L i g h t " may be taken to signify the ether, in which the spheres revolve, and out of whose substance the " r a i m e n t s " of the soul are made11'. Dan. 143 f.). Iamblichus' explanation (which is taken over by Proclus) 9 is based, as we have shown ' τά» ψ υ χ ά; τύν ' ή iii τύν 7 IAMBL., Myst.,
IAMBL., Myst., αύτοκλητό! 3-εουρ\}ών eis έαυτού! κλήσεων 1 upon the Chaldaean doctrine concerning ILL, 1 8; cf. See also P O R P H Y R . 1 disposes the Supreme Intellect in favour of the soul's wish is U'ere ident the one of the " s y m b o l s " (1. 1 0 ) ό φιλόσοφος τοί! Χβλδαιιοί! καθαρμοί! καθαρμοί! καθαιρόμενο! (see η. but the numerous
interpretations of Orphic texts to be found in his preserved writings allow at least the reconstitution of the major instances of his nomenclature. Concerning the αγωγή έκ άτηί of the The ur-Ill 131, 9 6 calls Hecate, as her initiate. 1 6 9, 3): i «agin£ pour renchirir sur le "theologien" et rappeler que le theurge, lieu de se borner a parler des
dieux, sait 'agir' en conferant une nature divine". TAYLOR, A commentary on Plato's Timaeus (Oxford, 1998), 130, 134 f. 96 Λαβών δ' ουν. Cf.e.g. Hymn. In the Dubitationes, his only preserved work 25, Damascius draws largely upon Iamblichus, Proclus and his own dubitationibus circa prooidentiam Proo.); Th. PL). 50, 2436 η 12464, p. Part
Diss., VIII and IX regarding Socrates' d a e m o nium. · »77· erf v. inlelleclualique m u n d o ". Theos. WETTER's Phot, Uppsala, 1 9 1 5 . 178, 16-18 257 η 107; 445 31, p. 9) a d v . Sec llie subsequent note. g) Psellus is also the author of the excerpts from Proclus' com- mentary on the Chaldeean Oracles preserved in cod. The Oracle quoted ch. 3 3 g
 exaltation of a metaphysical potency above the siderial world-rulers. Followed by « είτε ντερισφίγγειβ μέγα ν ούρανόν, ένθα σε φασί ψυχτ)ν άενάοιο •αέλειν χόσμοιο Q-εείην» (llie explanation of Aphrodite as a metonymous designation of the Cosmic Soul derives from PLOTINUS, I I I , 5 ) . 77 η 43 ; 138 η 271 15 136 η 266 24 91 η 96 26 94 η 114 ρ.
51, 21 Anstiirmend auf das Zentrum des rauschenden Lichtes. 1 8, »· 46) in which Apollo calls himself an angel (cf. ΒΩ» ΤΟ « άσωμάτοκ Βυνάμεσι., Tim., p. Opera, 169 accordingly has no scruples about regarding the term Paradise, as used by
theosophic erudition, and aiming at a direct communication with the divine. 1/18, 356. 15 γεγαώσαι T St γεγαώσαι 
more in accordance with nature. Dodds 93 4 and below ch. 15, 15 25-26 25-26 296 η 138 308 η 186 16,2-5 296 η 1 3 B 18, 2. The views of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the magical names of gods derive from the speculation of the speculation of the magical names of gods derive from the speculation of the specul
96. "For Numenius sec ZELLEII, III, 9, 515, 1; PRAECHTER, 591; for his pupil Harpocralion, ibid., 550.70 a fin. 22 II 7, 43-47 [Iamblichus, De fato] ... also I A M D L. " See ch. Proclus refers to his commentary 011 the C h ald e an Oracles Rp. I 40, 91 έν ές τά λόγια γεγραμμένοι!. In connection with th' speculation regarding the
cosmic character of the magical words the Ch | deans carried through the identification of the "symbols" with th" Ideas. He interprets mentioned in the Oracle quoted n. Consequently, it is Hecate, the mistress of the demons, who sends dreams. 1 AO CHAPTER II. The fact remains, however, that the obscurity which still veils the meaning of most of
cf. 1.0 τάζει D m . Tim., ILL, 194, 94. A " *«PLOTINUS, III, 8, 4 et passim (ZELLER, III, 2, 594 f. it is the χοσμοποιητιχή δύναμι! (see the preceding note). How- ever, it was the more easily able to find its metaphysical equivalent See ch. 73 on the Chaldaean Oracles 2 ". also ap. D., in the period of the increasing authority of the
teaching and tradition of foreign Oriental cults, the credit of the name increased also. τήν τού ΙΙλάτωΐΟ» ψυχήν, with which e bad "conjoined" his son, s soul, see n. 328 η 58; 372 η 231 132, 15 296 η 143 19 297 η 144 133, 17 277 η 73 135, 12 318 η 22 4 318 η 22 137, 1 436 η 125 29-30 318 η 22 138, 1 352 η 151 3 318 η 22 4 318 η 21 139, 7 343 η 121 140, 9
319 η 25 10 318 η 21 14 352 η 151 141, 1 318 η 22 5 395 η 306 8 319 η 25 20 352 η 151 147 434 η 115 Odae Salomonis, edd. The Chaldeans borrowed the term άναγωγη very probably from the terminology concerning the apotheosis of heroized mortals. " This commentary is mentioned by Daniascius I 15Λ, 13 (έν τοίί ὁ ίάμ€λιγος; Χαλδαιχοΐί... xai
άρζουσαν and 37 6· ap. 9): λσσύριοι Ιέ... 187 (I, no. deans the distinction of three worlds 86 Platonism gave to the Chal-; and the Orient, the belief in the astral character of their Rulers. Ferrara, - Expos For Opso-P. a Compare « ^ηγνύμεναι χόσμον •σερί σώμασι» (note 177· "· ") wit 11 « άμείλιχτοί τε χεραυνοί » (note 9 0 9 , v. This Source of Life
called "the first " «Πηγή! he μια! άπο πδσαι (sc. ex Theodot., 5 0, 1: 'λαβών χουν άπό της γής (Gen., II, γ (, * 9λ λβ «ολυμεροϋί xai ττοιχίλης ύλης (cf. PROCL., KERN, KROLL, p. 1 G 3 5), it is still worthe while to compare what was said by BAUR, Gnosis, 7 1 f., p. Les termes provenant d'oracles
identifies comme chaldaiques avant ou aprfes Lewy sont signalto par un double astirisque **, avec reference & l'inventeur. in J. Orient., 8 0 9 , 4 9 , but correctly explained by W. I 36 106 η 165 PSEUDO-DIONYSIUS AREOPAGITA EUNAPIUS Vitae Sophistarum, ed. I A M B L. " See the oracle, quoted p. But here we must stop: for the history of the
after life of the Chaldean Oracles would be the subject of another book of similar length and perhaps wider interest, which the author of this one is not qualified to write. 1 3 3) the relative clause ύφ f)v ό τής 6 9 1 a, 1 . 1 8 7 . Augustine (Regr., p. the noetic origin of the sunlight (see ch. 148 η 300; 455 η 24 37•, 12 452 η 13 37•, 22 452 η 11 38•, 12 452 η 12 452 η 13 37•, 22 452 η 13 37•, 23 452 η 13 37•, 24 452 η 13 
454 η 21 39•, 6 225 η 197 40•, 14 452 η 13 41•, 13 223 η 197 41•, 15. Harris A. v, seel. 83, 3 147 η 296 7, ρ. ibid. 2 6 , 1 1 4″″ V I I I p. IAMBL., Proclus speaks of a 5. Ill 3 7 1 , 6 · (Kroll 4 9 ) «M») φύσιν έμ€λέψν>• εξμαρμένον ούνομα τήσξε». L A E E T . 317 η ξ 5 ; 330 η 68 20 21 25 36 70-71 71 191 η 55 ; 328 η 58 ;; 347 η 134 ; 369 η 217 91 136-137
 . For Marinus see n. 1 7 a , 2 1 f. Abel (Berlin 1882) 143 152 η 315 IOSEPHUS FLAVIUS Antiquitates VI166 judaicae Bellum judaicuni V 229 264 η 17 44 η 138 IRENAEUS Adversus haereses 1 1, 1 5, 5 13,3 29,1-2 30, 5 LULIANUS 397 383 40 329 385 η 316 η 270 η 120 η 62 η 276 IMPERATOR Contra Galilaeos, ed. 11, note γ It. The last verse of llie
Oracle quoted above imitates Iliad, V, 83g δεινήν y ip xy εν 9-εόν and alludes, at the same time, to the magical term iyvyr! (see ch. βία, to desig- nale the conjuration-spells, did not claim to have power over the gods, as (he latter had communicated to them these spells (According to Iamblichus, de myst. 5). anim., άπό τής άνοήτου Cf. 4 G, 3 1 7 B. 0
sacris imitabantur tonitrua, sed "BOUSSET, Archiv f. Their ethnic appellation was haloed with a reputation of esoteric wisdom. cit., v. Besidestheir theurgical, they have also a cosmic function, evinced by their connection, evinced by their connection, evinced by their connections.
may treat more briefly here the Chaldaean view of the human soul, its service under the compulsion of the body, its forgetfulness of its heavenly source and its recollection of its own nature, its wandering and eventual release 189. ση γάρ ύπερ χύσμον τε χαί ούρανύν άσ Ιερόεντα χρυσή ὑπέρχειται πολλή αίώνιοβ λλχή, ifs
ύπερ ήώρησαι, όρίνων Φωτί σεαυτύν, άενάοι! όχετοισι τιθηνών Νοΰ < ατάλαντοι', to if pa χύει τύδε παν, τ εχνώμενοβ ίφθιτον ύλη ν, ή! γένεσίί δεδόχηται, ire σφε τύποισιν ίδησαβ. It is he who sends them forth so that they should be conjured by the adepts; for he intends them to serve as mediators between the theurgists and himself. 5 8 , v. 5 4 2 , 10 and 10 and 10 are the conjured by the adepts; for he intends them to serve as mediators between the theurgists and himself. 5 8 , v. 5 4 2 , 10 and 10 are the conjured by the adepts; for he intends them to serve as mediators between the theurgists and himself. 5 8 , v. 5 4 2 , 10 are the conjured by the adepts; for he intends them to serve as mediators between the theurgists and himself. 5 8 , v. 5 4 2 , 10 are the conjured by the adepts; for he intends them to serve as mediators between the theurgists and himself. 5 8 , v. 5 4 2 , 10 are the conjured by the adepts; for he intends them to serve as mediators between the theurgists and himself. 5 8 , v. 5 4 2 , 10 are the conjured by the adepts; for he intends them to serve as mediators between the theurgists and himself. 5 8 , v. 5 4 2 , 10 are the conjured by the adepts; for he intends them to serve as mediators between the theurgists and himself. 5 are the conjured by the adepts are t
- 3 Scott (vol. Thus this oracle of Hecate seems to prove that the planets, identified by the Chaldean theurgists with the Greek gods. To!«" op. 1 1 9), σπειροϊραχοντόξωνον (cf. and Th. PI· is of Chaldean origin, see note 6 6 and ch. In Hecatc's left hip exists the
source of Virtue, which remains wholly within and does not give away its virginity" 8 3 . Zoe, Psyche, Physis (also called : Ananke) and Heimarmene are four manifestations of the Chaldaean Hecate 130. Christ., PORPH., chance; F r a g m . Aratus often employs the verb αίωρεϊσθαι in order to designate the course of lhe slars. Photius who knew the
Christian compilation in its entirety, remarks that it contained among other matters also Chaldean Oracles' 11 . R . MARINUS, Procl., 9 6 . He knows that during his six years of occupation with the subject he has found his way only gradually and that more than a few points of detail seem to him uncertain. notes 909 and 917. 26, 14 138 n 270 20 154 n
322 ρ. " About 950 Oracles-verses are cited by Kroll: these are made up of 1 poem of 16 and 9 of 11 verses; of one fragment of 7. Gr., άρχιερέω» XVI, in PselU script, min. This division fleets immediately only the intelligible world, for it is due to an act of the Paternal Intellect, and the "Father is everything, but noetically" 1ββ. 6 3 and Excnrs" 9
imitates the Oracle. This doctrine of the soul, which goes back to Orphic-Pythagorean traditions should not be confused with the belief in ministering spirits who accompany chosen mortals; cf. At This point, we shall conclude for the time being activity of the lynges, agroup of potencies which
belongto*he class of the ministering angels (as we shall proveinthe fact that the Chaldaeans use graphic signs of this nature, but do not indicate their function 91., Rp., II, 51, 96, quotes PLATO, Leges, G04c, » 0 'hut τύ
τή* χώρας έπίτκδον means there "the surface of the earth". 13. Plutarch, also, shows the Platonic character of this genealogical form of description. Philo himself sug gests such an origin in that he refers to the powers of God with the same words which he uses for the Logos, as invisible chains which hold the universe together "1'1, and,
above all, in that he describes the power of God which formed the cosmos as His "goodness" 15, '. Tlteog., " τε ζωή!), η. 111 See ch. 10-11 (after Thilo), has remarked upon this ler- minological concordance, but without drawing the obvious conclusion. caelum" and LUCAN, Pharsalia, VI, 6 0 0 "Elysia rcsera sedes". 3 8 and 1 6 7 . Brehier a n d E. 201
cd.; Reicliardt, W011T 176 IT., ANTHOL. ροή which a l l u d e s , according 10 Proclus 1 own r e m a r k (Crat., 10 ihe Homeric S-eoi ρεία ζώοντες. Koce, Pseudo-Dionysius Areopagila, etc., 1 5 3 - 1 6 2 . , Ηρ., 3 8 ,356 ι IT. Idem, Sent., Abst., II, 3 4 p. The later Neoplatonists differentiated between these τρεί! αρχικοί (or έπί μαγειών) αατέρε! and the
τρεΓ» τπηγαίοι •Βατέρεί and regarded the latter as-, the leaders of the νοερά έβδομα« (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα« (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα« (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα« (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα» (see η. The fact lhal these Iwo fragments and regarded the latter as-, the leaders of the νοερά έβδομα (see η. The fact lhal these Iwo fragments) (see η. The fact lha
IPUAN. See J. 13 ναντοπάτωρ, ίπ. However, this phantastic speculation does not agree with that of the Chaldeans, for according to them the Cosmic Soul itself constitutes the dividing membrane and the image serves as metonymy for the transparent substance of lhe noelic. — ' " See nole 1 7 7 . 7/4). •αατήρ, Ζύναμίί, vovs: 4 7 . Scott (ibid.) 2 44, p
 . No exposition of the doctrine of the mysteries in oracular verse had existed prior to them, and their example found no imitators. όλοι! έτεσιν αυτά συμπληρώσα!. Psellus' interpretation of this fragment contains the description of the magical top quoted n. 8-9 374 η 237 6. See Bidez, quoted note 6. It seems certain at any rate, that the Chaldeean
belief in the psychopompic activity of the spirits of the supreme Transcendent Being. P L A T O, Tim., 9 8 c, 3 (quoted n. Partout ou la chose etait
possible, les complements necessaires ont ete introduits. άλλαι ζώναι, τόπω» έσΐήριζεν τών έπ Ιά, φασιν. 8 and 17) which incitcs the soul to "will" this. 2).—The expression βένθεα χόσμον is applied here to the terrestrial zone and may be regarded as containing a reference to the heavenly aspect of the gods; cf. Subs., 9 59 = ps.-D10NTS., Areopagita
τά εγκάρδια τή; άγαθότητο; φώτα: quoted by the "Command" and the "Will" of the Paternal Intellect; another time it is said to be produced by the "Command" and the "Will" of the Paternal Intellect; another time it is said to be produced by the "Command" and the "Will" of the Paternal Intellect; another time it is said to be produced by the "Command" and the "Will" of the Paternal Intellect; another time it is said to "flow forth". According to Procured by the "Command" and the "Will" of the Paternal Intellect; another time it is said to "flow forth".
κόσμων), but I do not see why lie planet Venus (Proclus 1 enumeration starts wilh the lowest sphere) should he charged wi(11 tliis function. quoted 1929), (Teubner, T jn 8 8 6), De absti- p. H. These doctrines on which Chaldean demonology is based not only help us to understand, the two oracles quoted from Porphyry, but also to prove their
Chaldean origin. (From this indescribability, however, as Albin us, Apuleius, Celsus and Maximus show, the redoes not necessarily follow the unknowability of God). To this Irano-Syro-Babylonian circle of creeds lead back also those tracks which we followed during the investigation as to the Oriental sources of the religious ideas of
the Theurgists. The expression is often found in P. ' See n. 334. 7 3, 4) άπό τον αρρήτου... Here also the "mythical" substance is enveloped in a thick husk of philosophical notions. 13, init. Their originality lies in the consistency with which they pursued their literary task. The large number of synonyms which the Chaldeans use for the designation
of the divine power 1', "See K. The dispersion of the systematic description into several chapters often necessitates the separate treatment of related subjects. 8 3 6 , 9 , Jacoby): the successors of Alexander ήρξαντα ϋπερξάθμιον τείνειν •αόδα. Les mots se trouvant d a n · les oracles porphyriens et th£osophiques, ainsi que dans l'oracle cit6 par
Proclus, Rp., I I 126, 14 (= 32 η 89 Lewy) et dans Ie titram&tre trochalque cit6 par Proclus, Rp., I, 111, 28 (= 39 η 116 L. 5 1). 7); 87 η 78; 102 η 151; 317 η 13; 362 η 199; 402 η 5. VI, i der I.). 127 η 232 26 92 η 107 260, 26, 143 η 288 268, 8., 355 η 163 293, 23. " " ' This statement may be held against the passage of the second Oracle of Aion
(quoted nole 5 9), in which Apollo accounts for his 1101 answering the questions posed by an unauthorized person as to the nature of god. 9 7) with the Manichaean eschatology as formulated in Act. blichus drew this division n o t f r o m t h e Oracles 142 That lam- b u t from a M i d d l e - Platonic tradition is proved by its partial a g r e e m e n t
with the Philonic are "emanations of the powers contained in the Father" (PROCL., Tim., Ill, 229, 36). 10, p. CHAPTER III. Cf. also above, note 130.; FIRM. Mag., XXXV, τήνω τω αατρίμονίμω; ιδρυμένων δυνάμεων) and constitute, in their lolality, the "monadof the demiurgical powers 1' (PROCL., Tim., Ill, 229, 36). 10, p. CHAPTER III. Cf. also above, note 130.; FIRM. Mag., XXXV, τήνω τω αποίρουα τύν έν τω αποίρου το αποίρου
δύναμιν τοΰ 1961 xai τήν ῗσχύν τοῦ Σα€αώθ. I 19 p. Cf. PROCL., Tim., II> 5,7 ὑνέρ τόν χόσμον σΊερεώματα.. See also PRAECHTER, 5 7 5 f. 321.—IAMBL., My»(., II, 4, p. 3, 1): Paris. Members of lam- evolution of Neoplatonisin. 3 2 8 and Lyd. a o i . F E L I X , 3 6 . •αροελήλυθεν άπό τή! ζωογόνου θ-εαί (see note 66). 3 ." " . SAXL, Mithras, Berlin, 1
9 3 1 , 7 7 ) , and the first apocalyptic rider "with a bow" (Rev. ουσία ού -πρώτι/» was cincmled by Ruelle and Kroll : ούσης ού -®ρώ-π/ί, sec ch. his collection of the made unnecessary tiie derivation of evil from a second 1, 3 g 1, 4 ff. CHAPTER VI division between principal
and particular ideas lead to a doublin divine Intellect. άναίγκιjs 3•pivos derives from PLATO, Rep.. The Oracles also name then! εύλντα φέγγη (see 11. Cf. also Dam. This synthesis can be recognized in nuce in the name by. 515 (sec Ed. Noun EN . Psyche is therefore called in the Oracles : 'Strength of the Father", "Eternal Strength" and "Living
Power" 81 4, 43 1. f. Many questions regar- ding the enigmatic phenomenon called "Chaldean Theurgy" have remain ed unanswered, but the outline of its true picture can be discerned through the mist with which the spiritual interpretations of the Neoplatonists had enveloped it. 151 268 η 30 a d v. Viereck (Leipzig 1905) p. For the Creator
constitutes thus a continuous chain extending from the lowest order of the universe until the Primal Being. KROLI, TIIE P L A T O N I C E L E M E N T S 341 | J and of all things which have come into being', not, indeed, *od but in that God, through another power, begot a fertile begin S6C 03 jn' m a t t e r " ' . of the divine essence They are the limit
and goal of human knowled 219. CAP. πυρ ύραται άνειίεον περι 6λον τόν χόσμ0*. THE MAGICAL RITUAL OF THE CLLALD.€ANS. Since these magical words are products of the supreme Intellect, they m U8 t have the character of Ideas. " P LATO, Tim., 34 e. 3-3). 74, 23 145 η 291 12-19, ρ. With this cf. N. 16) tactus invidia a diurate a tas
sacris p r e c i b u s potenlias alligasset (τά! έπασθείσα! cederent". It is evident that the origin of these bearers of the Throne must be sought in Jewish angelology; there we find the Cherubs who form the mystic chariot of "Wolff, 145 f.; Buresch, 1 0 4 , No. 28 : (hi τρεί! τάζε is αγγέλων ό χρησμός IR/λοϊ των άεί τω & εω φαρεσΊότων, των
χωριζομένων χύτού χαί ει» αγγελίας χαί 81 axovias τινάς αποστελλομένων χαί των φερόντων άεί τόν αύτου Q-ρόνον. ling., 1 6 6 : θ-eoO, ύ! τοϊβ όλοι! δεσμού! τάί έαυτού δυνάμειί •περιήψεν αρρήκτου!, all τά •πάντα σφίγξα! άλυτα είναι βε&ούλευται (the three last words are quoted from PLATO, Tim., hi h, see n . 264 π 16 159, 24 . 12 1. 75, 20 263
η 13; 265 η 19; 269 η 35; 271 η 41 ρ. 40 η 116; 41 η 126; 43 η 136; 44 η 137; 56 η 176 162 40 η 117 163 40 η 116. 74, 4) μετά δέ τούτου; (sc. Orient., 9 8 9, 6 9; 3 0 1, 98. 34, 3 467 η 3 12, ρ. ILL, 1 9 1 2, 5 3 5 ff. Cf. the passages quoted by D I E T E R I C H, Milhrasliturgie, nole 193). •πατήρ ανδρών τε &εών τε: Homeric, cf. « •Αρχ»; πηγή Τε
ζωήί»; c r. G4 7. τιταίνων enrr. 6 5, ψυχή = άρμονία: PLATO, Tim., Βηα,ι; PLUTABCH, De on! "• procr., 3 3, 1 0 9 9 E; 7, 1 0 1 5 E; 9 7, 1 0 
bingensis), a copy of a MS of Strasburg (lie original was burned in 1870). SATHAS, (on scripta SATHAS, minora, the Chaldeans ^ 4 6 , 15, ®ep) t stixdrns is to be inserted. I, 158 f.. The MSS. , A K 3 7 7 , 3 5 f . 177, v. OVTOS Cf. PORPHYRY, Against the Christians (Fragm. 6 9 n 8 ; 2 4 0 n 52 ;444 28 39 n 116 120, 12 121, 19 201 n 1W 122, 1 223 n
191 128, 29 131 137, 21 90 η 94 138 5 119 η 201 152, 7 184 η 37 136 (5); 83 η 62 Εμπνέειν 47 η 148 242 Εμπνοος 169 187 η 40 έμποδίζειν 167 η171376 ·Εμπορικός 34 η 95 ; 255 η 99 (9) 232
 •έμπύριος 77 85η 40; 89 η 84; 103 η 152e; 123 238η 218; 131 η 246; 133 π 255; 136 η 169266; 138 η 270; 148 η 302; 153 η 317; 173 η 405; 183 η 26; 192 π 188 244 η 63; 265 η 21; 458; 483 βοβ *Εμπυρος 241 η 52-53; 246 η 67 Εμφαίνειν 403 π 10
Εμφανής 57 η 182; 133 η 254; 133 η 254; 137 η 267; 236 η 170 ·ΕμψυχοΟν 88 η 83a *έν(ένί) . As the First Intellect is the originator of all the potencies which fill the "womb" of Power, the terms "Source of Sources", etc. 260, 5-6 114 η 187 261, 47-48 160 η 355 ΜΙCHEL TARDIEU 265,28
 . Cf. also Z E L L E R , I I I , 3 \ p. 84, 14 294 η 136 10, ρ. 6 : oi περί '* See ch. 146-195) p . 2 0 6 , 9 (see also PROCI.. Ludwich in Eudoeiae Auguslae, Procli Lycii, Claudiani carminum Graecorum reliquiae, Leipzig 1897. It was one of the operations p e r f o r m e d b Maximus, one of the members of the school of Iamblichus, in a suhterranean temple of
Hecate situated in Ephesus, where he initiated in due course the future Emp eror Julian into the mysteries of theurgy, con forming to the Chaldaean rites " '."See n. In the Timaeus the Will of the demiurge is twice mentioned 86: "Because it was his Will that all things should be good", he transformed into order the anarchy of matter. 133 η 255; 138
ch. NEW CHALDjGAN ORACLES. 80 B 88 η 83; 94 η 114; 242 η 57 C 171 η 398. VI, Bruxelles 1928, p. 3 and by granting them the The "ascent brought about by calling" does not therefore draw downward the passionless gods into the sphere of passion, but rather delivers the men who are slaves to it. Scott (ibid.) E x c . F o r the rest,
we shall be content, if we succeed in making clear the inner connections of the Ghaldaean system and the origin of its elements. 490 EXCURSUS III but also Ιερατική Βεουργία 16., Strom., V, 14, 136, 3 compares the μητροπάτωρ of the Orphics with the σύζυγοι &εύ; of the Gnostics. 7 98 CHAPTER II. POSTSCKIPT The author of this book, Hans
Lewy, did not live to see its publication. 4 5 reads in Pletho's version (n° 1): δίζεο ( σύ) ψυχής υχετόν, 'όθεν ή τινι τάξιν (άφ' ifc ερρύη!) αϋθῗί άνασ Ἰήσεῗί, etc. " Cf. Marinus, Vit.; TIIEILER, °P· til., Another proof of common dependence is afforded by the agreement between hdo's doctrine of the Logos as the director of the
divine Powers (De Fuga, 10 1: ήνίοχον μέν είναι τύν δυνάμεων τόν λόγον) and the Chaldsan description of the Supreme Intellect as "riding" the lightnings of the Ideas (see ch. 1, 11. They defined the "first God" as one "who " ZELLER, III, 1, 1, 4 6 f. Parthey (Iamblichus. 1 4 1, 5, who differentiates between the oian tllC First an(I lhat oi the
 . a 9 . PROCL., PsKLLiis, Hyp. 274 η 61; 306 η 66, 92 177 275 237 180 De regno a d Arcadiumimperatorem (PG 66, 1321-1560) 57, 1388 D 510 η 5 Dio vel de ipslus vitaein stitute (PG 66, 1111-1164) 6.1129B 277 η 77 7.1132B 197 η 86 8, 1136 C 204 η 114 1140 B 295 η 136 Ερl stolae (PG 66, 1321-1560) 57, 1388 D 510 η 5
150.1552B 41 η 126 TARDIEU SYRIANUS In Aristotelis Metaphysica, ed \ v Kroll ( C A G 6 / 1 , Berlin 1902) p. άρχαί, συνοχεΐ!. 33, 19 488 44, p. 53, 4 Wenn der Sterbliche sich dem Feuer genahert hat, wird er von Gott her Licht erhalten. Power, 5ύναμα, is the sum of the noetic potencies included ( p . see kniies, II, 9 5 1 ) . — Epistola ad Anebonem
in Parthey's edition of Iambi. « 0 τ τ ι ψυχή πΰρ δυνάμει Πατρό! ούσα φαείνόν, άθάνατό! τε μένει xai ζωή! δεσνάτι! έσῗιν, χαί ίσχει κόσμου πολλά πληρώματα κόλπων.» ν. See cli. PLOTINUS, V, 3 , 4 employs the same verb, with allusion to the translation of the " h e r o " , in connection with the elevation of the 1 hought to the Nous (the second
hypostasis); cf. In this research, "b i n d i n g " and "loos i n g " should go hand in hand. Two general statements may terminate this Excursus: a) that Psellus borrowed his knowledge concerning the Chaldean Oracles: b) that the Byzantine authors contemporary with or later than Psellus
(Nicetas of Serres. Bakhuyzcn ωί έπο, ιϊπεϊν, The ten« πάρεσίι (see η. W., s. There the initiate is bidden "to rush to the second part of this passage see n. He is exalted above the "Eternal Strength" whose "Vigour" is fixed on the ethereal back above the "cosmos" (in the singular
meaning the world of the planets) and the "starry heaven" (the zone of the fixed stars). On what follows see cli. Bidez (Catalogue des manuscrits alehimiques grecs, vol. 152 η 136 168 A 294 η 136 168 A 294 η 136 170 D. This exigency is formulated in
more weight than that of Simplicius, Anim. In Gemeinschaft mit diesem Eros verbleiben die Gestirne der Welt im Umlauf (wortlich: laufend). /15 the soul before she enters the body is called οχετό!. BOUSSET, 97. 5, 19 145 η 291 " INDEX 556 LOCORUM 612 613, 1 4 7 614, 2 β 615, 6 616 616,18 34 617 643, 27 759, 4 785, 8 795, 4 89 11 84 445 138
η 270 244 η 63 154 η 322 159 η 351 125 η 225 89 η 84 241 η 53 123 η 218 89 η 84 241 η 53 123 η 218 89 η 84 138 η 270 103 η 149 101 η 149; 403 η 11 STRABO SOCRATES Historia ecclesiastica Ι Ι Ι 1, 57 450 η 7 Geographica ΙΧ 3, 5 (419 C) 41 π 125 SUIDAS SOPHOCLES Philoctetes 449. IV., s. ν *με1ί δέ διαφόρους λαξύν ει'» τέτίαρα σΤοιχεϊα διηρέθη, έξ ών ύ
conse- quently, for the Chaldeans, during the act of knowledge, coincident' •" · 111 PLOTINUS, VI, 9, a and 7: •ατάντωυτών έξω άφέμενον he! έπι V ' 1 1 τ τ 1 δ'with PHILO, Posterit. PSELLUS, * 6 CHAPTER IV. He is consequently supposed to draw up the theurgist with the solar rays. 28, 1 273 η 55 37, 9 246 η 68 11 464 η 22 39, 18 246 η 68 40, 21
 . Μητι* (ίρ !*οσμα^οι 1 re/ χ έ ν τ ρ ο ν τ ώ ν 1 νατέρων / 3. I - I I ( P a r i s , V. til. also the beginning of an oracle of Hermes quoted by Porphyry (Eus., Pr. Eo., I l l , 16, 7; Wolff 137): «ίται s , V. til. also the beginning of an oracle of Hermes quoted by Porphyry (Eus., Pr. Eo., I l l , 16, 7; Wolff 137): «ίται s e Excursus VI, 1 a)
       " m y t h i c a l " character of t h e concept of the divine W i l l is especially P r o m i n e n t i n t h e C h a l d e a n O r a c l e s r e l a t i v e t o a n q e l o l o q y; c f . 6ν αν άπαξ από τού •πρώτον όν •πρώτα χαί τέλη •προέλθη, έζει γατά τό 157 Orplt. Similarly Dam. ΚΙΤΤΕL, Theolog. δύναμη is one κάρτο!•
η 218-219 ; 11 96 206 η 124 ; 246 η 68 ; 402 η 3 ταχύς* 126 •τε η 65 ; 86 η 75 (2); 84 σωματικώς η 21 266 η σωματοειδής η 206 120 ; 110 111 177 11(3. Μ Ε Ι Ε R , Geschichle der Lehre von den Keimkraften, Bonn, 1 9 1 / 1 ; DODDS, Proclus a 1 5 . de Greco in Iatinum translati. Cod. We have already seen that the functj assigned to the "lynges" by
the Oracles is that of a magical media(' " between the Supreme God and the invoking theurgist 82. note 159. In this question the chaldeans stand on the side of the "innovators" who sometimes oppose themselves to the conservative members of the school in sharp polemic. « ώ; γάρ νπεζωχώβ τιβ ύμήν νοερό! 1,1 Sec ch. We may consequently take it
as established that the Oracle contains a description of one of the principal functions of the ministering angels. For the descending pneuma, having entered as an effluence of the principal functions of the ministering angels. For the descending pneuma, having entered as an effluence of the principal functions of the oracle sound through the
mouth as through an instrum ent "13'. Proci. Cf. 1WPlato), accepts the first existence of evil demons World Soul. 703. Testim. Its nature however cannot be determined with the requisite precision before their apparent or real divergencies have been examined. See also Tim., I, 210, 16 (T. 49*. Chalda!an Oracles appear to have constituted POR
PUVRV, Vit. Graec., Ill, p. The third order (likewise not mentioned in the other extant Chaldean Oracles) is constituted by the angels who bear the throne of the Supreme God and praise Him perpetually in their chants. 3 0 6, •>.Γ>. IAMRL., Myst., VIII, 9 'P·9 6 9 . 3) απέραντο! γρόνοι. Ε . 7 4, 6: 1. Many verses of these hymns will be quoted
in this work, as they throw light on the doctrine of the Oracles; it will however be impossible to investigate their specific characteristics. PLATO, Tim., 4 1 d, 4 f. The god referred to He himself teaches his theurgists the method which they must use in order "t o b i n d" him. Cousin corrects εί τάδε νεύων. , Regr., p. Simpl. Cf. also XLI. , who follows
Systeme, 5, p. Accordingly it would seem that the invocations of the "callers" consisted of hymns interspersed with voces mysticae., II NEW CHALD/EΛΝ ORACLES. separated from Him. The agreem entbetween that the invocation is formed by the Stoic doctrine of the λόγοι σπερματικοί viz δυνάμει!
γόνιμοι; cf. 9 5 4), while the three άχράτητεβ of (be lynges are to be assigned 10 the (see n. CXXII, p. Planetary virtues of a similar nature are mentioned several times in the Chaldean Oracles. It was probably taken over by them together with their angelology; in these Iwo points only is JewishChristian influence perceptible in the extant Oracles.
Philo, in this passage, platonizes, as has often heen remarked already 77, the Stoic concept of the immanent power of the diviney (v. The demonstration of the Chaldaean
origin of these fresh texts may serve also as a primary introduction to the trend of the ideas of their a u t h o r s . 281 η 89; 304 η 173; 199 η 95; 205 η 119-122; 308 η 186; 378 η 257-259; 386 η 278 206 η 124-125; 214 η 148; •τάσις 124 π 221 216 π 157; 217 η 162; 228 η 1; τάττειν η 221d; 142 η 287; 246 η 68; 265 η 20; 276 η 70; η η 72-75.
170, 6f. "Strength" as a magical weapon (cf. MOMMERT (Teubner, 1.907). The most interesting oracle of this class is the god's answer when asked: which was better, the Word (the Nous of the Jews) 210.76, 3f. v. 474, ed. Has the common name Theophilus, as u
8"lext l,le 8 m wh \ y bolic significance which the Fathers of the Church read inlo it " ^ Tkeot en it designates the person 1» whom the Gospel according 10 Luke is addressed?; HERMIAS, Phaedr., See already PLOTINUS, I I I, 1, 8 et passim; VIII, 7 ff.) and Epist. 3 6 ) *κόσμων άμφιΒρόμων εποχούμενε. 205 Followed by universam, a n d ibid.,
APULEIUS, De Platone, I, I, 8, p. :350 | CHAPTER VI doctrine of the powers of the Logos. On the other hand, άναγωγη, VIII άνάγειν is employed by the Neoplatonits as designation of the soul's ascent to the contemplation of the Being. 97. Sec ch. BOUSSET, loc. 1 0 9) renders to the contemplation of the soul's ascent to the contemplation of the contemplation of the soul's ascent to the contemplation of the 
Phaedrum scholia, 1810. ί π ε ϊ xai έπανάγχου! Απύλλωνοβ λέγεται έχίοθεί! έαυτών έχίωόασιν (sc. This effluence of the Father" 6 1 . 7 6 p p . Plat., p. 1 3 , 1, Nock : τύν 8έ εγκόσμιων οι μέν νοιουσι τόν χόσμον, οί δέ αύτόν ψυχούσιν, οί δέ χ
διαφόρων όντα άρμόζουσιν, 01 ήρμοσμένον φρουροϋσι. **λάγχνω" Τ' ύ θ ο μ α ή, φεύγε " 8, SYNESIUS. 489, 4. is responsible The two Oracles were already joined together in the original text; Porphyry merely followed it. See also PRO'CL., Mai. Psellus touches upon this problem in his exposition of the principal Chaldean dogmas: "Primal Matter
is begotten of the Father; it is the substratum of the (world)-body. 9 5 5, 9 5 6, 9 5 q, 960, 966, 267, 970-97,177. (Wolff). The respective models have been guoted in the course of the investigation loc. an " 0 ^ TIIE PLATONIC ELEMENTS; Hern**«0.® ail further pr of 0f the Gnostic Valentinus, bifrons by 19, 238, 3 197 n 86 26, p. 384 11-12 146 n
293 HERMIAS In Platonis P h a e d r u m Fr. Ast (Leipzig 1810) p. Before είται (P"/· med. 77). The principal idea of this introduction fits in with Ihe harmonislic tendencies of the Christian compiler (see above, p. This Ivnx descends onto the invoking theurgist, to whom he manifests himself as a ministering spirit prepared to transmit his wish to the
Supreme God. IT, n. 45, 16 357 η 173 44, p. 77. See above p. The polemic exclusions of the Oracles suggest a similar relationship. 9 (Kroll 3 0 f. " The Oracle makes play wilh the two senses of the word σύνθημα; see n. 10 η 26 (12); 159 η 348 έπεισρεΐν Εξείναι η 114 203 • έπέκεινα Εξερεείνειν . τόν άνθρωπον) ώνίμασε τό λόγιον, ώί τά κρείττονα
υτεριεργαζόμενον (cf. Cf. G E F F C I E S, p.
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