

Πρόκλου

Περὶ τῆς καθ' Ἑλλήνας ἱερατικῆς τέχνης

1 "Ὡσπερ οἱ ἔρωτικοὶ ἀπὸ τῶν ἐν αἰσθήσει καλῶν ὁδῶ προϊόντες
 ἐπ' αὐτὴν καταπνέουσιν τὴν μίαν τῶν καλῶν πάντων καὶ νοητῶν ἀρχήν,
 5 οὕτως καὶ οἱ ἱερατικοὶ ἀπὸ τῆς ἐν τοῖς φαινομένοις ἅπασι συμπα-
 θείας πρὸς τε ἄλληλα καὶ πρὸς τὰς ἀφανεῖς δυνάμεις, πάντα ἐν πᾶσι
 κατανοήσαντες, τὴν ἐπιστήμην τὴν ἱερατικὴν συνεστήσαντο, θαυ-
 μάσαντες τῷ βλέπειν ἐν τε τοῖς πρώτοις τὰ ἔσχατα καὶ ἐν τοῖς
 ἐσχάτοις τὰ πρώτιστα, ἐν οὐρανῷ μὲν τὰ χθονία κατ' αἰτίαν καὶ
 10 οὐρανίως, ἐν τε γῇ τὰ οὐράνια γηγίνως. Ἡ πόθεν ἡλιοτρόπια μὲν
 ἡλίῳ, σεληνοτρόπια δὲ σελήνῃ συγκινεῖται συμπεριπολοῦντα ἐς
 δύναμιν τοῖς τοῦ κόσμου φωστήρσιν; Εὐχεται γὰρ πάντα κατὰ τὴν
 οἰκειὰν τάξιν καὶ ὑμνεῖ τοὺς ἡγεμόνας τῶν σειρῶν ὅλων ἢ νοερώς ἢ
 λογικῶς ἢ φυσικῶς ἢ αἰσθητῶς· ἐπεὶ καὶ τὸ ἡλιοτρόπιον ᾧ ἔστιν
 15 εὐλυτον, τούτῳ κινεῖται καί, εἰ δὴ τις αὐτοῦ κατὰ τὴν περιστροφὴν
 ἀκούειν τὸν ἀέρα πλήσσοντος οἶός τε ἦν, ὕμνον ἂν τινα διὰ τοῦ
 ἤχου τούτου συνήσθητο τῷ Βασιλεῖ προσάγοντος, ὃν δύναται
 φυτὸν ὑμνεῖν.

2 Ἐν μὲν οὖν τῇ γῇ χθονίως ἐστὶν ἡλίους καὶ σελήνας ὁρᾶν, ἐν
 οὐρανῷ δὲ οὐρανίως τὰ τε φυτὰ πάντα καὶ λίθους καὶ ζῶα, ζῶντα
 νοερώς. Ἄδῃ κατιδόντες οἱ πάλαι σοφοί, τὰ μὲν ἄλλοις, τὰ δὲ
 ἄλλοις προσάγοντες τῶν οὐρανίων, ἐπήγοντο θείας δυνάμεις εἰς τὸν
 5 θνητὸν τόπον καὶ διὰ τῆς ὁμοιότητος ἐφειλκύσαντο· ἱκανὴ γὰρ ἡ
 ὁμοιότης συνάπτειν τὰ ὄντα ἀλλήλοις· ἐπεὶ καί, εἴ τις θρυαλλίδα
 προθερμῆνας ὑπόσχοι τῷ λυχναίῳ φωτὶ μὴ πόρρω τοῦ πυρός,
 ἴδοι ἂν αὐτὴν ἐξαπτομένην μὴ ψαύουσιν τοῦ πυρός, καὶ τὴν ἐξαψιν
 ἄνωθεν τοῦ κατωτέρω γινομένην. Ἀναλόγως οὖν ἡ μὲν προθερμάν-
 10 σις νοεῖσθω σοὶ τῇ συμπαθείᾳ τῶν τῇδε πρὸς ἐκεῖνα, ἡ δὲ προσα-
 γωγὴ καὶ ἐν καλῷ θέσις τῇ τῆς ἱερατικῆς τέχνης κατὰ τε καιρὸν τὸν

1: 2–9 *Eadem dixit Porphyrius in propositionibus. Vide Mercurium et Plotinum et Iamblichum et Alchindum et tua scripta* V^m* 8 τῷ βλέπειν cf. Procl. *In Alc.* 1.120.1–2, 6 τὸ 'οἶμαί σε θαυμάζειν', τὸ 'εὖ οἶδ' ὅτι θαυμάζεις', τῷ 'οἶμαι' 11 συγκινεῖται corr. Bid. συγκλινεῖται V cf. κινεῖται 1.15 συγκινεῖται 5.1 cf. Procl. *In R.* 11.161.21, 26–27 συγκινούμενα, συμπεριπολεῖν

2: 5 ἐφειλκύσαντο corr. Bid. ἐφελκύσαντο V 6 sup. θρυαλλίδα *herbam ex qua papyri lucernarum et ipse papyrus* V^{s.1}. 8 sup. ἐξαπτομένην *accensam* V^{s.1}. sup. ψαύουσιν *tangentem* V^{s.1}.

*Proclus**On the Hieratic Art according to the Greeks*

1 Just as lovers proceed methodically from the beautiful things perceived through the senses and attain the one principle of all good and intelligible things, in the same way the leaders of the hieratic art [proceeding] from the *sympathy* [which exists] in all apparent things to one another and to the invisible powers, having understood that all things are included in all things, established the hieratic science, because they were amazed to see the last in the first, and the first in the last; in heaven the earthly in a causal and heavenly manner; and in the earth heavenly things in an earthly manner. Otherwise, how do the *heliotropes* move together with the sun, and the *selenotropes* with the moon, going around as far as possible with the [heavenly] luminaries [i.e. sun and the moon] of the cosmos? Hence all things pray according to their own order, and recite hymns to the leaders of all the chains either intellectually, or logically, or naturally, or sensibly. For indeed the *heliotrope* is also moving toward that to which it easily opens and, if anyone was able to hear it striking the air during its turning around, he would have been aware of it presenting to the king through this sound the hymn that a plant can sing.

2 Thus, in the earth it is possible to see suns and moons terrestrially, and in the heaven [it is possible to see] celestially all the plants and stones and animals being present intellectually. So, the ancient wise men by understanding these well, attributing some of the heavenly things to one set of objects and some to another, brought divine powers into the region of mortals, and they attracted them through resemblance. For resemblance is able to join together the beings between each other; for if someone first heats up a wick and then puts it under the light of a lamp not far from the fire, he/she will see that the wick is inflamed, although it does not touch the fire, and that the lighting proceeds from above to the lower. Thus, you should understand the preparatory warming to be analogous to the *sympathy* of things here to things there, the approach

πρέποντα καὶ τρόπον τὸν οἰκείον προσχρήσει τῶν ὕλων, ἡ δὲ τοῦ
 πυρὸς διάδοσις τῇ παρουσίᾳ τοῦ θείου φωτὸς εἰς τὸ δυνάμενον
 μετέχειν, ἡ δὲ ἑξαψὶς τῇ θειώσει τῶν θνητῶν καὶ τῇ περιλάμψει τῶν
 15 ἐνύλων, ἃ δὴ κινεῖται πρὸς τὸ ἄνω λοιπὸν κατὰ τὸ μετασχεθὲν ὑπ'
 αὐτῶν σπέρμα θεῖον, ὥσπερ τὸ τῆς ἐξαφθείσης θρυαλλίδος φῶς.

3 Καὶ ὁ λωτὸς δὲ παρίστησι τὴν συμπάθειαν, μεμυκῶς μὲν πρὸ τῶν
 ἡλιακῶν αὐγῶν, διαπτυσσόμενος δὲ πως ἡρέμα τοῦ ἡλίου πρῶτον
 φανέντος, καὶ ὅσον ὑψοῦται τὸ φῶς, ἐξαπλούμενος, καὶ αὖθις συνα-
 γόμενος, ἐπὶ δύσιν ἰόντος. Τί δὴ οὖν διαφέρει τοὺς ἀνθρώπους αἶρον-
 5 τας ἢ τιθέντας γένους ἢ τὰ χεῖλη ὑμνεῖν τὸν ἥλιον, ἢ τὸν λωτὸν
 τὰ φύλλα συμπτύσσοντα καὶ ἀναπλουῦντα; Γίγνεται γὰρ ἀντὶ τῶν
 γενῶν ταῦτα τῷ λωτῷ, καὶ ὁ ὕμνος φυσικός. Καὶ τί δεῖ λέγειν περὶ
 φυτῶν οἷς ὑπάρχει ζωῆς ἔχνος τι γεννητικῆς; Ἀλλὰ καὶ λίθους ἔστιν
 10 ἰδεῖν ταῖς τῶν φωστήρων ἀπορροαῖαις ἐμπνέοντας, ὡς τὸν μὲν
 ἡλίτην ταῖς χρυσοειδέσιν ἀκτίσιν ὀρώμεν τὰς ἡλιακὰς ἀκτῖνας
 μιμούμενον, τὸν δὲ Βήλου προσαγορευόμενον ὀφθαλμὸν καὶ σχῆμα
 παραπλήσιον ἔχοντα κόραις ὀφθαλμῶν καὶ ἐκ μέσης τῆς ἐν αὐτῷ
 κόρης στιλπνὸν ἀφιέντα φῶς, ὃν φασιν ἡλίου χρῆναι καλεῖν ὀφθαλ-
 μόν, τὸν δὲ σεληνίτην τύπῳ τε καὶ κινήσει σὺν τῇ σελήνῃ τρεπόμε-
 15 νον, τὸν δὲ ἡλιοσέλληνον τῆς συνόδου τῶν φωστήρων τούτων οἶον
 ἀγαλμα ταῖς κατ' οὐρανὸν συνόδοις τε καὶ διαστάσεσιν ἀφομοιωθέν.

4 Οὕτω μεστὰ πάντα θεῶν, τὰ μὲν ἐν γῇ τῶν οὐρανίων, τὰ δὲ ἐν
 οὐρανῷ τῶν ὑπὲρ τὸν οὐρανόν, καὶ πρόεισιν ἐκάστη πληθυομένη
 σειρὰ μέχρι τῶν ἐσχάτων· τὰ γὰρ ἐν ἐνὶ πρὸ τῶν πάντων, ταῦτα ἐν
 πᾶσιν ἐξεφάνη, ἐν οἷς καὶ ψυχῶν συστάσεις ἄλλων ὑπ' ἄλλοις
 5 ταττομένων θεοῖς, ἔπειτα ζώων ἡλιακῶν εἰ τύχοι πληῆθος, οἶον λέον-

3: 1 Sic si apponis pedi cerebralialia, trahit vim a cerebro; si cordialia a corde si epatica ab epate etc. Similiter si natura propria in homine deficiat, trahes vim ab hac stella vel illa appropinquando huic quae conveniat cum stella, maxime stella vigente/ingente. V^{ms} 5 τιθέντας γένους cf. E. Supp. 1153 παρὰ γένυν τιθέντα σοί, Psel. Theol. Opusc. 1.26.19 γένους τε καὶ χεῖλη 6 συμπτύσσοντα corr. Bid. συναπτύσσοντα V 9 ἐμπνέοντας corr. L ἐπνέοντας V Ego vidi lapillum rotundum et punctis quasi stellis insignitum qui aceto perfusus movebatur primo in rectum ali(quotenus), mox in girum oberabat, quem credo firmamento esse accomodatum, maxime aceto perfusum. Oportet enim ibi quod natura incohavit arte compleri. Quid quod magnes convenit cum ursa et polo et illuc convertit ferum, quod apparet in instrumento nautarum id polum explorandum? Unde imago ursae impressa magneti [...] suspensa collo cum ferreo monili trah(eret) vim illius ad nos tangendo carnem? V^{ms} 10 ἡλίτην corr. Bid. ἡλιτὶ V et sup. ἡλιτὶ add. μ V^{s.l.} 14 σεληνίτην corr. Bid. σεληνίτιν V 15 ἡλιοσέ-
 ληνον corr. Bid. ἡλιοσέλληνον V

[attraction] and the good positioning [to be analogous] to the use of the materials of the hieratic art at the proper time and in the right way, the transmission of the fire [to be analogous] to the presence of the divine light to that which is able to receive it, the lighting [to be analogous] to the divinisation of mortals and the illumination of things enmattered, which are subsequently moved to the higher place according to the divine seed in which they participate, just as it is with the light of the kindled wick.

3 The lotus also shows that there is *sympathy*, being closed before the sun's rays, and being unfolded slowly, as the sun first arises; and as long as the light is raised up, being spread out, and being contracted back, when the sun sets. So, how does it differ when people open or close mouths and lips to hymn the sun, from when the lotus folds and unfolds its petals? For the lotus has these [petals] instead of the mouth, and its hymn is a natural one. But why should we talk about plants, which have some trace of generative life? But really, it is possible to see the stones breathing in under the influences of the luminaries, as we see the sunstone with its golden rays imitating the sun rays; and the stone named *Belos'* eye which also resembles in form the pupil of the eye and emits from the centre of its pupil a glittering light, which, they say, should be called sun's eye; and the moonstone changing in form and motion along with the moon; and the sun-moonstone as a kind of image of the conjunction of these luminaries, portraying the conjunctions and separations in heaven.

4 Thus, all things are full of gods, these on earth are full of heavenly gods, and these in heaven are full of supercelestial gods; and each chain proceeds being increased in number to the end of the line; for those which are in 'one before all,' these have been revealed in all, in which there are conjunctions (*systaseis*) of souls set in order under one god or another. Thereafter, it may be a multitude of

10 τες καὶ ἀλεκτρυόνες, μετέχοντες καὶ αὐτοὶ τοῦ θεοῦ κατὰ τὴν
 ἑαυτῶν τάξιν. Καὶ τὸ θαυμαστόν, ὅπως ἐν τούτοις τὰ ἐλάττονα
 δυνάμει τε καὶ μεγέθει τοῖς κατ' ἄμφω κρείττοσιν ἐστὶ φοβερά·
 ὑποστέλλεται γὰρ ὁ λέων, φασί, τὸν ἀλεκτρυόνα. Τὸ δὲ αἷτιον ἀπὸ
 15 μὲν τῆς αἰσθήσεως οὐκ ἔστι λαβεῖν, ἀπὸ δὲ τῆς νοεράς ἐπιβλέψεως
 καὶ τῆς ἐν τοῖς αἰτίοις διαφοράς. Ἐνεργεστέρα γοῦν ἐστὶν ἡ τῶν
 ἡλιακῶν συμβόλων εἰς τὸν ἀλεκτρυόνα παρουσία· δηλοῖ δὲ τῶν
 ἡλιακῶν περιόδων συναισθανόμενος καὶ ἄδων ὕμνον τῷ φωστῆρι
 20 προσιοῦντι τε καὶ ἐπὶ τὰ λοιπὰ κέντρα τρεπομένῳ· διὸ καὶ ἄγγελοί
 τινες ἡλιακοὶ ὥφθησαν τοιαύτας ἔχοντες μορφάς, καὶ ὄντες ἀμόρ-
 φωτοι, φαίνονται τοῖς ἐν μορφῇ κατεχομένοις ἡμῖν μεμορφωμένοι.
 Ἦδη δὲ τινὰ τῶν ἡλιακῶν δαιμόνων λεοντοπρόσωπον φαινόμενον,
 ἀλεκτρυόνος δειχθέντος, ἀφανῆ γενέσθαι φασὶν ὑποστελλόμενον τὰ
 τῶν κρειττόνων συνθήματα· ἐπεὶ καὶ θεῶν ἀνδρῶν εἰκόνας ὁρῶν-
 25 τες πολλοὶ ἀνεστάλησαν ὑπ' αὐταῖς τι τῶν μιαιῶν ἐνεργεῖν.

5 Ἀπλῶς δὲ τὰ μὲν ταῖς περιόδοις τοῦ φωστῆρος συγκινεῖται, ὥς
 τὰ εἰρημένα φυτὰ, τὰ δὲ τὸ σχῆμα μιμεῖται τῶν ἀκτίνων, ὥσπερ ὁ
 φοῖνιξ, τὰ δὲ τὴν ἐμπύριον οὐσίαν, ὥσπερ ἡ δάφνη, τὰ δὲ ἄλλο τι.
 Ἴδοις ἂν οὖν τὰς συνεσπειραμένας ιδιότητας ἐν ἡλίῳ μεριζομένας
 5 ἐν τοῖς μετέχουσιν ἀγγέλοις, δαίμοσι, ψυχαῖς, ζώοις, φυτοῖς, λίθοις.
 Ὅθεν οἱ τῆς ἱερατικῆς ἡγεμόνες ἀπὸ τῶν ἐν ὀφθαλμοῖς κειμένων τὴν
 τῶν ἀνωτέρω δυνάμεων θεραπείαν εὐρήκασιν, τὰ μὲν μίξαντες, τὰ δὲ
 οἰκειῶς ἀναιρούμενοι· ἡ δὲ μίξις διὰ τὸ βλέπειν τῶν ἀμίκτων ἔκα-
 στόν τινα ἔχον ιδιότητα τοῦ θεοῦ, οὐ μὴν ἐξαρκοῦν πρὸς τὴν ἐκεῖνου
 10 πρόκλησιν· διὸ τῇ μίξει τῶν πολλῶν ἐνίζουσι τὰς προειρημένας
 ἀπορροίας καὶ ἐξομοιοῦσι τὸ ἐκ πάντων ἐν γενόμενον πρὸς ἐκεῖνο
 τὸ πρὸ τῶν πάντων ὅλον· καὶ ἀγάλματα πολλάκις κατασκευάζουσι
 σύμμικτα καὶ θυμιάματα, φυράσαντες εἰς ἐν τὰ μερισθέντα συνθή-
 15 ματα καὶ ποιήσαντες τέχνη ὅποιον κατ' οὐσίαν τὸ θεῖον περιληπτικὸν
 καθ' ἑνῶσιν τῶν πλείονων δυνάμεων, ὧν ὁ μὲν μερισμὸς ἡμύθρω-
 σεν ἐκάστην, ἡ δὲ μίξις ἐπανήγαγεν εἰς τὴν τοῦ παραδείγματος
 ἰδέαν.

4: 13 συναισθανόμενος corr. Bid. συναισθόμενος V 15 ὥφθησαν corr. Bid. ὀφθησαν V 17 τινὰ τῶν
 ἡλιακῶν corr. Bid. τι τῶν ἡλικῶν V 18 sup. γενέσεως corr. -θαι V^{s.l.}

5: 3 sup. φοῖνιξ *palma dactylus* V^{s.l.} 4 ιδιότητος corr. L ιδιότητας V 11 sup. ἐξομοιοῦσι corr. οἱ V^{s.l.}
 ἐξομοιοῦσι corr. L 16 ἐπανήγαγεν corr. L ἐπηνήγαγεν V

solar animals, such as lions and cocks, which themselves also participate in the divine according to their own order. And the remarkable thing is how the lesser in might and size among these animals are regarded with fear by the stronger in both aspects [might and size]; for, they say, the lion shrinks back before the cock. The cause for this cannot be understood by the visible appearance, but by the intellectual vision and the difference within the causes. Hence, the presence of solar symbols is more effective in the cock; and he shows this by perceiving the solar orbits and singing a hymn to the luminary, while it approaches and is directed to the other celestial centres; therefore, some solar angels have appeared in vision having such forms, and although they are formless, they appear having been formed to us who are bound in form. Actually, they say that, when a cock has been shown forth to one of the solar daemons revealed as lion-faced, he [the solar daemon] becomes invisible, shrinking back before the *synthêmata* of the higher [beings]; even as many have been restrained from committing a defiled action, when they saw the images of divine men.

5 Generally, some, as for example the aforementioned plants, move in accordance to the orbits of the luminary; others, just as the palm, imitate the shape of its rays; and others [imitate] the empyrean substance, just as the laurel; and others [imitate] something else. Thus, you could see the particular characteristics that are coiled up in Helios [the Sun] to be distributed to those who participate in his nature, [as to] angels, daemons, souls, animals, plants, stones. Whence from what is laid down in front of their eyes the leaders of the hieratic art found how to serve the higher powers, by mixing some together and by taking others up in the appropriate way; and the mixing takes place, because they see that each one of the unmixed entities has a property of the god, but without being sufficient on its own to call that [god] forth; so, by mixing together many [powers], they unify the aforementioned effluences and assimilate that which is one from all, to that whole which is before all; and they often produce combinatory statues and incenses, having mixed into one [mixture] the distributed *synthêmata* and making the divine, as it were, comprehensible in its essence by art through the union with many powers, the dividing of which on the one hand made each one [power] indistinct, while the mixing on the other hand raised it up to the form of its archetype.

6 Ἔστι δὲ ὅτε καὶ μία πόα καὶ λίθος εἰς ἀρκεῖ πρὸς τὸ ἔργον·
 ἀπόχρη γὰρ πρὸς μὲν αὐτοφάνειαν τὸ κνέωρον, πρὸς δὲ φυλακὴν
 δάφνη, ῥάμνος, σκύλλα, κουράλιον, ἀδάμας καὶ ἱάσπις, πρὸς δὲ
 5 πρόγνωσιν ἢ τοῦ ἀσπάλακος καρδία, πρὸς δὲ καθάρσεις τὸ θείον
 καὶ τὸ θαλάττιον ὕδωρ. Διὰ μὲν οὖν τῆς συμπαθείας προσήγοντο,
 διὰ δὲ τῆς ἀντιπαθείας ἀπήλαυνον, καθαίροντες εἰ τύχοι θείῳ
 καὶ ἀσφάλτῳ καὶ περιρραίνοντες θαλάττῃ· καθαίρει γὰρ τὸ μὲν θεῖον
 διὰ τὸ δριμύ τῆς ὁσμῆς, ἢ δὲ θάλαττα διὰ τὸ μετέχειν ἐμπυρίου δυνάμεως.

7 Καὶ ἐν ταῖς τελεταῖς δὲ καὶ ταῖς ἄλλαις περὶ τοὺς θεοὺς θεραπαίαις
 ζῶά τε προσήκοντα ἐξελέγοντο καὶ ἕτερ' ἄττα. Ἀπὸ δὴ τούτων καὶ
 τῶν τοιούτων ὀρμηθέντες, τὰς δαιμονίους δυνάμεις ἔγνωσαν, ὥς
 5 προσεχεῖς εἰσιν οὐσίαι τῆς ἐν τῇ φύσει καὶ τοῖς σώμασιν ἐνεργείας,
 καὶ ἐπηγάγοντο δι' αὐτῶν τούτων εἰς συνουσίαν· ἀπὸ δὲ τούτων
 ἐπ' αὐτάς ἤδη τὰς τῶν θεῶν ἀνέδραμον ποιήσεις, τὰ μὲν ἀπ' αὐτῶν
 διδασκόμενοι, τὰ δὲ καὶ αὐτοὶ κινούμενοι παρ' ἑαυτῶν εὐστόχως εἰς
 τὴν τῶν οἰκείων συμβόλων ἐπίνοιαν· καὶ οὕτω λοιπόν, τὴν φύσιν
 καὶ τὰς φυσικὰς ἐνεργείας κάτω καταλιπόντες, ταῖς πρωτουργοῖς
 10 καὶ θείαις ἐχρήσαντο δυνάμεσι.

6: 2 ἀπόχρη corr. Bid. ἀπόχρη V ad κνέωρον *forsan carduus* V^{mg} 3 ad ῥάμνος *raccinum id est genus virgulli spinosum quo facta est corona Christi* V^{mg} sup. σκύλλα *cepa squilla* V^{s.l.} 4 sup. ἀσπάλακος *talpe* V^{s.l.} 6–7 sup. θείῳ et ἀσφάλτῳ *sulphure et bitumine* V^{s.l.} ad περιρραίνοντες *circumspargentes* V^{mg}.

7: 4 ἐνεργείας corr. Bid. ἐνεργίας V cf. 9 ἐνεργείας recte V

6 But there are times when one plant or a stone suffices for the ritual act. For flax-leaved daphne is sufficient for direct revelation of the divine; for protection, [there suffices] laurel, box-thorn, squill, coral, diamond, or jasper; for foreknowledge, the heart of a mole; and for purifications, sulphur and sea water. So, through *sympathy* they used to attract them, and through opposition [*anti-pathy*] they were driving them away, maybe purifying with sulphur and bitumen, and cleansing with sea water; for sulphur purifies by the sharpness of its scent, and sea water because of its participation in the empyrean power.

7 Also, in the initiation rituals and other services related to the gods they used to pick out the appropriate animals and others of that sort. Beginning with these and suchlike things, they understood that the daemonic powers are substances closely connected to the natural and bodily activities, and they brought themselves into union through these very powers. And from these they already returned to the actual works of the gods, learning some from them [the gods] themselves, and as for other things, being moved by themselves accurately towards the discovery of the appropriate symbols. Hence, leaving behind nature and natural activities, they used the primary and divine powers.