

Theurgy Readings

Plutarch, On the Daimon of Socrates 591be

"Now, there are four first principles of all things, the first of life, the second of motion, the third of birth, the fourth of death. The first is linked to the second by Unity, in the Unseen; the second to the third by Mind, in the Sun; the third to the fourth by Nature in the Moon. Over each of these combinations a Fate, daughter of Necessity, presides and holds the keys; of the first Atropos, of the second, Clotho, of the one belonging to the Moon, Lachesis, and the turning-point of birth is there. For the other islands [planets] contain gods, but the moon, which belongs to earthly spirits, only avoids Styx by a slight elevation, and is caught once in 177 secondary measures. As Styx moves upon her, the souls cry aloud in terror; for many slip from off her and are caught by Hades. Others the moon bears upwards from below, as they turn towards her; and for these death coincides with the moment of birth, those excepted which are guilty and impure, and which are not allowed to approach her while she lightens and bellows fearfully; mourning for their own fate they slip away and are borne downwards for another birth, as you see."

"But I see nothing," said Timarchus, "save many stars quivering around the gulf, others sinking into it, others, again, darting up from below."

"Then you see the spirits themselves," the voice said, "though you do not know it. It is thus: every soul partakes of mind, there is none irrational or mindless; but so much of soul as is mingled with flesh and with affections is altered and turned towards the irrational by its sense of pleasures and pains. But the mode of mingling is not the same for every soul. Some are merged entirely into body, and are disturbed by passions throughout their whole being during life. Others are in part mixed up with it, but leave outside their purest part, which is not drawn in, but is like a life-buoy which floats on the surface, and touches the head of one who has sunk into the depth, the soul clinging around it and being kept upright, while so much of it is supported as obeys and is not overmastered by the affections. The part which is borne below the surface within the body is called soul. That which is left free from dissolution most persons call mind, taking it to be something inside themselves, resembling the reflected images in mirrors; but those who are rightly informed know that it is outside themselves and address it as spirit. The stars, Timarchus," the voice went on, "which you see extinguished, you are to think of as souls entirely merged in bodies; those which give light again and shine from below upwards, shaking off as though it were mud, a sort of gloom and dimness, are those which sail up again out of their bodies after death; those which are parted upwards are spirits and belong to men who are said to have understanding."

Porphyry, The Life of Plotinus 10

One of those claiming to be philosophers, Olympius of Alexandria, who had been for a short time a pupil of Ammonius, adopted a superior attitude toward Plotinus out of rivalry. This man's attacks on him went to the point of trying to bring a star-stroke on him by magic. But when he found his attempt recoiling upon himself, he told his intimates that the soul of Plotinus had such great power as to be able to throw back attacks on him on to those who were seeking to do him harm. Plotinus was aware of the attempt and said that his limbs on that occasion were squeezed together and his body contracted "like a money-bag pulled tight." Olympius, since he was often rather in danger of suffering something himself than likely to injure Plotinus, ceased his attacks. Plotinus certainly possessed by birth something more than other men. An Egyptian priest who came to Rome and made his acquaintance through a friend wanted to give a display of his occult wisdom and asked Plotinus to come and see a visible manifestation of his own companion spirit (*daimon*) evoked. Plotinus readily consented, and the evocation took place in the temple of Isis: the Egyptian said it was the only pure spot he could find in Rome. When the spirit (*daimon*) was summoned to appear a god came and not a being of the spirit order (*daimon*), and the Egyptian said, "Blessed are you, who have a god for your spirit and not a companion of the subordinate order. It was not however possible to ask any questions of the god or even to see him present for longer, as the friend who was taking part in the manifestation strangled the birds he was holding as a protection, either out of jealousy or because he was afraid of something. So the companion of Plotinus was a spirit of the more god-like kind, and he continually kept the divine eye of his soul fixed on this companion."

Plotinus Enneads 4.4.40-44

40. But magic spells; how can their efficacy be explained?

By the reigning sympathy and by the fact in Nature that there is an agreement of like forces and an opposition of unlike, and by the diversity of those multitudinous powers which converge in the one living universe.

There is much drawing and spell-binding dependent on no interfering machination; the true magic is internal to the All, its attractions and, not less, its repulsions. Here is the primal mage and sorcerer- discovered by men who thenceforth turn those same ensorcellations and magic arts upon one another.

Love is given in Nature; the qualities inducing love induce mutual approach: hence there has arisen an art of magic love-drawing whose practitioners, by the force of contact implant in others a new temperament, one favouring union as being informed with love; they knit soul to soul as they might train two separate trees towards each other. The magician too draws on these patterns of power, and by ranging himself also into the pattern is able tranquilly to possess himself of these forces with whose nature and purpose he has become identified. Supposing the mage to stand outside the All, his evocations and invocations would no longer

avail to draw up or to call down; but as things are he operates from no outside standground, he pulls knowing the pull of everything towards any other thing in the living system.

The tune of an incantation, a significant cry, the mien of the operator, these too have a natural leading power over the soul upon which they are directed, drawing it with the force of mournful patterns or tragic sounds- for it is the reasonless soul, not the will or wisdom, that is beguiled by music, a form of sorcery which raises no question, whose enchantment, indeed, is welcomed, exacted, from the performers. Similarly with regard to prayers; there is no question of a will that grants; the powers that answer to incantations do not act by will; a human being fascinated by a snake has neither perception nor sensation of what is happening; he knows only after he has been caught, and his highest mind is never caught. In other words, some influence falls from the being addressed upon the petitioner- or upon someone else- but that being itself, sun or star, perceives nothing of it all.

41. The prayer is answered by the mere fact that part and other part are wrought to one tone like a musical string which, plucked at one end, vibrates at the other also. Often, too, the sounding of one string awakens what might pass for a perception in another, the result of their being in harmony and tuned to one musical scale; now, if the vibration in a lyre affects another by virtue of the sympathy existing between them, then certainly in the All- even though it is constituted in contraries- there must be one melodic system; for it contains its unisons as well, and its entire content, even to those contraries, is a kinship.

Thus, too, whatever is hurtful to man- the passionate spirit, for example, drawn by the medium of the gall into the principle seated in the liver- comes with no intention of hurt; it is simply as one transferring fire to another might innocently burn him: no doubt, since he actually set the other on fire he is a cause, but only as the attacking fire itself is a cause, that is by the merely accidental fact that the person to whom the fire was being brought blundered in taking it.

42. It follows that, for the purposes which have induced this discussion, the stars have no need of memory or of any sense of petitions addressed to them; they give no such voluntary attention to prayers as some have thought: it is sufficient that, in virtue simply of the nature of parts and of parts within a whole, something proceeds from them whether in answer to prayer or without prayer. We have the analogy of many powers- as in some one living organism- which, independently of plan or as the result of applied method, act without any collaboration of the will: one member or function is helped or hurt by another in the mere play of natural forces; and the art of doctor or magic healer will compel some one centre to purvey something of its own power to another centre. just so the All: it purveys spontaneously, but it purveys also under spell; some entity [acting like the healer] is concerned for a member situated within itself and summons the All which, then, pours in its gift; it gives to its own part by the natural law we have cited since the petitioner is no alien to it. Even though the

suppliant be a sinner, the answering need not shock us; sinners draw from the brooks; and the giver does not know of the gift but simply gives- though we must remember that all is one woof and the giving is always consonant with the order of the universe. There is, therefore, no necessity by ineluctable law that one who has helped himself to what lies open to all should receive his deserts then and there.

In sum, we must hold that the All cannot be affected; its leading principle remains for ever immune whatsoever happens to its members; the affection is really present to them, but since nothing existent can be at strife with the total of existence, no such affection conflicts with its impassivity.

Thus the stars, in so far as they are parts, can be affected and yet are immune on various counts; their will, like that of the All, is untouched, just as their bodies and their characteristic natures are beyond all reach of harm; if they give by means of their souls, their souls lose nothing; their bodies remain unchanged or, if there is ebb or inflow, it is of something going unfelt and coming unawares.

43. And the Proficient [the Sage], how does he stand with regard to magic and philtre-spells?

In the soul he is immune from magic; his reasoning part cannot be touched by it, he cannot be perverted. But there is in him the unreasoning element which comes from the [material] All, and in this he can be affected, or rather this can be affected in him. Philtre-Love, however, he will not know, for that would require the consent of the higher soul to the trouble stifled in the lower. And, just as the unreasoning element responds to the call of incantation, so the adept himself will dissolve those horrible powers by counter-incantations. Death, disease, any experience within the material sphere, these may result, yes; for anything that has membership in the All may be affected by another member, or by the universe of members; but the essential man is beyond harm.

That the effects of magic should be not instantaneous but developed is only in accord with Nature's way.

Even the Celestials, the Daimones, are not on their unreasoning side immune: there is nothing against ascribing acts of memory and experiences of sense to them, in supposing them to accept the traction of methods laid up in the natural order, and to give hearing to petitioners; this is especially true of those of them that are closest to this sphere, and in the degree of their concern about it.

For everything that looks to another is under spell to that: what we look to, draws us magically. Only the self-intent goes free of magic. Hence every action has magic as its source, and the entire life of the practical man is a bewitchment: we move to that only which has wrought a fascination upon us. This is indicated where we read "for the burgher of greathearted Erechtheus has a pleasant face [but you should see him naked; then you would be cautious]." For what conceivably turns a man to the external? He is drawn, drawn by the arts not of magicians but of the natural order which administers the deceiving draught and links this to that, not in local contact but in the fellowship of the philtre.

44. Contemplation alone stands untouched by magic; no man self-gathered falls to a spell; for he is one, and that unity is all he perceives, so that his reason is not beguiled but holds the due course, fashioning its own career and accomplishing its task.

In the other way of life, it is not the essential man that gives the impulse; it is not the reason; the unreasoning also acts as a principle, and this is the first condition of the misfortune. Caring for children, planning marriage- everything that works as bait, taking value by dint of desire- these all tug obviously: so it is with our action, sometimes stirred, not reasonably, by a certain spirited temperament, sometimes as foolishly by greed; political interests, the siege of office, all betray a forth-summoning lust of power; action for security springs from fear; action for gain, from desire; action undertaken for the sake of sheer necessities- that is, for supplying the insufficiency of nature- indicates, manifestly, the cajoling force of nature to the safeguarding of life.

We may be told that no such magic underlies good action, since, at that, Contemplation itself, certainly a good action, implies a magic attraction.

The answer is that there is no magic when actions recognized as good are performed upon sheer necessity with the recollection that the veritable good is elsewhere; this is simply knowledge of need; it is not a bewitchment binding the life to this sphere or to any thing alien; all is permissible under duress of human nature, and in the spirit of adaptation to the needs of existence in general- or even to the needs of the individual existence, since it certainly seems reasonable to fit oneself into life rather than to withdraw from it.

When, on the contrary, the agent falls in love with what is good in those actions, and, cheated by the mere track and trace of the Authentic Good makes them his own, then, in his pursuit of a lower good, he is the victim of magic. For all dalliance with what wears the mask of the authentic, all attraction towards that mere semblance, tells of a mind misled by the spell of forces pulling towards unreality.

The sorcery of Nature is at work in this; to pursue the non-good as a good, drawn in unreasoning impulse by its specious appearance: it is to be led unknowing down paths unchosen; and what can we call that but magic.

Alone in immunity from magic is he who, though drawn by the alien parts of his total being, withholds his assent to their standards of worth, recognizing the good only where his authentic self sees and knows it, neither drawn nor pursuing, but tranquilly possessing and so never charmed away.

Plotinus Enneads 2.9.14

14. In yet another way they infringe still more gravely upon the inviolability of the Supreme.

In the sacred formulas they inscribe, purporting to address the Supernal Beings- not merely the Soul but even the Transcendents- they are simply uttering

spells and appeasements and evocations in the idea that these Powers will obey a call and be led about by a word from any of us who is in some degree trained to use the appropriate forms in the appropriate way- certain melodies, certain sounds, specially directed breathings, sibilant cries, and all else to which is ascribed magic potency upon the Supreme. Perhaps they would repudiate any such intention: still they must explain how these things act upon the unembodied: they do not see that the power they attribute to their own words is so much taken away from the majesty of the divine.

They tell us they can free themselves of diseases.

If they meant, by temperate living and an appropriate regime, they would be right and in accordance with all sound knowledge. But they assert diseases to be Spirit-Beings and boast of being able to expel them by formula: this pretension may enhance their importance with the crowd, gaping upon the powers of magicians; but they can never persuade the intelligent that disease arises otherwise than from such causes as overstrain, excess, deficiency, putrid decay; in a word, some variation whether from within or from without.

The nature of illness is indicated by its very cure. A motion, a medicine, the letting of blood, and the disease shifts down and away; sometimes scantiness of nourishment restores the system: presumably the Spiritual power gets hungry or is debilitated by the purge. Either this Spirit makes a hasty exit or it remains within. If it stays, how does the disease disappear, with the cause still present? If it quits the place, what has driven it out? Has anything happened to it? Are we to suppose it throve on the disease? In that case the disease existed as something distinct from the Spirit-Power. Then again, if it steps in where no cause of sickness exists, why should there be anything else but illness? If there must be such a cause, the Spirit is unnecessary: that cause is sufficient to produce that fever. As for the notion, that just when the cause presents itself, the watchful Spirit leaps to incorporate itself with it, this is simply amusing.

But the manner and motive of their teaching have been sufficiently exhibited; and this was the main purpose of the discussion here upon their Spirit-Powers. I leave it to yourselves to read the books and examine the rest of the doctrine: you will note all through how our form of philosophy inculcates simplicity of character and honest thinking in addition to all other good qualities, how it cultivates reverence and not arrogant self-assertion, how its boldness is balanced by reason, by careful proof, by cautious progression, by the utmost circumspection- and you will compare those other systems to one proceeding by this method. You will find that the tenets of their school have been huddled together under a very different plan: they do not deserve any further examination here.

Porphyry Letter to Anebo 46

I question, however, whether there may not be some other secret path to true success which is afar from (the Rites of) the gods. I doubt whether it is really necessary to pay any regard to the opinions of individuals in regard to the divine endowment of divination and Theurgy, and whether the Soul does not now and then form grand conceptions. On the contrary, also, there are other methods for obtaining premonitions of what will take place. Perhaps, also, they who exercise the divine art of divining may indeed foresee, and yet they are not really successful: for they may foresee future events and not know how to make use of the foresight properly for themselves. I desire from you, therefore, to show me the path to success and in what the essence of it consists. For among us (philosophers) there is much wrangling, as though good might be derived from human reasonings by comparison of views.

If, however, this part of the inquiry, the intimate association with the superior race is passed over by those who devised it, wisdom will be taught by them to trivial purpose, such as calling the Divine Mind to take part about the finding of a fugitive slave, or a purchase of land, or, if it should so happen, a marriage or a matter of trade. Suppose, however, that this subject of intimate communion with the Superior race is not passed over, and those who are thus in communication tell things that are remarkably true about different matters, but nothing important or trustworthy in relation to the true success -- employing themselves diligently with matters that are difficult, but of no use to human beings -- then there were neither gods nor good dæmons present, but on the contrary, a dæmon of that kind called "Vagabond," or it was all an invention of men or an air-castle of a mortal nature.

Iamblichus De Mysteriis 1.9

I assume accordingly that thou askest a solution of that matter of which thou seemest to be in doubt, namely: "As the gods dwell only in Heaven, why are invocations at the Theurgic rites directed to them as being of the Earth and Underworld?"

This position which is thus assumed at the beginning, namely: that the gods traverse heaven only, is not true; for the universe is full of them. But thou then demandest: "How is it that although possessing power unlimited, undivided, and unrestricted, some of them are mentioned as being of the water and of the atmosphere, and that others are allotted by definite limitation to different places and distinct parts of bodies? If they are actually separated by circumscribed limitations of parts, and according to diversities of places and subject-bodies, how will there be any union of them one to another?"

One most excellent solution of all these and an infinite number of similar questions is by a survey of the manner in which the gods are allotted.

This, then, is the explanation: Whether the allotment be to certain parts of the universe, as to heaven or earth, whether to holy cities and regions, whether to certain temple-precincts or sacred images, the divine irradiation shines upon them all from the outside, just as the sun illuminates every object from without with his rays. Hence, as the light encompasses the objects that it illuminates, so also the power of the gods comprehends from without those that participate of it. In like manner, also, as the light of the sun is present in the air without being combined with it -- and it is evident that there is nothing left in the air when the illuminating agent is removed, although warmth is still present when the heating has entirely ceased -- so also the light of the gods shines while entirely separate from the objects illuminated, and, being firmly established in itself, makes its way through all existing things.

Still further, the light that is the object of perception is one, continuous, and everywhere the same entirety; so that it is not possible for a part of it to be cut off by itself, or to be enclosed in a circle, or at any time to remove itself from the source of illumination. According to the same principles, therefore, the whole universe, being susceptible of division, is distinguished with reference to the one and indivisible light of the gods. In short, this light is one and the same everywhere, and is not only present, undivided, with all things that are capable of participating of it, but it, likewise, by an absolute power and by an infinite superiority, fills all things, as a cause, joins them together in itself, unites them everywhere with itself, and combines the ends with the beginnings. The whole heaven, including with it the universe imitating this, goes around in a circular revolution, unites all to itself, and leads the elements whirling in a circle; and all things being in one another, and borne toward one another, it holds them together and defines their equal proportions; and guiding them to the remotest distances, makes the ends combine with the beginnings -- as, for example, the earth with the sky -- and effects a sole connection and accord of wholes with wholes.

Who, then, that contemplates the visible image of the gods thus united as one will not have too much reverence for the gods, its causes, to entertain a different judgment and to introduce among them artificial divisions, arbitrary distinctions, and corporeal outlines? I, for one, do not think that any one would be so disposed. For if there is neither any analogy, nor scheme of proportion, nor interblending in respect to power or simple energy of that which is set in order with that which sets in order, then I say that there is nothing existing in it, either of extension or in regard to distance, or of encompassing locally, or of division by due setting apart, or of any other such natural equalizing of qualities in the presence of the gods with beings inferior in their nature. For in natures that are homogeneous in essence and power, or that are in some manner of similar form or alike in race, there can be perceived an encompassing or holding fast. But in the case of those that are totally exempt from all these conditions, what opposing circumstance in respect to these

things, or pathways through them all, or separate outline, or encompassing in some prescribed space, or anything of this kind, can be justly conceived? On the other hand, I think that they who are partakers of the gods are, every one, of such a nature as to partake of them according to their own intrinsic quality, some as of the other, others as of the atmosphere, and others as of the water; which the technique of the Divine Performances recognizes, and so makes use of the adaptations and invocations according to such a classification.

So much may be stated in regard to the distribution of the superior races in the world.

Iamblichus De Mysteriis 2.11

Thou also affirmest that "ignorance and delusion in respect to the gods is irreligiousness and impiety," and submittest the true doctrine in relation to these things. In all this there is no conflict of sentiment, but it is confessed by all alike. For who will not agree that the superior knowledge which is possessed of real being is most closely affiliated to the gods, but that the condition of not knowing falls infinitely far away from the divine causes of true ideals, sinking down to non-being? As, however, there has not enough been said upon this matter, I will add what is wanting; and because thy statement is made in a philosophic and logical manner rather than according to the working technique of the priests, I think it necessary to say something of a more theurgic character in regard to these matters.

Be it so that "not-knowing and delusion are discord and impiety." It does not follow on this account that the offerings and invocations which are made particularly to the gods, and also the Divine Performances are thereby made fallacies. For it is not the concept that unites the theurgic priests to the gods: else what is there to hinder those who pursue philosophic speculation contemplatively, from having the theurgic union to the gods? Now, however, in actual truth, this is not the case. On the other hand, it is the complete fulfilling of the arcane performances, the carrying of them through in a manner worthy of the gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the gods alone, that establish the Theurgic Union. Hence we do not effect these things by thinking.

For thus the spiritual energy will be of these things, and imparted from ourselves; neither of which suppositions is true. For even when we are not revolving these things in mind the sacred emblems themselves are accomplishing their own work, and the ineffable power of the gods to whom these emblems belong, recognizes of itself its own likenesses. This, however, is not from having been aroused by our intelligence; for it is not in the nature of things that those that encompass should be set in motion by those that are encompassed, nor things that are perfect by those

that are imperfect, nor wholes by parts. Hence, the divine causes are not called forth beforehand into operation by our acts of thinking; nevertheless it is necessary to acknowledge these and also all the best conditions of the soul, and the purity pertaining to us as certain joint causes before existing. Yet the things which arouse the divine will as by authority are the divine countersigns themselves. Thus the activities of the gods are set in motion by themselves and do not receive into themselves from an inferior source any principle of their characteristic energy.

I have prolonged this discussion to this extent in order that thou mayst not be led to think that all command of the operation in the Theurgic Rites is from us, and that thou mayst not suppose that the genuineness of these performances is actually regulated by conditions in our acts of thinking, or that they are made false by deception. For although we may know the peculiarities which are incident to each race of the superior beings, we may fail to hit upon the truth in regard to their operations. Yet without this knowledge the mystic union never takes place; nevertheless the union and the knowledge are by no means the same thing. So, the divine purity is in no sense by means of the right knowledge, as that of the body is not through health; but on the other hand it is more completely one and more pure than knowledge. Nothing, therefore, of such qualities in us, or anything whatever that is human, helps in any way to the accomplishment of the divine exercises.

Accept this accordingly which indeed is said in addition but is a sufficient reply to thy whole conception in regard to technique of Theurgy. But those statements of thine have the same force with these in which thou acknowledgest that "the superior knowledge in respect to the gods is holy and helpful," and callest the not-knowing in respect to things revered and beautiful "Darkness," but the knowing of them, "Light" -- adding that "the former condition will cause human beings to be beset with every form of evil through ignorance and restlessness, and the other will be the source of everything beneficial." For all these things tend in the same direction with those which have been mentioned, and obtain a fitting notice with them. It is necessary, therefore, to pass them by. and to proceed with the inquiries respecting the Oracular Art, in order to resolve them.

Iamblichus De Mysteriis 3.20

For if we seem at any time to be able to effect a participation, and to be enlightened by the gods, it is by this alone that we derive benefit of the divine energy. On this account, the soul not possessing intrinsic excellence and sagacity, it does not participate of the divine operations. Indeed, if such operations pertained to the soul, every soul, or at least the solitary one endowed with intrinsic completeness, would perform them. Now, however, not one or another of them is sufficiently prepared for this. On the contrary, so far as relates to the divine energy, even the perfect soul is incomplete.

The theurgic energy, therefore, is different, and the successful accomplishment of the divine works is enabled by the gods alone. If the fact were otherwise this would not be at all necessary in the service of the gods, but we would have the divine boons in this case without religious worship. If these opinions are like madness, and without sense, it is proper to discard such undermeanings as furnishing a cause worthy of mention for the fulfilling of divine operations.

Iamblichus De Mysteriis 4.1-14

1. Come, then, let us look over the opposing propositions in their order, what they are, and what reason there is for them. And if we let ourselves go on a little more at length in regard to some, as though speaking indeed by particular authority and at our own convenience, thou shouldst wait and bear with us patiently. For in regard to the Supreme Sciences, if thou wouldst know them perfectly, it is necessary that great diligence shall be observed and likewise that they shall be investigated for a long time with rigorous exactness. Thou wilt, therefore, according to the present plan, as thou hast begun, put forward the questions at issue which constitute the topics for discussion, and I in my turn will give thee an answer.

Accordingly, thou sayest: "It perplexes me greatly to form a conception how they who are invoked as superior beings are likewise commanded like inferiors."

I will tell thee in reply the whole distinction in regard to the beings that are invoked that is worthy of a word; from which thou wilt have an intelligible explanation as to what may be and what may not be, in regard to the matters of which thou art asking. For the gods, the beings superior to us, by a purposing of the things that are beautiful, and likewise by an ungrudging affluence of benefits, bestow cordially the things that are suitable upon those who are worthy, compassionating the labors of the men in the Sacred office, but loving their children, their nurslings and pupils.

The intermediary races, however, are the ephors or directors of decision. They likewise advise what it is necessary to do and what it is well to desist from. They also help to just actions, but hinder from those that are unjust, and they likewise cause many who are endeavoring to despoil others unjustly, or to ill-treat or destroy some one, to undergo the same things which they are designing to perform to others.

There is, moreover, a certain other race of daemons present, irrational and destitute of judgment, to which has been allotted only a single faculty in the series, by the distribution to each of the function which has been arranged among the several divisions. As, therefore, it is the function of the sword to cut and to do nothing else than this, so also of the spirits distributed everywhere according to the differentiating necessity of the realm of nature, one class divides and another collects the things that come into existence. This, however, is well known from the manifestations. For the Charoneian cavities, as they are called, send forth a spirit or

exhalation from their recesses, which is capable of destroying everything indiscriminately that happens to be there.

So, therefore, certain invisible spirits, each having by allotment a different function, are constituted to perform that office only as it has been arranged. If, then, any one shall undertake to celebrate the Perfective Rites in proper order, and shall change them in another direction, and do something contrary to prescribed custom, there will be a particular injury for making use of the Sacred Rites in an unlawful manner. This is a topic, however, foreign to our discourse.

2. What, however, it is now proposed to investigate we sometimes behold as it takes place. For it happens in regard to the spirits that do not make use of a rational faculty of their own and have no principle of judgment, that they are commanded; and this is not unreasonable. For our understanding, being naturally endowed to reason and decide, in the same way as it has charge of affairs, and likewise comprehending many of the forces of life in itself, is accustomed to dominate the most irrational and those that have only a single energy complete. Hence it calls upon them as superior beings, because it is endeavoring to draw from the whole cosmic world that encompasses us the things which perfect us entirely in respect to the matters that are held among divisible things. But it commands them imperatively as inferiors, because certain parts (of our nature while) in the world frequently are more pure and more perfect than (faculties) that extend to the whole cosmos; as, for example, if one is spiritual and intellectible and the other is wholly non-spiritual or belonging to the sphere of nature; for then the one that is less extended and developed is superior in authority to the one that is developed more amply, although it may be surpassed by the latter in the magnitude and extent of dominion.

There is, however, also another reason to be applied to these things, namely: There is a twofold prelude to the whole theurgic performance. The former, which is introduced as by human beings, which conserves our rank in the universe as it exists in the sphere of nature; and the latter, which is confirmed by divine tokens, exalted on high through being allied to the superior beings, and likewise led harmoniously after their beautiful order, which may also in all likelihood be invested with the external form of the gods. In accordance, therefore, with the difference of such a kind, the officiator very properly invokes the powers from everywhere as superior beings, in so far as the invoker is a human being, and in turn commands them as subordinate; since through the arcane symbols he is in a manner encompassed with the sacred dignity of the gods.

3. Yet in order to resolve the doubts of these things still more truly, we think it well, when making the invocations, to omit the supplications which appear to be directed to them as to human beings, and also the imperative expressions which are uttered with great force during the celebrating of the Rites. For if the communion of a harmonious friendship and an indissoluble combining together as being only

one comprise the sacred work, nothing of achievements called human joins with it, to the end that it shall be truly of the gods and superior to human beings. Nor should the invocation be in such a manner as when we endeavor to bring distant objects to us, nor the supplication of the form addressed to beings separate and apart in such a manner as we pass something from one to another. But energy of the divine Fire itself shines forth spontaneously in all directions, and being both self-called and self-operating, is active in like manner through all things, those alike that impart and those that can receive it.

The explanation which is now made is far superior, which does not assume that divine operations are accomplished by means of contrary or different natures, as things of nature are wont to be effected; but, instead, that every work is rightly accomplished through sameness, oneness and conformity of nature. If, then, we should make a distinction between the invoker and the invoked, the commander and the one commanded, the superior and the inferior, we should in some way transfer the contrariety of sex that is peculiar to generated beings to the unbegotten blessed natures of the gods. If, then, as is right, we disregard all these matters as being earth-born, but assign as being more precious that which is common and simple to the beings that are superior to the diversified conditions existing here, the first thing assumed by these questions will be at once completely answered, so that there will not be a single reasonable point of controversy left in regard to them.

4. What shall we say, then, in regard to the question, after the one just answered: "Why do the divinities that are invoked require the worshiper to be just, although they themselves when entreated consent to perform unjust acts?"

In reply to this I am uncertain in respect to what is meant by "performing unjust acts," as the same definition may not appear right both to us and to the gods. We, on the one hand, looking to that which is least significant, consider the things that are present, the momentary life, what it is and how it originates. The beings superior to us, let me say, know for certain the whole life of the soul and all its former lives; and if they bring on a retribution from the supplication of those who invoke them, they do not increase it beyond what is just. On the contrary, they aim at the sins impressed upon the soul in former lifetimes, which men, not perceiving, imagine that it is unjust that they shall fall into the misfortunes which they suffer.

5. The many are also generally accustomed to propose the same doubt in regard to Providence; that certain persons are suffering from wrong-doing, who had not wronged any one previously. For they are unable here to reason as to what the soul is, what its entire life has been, the magnitude of its great errors in former lives, and whether it is now suffering these things for what it did formerly. Then also there are many unjust acts which elude human cognizance, but which are well known to the gods, since the same view of justice is not maintained by mankind generally. On the contrary, men define justice as the independent action of the Soul and the assigning of merit according to the established laws and the ruling conditions of

civic life. The gods, I assure you, give their judgment of whatever is just, looking to the whole orderly arrangement of the world, and to the joint relation of the souls with the gods. Hence the judgment of what actions are right is different with the gods from what it is with us. We cannot wonder at this, if we do not in most matters arrive at the high and absolutely perfect judgment which is exercised by the superior beings. But what hinders justice to every one individually and with the whole family of souls, especially in a much superior manner from being as would be approved of the gods? For if a sharing of the same nature by souls when they are in bodies and when they are apart from bodies effects an intimate alliance to the common life and order of the world, it is also necessary that the payment of the requirements of justice shall be demanded to the uttermost, and especially when the magnitude of the wrongs done by the one soul in former terms of existence exceeds the fullest extent of the single punishment following upon the offenses. If, however, any one should add other explanations, by which he seeks to make plain in a different way the maintaining of justice by the gods, or as it is determined by us, there may result from them a way for us in regard to the matters under consideration. But for me the rules alone which have been already laid down are sufficient for the purpose of manifesting generally the race of superior beings, and including everything in relation to the healing influence in the punishments.

6. In order, therefore, that we may from our abundance decide the contest against the assumption now under discussion, we will, if agreeable to thee, consider as granted the contrary of what we have argued, namely, that unjust things are performed in the proceedings, the invocations. It is evident at once, therefore, that the gods are not to be accused of these things. For they who are good are causes and authors of good things; and the gods are good in their very essence. They accordingly do nothing unjust; hence it is necessary to seek for other causes of the things which occur discordantly. But even though we are not able to find these, we ought not to throw away the true concept in relation to the gods (that they are the causes only of what is just); nor should we, because of controversy as to whether things occur and how they occur, reject notions in regard to the gods that are really clear. For it is much better to confess the feebleness of our powers that are unable to understand how unjust acts are perpetuated, than to concede an impossible falsehood in respect to the gods, concerning which all the Greek philosophers, and likewise the foreign peoples, rightly entertain the contrary opinion. So, then, this is the truth.

7. Nevertheless, it is necessary to add also the causes by which evils sometimes come into existence, and likewise how numerous and of what kind they are. For their form is not simple, and being diversified it takes the lead in the bringing of a variety of evils into existence. For if we spoke truly just now in regard to the mystic figures and the evil daemons, that after the manner of actors in a play assume to be present in the character of gods and good daemons, there appears in some manner

a malignant tribe rushing in a numerous body, and with these the discrepancy which thou hast described usually happens. For the daemons require the worshiper to be just, because they themselves as actors in the drama are assuming to be, as if of the race of the gods, whereas they are servants to injustice because they are in their nature evil.

Let there be, therefore, the same statement in regard to false and true, and of good and evil. In the divinations we attribute truth to the gods only, and when falsehood is detected impute it to another race as the cause, that of the daemons. So also in regard to matters just and unjust; that what is beautiful and right is to be ascribed only to the gods and good daemons, while the daemons who are evil by nature do the things that are unjust and dishonorable. That which is in all respects in harmony with itself, and is always in the same manner in itself and with itself, pertains to the superior beings; but that which is contradictory, discordant and never the same, is the peculiarity of the dissensions of the daemons. Hence it is no matter of wonder in regard to them if violent conflicts exist. Indeed, it would be more wonderful if this should not be the case.

8. Hurrying out from another line of argument, we assume that the several parts of the body of the universe are not inert or destitute of power. On the contrary, so far as they excel our conditions in perfection, beauty and magnitude by so much we insist that the greater power is present with them. They are themselves capable of different things individually by themselves, and they employ diverse energies; but they can accomplish much more in a certain degree acting with one another. Indeed, there is a certain creative activity of various kinds extending from the whole universe into the parts either from sympathy through similarity of powers, or from the adaptation of the active to the passive principle.

If, therefore, there happen by corporeal necessities, any mischievous and destructive results to parts, yet they are salutary and beneficial as regards the whole and the entire framework. But they bring on a necessary decay to the parts, either from not being able to conduct the operations of the whole; or secondly, from a commingling and combining of the infirmities existing from themselves; or thirdly, from the want of harmony of the parts with one another.

9. Next in course after the body of the Universe, there are many things coming into existence from its productive principle. For the harmonious union of the things that are of like nature, and the repulsion of those that are unlike, produce not a few. Moreover, the joining of the many is one, the Living Principle of the Universe, and the forces in the world, however many and of whatever kind they may be, bring to perfection, to speak in plain terms, one thing in respect to the whole, but another in respect to the parts, owing to the relative feebleness of the parts when they are separate; just as Attraction, Love, and Repulsion, which are present in the universe as energy, become passive conditions in those that participate individually, taking the lead in ideals and pure principles in the nature of

wholes, they share in a certain deficiency and unshapeliness which are incident to matter in regard to things of a divisible quality. In respect to wholes, they are united, but in regard to parts they are at variance. Thus do differentiated natures that participate in these imperfections in conjunction with matter deteriorate in regard to everything that is good, perfect and universal. Sometimes they decay in parts in order that the entire natures which are compacted firmly together may be preserved. Sometimes, also, the parts are tormented and weighed down, while the natures that are entire remain insensible to such molestation.

10. Let us, therefore, bring together the results from these conclusions. For if some of those who make the invocations (at the Rites) employ the natural or corporeal powers of the universe, the gift comes of energy unpremeditated and without evil. Indeed, it is the one using the gift improperly who diverts it to contrary and useless purposes; and then it is joined in a contrary manner sympathetically to passive conditions through similarity of nature, but he draws the gift directly contrary to the right toward what is evil and base. He also makes the things that are farthest apart to operate together according to the one established order of the world. Yet if any one, perceiving this, should endeavor improperly to attract certain parts of the universe to other parts, they will not be the cause of that mischief; but, on the contrary, it will be the temerity of human beings, and the violation of order in the world, that pervert the things that are good and lawful. Hence, therefore, the things that are considered to be wicked the gods do not perform, but, on the contrary, the natures that are beneath them are the causes of them, and likewise the bodies. Nor do these, as is supposed, impart from themselves anything of a faulty character; but they send down instead, for the safety of all, their own auras to those races that are allotted to the earth, and those who receive these emanations change them by their own commingling and modifying and transfer what had been given for one purpose to others widely different.

From all these things, therefore, it is shown that the divinity is in no sense a source of evils and wrongs.

11. Moreover, thou askest, and at the same time hintest a doubt with this question: "They (the gods) will not hearken to the person who is invoking them, if he is not pure from sexual contamination. Yet they do not themselves hesitate to lead chance individuals into unlawful sexual relations."

Whether there are occurrences that take place outside of human laws, but according to another and higher source and order than the laws; or whether occurrences of this kind happen, and according to an agreement and affection in the world, but yet in part through some commingling sympathy; or whether the gift of beauty which was graciously imparted is perverted by those who receive it to that which is the opposite, there is, nevertheless, a clear solution from the things that have been said before.

12. Of a truth it is not necessary to examine separately in regard to these same things and how they occur and what reason there is for them. We must bear in mind that "the whole universe is a single living being," and the parts in it are separated by spaces, but with one nature, and are desirous to be with one another. The whole impulse for coming together and the cause of commingling attract the parts spontaneously to an intimate union. It is also possible, however, for this to be excited by artificial means, and likewise to be increased beyond what is becoming. The cause itself, therefore, considered by itself alone, extending from itself about the whole world, is both good and a source of completeness, and also of communion, conjunction and harmonious adaptation and with the union it also introduces the indissoluble principle of Love which retains and preserves both the things that are and the things that come into existence. But in the parts (the incomplete natures) it occurs that by reason of their separateness from each other and from the perfect natures, and likewise because they are incomplete, deficient and weak in their own nature, there is a connection effected through the passive condition. On this account there are innate desire and appetite inherent in the principal number of them.

In Art, therefore, observing that this innate desire is thus implanted by Nature and distributed through her domain, and being itself distributed over the realm of nature in many forms, attracts it and leads it on. That which in itself is arranged in order, it brings into disorder, and that which is beautiful it fills with ideals of corresponding disfigurement. The Sacred Purpose in them all which is by nature that on union it changes to an unseemly complement of a different character, a bringing together of diverse things in some way according to a common passive condition. It likewise gives forth a material from itself which is adverse to the entire creation of what is beautiful, either not receiving beauty at all, or changing it to something else. It likewise mingles with many different forces of the realm of nature, from which it directs as it pleases the comminglings incident to the sphere of creation.

We show, therefore, from every side that such argument for sexual connections comes from a technique or art of human origin, but is never from any necessity daemonian or divine.

13. Consider, therefore, a class of causes of a different kind: that somehow a stone or plant has frequently a destroying quality derived from them, or one that collects together those which are productive. For it is not by any means in respect to these things alone, but also in respect to greater natures or in greater things that this natural superiority exists, which they who are unable to examine, reflect upon and determine, may easily attribute to the superior operations of nature. Already, moreover, it may be conceded that in the realm of generated existence, in respect to human affairs and in matters generally about the earth, the tribe of evil daemons is able to hold superior dominion. What wonder is it, then, if such a race performs

such works? For every man may not be able to discriminate which is the good and which the evil selfhood, or by what tokens they may be distinguished from one another. Indeed, those who are not able to perceive the distinction come to conclusions absurdly concerning the inquiry in regard to the cause of these agencies and refer it to the races superior to the realm of nature and to the order of daemons. But even though powers of the partied soul are comprehended in respect to these things as to their accomplishment, both while it holds to the body and when it has left the oyster-like and earthly corporeality, but yet wanders below around the places of creation in a disturbed and melting spirit -- nevertheless the same opinion would be true; but it places the cause far away from the superior beings. By no means, therefore, does the divine nature nor a good daemon minister to the unlawful desires of human beings in regard to sexual matters, since there are many other causes of these.

Iamblichus De Mysteriis 5. 23-26

The Theurgic discipline, therefore, recognizing these things and thus discovering in common with others the suitable receptacles of the gods according to the individual peculiarity of each, often joins together stones, plants, animals, and sacred aromatics, perfect and godlike, and afterward forms from all these a receptacle complete and pure. For it is not proper to be dissatisfied with everything material, but only with that which is repugnant to the gods. But that particular matter is to be chosen which is akin to them as capable of being in accord both in building the Houses of the gods, in the setting up of carved images, and, in fine, in the sacred ceremonial of sacrifices. For in no other manner can there be any participation in the receiving of the superior beings in places upon the earth or by human beings dwelling there unless such a beginning shall have been first established.

We ought; then, to confide in the arcane declarations, that by means of the holy spectacles, a certain principle of matter is transmitted from the gods. This matter without doubt is of the same nature with the very ones themselves by whom it is given. Hence, does not the sacrificing of such a kind of matter arouse the gods to the visible manifestation, invite them to come quickly to our perception, and likewise receive them when they are present and cause them to unfold themselves perfectly to view?

24. The same things may also be learned from the assignment of the gods according to places, and from the division of authority over every particular thing, so far as they are assigned according to the different ranks, or the greater or lesser allotments. For this is certainly plain: that to the gods that are in large over particular places the things that are produced by them are the most, proper to be brought for sacrifice, and those that pertain to the governed are best suited for the divinities that govern. For to the makers their own works are most particularly

gratifying, and to those who first of all introduce certain things such are acceptable above all else. If, on the other hand, certain animals, or plants, or other of the productions upon the earth, are under the rule of the superior races the divinities participate together in their superintendence and procure for us an inseparable union to themselves. Some of these things, therefore, being carefully saved and guarded, increase with the gods the intimate familiarity of those who hold them fast, inasmuch as by being kept inviolate they preserve in full force the communion of gods and men.

Of such a character are some of the animals of Egypt, and in the same manner, the human being everywhere is sacred. Some of the consecrated victims, however, make the familiar relationship more conspicuous, so far as they affect the analysis in respect to the kindred and more sacred origin of the primitive elements with the Superior (divine) causes. This being accomplished, the benefits which are imparted from it are more perfect.

25. If, then, these were human customs alone and so derived their authority through our institutions, it might be asserted that the Holy Rites of the gods were inventions of our own devising. Now, however, God, who is thus invoked in the sacrifices, is their author, and the gods and angels around him constitute a numerous throng. Under him, likewise, there is a public Overlord assigned by allotment to each nation upon the earth, and to every sanctuary its own. Of the sacrifices made to the gods, a god is director; of those to the angels, it is an angel; of those to the daemons, a daemon; and in like manner in other cases a superintendent is appointed over each in the manner consonant with the particular race. When, therefore, we bring our sacrifices to the gods, in company with the gods that superintend and make complete the mystic rites, it is our duty at the same time to revere the institution of sacred divine worship in regard to the Sacrifices. At the same time, however, it becomes us to be of good courage as we celebrate the holy rites under the ruling gods, and like-wise to exercise suitable caution, that we may not bring some gift unworthy of the gods, or obnoxious to them.

In conclusion, then, we admonish at all events that the endeavor be made in respect to those around us, gods, angels and daemons, that are distributed according to race, in every part of the universe; and that an acceptable sacrifice shall be presented alike to them all. For only so can the Holy Rites be celebrated in a manner worthy of the divine beings that preside over them.

26. A part of the Sacred Rites and not the least important is that of the prayers. They fill out the sacrifices to the fullest extent, and through these the entire performance becomes established and perfect. They likewise effect the general combined operation with the worship, and bring the Sacred Service into indissoluble copartnership with the gods. It will not be amiss to relate a few things in respect to this subject. For this very thing is of itself worthy to be learned, and it makes our superior perception in respect to the gods more perfect.

I affirm, therefore, that the first ideal of prayer is a collecting (of our thoughts) and likewise a leading to contact and a genuine knowing of God. Next after this is the binding in communion with a single mind, and also the calling to us of the gifts which the gods have sent down, before the uttering of a word, completing the entire performances before it was perceived. But in the most perfect ideal which is the most perfect form of prayer, the occult union is sealed and its validity assured by the gods, procuring perfect repose in them for our souls. In these three limits in which everything divine is measured, prayer, making our friendship worthy of the gods, gives us the sacred aid from them three-fold. The first of these relates directly to illumination, the second to a general completion of effort, and the third to the complete fulfillment by means of the fire. At one time, prayer precedes the Sacred Rites; again it divides the Sacred Performance in the middle, and at another time, it further effects the purpose of the sacrifices. No sacred performance takes place properly, without the supplications in the prayers. But continual exercise in them nourishes our mind and spiritual nature, makes the reception-chambers of the soul vastly more spacious for the gods, opens the arcana of the gods to human beings, accustoms us to the irradiations of the Light, and by degrees perfects the qualities within us to a conjoining with the gods, bringing us back again to the very summit. It quietly draws upward our habits of thought and imparts to us the moral qualities of the gods. And besides this, persuasive discourse awakens a fellowship and affection that are indissoluble. It likewise augments the divine love and lights up the divine quality of the soul. It also cleanses away every-thing from the soul that is of a contrary character, and removes whatever about it is of æther-like and luminant spirit, so far as it is allied to the sphere of generated existence. It likewise makes perfect a good hope and confidence in respect to the Light, and, in short, brings to perfection those who are exercised in these disciplines, so that we may call them Companions of the gods.

If this is what may be said of prayer, that it effects in us benefits of such importance, and likewise that it has a close relation to the sacrifices which we have mentioned, does not the object of the Sacred Rites thereby become clear, that it is a participating in intimate relations with the Creator? As then through the celebrating of the Rites, the benefit from it is as much as is conferred by the demiurgic divinities upon human beings. Indeed, from that source the exalting, the perfecting and completing influence of the prayers becomes manifest, how it becomes active, how unifying, and it has a common bond which is given from the gods. In the third place, therefore, any one may easily perceive from what has been said, that the two (prayer and sacrifice) are established through each other and impart to each other the sacred power of the holy perfective rite.

Hence there is manifest through all parts of the Sacerdotal System, the complete agreement and joint working with itself: the parts of it being more naturally connected than those of any animal, and joined together by one uninterrupted continuity of substance. Of this fact we ought never to be unmindful; nor should we accept half of it and reject the other half, but should be exercised in them all

alike. It is necessary that they who desire genuinely to be conjoined with the gods should be initiated through the whole of them. These things, therefore, may not be otherwise.

Iamblichus De Mysteriis 6.5-7

Come, then, let us discourse about difficulties of another class, that are in the category of occult things, and which contain, as you say, *"threats of violence."* In regard to the multitude of threats, the accusation is divided into many parts. For the actor threatens that he will either "assail the sky, reveal to view the arcana of Isis, expose to public gaze the ineffable symbol in Abydos, to stop the Baris, scatter the limbs of Osiris like Typhon, or do something else of a similar character." The men do not, as you imagine, hold out this form of words as a threat "to the Sun-god, or to the Moon, or any of the divine ones in the sky"; for then there would occur more fearful monstrosities than those of which you angrily complain. On the other hand, as I said before in these explanations, there is in the divisions of the world a class of powers, incapable of judgment, and unreasoning. It receives and obeys a word of command from another, but it neither makes use of intelligence of its own, nor distinguishes the true and the false, or the possible or impossible. Such a race of beings, when threats are held over them incessantly, are thrown into agitation and filled with amazement. Hence, I think that it is natural for this class to be led by forcible utterances, and to attract other things by means of senseless and unstable phantasy.

6. These things have also another explanation, as follows: The theurgic priest, through the power of the ineffable emblems, commands the cosmic spirits, not as a human being, nor as making use of a human soul. On the other hand, as one preexisting in the order of the gods, he makes use of threatenings more terrible than he could make from his own being alone. This is not as though he was about to do everything which he confidently affirms, but he teaches by such use of words how much, how great and what power he has through being at one with the gods. This power the knowledge of the ineffable symbols imparts to him. This also can be said: That the daemons who are distributed by departments, and who are guardians over the departments of the universe, have charge and superintendence individually of the departments to which they were allotted; so that they do not even admit a word to the contrary, but preserve the perpetual continuance of things in the world without change. They assume this unchangeableness, because the order of the gods remains immovably the same. Hence, they do not endure even to a hearing, that this shall be threatened in which the daemons of the atmosphere and those of the earth have their being.

7. The subject may also be explained as follows: The daemons have the guardianship of the Ineffable Mysteries. Thus, therefore, I assure you they maintain

to a superior degree the orderly arrangement everywhere. For through this the constituent parts of the universe remain in their order because the beneficent power of Osiris continues pure and immaculate, and is not at all commingled with the opposing vice and disorder. The life of all things also remains pure and uncorrupt because the occult life-producing beauties of the rational faculties of Isis do not descend into the body, which is manifest and visible to the senses. But all things remain immutable and ever-coming into existence, because the course of the sun is never stopped. All things likewise remain perfect and entire because the ineffable arcane in Abydos (or in the inner shrine) are never at any time revealed to profane contemplation. Hence in these conditions, in which consists the safety of all things, I say, in the ineffable symbols being preserved occult and in the unutterable essence of the gods never being repressed by the contrary allotment -- this is not endurable even by sound for the daemons to listen to that belong around the earth, namely: that they are diverse in quality, or are unhallowed beings, and that on this account such a style of [threatening] words has a certain appropriateness to them. No one, however, utters a threat to the gods, nor is any such mode of prayer addressed to them.

Accordingly with the Chaldaeans, with whom there has been a pure language set apart for the gods alone, a threat is never uttered. The Egyptian priests, however, having intermingled at the same time the divine symbolic terms and the daemonian words, make use, when it is proper, of threats.

Thou hast now the answer in relation to these difficulties; concise, indeed, but I think sufficiently clearing away every one of them.

Iamblichus De Mysteriis 8.7

That condition, therefore, about which thou utterest doubt, does not exist, namely: *"That all things are bound fast in the indissoluble bonds of Necessity, which they term Fate."* For the soul has a principle of its own leading around to the realm of Intelligence, and not only standing aloof from things of the world of generated existence, but also joining it to that which is, even to the divine nature.

Nor do we *"connect Fate with the gods whom we worship in temples and with carved images, as being unbinders of Fate."* Yet the gods do "unbind Fate," but it is the last and lowest natures that descend from them and are in close alliance to the genesis of the world and to the body, that make Fate complete. With good reason, therefore, do we perform to the gods every holy rite in order that they may deliver us from the evils impending over us from destiny, as they alone, through the moral power of persuasion, have rule over necessity.

Nevertheless all things in the world of Nature are not controlled by Fate. On the contrary, there is another principle of the soul which is superior to the whole realm of nature and generated existence. By it we can be united to the gods, rise above

the established order of the world, and likewise participate in the life eternal and in the energy of the gods of the highest heaven. Through this principle we are able to set ourselves free. For when the better qualities in us are in activity, and the soul is exalted to those beings superior to itself, then it becomes separate altogether from every thing which held it fast in the realm of generated existence, keeps itself aloof from inferior natures, exchanges one life for the other, and gives itself to a different order, entirely abandoning the former.

8. Why, then (it may be asked), is it not possible to liberate one's own self through the gods that revolve in the sky (the ruling planets), to consider them as Lords of Destiny, and also as binding our lives with bonds that are not to be dissolved? Perhaps there is nothing to hinder this very thing. Although the gods possess numerous essences and powers in themselves, there are also inherent in them as many impracticable differences and contradictions. Nevertheless, it is lawful to affirm as much as this: that in every one of the gods, especially of those that are visible (in the sky), there are principles of essence which are of the world of Intelligence; and that through these, takes place the release for souls from generated existence in the world.

But although there were to be two classes of divine beings left, the gods that abide around the world, and those beyond, there will be liberty for souls through the gods above the world. These things are told more precisely in the "Treatise Concerning the Gods" -- as for example, who are the restorers, and what are their powers; and also how do they liberate from fate, and through what sacred paths upward; also of what quality is the arrangement of the mundane realm of nature, and how does the absolutely perfect moral energy rule over it? Hence the passage which thou hast repeated from the Homeric poem -- "even the gods themselves are yielding," it is a profanation to utter. For the performances at the Sacred Worship in ancient times were prescribed by laws that were both pure and spiritual. Those who are in inferior conditions are liberated by a superior order and power; and when we remove ourselves from conditions that are inferior we come into a better allotment. It is not effected, however contrary to any sacred ordinance that has existed from ancient times, in such a manner as to imply that the gods may be changed (in disposition or purpose) by sacred rites afterward performed. On the contrary, from their first descent till this present time God sent down the souls in order that they should return back again to him. Never, therefore, does there a change occur by such a progress upward, nor do the descents of the souls, and their ascending occasion violent conflict. For as generated existence and every thing here are joined together at every point by the spiritual essence, so also in the arrangement of souls, the liberation from the conditions of generated existence accords with the diligence of those around the realm of generated existence.

Sallustius, On the Nature of the Gods and the World

XIV. In what sense, though the Gods never change, they are said to be made angry and appeased.

If any one thinks the doctrine of the unchangeableness of the Gods is reasonable and true, and then wonders how it is that they rejoice in the good and reject the bad, are angry with sinners and become propitious when appeased, the answer is as follows: god does not rejoice - for that which rejoices also grieves; nor is he angered - for to be angered is a passion; nor is he appeased by gifts - if he were, he would be conquered by pleasure.

It is impious to suppose that the divine is affected for good or ill by human things. The Gods are always good and always do good and never harm, being always in the same state and like themselves. The truth simply is that, when we are good, we are joined to the Gods by our likeness to live according to virtue we cling to the Gods, and when we become evil we make the Gods our enemies - not because they are angered against us, but because our sins prevent the light of the Gods from shining upon us, and put us in communion with spirits of punishment. And if by prayers and sacrifices we find forgiveness of sins, we do not appease or change the Gods, but by what we do and by our turning toward the divine we heal our own badness and so enjoy again the goodness of the Gods. To say that god turns away from the evil is like saying that the sun hides himself from the blind.

XV. Why we give worship to the Gods when they need nothing.

This solves the question about sacrifices and other rites performed to the Gods. The divine itself is without needs, and the worship is paid for our own benefit. The providence of the Gods reaches everywhere and needs only some congruity for its reception. All congruity comes about by representation and likeness; for which reason the temples are made in representation of heaven, the altar of earth, the images of life (that is why they are made like living things), the prayers of the element of thought, the mystic letters of the unspeakable celestial forces, the herbs and stones of matter, and the sacrificial animals of the irrational life in us.

From all these things the Gods gain nothing; what gain could there be to God? It is we who gain some communion with them.

Proclus, On The Sacred Art

Just as [true] lovers move on beyond the beauty perceived through the senses until they reach the Sole Cause of all beauty and all perception (*noētōn*), so too, the experts in sacred matters (*hoi hieratikoi*), starting with the Sympathy connecting visible things both to one another and to the Invisible Powers, and having understood that all things are to be found in all things, they established the Sacred Science (*tēn epistēmēn tēn hieratikēn*). They marvelled at seeing those things which come last in those which come first, and vice-versa; earthly things in the heavens in a causal and celestial manner, and heavenly things on the earth in a terrestrial way.

How else could it be that the sunflower (*bēliotropia*) moves in accordance with the sun and the moonflower (*selēnotropia*) with the moon, each, according to its ability, turning around with the luminaries of the world? For all things pray according to the rank they occupy and hymn the Leaders who preside over the whole of their 'chains' (*tôn seirôn*), either spiritually (*noerôs*), rationally, naturally (*phusikôs*) or in a sensory manner (*aisthêtôs*). So the sunflower moves with what makes it open as much as it can, and if one could hear how it makes the air vibrate (*plēssontos*) as it turns around, one would realise from the sound that it is making a hymn to its King, of the kind that a plant can sing.

Thus there are to be seen on the earth suns and moons in a terrestrial form, and in the heavens all the plants, stones and animals after a celestial manner, alive in a spiritual way (*zōnta noerôs*).

Having contemplated these things, the wise men of old (*hoi palai sophoi*) brought together various things down here with their heavenly counterparts, and brought down Divine Powers into this mortal place, having drawn them down through Similarity (*homoiotêtos*): for Similarity is powerful enough to attach beings to one another. For instance, if a wick which has been heated beforehand is placed under a lamp, not far from the flame, you will see it light up even though it has not touched the flame, for the transmission of the flame takes place downwards. By analogy, you may consider the heat already there in the wick to correspond to the Sympathy between things, and its being brought and placed below the flame to correspond to the Sacred Art (*hieratikês technês*) making use of material things at the right time and in the right way. The transmission of the flame is like the presence of the Divine Light with those who are able to partake of it, and the lighting up of the wick is analogous to both the deification of mortals and to the illumination of material substances, each thing then moves towards that which remains on high [i.e. its divine counterpart] according to its share of the Divine Seed, like the light of the wick once it has been lit.

The lotus also demonstrates the workings of Sympathy. Its petals are closed before the appearance of the sun's rays, but it gradually opens them as the sun begins to rise, unfolding them as it reaches its zenith and curling them up again as it descends. What then is the difference between the human manner of hymning the sun, by opening and closing the mouth and lips, and that of the lotus by opening and closing its petals? For those are its lips and that is its natural hymn (*humnos phusikôs*).

But why should we talk of plants where some trace of generative life still exists? For stones as well can be seen to be infused (*empneontas*) with the emanations of the luminaries, thus we see the rays of the sun reproduced in the golden rays of the sunstone (*bēlitên*). The stone called the Eye of Belos, which in form resembles the pupil of the eye, emits from the centre of its pupil a gleaming light which leads one to think that it ought to be called the Eye of the Sun. Moonstone (*selēnitên*) changes both its markings and their motions [i.e. their patterns] along with the moon. Sunmoonstone (*bēlioselēnon*) is just like an image of the conjunction (*sunodon*)

of these two luminaries, portraying the conjunctions and separations which take place in the heavens.

Thus all things are full of Gods. The earth is full of celestial Gods and the heavens are full of supercelestial Gods. Each 'chain' increases in number as it proceeds to its final terms, and the same qualities which are present in all the members of a 'chain' are there in the Unity preceding their manifestation. Thus we get the arrangement of [human] souls, some grouped around (*sustaseis*) one God, others around another. For instance, there happen to be a large number of solar animals, like the lion and the cock, who partake of the [solar] God, each according to their rank. The remarkable thing is that in this particular case, the bigger and stronger fears the lesser and weaker, for it is said that the lion shrinks back in fear at the sight of the cock. The reason for this is not to be found in their physical qualities (*aisthêsês*), but in spiritual (*noeras*) considerations: that is, the differences lie in the Causes themselves. At any rate, the presence of solar symbols is more effective in the cock. It clearly shows this by its sensitivity (*sunaiathanomenos*) to the course of the sun, for it crows a hymn at sunrise and at the rest of the sun's turning points.

For the same reason, certain solar Angels are seen in forms of this kind [i.e. like cocks], for whilst these Angels are formless in reality, they appear by concealing themselves in form to us who have been endowed with form (*memorphômenoi*). Thus it is said that certain solar Daemons who appear with lion-faces, disappear at once when shown the image of a cock, retreating in fear from the superior Sigils [or Divine Signs *sunthêmata*]. In the same way, many people are held back from doing something wrong, simply just by seeing the images of divine men.

To put it all plainly, some things move in accordance with the course of a luminary, like those plants we have spoken of. Others imitate the form of its rays, like the palm tree. Some again have an empyrean [or fiery] essence, like the laurel; and others imitate some other quality. From these things one can see that the properties which are contained in the sun in a concentrated form (*sunespeiramenas*) are to be found in a divided-up state amongst those entities who partake of the sun's qualities: Angels, Daemons, [human] souls, animals, plants and stones.

From these facts, the masters of the Sacred Art (*hoi tês hieratikês hégemonês*) found the way to pay divine honours [or service] to the Higher Powers, by following what lay in front of their eyes, and by mixing together some things and removing others, as appropriate. And when they made use of a mixture of things it was because they had observed that unmixed each thing has some quality of the God, but taken alone was not sufficient to invoke them. So by mixing together many different things they unified the emanations (*aporrhoias*) referred to previously [149, 20] and by the production of one thing from many, they made a likeness of that Whole which exists before every thing else comes into being. And so they often constructed images (*agalmata*) and incenses from these mixtures, mingling into one the divided Divine Sigils (*sunthêmata*), and making by art that which a God

contains essentially (*ousian*). Thus they unified the multiplicity of powers which when dispersed are weakened, but when combined lead back up to the essential Form of its Archetype (*tên tou paradeigmatos idean*).

Sometimes it happens that just a single herb or stone is sufficient in a ritual operation. So *kneôron* (flax-leaved daphne or spurge-flax) is sufficient for a manifestation (*autophaneian*) For protection, laurel (*daphnê*) or a thorny shrub (*rhannos*), or the squill (*skulla*), or coral (*keouralion*), or diamond (*adamas*) or jasper (*iaspis*). For knowledge of the future, the heart of a mole (*hê tou asplakos kardia*), and for purification, sulphur and seawater.

Working in this way, the masters of the Sacred Art attracted some things through Sympathy and repelled others through Antipathy. For instance [as an example of antipathy], sulphur and bitumen (*asphaltos*) purify through the sharpness of their smell, and one sprinkles seawater because it partakes of the empyrean (or fiery) power And so in their Initiations [or Consecrations] and other Divine Ceremonies (*tais teletais de kai tais allais peri tous theous therapeias*) they would choose the appropriate animals and other materials.

Longing to go beyond these and similar things [that is, they wanted to go beyond the powers inherent in physical objects], they came to know the Daemonic Powers which are essentially linked to the activities of nature and physical bodies, and by this means they drew down (*epêgagonto*) these Powers in order to communicate (*sunousian*) with them. From the Daemonic Powers they moved straight up towards the actual Doings of the Gods (*autas...tas tôn theôn...poiêseis*), instructed in some matters by the Gods themselves, but in others moved by their own efforts to an accurate conception of the appropriate symbols. And so, leaving nature and physical operations below, they came to directly experience (*echrêsanto*) the Primordial (*prôtourgois*) and Divine Powers.

Proclus, Elements of Theology

CHAPTER XI Let us now therefore, if ever, abandon multiform knowledge, exterminate from ourselves all the variety of life, and in perfect quiet approach near to the cause of all things. For this purpose, let not only opinion and phantasy be at rest, nor the passions alone which impede our anagogic impulse to the first, be at peace; but let the air be still, and the universe itself be still. And let all things extend us with a tranquil power to communion with the ineffable. Let us also, standing there, having transcended the intelligible (if we contain any thing of this kind,) and with nearly closed eyes adoring as it were the rising sun, since it is not lawful for any being whatever intently to behold him - let us survey the sun whence the light of the intelligible Gods proceeds, emerging, as the poets say, from the bosom of the ocean; and again from this divine tranquillity descending into intellect, and from intellect, employing the reasonings of the soul, let us relate to ourselves what the natures are from which, in this progression, we shall consider the first God as exempt. And let us as it were celebrate him, not as establishing the earth and the

heavens, nor as giving subsistence to souls, and the generations of all animals; for he produced these indeed, but among the last of things; but, prior to these, let us celebrate him as unfolding into light the whole intelligible and intellectual genus of Gods, together with all the supermundane and mundane divinities - as the God of all Gods, the unity of all unities, and beyond the first adyta, - as more ineffable than all silence, and more unknown than all essence, - as holy among the holies, and concealed in the intelligible Gods. And again after these things descending into a reasoning process from an intellectual hymn, and employing the irreprehensible science of dialectic, let us, following the contemplation of first causes, survey the manner in which the first God is exempt from the whole of things. And let our descent be as far as to this. But opinion and phantasy and sense, prevent us indeed from partaking of the presence of the Gods, and draw us down from Olympian goods to earth-born motions, Titanically divide the intellect that is in us, and divulse us from an establishment in wholes to the images of beings.

Eusebius, Preparation of the Gospel 4.1.6-9

Even for the pagans it is obvious that lifeless statues are not gods ... But let us now consider this question: How should one look at the powers lurking in statues? Can one have a pleasant relationship with them? Are they good and truly divine or the very opposite of all this?

If someone were to study this subject thoroughly, he might possibly come to the conclusion that everything is a mystification produced by sorcerers and consists of fraud. Thus he would demolish their prestige by showing that the stories told about them are certainly not the work of a god, and not even the work of an evil daimon. For the oracles in verse, skillfully arranged, are the work of clever men; they are fictitious and designed to deceive; they are expressed in such a vague, ambiguous manner as to fit both of two possible outcomes of a prediction quite well.

One might also say that portents which seem miraculous and deceive the masses can be explained by natural causes. For in all of nature there are many kinds of roots, herbs, plants, fruits, stones, as well as the various forces inherent in matter, whether they are dry or humid. Some of them have the power of repelling and driving away; others are magnetic and attract; some can separate and split up, others can assemble and concentrate; others can relax, make wet, rarefy; some save and others destroy; some transform and bring about a change in the present condition, one way or another, for a short while or a long time; their effect may be felt by many people or only by a few; some of them lead the way and others follow; some agree with others and increase and decrease along with them; some are conducive to health and belong in the realm of medical science, while others produce illness and are harmful. Thus, certain phenomena are due to the necessary effect of natural causes, and they wax and wane with the moon.

There are thousands of antipathies between living beings, roots, and plants: certain perfumes go to the head and make you sleepy, while others produce visions. Moreover, the places, the locations where something is going on, also contribute a great deal, not to mention the instruments and the apparatus which sorcerers have held ready long beforehand to help them in their art.

Origen Contra Celsum 6.30-31

CHAP. XXX.

He next returns to the subject of the Seven ruling Demons, whose names are not found among Christians, but who, I think, are accepted by the Ophites. We found, indeed, that in the diagram, which on their account we procured a sight of, the same order was laid down as that which Celsus has given. Celsus says that "the goat was shaped like a lion," not mentioning the name given him by those who are truly the most impious of individuals; whereas we discovered that He who is honoured in holy Scripture as the angel of the Creator is called by this accursed diagram Michael the Lion-like. Again, Celsus says that the "second in order is a bull;" whereas the diagram which we possessed made him to be Suriel, the bull-like. Further, Celsus termed the third "an amphibious sort of animal, and one that hissed frightfully;" while the diagram described the third as Raphael, the serpent-like. Moreover, Celsus asserted that the "fourth had the form of an eagle;" the diagram representing him as Gabriel, the eagle-like. Again, the "fifth," according to Celsus, "had the countenance of a bear;" and this, according to the diagram, was Thauthabaoth, the bear-like. Celsus continues his account, that the "sixth was described as having the face of a dog;" and him the diagram called Erataoth. The "seventh," he adds, "had the countenance of an ass, and was named Thaphabaoth or Onoel;" whereas we discovered that in the diagram he is called Onoel, or Thartharaoth, being somewhat asinine in appearance. We have thought it proper to be exact in stating these matters, that we might not appear to be ignorant of those things which Celsus professed to know, but that we Christians, knowing them better than he, may demonstrate that these are not the words of Christians, but of those who are altogether alienated from salvation, and who neither acknowledge Jesus as Saviour, nor God, nor Teacher, nor Son of God.

CHAP. XXXI.

Moreover, if any one would wish to become acquainted with the artifices of those sorcerers, through which they desire to lead men away by their teaching (as if they possessed the knowledge of certain secret rites), but are not at all successful in so doing, let him listen to the instruction which they receive after passing through what is termed the "fence of wickedness," - gates which are subjected to the world of ruling spirits. (The following, then, is the manner in which they proceed): "I salute the one-formed king, the bond of blindness, complete oblivion, the first power, preserved by the spirit of providence and by wisdom, from whom I am sent

forth pure, being already part of the light of the son and of the father: grace be with me; yea, O father, let it be with me." They say also that the beginnings of the Ogdoad are derived from this. In the next place, they are taught to say as follows, while passing through what they call Ialdabaoth: "Thou, O first and seventh, who art born to command with confidence, thou, O Ialdabaoth, who art the rational ruler of a pure mind, and a perfect work to son and father, bearing the symbol of life in the character of a type, and opening to the world the gate which thou didst close against thy kingdom, I pass again in freedom through thy realm. Let grace be with me; yea, O father, let it be with me." They say, moreover, that the star Phaenon is in sympathy with the lion-like ruler. They next imagine that he who has passed through Ialdabaoth and arrived at Iao ought thus to speak: "Thou, O second Iao, who shinest by night who art the ruler of the secret mysteries of son and father, first prince of death, and portion of the innocent, bearing now mine own beard as symbol, I am ready to pass through thy realm, having strengthened him who is born of thee by the living word. Grace be with me; father, let it be with me." They next come to Sabaoth, to whom they think the following should be addressed: "O governor of the fifth realm, powerful Sabaoth, defender of the law of thy creatures, who are liberated by thy grace through the help of a more powerful Pentad, admit me, seeing the faultless symbol of their art, preserved by the stamp of an image, a body liberated by a Pentad. Let grace be with me, O father, let grace be with me." And after Sabaoth they come to Astaphaeus, to whom they believe the following prayer should be offered: "O Astaphaeus, ruler of the third gate, overseer of the first principle of water, look upon me as one of thine initiated, admit me who am purified with the spirit of a virgin, thou who seest the essence of the world. Let grace be with me, O father, let grace be with me." After him comes Aloaeus, who is to be thus addressed: "O Aloaeus, governor of the second gate, let me pass, seeing I bring to thee the symbol of thy mother, a grace which is hidden by the powers of the realms. Let grace be with me, O father, let it be with me." And last of all they name Horaeus, and think that the following prayer ought to be offered to him: "Thou who didst fearlessly overleap the rampart of fire, O Horaeus, who didst obtain the government of the first gate, let me pass, seeing thou beholdest the symbol of thine own power, sculptured on the figure of the tree of life, and formed after this image, in the likeness of innocence. Let grace be with me, O father, let grace be with me."

Apocryphon of John 10-11

And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the

knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

This is the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign. And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

Apocryphon of John, 15-19

And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given. And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul. And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitriou, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Labernioum - .

And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel). And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Ouididi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptēs, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toecktha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnouth, its toes Abrana.

Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiarām, and he who is over the whole impulse Riaramnacho.

And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster. And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

Chaldaean Oracles fr. 224 (Porphyry, *De philosophia ex oraculis* 130ff)

Create a statue, purified in the manner I shall teach you. Make the body of mountain rue and adorn it with little animals, with domestic lizards, and when you have crushed a mixture of myrrh, styrax, and frankincense, blend it with these creatures, go out into the open air under a waxing moon and perform the rite by saying this prayer.

Julian, *Hymn to the Mother of the Gods* 172ce

It has also been demonstrated that the god's rays are by nature uplifting; and this is due to his energy, both visible and invisible, by which very many souls have been lifted up out of the region of the senses, because they were guided by that sense which is dearest of all and is most nearly like the sun. ... And if I should touch on the secret teaching of the Mysteries in which the Chaldaean, divinely frenzied, celebrated the God of the Seven Rays, that god through whom he lifts up the souls of men, I should be saying what is unintelligible, yea wholly unintelligible to the common herd, but familiar to the happy theurgists.

Chaldaean Oracles, Fr. 110. "Seek out the channel of the soul, from where it <descended> in a certain order to serve the body; <and> seek <how> you will raise it [the soul] up again to its order by combining (ritual) action with a sacred word." That is, [Psellus comments,] seek the source of the soul, from where (the soul) had been led astray and has served the body; and how someone, raising it up and awakening it by means of telestic rites, might lead it back up from where it has come.

Chaldaean Oracles, Fr. 124 Those who, by inhaling, drive out the soul, are free.

Chaldaean Oracles, Fr. 123 And (the order of angels) causes a separation with matter by "... lightening (the soul) with a warm breath [*pneuma*]," and causing a rising up through the anagogic life. For the "warm breath [*pneuma*]" is the sharing of life.

Chaldaean Oracles, Fr. 116 For the divine is accessible not to mortals who think corporally, but to all those who, naked, hasten upward toward the heights.

Chaldaean Oracles, Fr. 115 You must hasten toward the light and toward the rays of the Father, from where the soul, clothed in mighty intellect, has been sent to you.

Chaldaean Oracles, Fr. 122 How does the order of angels cause the soul to ascend? 'By making the souls bright with fire.'

Chaldaean Oracles, Fr. 130 Drawing in the flowering flames which come down from the Father.