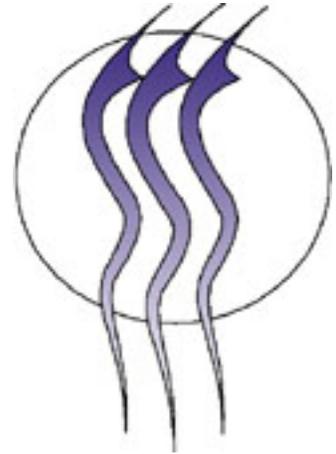


# The Chaldean Oracles of Julianus

Edited and translated to English by Thomas Stanley



## MONAD, DYAD, TRIAD

Where the paternal monad is.  
 The monad is enlarged, which generates two.  
 For the dyad sits by him, and glitters with intellectual sections.  
 And to govern all things, and to order all things not ordered,  
 For in the whole of the world shineth the triad, over which the monad rules. (5)  
 This order is the beginning of all section.  
 For the mind of the father said, that all things be cut into three.  
 Whose will assented, and all things were divided.  
 For the mind of the Aeternal father said into three,  
 Governing all things by the mind.  
 And there appeared in it (the Triad) virtue and wisdom. (10)  
 And Multiscient verity.  
 This way floweth the shape of the triad, being pre-existent.  
 Not the first (essence) but where they are measured.  
 For thou must conceive that all things serve these three principles.  
 The first course is sacred, but in the middle.  
 Another the third, aerial; which cherished the earth in fire.  
 And fountain of fountains, and of all fountains.  
 The matrix containing all things.  
 Thence abundantly springs forth the generation of multivarious matter.  
 Thence extracted a preter the flower of glowing fire,  
 Flashing into the cavities of the world: for all things from hence  
 Begin to extend downwards their admirable beams.

## FATHER MIND

The father hath snatched away himself;  
 Neither hath he shut up his own fire in his intellectual power.  
 [all things have issued from that fire]

For the father perfected all things, and delivered them over to the second mind,  
Which the whole race of men call the first  
Light begotten of the father; for he alone  
Having crop'd the flower of the mind from the fathers vigor.  
For the paternal self-begotten mind understanding [his] work,  
Sowed in all the firey bond of love,  
That all things might continue loving forever.  
Neither those things which are intellectual in context in the light of the father in all things.  
That being the elements of the world they might persist in love.  
For it is bound of the paternal depth, and the fountain of the intellectuals.  
Neither went he forth, but abode in the paternal depth,  
And in the adytum according to divinely nourished silence.  
For the fire once above, shutteth not his power  
Into matter by actions, but by the mind.  
For the paternal mind hath sowed symbols thro' the world,  
Which understandeth intelligibles, and beautifieth ineffables.  
Wholly division and indivisible.  
By mind he contains the intelligibles, but introduceth sense into the worlds.  
By mind he contains the intelligibles, but introduceth soul into the world.

## **MIND INTELLIGIBLES INTELLECTUALS**

And of the one mind, the intelligible (mind).  
For the mind is not without the intelligible;  
It exists not without it.

These are Intellectuals, and Intelligibles, which being understood, understand.

For the intelligible is the ailment of the intelligent.

Learn the Intelligible, since it exists beyond the mind.

And of the mind which moves the Empyrean Heaven.

For the Framer of the fiery World is the Mind of the Mind.

You who know certainly the supermundane paternal depth.

The intelligible is predominant over all section.

There is something Intelligible, which it behooves thee to understand with the flower of the Mind.

For if thou enclinest thy mind, thou shalt understand this also;

Yet understanding something [of it] thou shalt not understand this wholly,

For it is a power of circumlucid strength, glittering with intellectual sections (rays).

But it behooves not to consider this intelligible with vehemence of intellection,

But with ample flame of ample mind, which measureth all things,

Except this intelligible: but it behooves to understand this.

For if thou inclinest thy mind, thou shalt understand this also,

Not fixedly, but having a pure turning eye [thou must]

Extend the empty mind of thy soul towards the intelligible,

That thou mayest learn the intelligible, for it exists beyond the mind.

But every mind understands this god;

For the mind is not without the intelligible,

Neither is the intelligible without the mind.

To the intellectual presters of the intellectual fire,  
All things by yielding are subservient to the persuasive counsel of the father.  
And to understand, and always to remain in a restless whirling.  
But insinuating into worlds the venerable name in a sleepless whirling.  
Fountains and principles; to turn, and to always remain in a restless whirling.  
By reason of the terrible menace of the father.  
Under two minds the life generating fountain souls is contained;  
And the maker, who self operating framed the world.  
Who sprang out of the first mind.  
Cloathing Fire with Fire, binding them together to mingle.  
The fountainous craters, preserves the flower of his own fire.  
He glittereth with intellectual sections, and filled all things with love.  
Like swarms they are carried being broken,  
About the bodies of the world.  
That things unfashioned may be fashioned.  
What the mind speaks, it speaks by understanding.  
Power is with them, Mind is from Her.

## **IYNGES IDEAS PRINCIPLES**

These being many ascend to the lucid worlds.  
Springing into them, and in which there are three Tops.  
Beneath them lies the chief of immaterials.  
Principles which have understood the intelligible works of the father.  
Disclosed them in sensible works as in bodies;  
Being (as it were) the ferry-man betwixt the father and matter.  
And producing manifest images of unmanifest things.  
And inscribing unmanifest things in the manifest frame of the world.  
The mind of the father made a jarring noise, understanding by vigorous counsel,  
Omniform ideas; and flying out of one fountain  
They spring forth; for, from the father was the counsel and end,  
By which they are connected to the father, by alternate life from several vehicles.  
But they were divided, being by intellectual fire distributed into other intellectuals:  
For the king did set before the multiform world an intellectual, incorruptable pattern;  
This print through the world he promoting,  
Of whose form according to which the world appeared  
Beautified with all kinds of ideas, of which there is one fountain,  
Out of which come rushing forth others undistributed,  
Being broken about the bodies of the world, which through the vast recesses,  
Like swarms, are carried round about every way.  
Intellectual notions from the paternal fountain cropping the flower of fire.  
In the point of sleepless time, of this primigenious idea.  
The first self-budding fountain of the father budded.  
Intelligible Iynges do (themselves) also understand from the father:  
By unspeakable counsels, being moved so as to understand.

## HECATE, SYNOCHES, TELETARCHS

For out of him spring all implacable thunders,  
And prester receiving cavities of the entirely-lucid strength of father begotten Hecate  
And he who begins the flower of fire, and the strong spirit of the poles fiery above.  
He gave to his presters that they should guard the tops.  
Mingling the power of his own strength in the Synoches.  
O how the world hath intellectual guides inflexible!  
Because she is the Operatrix,  
Because she is the dispensatrix of life giving fire.  
Because also it fills the life producing bosom of Hecate.  
And instills in the Synoches the enlivening strength of potent fire.  
But they are guardians of the works of the father.  
For he disguises himself, professing to be clothed with the print of images.  
The Teletarchs are comprehended with the Synoches,  
To these intellectual presters of intellectual fire,  
All things are subservient.  
But as many as serve the material synoches,  
Have put on the completely armed vigour of resounding light.  
With Triple strength fortifying the soul and the mind.  
To put into the mind the symbol of variety.  
And not to walk dispersedly on the Empyrael channels;  
But stiffly  
These frame indivisibles, and sensibles,  
And Corporiforms, and things destin'd to matter.

## SOUL. NATURE.

For the soul being a bright fire, by the power of the father remains immortal,  
And is mistress of life,  
And possesseth many complexions of the cavities of the world:  
For it is in imitation of the mind; but that which is born have something of the body.  
The channels being intermixed, she performs the works of incorruptible fire.  
Next the paternal conceptions I (the soul) dwell,  
Warm, heating all things;  
For he did put the mind in the soul, the soul in the dull body.  
Of us the father of gods and men imposed,  
Abundantly animating Light, Fire, Aether, Worlds.  
For natural works co-exist with the intellectual light of the father,  
For the soul which adorned the great heaven, and adorning with the father.  
But Her horns are fixed above,  
But about the shoulders of the Goddess, immense nature is exalted.  
Again, indefatigable Nature commands the worlds and works.  
The heaven drawing an eternal course may run.  
And the swift sun might come about the center as he useth.  
Look not into the fatal name of this nature.

## THE WORLD

The maker who operating by himself framed this world.  
And there was another bulk of fire,  
By it self operating all things that the body of the world might be perfected,  
That the world might be manifest and not seem membranous.  
The whole world of Fire, Water and Earth., and all nourishing Aether,  
The unexpressible watch words of the world.  
One life by another from the distributed channels  
Passing form above to the opposite part,  
Through the center of the Earth; and another fifth middle:  
Fiery channel, where it descends to the material channels life bringing fire,  
Stirring himself up with the goal of resounding light.  
Another fountainous, which guides the Empyrean world.  
The center from which all (Lines) which way so ever are equal.  
For the paternal mind sowed symbols through the world.  
For the center of everyone is carried betwixt the fathers.  
For it is an imitation of the mind,  
But that which is born hath something of the body.

## HEAVEN

For the father congregated seven firmaments of the world;  
Circumscribing Heaven in a round figure,  
He fixed a great company of inerratic stars,  
And he constituted a septenary of erratic animals.  
Placing Earth in the middle and water in the middle of the Earth.  
The Air above these.  
He fixed a great company of inerratic stars,  
To be carried not by laborious and troublesome tension,  
But a settlement which hath not error.  
He fixed a great company of inerratic stars,  
Forcing Fire to Fire,  
To be carried by a settlement which hath not error.  
He constituted them six; casting into the midst the fire of the sun,  
Suspending their disorder in well-ordered zones.  
For the Goddess brings forth the great Sun, and the bright Moon.  
O Aether, son, spirit, guides of the moon and of the air;  
And of the solar circles, and of the monthly clashings.  
And of the aerial recesses.  
The melody of the aether, and of the passages of the sun, and moon, and of the air,  
And the wide Air, and the Lunar course, and the pole of the sun.  
Collecting it, and receiving the melody of the aether,  
And of the sun, and of the moon, and of all that are contained in the air.

Fire, the derivation of fire, and the dispenser of fire;  
His Hair pointed is seen by his native light;  
Hence comes Saturn.

The sun assessor beholding the pure pole;  
And the Aetherial course, and the vast motion of the moon,  
And the Aerial fluxions,  
And the great sun, and the bright moon.

## TIME

The Mundane god; Aeternal, infinite.  
Young, and old, of a spiral form.  
And another fountainous, who guides the Empyrean heaven.

## SOUL. BODY. MAN

It behooves thee to hasten to the light, and to the beams of the father;  
From whence was sent to thee a soul clothed with much mind.  
These things the father conceived, and so the mortal was animated  
For the paternal mind sowed symbols in souls;  
Replenishing the soul with profound love  
For the father of the gods and men placed the mind in the soul;  
And in the body he established you.  
For all divine things are corporeal.  
But bodies are bound in them for your sakes:  
Incorporeals not being able to contain the bodies.  
By reasons of the corporeal nature in which you are concentrated.  
And they are in god, attracting strong flames.  
Descending from the father, from which descending the soul  
Corps of empyreal fruits the soul-nourishing flower.  
And therefore conceiving the worlds of the father  
They avoid the audacious wing of fatal destiny;  
And though you see this soul manumitted,  
Yet the father sends another to make up their number.  
Certainly these are superlatively blessed above all souls;  
They are sent forth from heaven to earth,  
And those rich souls which have unexpressible fates;  
As many of them (O King) as proceed from shining thee,  
Or from (Jove, god?) himself,  
Under the strong power of his thread.  
Let the immortal depth of thy soul be predominant;  
But all thy eyes extend upward.  
Stoop not down to the dark world,  
Beneath which lies a faithless depth,  
And Hades dark all over, squallid, delighting in images, unintelligible,

Precipitous, creaggy, a depth;  
Always rolling, always espousing an opacous, idle breathless body,  
And the light hating world, and the winding currents,  
By which many things are swallowed up.

Seek Paradise;

Seek thou the way of the soul,  
Whence or by what order having served the body,  
To the same place from which thou didst flow.  
Thou must rise up again, joining action to sacred speech,  
Stoop not down, for a precipice lies below the earth;  
Drawing through the ladder which hath seven steps,  
Beneath which is the throne of necessity.

Enlarge not thy destiny.

The soul of man will in a manner clasp go to herself;  
Having nothing mortal, she is wholly inebriated from god:  
For she boasts harmony, in which the mortal body exists.

If thou extend the fiery mind

To the work of piety, thou shalt preserve the fluxible body.  
Theres room for the image also in the circumlucid place.  
Every way to the unfashioned soul stretch the reigns of fire.  
The fire glowing cognition hath the first rank.  
For the mortal approaching the fire, shall have the light of god.

For to the slow mortal the gods are swift.

The furies are stranglers of men.

The burgeons, even of ill matter, are profitable good.

Let hope nourish the in the fiery angelic region.

But the paternal mind accepts not her will,

Until she got of oblivion, and pronounce a word,

Inserting the rememberance of the pure paternal symbol.

To these be gave the docible character of life to be comprehended.

Those who were asleep he made fruitful by his own strength.

Defile not thy spirit nor deepen the superficialities.

Leave not the dross of matter on a precipice.

Bring her not forth, least going forth she have something.

The souls of those who quit the body violently, are most pure.

The ungirders of the soul, which give her breathing, are easy to be loosed.

In the side sinister of Hecate, there is a fountain of vertue;

Which remains entire within, not emitting her virginity.

O man the machine of boldest nature!

Subject not to thy mind the vast measures of the earth.

Nor measure the measures of the sun, gathering together cannons;

He is moved by the aeternal will of the father, not for thy sake.

Let alone the swift course of the moon: she runs ever by the swift impulse of necessity.

The progression of the stars was not brought forth for thy sake.

The aetherial wide flight of birds is not veracious,

And the dissection of entrails and victims all these are toys,

The supports of gainful cheats; fly thou these

If thou intend to open the sacred paradise of piety  
Where virtue, wisdom, and equity, are assembled.  
For thy vessel the beast of the earth shall inhabit.  
These the earth bewails, even to her children.

## DAEMONS RITES

Nature persuades there are pure daemons;  
The burgeons, even all ill matter, are profitable and good,  
But these things I revolve in the reclusive temples of my mind,  
Extending the like fire sparkingly into the spaceous air or fire unfigur'd,  
A voice issuing forth.

Or fire abundant whizzing and winding about the earth,  
But also to see a horse more glittering than light.  
Or a boy on thy shoulders riding a horse,  
Fiery or adorned with gold, or divested,  
Or shooting and standing on [thy] shoulders.

If thou speak often to me, thou shalt see absolutely that which is spoken:  
For then neither appears the caelestial concave bulk,  
Nor do the stars shine: the light of the moon is covered,  
The earth stands not still, but all things appear thunder.

Invoke not the self-conspicuous image of nature;  
For thou must not behold these before thy body be initiated.  
When soothing souls they always reduce them from these myteries.  
Certainly out of the cavities of the earth spring terrestrial dogs.

Which show not tru figure to mortal man.  
Labour about the hekatic strophalus.  
Never change the barbarous names;  
For there are names in every nation given from god,  
Which have unspeakable power in rites.  
When thou seest a sacred fire without form,  
Shining , flashingly through the depths of the world,  
Hear the voice of fire.