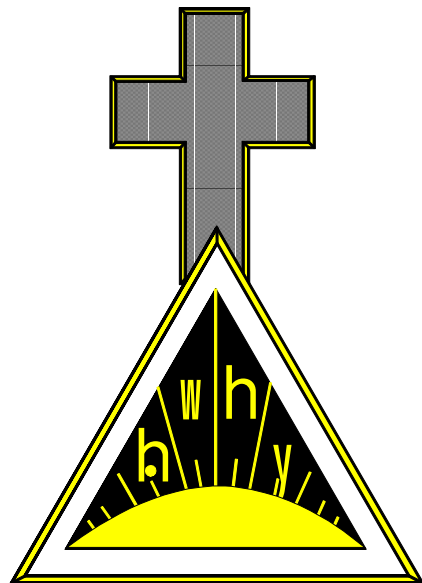


The Hermetic Order Of The  
GOLDEN DAWN<sup>Intl.</sup>

**THE CHALDEAN ORACLES**



**PHILOSOPHUS 4=7**

## The Chaldean Oracles of Julianus

### 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 world shineth the Triad, over which  
the Monad Rules.  
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 Mind.  
And there appeared in it (the Triad) Virtue and  
wisdom  
and multiscient verity.  
This way floweth the shape of the Triad, being prae  
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 prester the flower of glowing Fire,  
Flashing into the Cavities of the World: for all things  
from thence  
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 one 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 Father's  
vigor.  
For the Paternal self-begotten Mind understanding [his]  
Work,  
Sowed in all the fiery bond of Love,  
That all things might continue loving for ever.  
Neither those things which are intellectually 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 the 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 Worlds.

### **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 the ample flame of the ample Mind, which  
measureth all things,

Except this Intelligible: but it behooves to understand  
this.

For if thou enclinest 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 always to 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 first out of the Mind.

Cloathing Fire with Fire, binding them together, to



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.  
Intelligent 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 the Prester-receiving  
cavities  
Of the Entirely-lucid strength of Father-begotten Hecate  
And he who begirds (viz) 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 enlivning strength  
of potent fire.  
But they are guardians of the works of the Father.  
For he disguises himself, professing  
To be cloathed with the Print of the 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 Vigor of resounding  
Light.  
With tripple strength fortifying the Soul and the Mind.  
To put into the Mind the Symbol of Variety.  
And not to walk dispersedly on the Empyraeal 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 hath 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 adorn'd 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 and 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  
the 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, and Water, and Earth,  
And all-nourishing Aether,  
The unexpressible and expressible Watch-words of the  
World.  
One Life by another from the distributed Channels

Passing from 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 soever are  
equal.  
For the paternal Mind sowed symbols through the World.  
For the Center of every one is carried betwixt the Fathers.  
For it is in 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 carri'd not by laborious and troublesome Tension,  
But by 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 incorporeal.  
But Bodies are bound in them for your sakes:  
Incorporeals not being able to contain the bodies.  
By reason 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 Empyrean 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 the 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 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 continually lies a faithless Depth, and  
Hades  
Dark all over, squallid, delighting in Images,  
unintelligible,  
Precipititious, Craggy, 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 on the Earth;  
Drawing through the Ladder which hath seven steps,  
Beneath which  
Is the Throne of Necessity.  
Enlarge not thou thy Destiny.  
The Soul of Man will in a manner clasp God 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.  
There's a room for the Image also in the circumlucid place.  
Every way to the unfashioned Soul stretch the Reins of  
Fire.  
The Fire-glowing Cognition hath the first Rank.  
For the Mortal approaching to the Fire, shall have Light  
from God.  
For to the slow Mortal the Gods are swift.  
The Furies are Stranglers of Men.  
The bourgeons, even of ill Matter, are profitable good.

Let Hope nourish thee in the fiery Angelic Region.  
But the paternal Mind accepts not her Will,  
Until she go out of Oblivion, and pronounce a  
Word, Inserting the remembrance of the pure paternal  
Symbol.  
To these he gave the docible character of Life to be  
Comprehended.  
Those that were asleep he made fruitful by his own  
strength.  
Defile not the Spirit nor deepen a Superficies.  
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 Virginitie.  
O Man the Machine of Boldest Nature!  
Subject not to thy Mind the vast measures of the Earth;  
For the Plant of Truth is not upon Earth.  
Nor measure the Measures of the Sun, gathering together  
Canons;  
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 impulse of Necessity.  
The Progression of the Stars was not brought forth for  
thy sake.  
The aethereal wide flight of Birds is not veracious,  
And the Dissections 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 their Children.

### **Daemons Rites**

Nature persuades there are pure Daemons;  
The bourgeons, 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 on 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 Coelestial 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  
Mysteries.  
Certainly out of the Cavities of the Earth spring  
Terrestrial Dogs.  
Which show no true figure to mortal Man.  
Labour about the Hecatick Strophalus.  
Never change Barbarous Names;  
For there are names in every nation given from God,  
which have an 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.