
THE
CHALDAEAN
ORACLES OF ZOROASTER



ANONYMOUS

Anonymous

The Chaldaean Oracles of Zoroaster

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By L. O.

It has been believed by many, and not without good reason, that these terse and enigmatic utterances enshrine a profound system of mystical philosophy, but that this system demands for its full discernment a refinement of faculty, involving, as it does, a discrete perception of immaterial essences.

It has been asserted that the Chaldæan Magi ¹ preserved their occult learning among their race by continual tradition from Father to Son. Diodorus says: "They learn these things, not after the same fashion as the Greeks: for amongst the Chaldæans, philosophy is delivered by tradition in the family, the Son receiving it from his Father, being exempted from all other employment; and thus having their parents for their teachers, they learn all things fully and abundantly, believing more firmly what is communicated to them." ²

The remains then of this oral tradition seems to exist in these Oracles, which should be studied in the light of the Kabalah and of Egyptian Theology. Students are aware that the Kabalah ³ is susceptible of extraordinary interpretation with the aid of the Tarot, resuming as the latter does, the very roots of Egyptian Theology. Had a similar course been adopted by commentators in the past, the Chaldæan system expounded in these Oracles would not have been distorted in the way it has been.

The foundation upon which the whole structure of the Hebrew Kabalah rests is an exposition of ten deific powers

successively emanated by the Illimitable Light, which in their varying dispositions are considered as the key of all things. This divine procession in the form of Three Triads of Powers, synthesized in a tenth, is said to be extended through four worlds, denominated respectively Atziluth, Briah, Yetzirah and Assiah, a fourfold gradation from the subtil to the gross. This proposition in its metaphysical roots is pantheistic, though, if it may be so stated, mediately theistic; while the ultimate noumenon of all phenomena is the absolute Deity, whose ideation constitutes the objective Universe.

Now these observations apply strictly also to the Chaldæan system.

The accompanying diagrams sufficiently indicate the harmony and identity of the Chaldæan philosophy with the Hebrew Kabbalah. It will be seen that the First Mind and the *Intelligible Triad*, Pater, Potentia, or Mater, and Mens, are allotted to the Intelligible World of Supramundane Light: the "First Mind" represents the archetypal intelligence as an entity in the bosom of the Paternal Depth. This concentrates by reflection into the "Second Mind " representative of the Divine Power in the Empyræan World which is identified with the second great Triad of divine powers, known as *the Intelligible and at the same time Intellectual Triad*: the Æthereal World comprises the dual third Triad denominated *Intellectual*: while the fourth or Elementary World is governed by Hypezokos, or Flower of Fire, the actual builder of the world.

CHALDÆAN SCHEME.

The Intelligibles

The Paternal Depth

World of Supra-mundane
Light

The First Mind

The Intelligible Triad
Pater: Mater or Potentia:
Mens

The Second Mind

Intelligibles and Intellectuals
in the
Empyræan World

Iynges
Synoches
Teletarchæ

(The Third Mind.)

Three Cosmagogi

Intellectuals
in the
Ethereal World

(Intellectual guides inflexible.)
Three Amilicti
(Implacable thunders).

Elementary World
The Demiurgos of the
Material Universe

Hypezokos
(Flower of Fire)
Effable, Essential and
Elemental Orders

The Earth-Matter