

Greek (TLG, = ed. Bidez 1928?)

<Πρόκλου>

<περὶ τῆς καθ' Ἑλληνας ἱερατικῆς τέχνης.>

Ὡς περ οἱ ἐρωτικοὶ ἀπὸ τῶν ἐν αἰσθήσει καλῶν ὁδῶ
προϊόντες ἐπ' αὐτὴν καταντῶσι τὴν μίαν τῶν καλῶν
πάντων καὶ νοητῶν ἀρχὴν, οὕτως καὶ οἱ ἱερατικοὶ
ἀπὸ τῆς ἐν τοῖς φαινομένοις ἅπασι συμπαθείας πρὸς
τε ἄλληλα καὶ πρὸς τὰς ἀφανεῖς δυνάμεις, πάντα ἐν
πᾶσι κατανοήσαντες, τὴν ἐπιστήμην τὴν ἱερατικὴν
συνεστήσαντο, θαυμάσαντες τῷ βλέπειν ἐν τε τοῖς
πρώτοις τὰ ἐσχάτα καὶ ἐν τοῖς ἐσχάτοις τὰ
πρώτιστα, ἐν οὐρανῷ μὲν τὰ χθόνια κατ' αἰτίαν καὶ
οὐρανίως, ἐν τε γῇ τὰ οὐράνια γηϊνῶς. Ἡ πόθεν
ἡλιοτρόπια μὲν ἡλίῳ, σελινοτρόπια δὲ σελήνῃ
συγκινεῖται συμπεριπολοῦντα ἐς δύνανται τοῖς τοῦ
κόσμου φωστήρσιν; Εὐχεται γὰρ πάντα κατὰ τὴν
οἰκείαν τάξιν καὶ ὑμνεῖ τοὺς ἡγεμόνας τῶν σειρῶν
ὄλων ἢ νοερῶς ἢ λογικῶς ἢ φυσικῶς ἢ αἰσθητῶς·
ἐπεὶ καὶ τὸ ἡλιοτρόπιον ὧς ἔστιν εὐλύτον, τούτῳ
κινεῖται καί, εἰ δὴ τις αὐτοῦ κατὰ τὴν περιστροφὴν
ἀκούειν τὸν ἀέρα πλήσσοντος οἴος τε ἦν, ὕμνον ἂν
τινα διὰ τοῦ ἡχοῦ τούτου συνήσθετο τῷ Βασιλεῖ
προσάγοντος, ὃν δύναται φυτὸν ὑμνεῖν.

Ἐν μὲν οὖν τῇ γῇ χθονίως ἔστιν ἡλίους καὶ
σελήνας ὁρᾶν, ἐν οὐρανῷ δὲ οὐρανίως τὰ τε φυτὰ
πάντα καὶ λίθους καὶ ζῷα, ζῶντα νοερῶς. Ἄ δὲ
κατιδόντες οἱ πάλαι σοφοί, τὰ μὲν ἄλλοις, τὰ δὲ
ἄλλοις προσάγοντες τῶν οὐρανίων, ἐπήγοντο θείας
δυνάμεις εἰς τὸν θνητὸν τόπον καὶ διὰ τῆς
ὁμοιότητος ἐφειλκύσαντο· ἱκανὴ γὰρ ἡ ὁμοιότης
συνάπτειν τὰ ὄντα ἄλληλοις· ἐπεὶ καί, εἴ τις
θρυαλλίδα προθερμῆνας ὑπόσχοι τῷ λυχναιῷ φωτὶ
μὴ πόρρω τοῦ πυρός, ἴδοι ἂν αὐτὴν ἐξαπτομένην μὴ
ψαύουσιν τοῦ πυρός, καὶ τὴν ἐξαπνὴν ἄνωθεν τοῦ
κατωτέρω γινομένην. Ἀναλόγως οὖν ἡ μὲν

English tr. of Greek (Copenhaver, *Magic in Western Culture*, pp. 91–4)

PROCLUS, ON THE PRIESTLY ART ACCORDING TO THE
GREEKS

(1) Just as lovers systematically leave behind what is
fair to sensation and attain the one true source of all that
is fair and intelligible, in the same way priests –
observing how all things are in all from the sympathy
that all visible things have for one another and for the
invisible powers – have also framed their priestly
knowledge. For they were amazed to see the last in the
first and the very first in the last; in heaven they saw
earthly things acting causally and in a heavenly manner,
in the earth heavenly things in an earthly manner.

(2) Why do heliotropes move together with the Sun,
selenotropes with the Moon, moving around to the
extent of their ability with the luminaries of the cosmos?
All things pray according to their own order and sing
hymns, either intellectually or rationally or naturally or
sensibly, to leaders of entire chains. And since the
heliotrope is also moved toward that to which it readily
opens, if anyone hears it striking the air as it moves
about, he perceives in the sound that it offers to the
King the kind of hymn that a plant can sing. In the earth,
then, it is possible to see Suns and Moons terrestrially,
but in heaven one can also see celestially all the
heavenly plants and stones and animals living
intellectually.

(3) So by observing such things and connecting
them to the appropriate heavenly beings, the ancient
wise men brought divine powers into the region of
mortals, attracting them through likeness. For likeness is
sufficient to join beings to one another. If, for example,
one first heats up a wick and then holds it under the
light of a lamp not far from the flame, he will see it
lighted though it be untouched by the flame, and the
lighting comes up from below.

Ficino's Latin tr. of Greek

PROCULI OPUSCULUM DE SACRIFICIO INTERPRETE
MARSILIO FICINO FLORENTINO

Quemadmodum amatores ab ipsa pulchritudine quae
circa sensum apparet ad divinam paulatim
pulchritudinem ratione progrediuntur, sic et sacerdotes
antiqui, cum considerarent in rebus naturalibus
cogitationem quandam compassionemque aliorum ad
alia et manifestorum ad vires occultas et omnia in
omnibus invenirent, sacram eorum scientiam
condiderunt. Agnoverunt enim et in infimis suprema
et in supremis infima: in coelo quidem terrena
secundum causam modoque coelesti; in terra vero
coelestia sed modo terreno.

Nam unde putamus plantas illas quas heliotropias
nominant, id est, selsequias, ad solis motum solem
versus moveri, sed selinetropias, id est, lunisequias, ad
lunam verti? Nempe cuncta precantur hymnosque
concinunt ad ordinis sui duces, sed alia quidem
intellectuali modo, alia rationali, alia naturali, alia
vero sensibili modo. Itaque solsequia quomodocunque
potest movetur ad solem. Ac si quis posset audire
pulsationem ab ea in aeris circuitu factam, profecto
illum quandam per eiusmodi sonum erga regem suum
compositum animadverteret qualemcunque potest
planta conficere. Quamobrem in terra quidem aspicere
licet solem et lunam sed pro qualitate terrena, in coelo
autem plantas omnes et lapides et animalia pro
coelesti natura vitam habentia intellectualem.

Quae quidem veteres contemplati, aliis coelestium
alia terrenorum adhibuerunt, unde divinas virtutes in
locum inferiorem ob quandam similitudinem
deduxerunt. Nempe similitudo ipsa sufficiens causa
est ad res singulas invicem vincendas. Si quis enim
canapim sive papirum calefaciat, deinde subigat
lucernae proximae etiam si non tangat, videbit subito

προθέρμανσις νοείσθω σοι τῇ συμπαθείᾳ τῶν τῆδε πρὸς ἐκεῖνα, ἡ δὲ προσαγωγή καὶ ἐν καλῷ θέσις τῇ τῆς ἱερατικῆς τέχνης κατὰ τε καιρὸν τὸν πρέποντα καὶ τρόπον τὸν οἰκεῖον προσχρήσει τῶν ὑλῶν, ἡ δὲ τοῦ πυρὸς διάδοσις τῇ παρουσίᾳ τοῦ θεοῦ φωτὸς εἰς τὸ δυνάμενον μετέχειν, ἡ δὲ ἑξαψὶς τῇ θειώσει τῶν θνητῶν καὶ τῇ περιλάμπει τῶν ἐνύλων, ἃ δὴ κινεῖται πρὸς τὸ ἄνω λοιπὸν κατὰ τὸ μετασχεθὲν ὑπ' αὐτῶν σπέρμα θεῖον, ὥσπερ τὸ τῆς ἐξαφθείσης θρυαλλίδος φῶς.

Καὶ ὁ λωτὸς δὲ παρίστησι τὴν συμπάθειαν, μεμυκῶς μὲν πρὸ τῶν ἡλιακῶν αὐγῶν, διαπτυσσόμενος δὲ πως ἡρέμα τοῦ ἡλίου πρῶτον φανέντος, καὶ ὅσον ὑποῦται τὸ φῶς, ἐξαπλούμενος, καὶ αὐθις συναγόμενος, ἐπὶ δύσιν ἰόντος. Τί δὴ οὖν διαφέρει τοὺς ἀνθρώπους αἴροντας ἢ τιθέντας <τάς> γένυς ἢ τὰ χεῖλη ὑμνεῖν τὸν ἥλιον, ἢ τὸν λωτὸν τὰ φύλλα συμπύσσοντα καὶ ἀναπλοῦντα; Γίνεται γὰρ ἀντὶ τῶν γενύων ταῦτα τῷ λωτῷ, καὶ ὁ ὕμνος φυσικός. Καὶ τί δεῖ λέγειν περὶ φυτῶν οἷς ὑπάρχει ζωῆς ἵχνος τι γεννητικῆς; Ἀλλὰ καὶ λίθους ἔστιν ἰδεῖν ταῖς τῶν φωστήρων ἀπορροαῖς ἐμπνέοντας, ὡς τὸν μὲν ἡλίτην ταῖς χρυσοειδέσιν ἀκτῖσιν ὀρώμεν τὰς ἡλιακὰς ἀκτῖνας μιμούμενον, τὸν δὲ Βήλου προσαγορευόμενον ὀφθαλμὸν καὶ σχῆμα παραπλήσιον ἔχοντα κόραις ὀφθαλμῶν καὶ ἐκ μέσης τῆς ἐν αὐτῷ κόρης στιλπνὸν ἀφιέντα φῶς, ὃν φασιν ἡλίου χρῆναι καλεῖν ὀφθαλμόν, τὸν δὲ σεληνίτην τύφω τε καὶ κινήσει σὺν τῇ σελήνῃ τρεπόμενον, τὸν δὲ ἡλιοσέληνον τῆς συνόδου τῶν φωστήρων τούτων οἷον ἄγαλμα ταῖς κατ' οὐρανὸν συνόδοις τε καὶ διαστάσεσιν ἀφομοιωθέν. Οὕτω μεστὰ πάντα θεῶν, τὰ μὲν ἐν γῇ τῶν οὐρανίων, τὰ δὲ ἐν οὐρανῷ τῶν ὑπὲρ τὸν οὐρανόν, καὶ πρόεισιν ἐκάστη πληθυομένη σειρὰ μέχρι τῶν ἐσχάτων· τὰ γὰρ ἐν ἐνὶ πρὸ τῶν πάντων, ταῦτα ἐν πᾶσιν ἐξεφάνη, ἐν οἷς καὶ ψυχῶν συστάσεις ἄλλων ὑπ' ἄλλοις ταττομένων θεοῖς, ἔπειτα ζώων ἡλιακῶν εἰ τύχοι πληθεύς, οἷον λέοντες καὶ ἀλεκτρούνες,

(4) By analogy, then, understand the preparatory heating as like the sympathy of lower things for those above; the bringing-near and the proper placement as like the use made of material things in the priestly art, at the right moment and in the appropriate manner; the communication of the fire as like the coming of the divine light to what is capable of sharing it; and the lighting as like the divinization of mortal entities and the illumination of what is implicated in matter, which things then are moved toward the others above insofar as they share in the divine seed, like the light of the wick when it is lit.

(5) The lotus also shows that there is sympathy. Before the Sun's rays appear, it is closed, but as the Sun first rises it slowly unfolds, and the higher the light goes the more it expands, and then it contracts again as the Sun goes down. If men open and close mouths and lips to hymn the Sun, how does this differ from the drawing-together and loosening of the lotus petals? For the petals of the lotus take the place of a mouth, and its hymn is a natural one.

(6) But why talk of plants, which have some trace of generative life? One can also see that stones inhale the influences of the luminaries, as we see the sunstone with its golden rays imitating the rays of the Sun; and the stone called Bel's eye (which should be called Sun's eye, they say) resembling the pupil of the eye and emitting a glittering light from the center of its pupil; and the moonstone changing in figure and motion along with the Moon; and the sun-moonstone, a sort of image of the conjunction of these luminaries, imitating their conjunctions and separations in the heavens.

(7) All things are full of gods, then: things on earth are full of heavenly gods; things in heaven are full of supercelestials; and each chain continues abounding up to its final members. For what is in the One-before-all makes its appearance in all, in which are also communications between souls set beneath one god or another.

accensam canapim quamvis non tetigerit ignem accensionemque desuper ad inferiora descendere.

Comparemus igitur canapim calefactam sive papirum cognationi cuidam inferiorum ad superiora; appropinquationem vero eius ad lucernam opportuno usui rerum pro tempore, loco, materia; processum ignis in canapim praesentiae divini luminis ad id quod potest capere; accensionem denique canapis deificationi mortalium materialiumque illustrationi, quae deinde feruntur sursum instar accensae canapis ob quandam seminis divini participationem.

Quid vero de lotho dicam? Lothus implicat quidem in se folia ante solis exortum, oriente vero sole explicat paulatim; et quatenus sol ad mediam coeli ascendit plagam, eatenus pandit folia; quatenus vero a medio petit occasum, gradatim folia contrahit. Videtur haec non minus dilatatione contractioneque foliorum honorare solem quam homines genarum gestu motuque labiorum.

Non solum vero in plantis quae vestigium habent vitae sed etiam in lapidibus aspicere licet imitationem et participationem quandam luminum supernorum, quemadmodum helitis lapis radiis aureis solares radios imitatur. Lapis autem qui vocatur coeli oculus vel solis oculus figuram habet similem pupillae oculi, atque ex media pupilla emicat radius. Lapis quoque selinitus, id est, lunaris, figura lunae corniculari similis, quadam sui mutatione lunarem sequitur motum. Lapis deinde helioselinus, id est, solaris lunarisque, imitatur quodammodo congressum solis et lunae figuratque colore.

Sic divinorum omnia plena, terrena quidem coelestium, coelestia vero supercoelestium, proceditque quilibet ordo rerum usque ad ultimum. Quae enim super ordinem rerum colliguntur in uno, haec deinceps dilatantur in descendendo, ubi aliae animae sub numinibus aliis ordinantur.

Deinde et animalia sunt solaris multa, velut leones et galli, numinis cuiusdam solaris pro sua natura

μετέχοντες καὶ αὐτοὶ τοῦ θεοῦ κατὰ τὴν ἑαυτῶν τάξιν. Καὶ τὸ θαυμαστὸν ὅπως ἐν τούτοις τὰ ἐλάττωνα δυνάμει τε καὶ μεγέθει τοῖς κατ' ἄμφω κρείττοσιν ἐστὶ φοβερὰ· ὑποστέλλεται γὰρ ὁ λέων, φασί, τὸν ἀλεκτρυόνα. Τὸ δὲ αἷτιον ἀπὸ μὲν τῆς αἰσθήσεως οὐκ ἔστι λαβεῖν, ἀπὸ δὲ τῆς νοερᾶς ἐπιβλέψεως καὶ τῆς ἐν τοῖς αἰτίοις διαφορᾶς. Ἐνεργεστέρα γοῦν ἐστὶν ἡ τῶν ἡλιακῶν συμβόλων εἰς τὸν ἀλεκτρυόνα παρουσία· δηλοῖ δὲ τῶν ἡλιακῶν περιόδων συναισθανόμενος καὶ ᾄδων ὕμνον τῷ φωστῆρι προσιόντι τε καὶ ἐπὶ τὰ λοιπὰ κέντρα τρεπομένῳ· διὸ καὶ ἄγγελοί τινες ἡλιακοὶ ὤφθησαν τοιαύτας ἔχοντες μορφάς, καὶ ὄντες ἀμόρφωτοι, φαίνονται τοῖς ἐν μορφῇ κατεχομένοις ἡμῖν μεμορφωμένοι. Ἦδη δὲ τίνα τῶν ἡλιακῶν δαιμόνων λεοντοπρόσωπον φαινόμενον, ἀλεκτρυόνος δειχθέντος, ἀφανῆ γενέσθαι φασὶν ὑποστελλόμενον τὰ τῶν κρειττόνων συνθήματα· ἐπεὶ καὶ θεῶν ἀνδρῶν εἰκόνας ὀρῶντες πολλοὶ ἀνεστάλησαν ὑπ' αὐταῖς τι τῶν μιᾶν ἐνεργεῖν.

Ἀπλῶς δὲ τὰ μὲν ταῖς περιόδοις τοῦ φωστῆρος συγκινεῖται, ὡς τὰ εἰρημένα φυτὰ, τὰ δὲ τὸ σχῆμα μιμεῖται τῶν ἀκτίων, ὥσπερ ὁ φοῖνιξ, τὰ δὲ τὴν ἐμπύριον οὐσίαν, ὥσπερ ἡ δάφνη, τὰ δὲ ἄλλο τι. Ἴδοις ἂν οὖν τὰς συνεσπειραμένας ιδιότητας ἐν ἡλίῳ μεριζομένας ἐν τοῖς μετέχουσιν ἀγγέλοις, δαίμοσι, ψυχαῖς, ζώοις, φυτοῖς, λίθοις. Ὅθεν οἱ τῆς ἱερατικῆς ἡγεμόνες ἀπὸ τῶν ἐν ὀφθαλμοῖς κειμένων τὴν τῶν ἀνωτέρω δυνάμεων θεραπείαν εὐρήκασιν, τὰ μὲν μίξαντες, τὰ δὲ οἰκείως ἀναιρούμενοι· ἡ δὲ μῖξις διὰ τὸ βλέπειν τῶν ἀμίκτων ἕκαστόν τινα ἔχον ιδιότητα τοῦ θεοῦ, οὐ μὴν ἐξαρκοῦν πρὸς τὴν ἐκείνου πρόκλησιν· διὸ τῇ μίξει τῶν πολλῶν ἐνίζουσι τὰς προειρημένας ἀπορροίας καὶ ἐξομοιοῦσι τὸ ἐκ πάντων ἐν γενόμενον πρὸς ἐκεῖνο τὸ πρὸ τῶν πάντων ὅλον· καὶ ἀγάλματα πολλάκις κατασκευάζουσι σύμμικτα καὶ θυμιάματα, φυράσαντες εἰς ἐν τὰ μερισθέντα συνθήματα καὶ ποιήσαντες τέχνη ὁποῖον κατ' οὐσίαν τὸ θεῖον

(8) In this way, consider the multitude of solar animals, such as lions and cocks, which also share in the divine, following their own order. It is amazing how the lesser in strength and size among these animals are regarded with fear by those greater in both respects. For they say the lion shrinks from the cock. The cause of this is not to be grasped from appearances but from intellectual insight and from differences among the causes. In fact, the presence of solar symbols is more effective for the cock: it is clear that he perceives the solar orbits and sings a hymn to the luminary as it rises and moves among the other cardinal points.

(9) Accordingly, some solar angels seem to have forms of this same kind, and though they are formless they appear formed to us held fast in form. Now if one of the solar daimons becomes manifest in the shape of a lion, as soon as a cock is presented he becomes invisible, so they say, shrinking away from the signs of greater beings, as many refrain from committing abominable acts when they see likenesses of divine men.

(10) In brief, then, such things as the plants mentioned above follow the orbits of the luminary; others imitate the appearance of its rays (the palm, for example) or the empyrean substance (the laurel, for example) or something else. So it seems that properties sown together in the Sun are distributed among the angels, daimons, souls, animals, plants and stones that share them.

(11) From this evidence of the eyes, the authorities on the priestly art have thus discovered how to gain the favor of powers above, mixing some things together and setting others apart in due order. They used mixing because they saw that each unmixed thing possesses some property of the god but is not enough to call that god forth. Therefore, by mixing many things they unified the aforementioned influences and made a unity generated from all of them similar to the whole that is prior to them all. And they often devised composite

participes, unde mirum est quantum inferiora in eodem ordine cedant superioribus quamvis magnitudine potentiaque non cedant. Hinc ferunt gallum timeri a leone quamplurimum et quasi coli, cuius rei causam a materia sensuque assignare non possumus sed solum ab ordinis superni contemplatione. Quoniam videlicet praesentia solaris virtutis convenit gallo magis quam leoni, quod et inde apparet quia gallus quasi quibusdam hymnis applaudit surgenti soli et quasi advocat quando ex anthipodum medio coelo ad nos reflectitur.

Et quandoque nonnulli solares angeli apparuerunt formis huiusmodi praediti, atque cum ipsi in se sine forma essent, nobis tamen, qui formati sumus, occurrerunt formati. Nonnunquam et daemones visi sunt solares leonina fronte, quibus cum gallus obiiceretur, repente disparuerunt. Quod quidem inde procedit quia semper quae in eodem ordine constituta inferiora sunt reverentur superiora, quemadmodum plerique intuentes virorum imagines divinatorum hoc ipso aspectu vereri solent turpe aliquid perpetrare.

Ut autem summatim dicam, alia ad revolutiones solis correvolvuntur, sicut plantae quas diximus; alia figuram solarium radiorum quodammodo imitantur, ut palma dactylus; alia igneam solis naturam, ut laurus; alia aliud quiddam. Videre sane licet proprietates quae colliguntur in sole passim distributas in sequentibus in solari ordine constitutis, scilicet angelis, daemonibus, animis, animalibus, plantis atque lapidibus.

Quocirca sacerdotii veteris auctores a rebus apparentibus superiorum virum cultum adinvenerunt dum alia miscerent, alia purificarent. Miscebant autem plura invicem quia videbant simplicia nonnullam habere numinis proprietatem, non tamen singulatim sufficientem ad numinis ipsius advocationem. Quamobrem ipsa multorum commixtione attrahebant supernos influxus, atque quod ipsi componendo unum ex multis conficiebant, assimilabant ipsi uni quod est super multa. Constituebantque statuas ex materiis

περιληπτικὸν καθ' ἑνωσιν τῶν πλειόνων δυνάμεων, ὧν ὁ μὲν μερισμὸς ἡμύδρωσεν ἐκάστην, ἡ δὲ μῖξις ἐπανήγαγεν εἰς τὴν τοῦ παραδείγματος ἰδέαν. Ἔστι δὲ ὅτε καὶ μία πόα καὶ λίθος εἷς ἀρκεῖ πρὸς τὸ ἔργον· ἀπόχρη γὰρ πρὸς μὲν αὐτοφάνειαν τὸ κνέωρον, πρὸς δὲ φυλακὴν δάφνη, ῥάμνος, σκύλλα, κουράλιον, ἀδάμας καὶ ἱάσπις, πρὸς δὲ πρόγνωσιν ἡ τοῦ ἀσπάλακος καρδία, πρὸς δὲ καθάρσεις τὸ θεῖον καὶ τὸ θαλάττιον ὕδωρ.

Διὰ μὲν οὖν τῆς συμπαθείας προσήγοντο, διὰ δὲ τῆς ἀντιπαθείας ἀπήλυνον, καθαίροντες εἰ τύχοι θεῖα καὶ ἀσφάλτω καὶ περιρραίνοντες θαλάττη· καθαίρει γὰρ τὸ μὲν θεῖον διὰ τὸ δριμύ τῆς ὁσμῆς, ἡ δὲ θάλαττα διὰ τὸ μετέχειν ἐμπυρίου δυνάμεως.

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

statues and fumigations, having blended separate signs together into one and, by unifying many powers, having made by artifice something embraced essentially by the divine, the dividing of which makes each one feeble, while mixing raises it up to the idea of the exemplar.

(12) But there are times when one plant or one stone suffices for the work. Flax-leaved daphne is enough for a manifestation; laurel, box-thorn, squill, coral, diamond or jasper will do for a guardian spirit; but for foreknowledge one needs the heart of a mole and for purification sulfur and salt water. By means of sympathy, then, they draw them near, but by antipathy they drive them away, using sulfur and bitumen for purification, perhaps, or an aspersion of sea water. For sulfur purifies by the sharpness of its scent, sea water because it shares in the empyrean power.

(13) For rites and other divine services they search out appropriate animals as well as other things. Starting with these and others like them, they gained knowledge of the daimonic powers, how closely connected they are in substance to natural and corporeal energy, and through these very substances they achieved association with the daimons, from whom they returned forthwith to actual works of the gods, learning some things from the gods, for other things being moved by themselves toward accurate consideration of the appropriate symbols. And then, leaving nature and natural energies below, they had dealings with the primary and divine powers.

multis permixtas, odores quoque compositos, colligentes arte in unum divina symbola reddentesque unum tale quale divinum existit secundum essentiam, comprehendens videlicet vires quamplurimas quarum quidem divisio unamquamque debilitavit, mixtio vero restituit in exemplaris ideam.

Nonnunquam vero herba una vel lapis unus ad divinum sufficit opus. Sufficit enim enebion, id est, carduus, ad subitam numinis alicuius apparitionem; ad custodiam vero laurus, raccinum, id est, genus virgulti spinosum, cepa squilla, corallus, adamas, iaspis, sed ad praesagium cor talpae, ad purificationem vero sulphur et aqua marina. Ergo sacerdotes per mutuam rerum cognationem compassionemque conducebant in unum, per repugnantiam expellebant, purificantes cum oportebat sulphure atque asphalto, id est, bitumine, aqua aspergentes marina. Purificat enim sulphur quidem propter odoris acumen, aqua vero marina propter igneam portionem.

Et animalia in deorum cultu diis congrua adhibebant, caeteraque similiter. Quamobrem ab iis atque similibus incipientes, primum potentias daemonum cognoverunt, videlicet eas esse proximas rebus actionibusque naturalibus, atque per haec naturalia quibus propinquant in praesentiam convocarunt. Deinde a daemonibus ad ipsas deorum vires actionesque processerunt, partim quidem docentibus daemonibus addiscentes, partim vero industria propria interpretantes convenientia symbola, in propriam deorum intelligentiam ascendentes, ac denique posthabitis naturalibus rebus actionibusque ac magna ex parte daemonibus, in deorum se consortium receperunt.