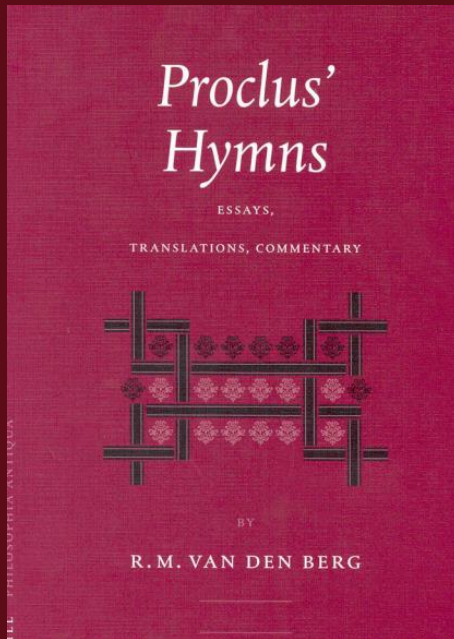


**Hekate and The New
Year: Unlocking A
Mysterious Ancient
Hymn**



**Hail, Mother of Gods, many-named, with fair off-spring blest.
Hail, porch-dwelling Hecate, of great strength.
But you too, hail, forefather Ianus, Zeus imperishable; hail, supreme Zeus.**

**Make the course of my life radiant,
weighed down with good things, but drive the evil diseases
from my limbs; attract my soul, now madly raging around the
earth, once it has been purified through the intellect-awaking rites.
Yea, I beg you, give your hand, and show me, as one in need,
the paths revealed by the gods. I will observe the precious light, from
which comes the possibility to flee the misery of dark birth.
Yea, I beg you, give me your hand, and with your winds bring me to
the harbour of piety, exhausted as I am.**

**Hail, Mother of Gods, many-named, with fair off-spring blest.
Hail, porch-dwelling Hecate, of great strength. But you too,
hail, forefather Ianus, Zeus imperishable; hail, supreme Zeus.**

PROCLUS' HYMN TO HEKATE AND JANUS

Hail, many-named Mother of the Gods, whose children are fair

Hail, mighty Hekate of the Threshold

And hail to you also Forefather Janus,

Imperishable Zeus

Hail to you Zeus most high.

Shape the course of my life with luminous Light

And make it laden with good things,

Drive sickness and evil from my limbs.

And when my soul rages about worldly things,

Deliver me purified by your soul-stirring rituals.

Yes, lend me your hand I pray

And reveal to me the pathways of divine guidance that I long for, Then

shall I gaze upon that precious Light

Whence I can flee the evil of our dark origin.

Yes, lend me your hand I pray,

And when I am weary bring me to the haven of piety with your winds.

Hail, many-named mother of the Gods, whose children are fair

Hail, mighty Hekate of the Threshold

And hail to you also Forefather Janus, Imperishable Zeus,

Hail to you Zeus most high.

<https://philosophy.stackexchange.com/questions/30541/what-is-the-difference-between-philosophy-and-theology>

Philosophy: systematic study of knowledge – asks questions about the nature of existence.

Theology: study of the divine – asks questions to find answers from the divine.

Theurgy (/ˈθiːɜːrdʒi/; from Greek θεωργία theourgía) describes the practice of rituals, sometimes seen as magical in nature, performed with the intention of invoking the action or evoking the presence of one or more deities, especially with the goal of achieving henosis (uniting with the divine) and perfecting oneself. (from Wikipedia)

Theurgy means "divine-working". The first recorded use of the term is found in the mid-second-century neoplatonist work the Chaldean Oracles (Fragment 153 des Places (Paris, 1971): 'For the theourgoí do not fall under the fate-governed herd').[5] The source of Western theurgy can be found in the philosophy of late neoplatonists, especially Iamblichus. Although the neoplatonists are often considered pagan polytheists, they embraced a form of monism.

In late neoplatonism, the spiritual universe is regarded as a series of emanations from the One. From the One emanated the Divine Mind (Nous) and in turn from the Divine Mind emanated the World Soul (Psyche). Neoplatonists insisted that the One is absolutely transcendent and in the emanations nothing of the higher was lost or transmitted to the lower, which remained unchanged by the lower emanations. (from Wikipedia)

Proclus' Hymns

ESSAYS,

TRANSLATIONS, COMMENTARY



BY

R. M. VAN DEN BERG

1. *Worship in the dusty museum of metaphysical abstractions*

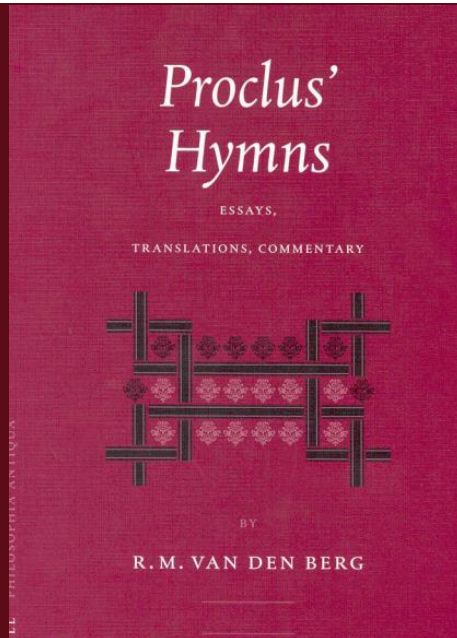
Some time after the life of Proclus (ca. 410/11 A.D.-April 17, 485 A.D.)¹ had come to an end the members of the Neoplatonic school at Athens gathered in one of the spacious villas on the southern slope of the Acropolis that housed the institution. They had come to hear Marinus deliver an eulogy on the late Proclus whom he had succeeded as head of the school. Spirits were low. The passing away of the towering figure of Proclus, albeit worn down by old age in his last years, meant a severe blow to a community that was under steadily growing pressure from the Christian authorities. No longer they could feel safe under the aegis of Athena. It was gone. The immense statue by Pheidias that had crowned the Acropolis for ages had been removed by 'those who move that which should not be moved,' as they cautiously referred to the Christians in a coded phrase. She now dwelt with her last loyal followers in the villa of the school, after she had announced to Proclus in a dream that 'the Lady of Athena wishes to live with you.' With Proclus they had at least had the guarantee that the gods would protect them against the 'typhonic winds' of Christianity. He had been especially beloved by them from his youth onwards, as had become evident on many occasions: when he arrived at Athens as a young student, the gate-keeper told him that he would have closed if Proclus had not come, a clear sign that the continuation of the Platonic tradition had depended on him alone; divine powers had regularly appeared to him, inspired him when he lectured and studied, and came to his aid or that of others when he requested it. But now the destiny that he had prophesied for

Berg, R.M. van den:

Proclus' hymns : essays, translations, commentary / by R.M. van den Berg - Leiden ; Boston ; Köln : Brill, 2001

Our principal source for the miraculous in Proclus' life is the very speech that Marinus delivered that day, known under the title ΠΡΟΚΛΟΣ Η ΠΕΡΙ ΕΥΔΑΙΜΟΝΙΑΣ (*Vita Procli*). It portrays Proclus as a very religious man, who worshipped as many gods as he could. Not so much because of a private interest, but because he and his followers firmly believed that this was a major task of the head of the school: he was the hierophant of the whole world. The gods of mythology and popular cult, if viewed correctly, coincided with the abstract metaphysical entities that constituted the elaborate structure of Neoplatonic metaphysics. Doing philosophy meant worshipping the gods.

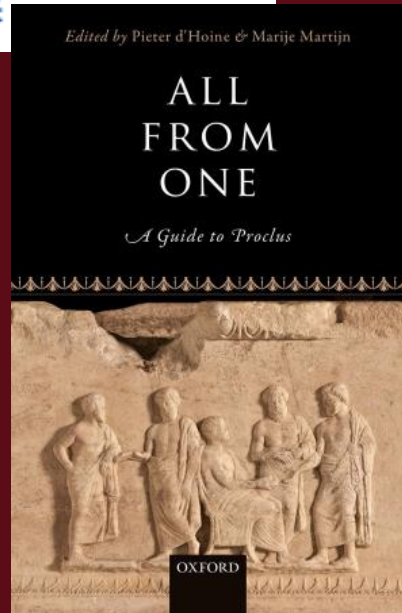
Today we possess only a fraction of Proclus' hymns. Seven of them, the object of this study, have been preserved in a collection of MSS. that contain a compilation of Greek hymns. Apart from those by Proclus, it consists of the *Homeric Hymns*, those by Callimachus and the so-called *Orphic Hymns*. There must have been more. Marinus *Vita*

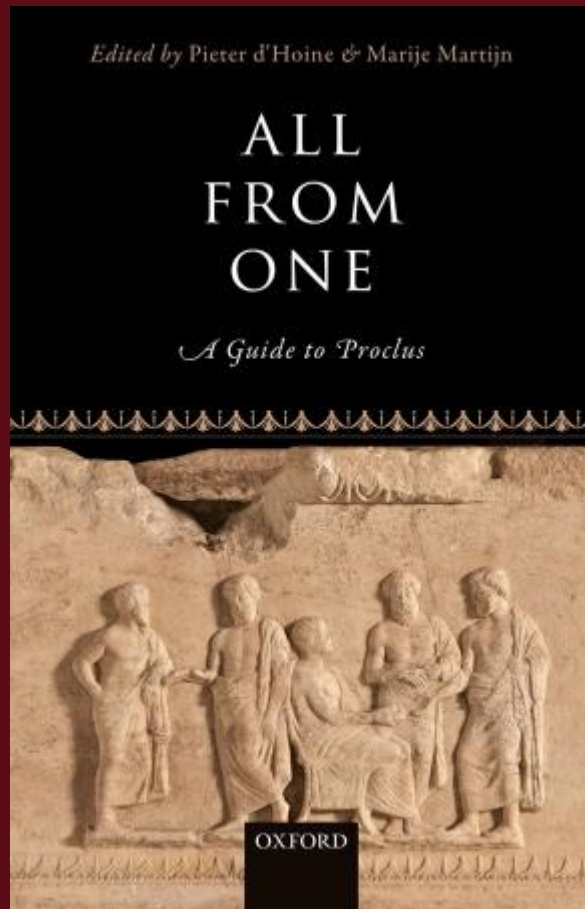


the city.⁴⁹ He was evidently on excellent terms with some members of the Athenian elite,⁵⁰ yet Marinus cannot name a single concrete instance in which the voice of Proclus left a mark on the political landscape of Christian Athens. Jonathan Barnes seems right when he draws the negative conclusion: 'Proclus was not a prominent statesman.'⁵¹

was not a prominent statesman.

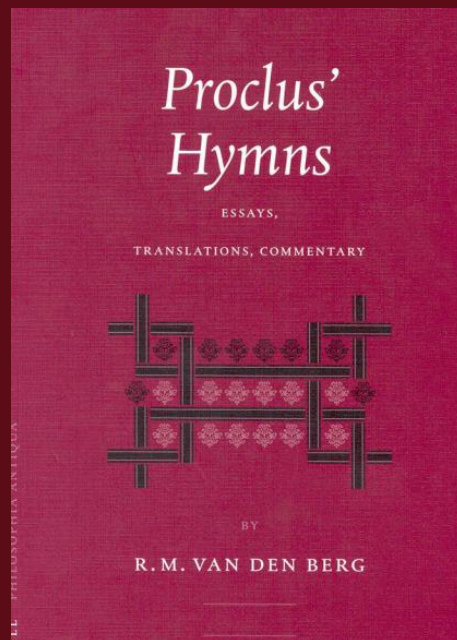
But there is more to this: it is doubtful that Proclus ever regretted the fact. Much more than his political or cultural influence in Athens, what Proclus was really concerned about was his own personal relationship with the great beyond. This is something that can be inferred not only from Marinus' biography, but also from Proclus' so-called 'hymns'. Seven of them are extant: I. To the Sun; II. To Aphrodite; III. To the Muses; IV. To the Gods; V. To Aphrodite of Lycia; VI. To Hecate and Janus; VII. To Athena.⁵² As the late Günter Zuntz points out in a brilliant monograph on the genre of philosophical hymns, Proclus' compositions are actually not really hymns at all, but rather personal prayers, i.e. expressions of wishes for his own well-being and salvation. Whereas Cleanthes in his poetry comes across as the spokesperson for all of humanity, Proclus' prayers revolve around himself:





The price that philosophers pay for being influential is that they cannot control their influence. Proclus is a case in point. Few ancient philosophers were more enthusiastically received in the centuries after their death. But Proclus would probably have been dismayed at the way he was received. For one thing, very little of his massive corpus—with its masterful Platonic commentaries and philosophical explorations of traditional Greek theology—received any attention at all. Until the renewed interest in Proclus in the thirteenth century, Proclus' legacy rested primarily on the *Elements of Theology*, though we see occasional engagements with the *Tria opuscula* and *On the Eternity of the World*. The relative brevity and user-friendliness of these works no doubt explains their prominence in the reception of Proclus. Another factor is that these works were of interest to Christians, who were chiefly responsible for reinterpreting, transmitting, and engaging with them. Proclus was staunchly religious, and in all of his writings sought a deeper understanding of the traditional Greek divinities from a philosophical point of view. It would surely have struck him as ironic, if not deeply depressing, that the story of his legacy is primarily the story of Christian appropriations of his thought.

The goddess who is the cause of Soul — and therefore is not Soul itself, let alone an encosmic one like the World Soul — is Rhea-Hecate. This can be inferred both from the fact that the goddess is said to be a link between the two Fathers and from the fact that she sends forth the life of the soul from her own flank. As for the first indication, it seems evident that the Fathers mentioned are Kronos and Zeus, whereas the ‘the theologians’ are probably the Chaldaean sages and their oracles, especially Fr. 50 above (so Lewy 1978²: 142 n.



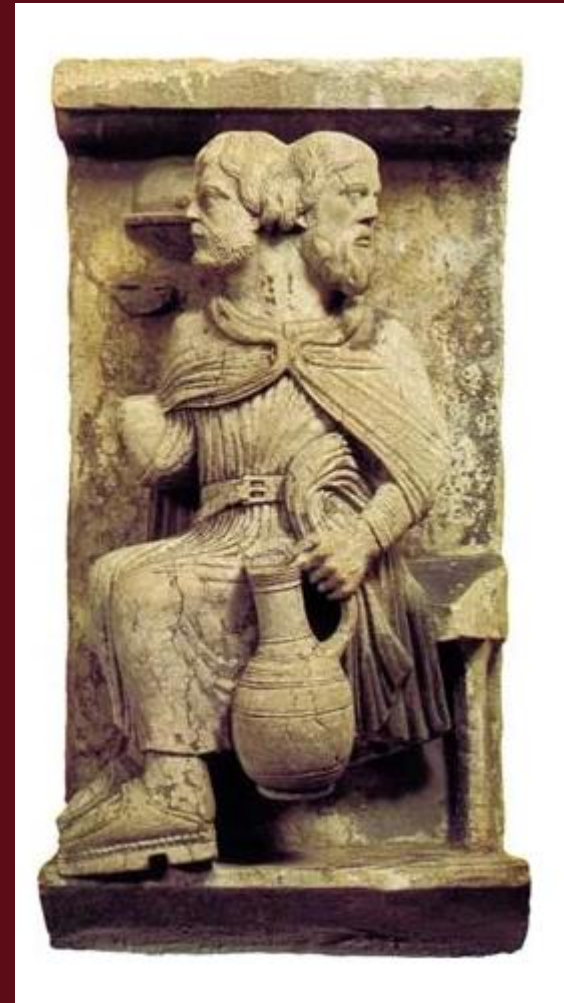
Theologia Platonica. In the case of Hecate, she produces Soul on the level of Hecate-Rhea, whereas Hecate on the level of the leader-gods contains the source of soul and produces them.⁶

hypercosmic deity and therefore superior to the former.

Proclus appears to have had a special relationship with this Hecate. He remarks that this deity, whom the Barbarians (i.e. the Chaldaeans) call awful and fearful, ‘is for us the greatest’ (*Theol. Plat.* VI 11, p. 53, 25ff.). Marinus informs us that Proclus, after he had gone through the Chaldaean purificatory rites, conversed with luminous apparitions of Hecate. Such was eye-witnessed by others. Proclus recorded these events in a special book now lost (Marinus *Vita Procli* § 28).

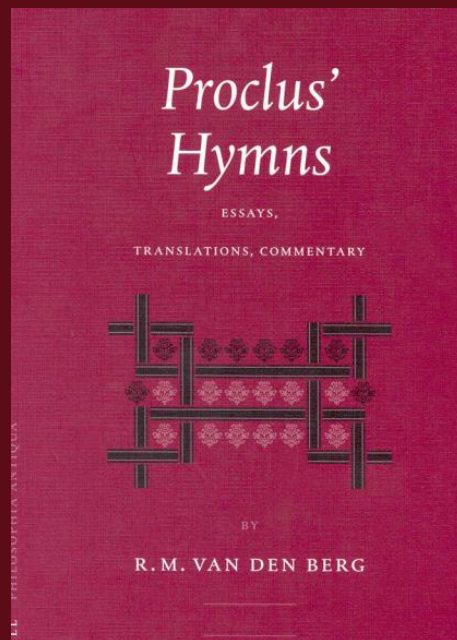
The worship of Janus traditionally dated back to **Romulus** and a period even before the actual founding of the city of Rome. There were many *jani* (i.e., ceremonial gateways) in Rome; these were usually freestanding structures that were used for symbolically **auspicious** entrances or exits.

Some scholars regard Janus as the god of all beginnings and believe that his association with doorways is derivative. He was **invoked** as the first of any gods in regular liturgies. The beginning of the day, month, and year, both calendrical and agricultural, were sacred to him. The month of January is named for him, and his festival took place on January 9, the Agonium. There were several important temples erected to Janus, and it is assumed that there was also an early cult on the Janiculum, which the ancients took to mean “the city of Janus.”



Amhiprosopos or Triformis?





2.2 Hecate¹⁰

Hecate is a goddess of boundaries. She stands guard not only at crossroads and doorways, but also at the dividing line between life and death. She is the mistress of souls, whom she guides in both directions across this line. It is in this function that the *Homeric Hymn to Demeter* mentions her: she is witness to the descent of Persephone, the daughter of Demeter, in Hades and her return to the living daylight (Johnston 1990: 21-28). Since she holds power over souls and daemons, she is a patron deity of magicians (Johnston 1990: 143-148).

The theurgists assign an important role to her. She is supposed to aid them in different ways. She controls the iynx-daemons, beings that constitute the link between the celestial and terrestrial realms. The theurgists need these daemons for their ascent towards the celestial realm (Johnston 1990: 90-110). They appear to the theurgist to instruct him about the construction and operation of the cosmos, necessary knowledge for successful theurgy (Johnston 1990: 111-133). Johnston (1990) argues that Hecate's prominence can be explained by the fact that she is the World Soul, and for that reason the mediating entity par excellence between our world and that of the gods. As I have argued above, this identification does not work. However, even if Hecate is not the World Soul, Proclus seems to consider her as a mediating force.

Hecate in her pre-theurgical manifestation is celebrated by Hesiod *Th.* 411-452 and *Orphic Hymn* 1.



As a gate goddess, Hecate was not only venerated at the stairway to the Athens Acropolis, but also in other Greek cities. In Selinunte, Hecate was also on watch from a propylon by the sanctuary of Demeter. In Eleusis, Hecate owned a temple at the gates of the sanctuary. On Rhodes, Hecate was worshiped as Propylaia together with Hermes Propylaios and Apollon Apotropaïos. In Lagina, where the main place of worship was located, a statue of Hecate was erected when a new city gate was being built. In addition, there was an annual procession in Lagina in honor of Hecate, where a female led the Procession of Keys. A similar festival was held in Meletus.

Seiffert 2006: A. Seiffert, Der sakrale Schutz von Grenzen im antiken Griechenland – Formen und Ikonographie, unpublished dissertation, Julius-Maximilians-Universität Würzburg 2006.



“And she is visible on all sides and has faces on all sides...receiving in her womb the processions from the intelligibles...and she sends forth the channels or corporeal life and contains within herself the center of the procession of all beings.”

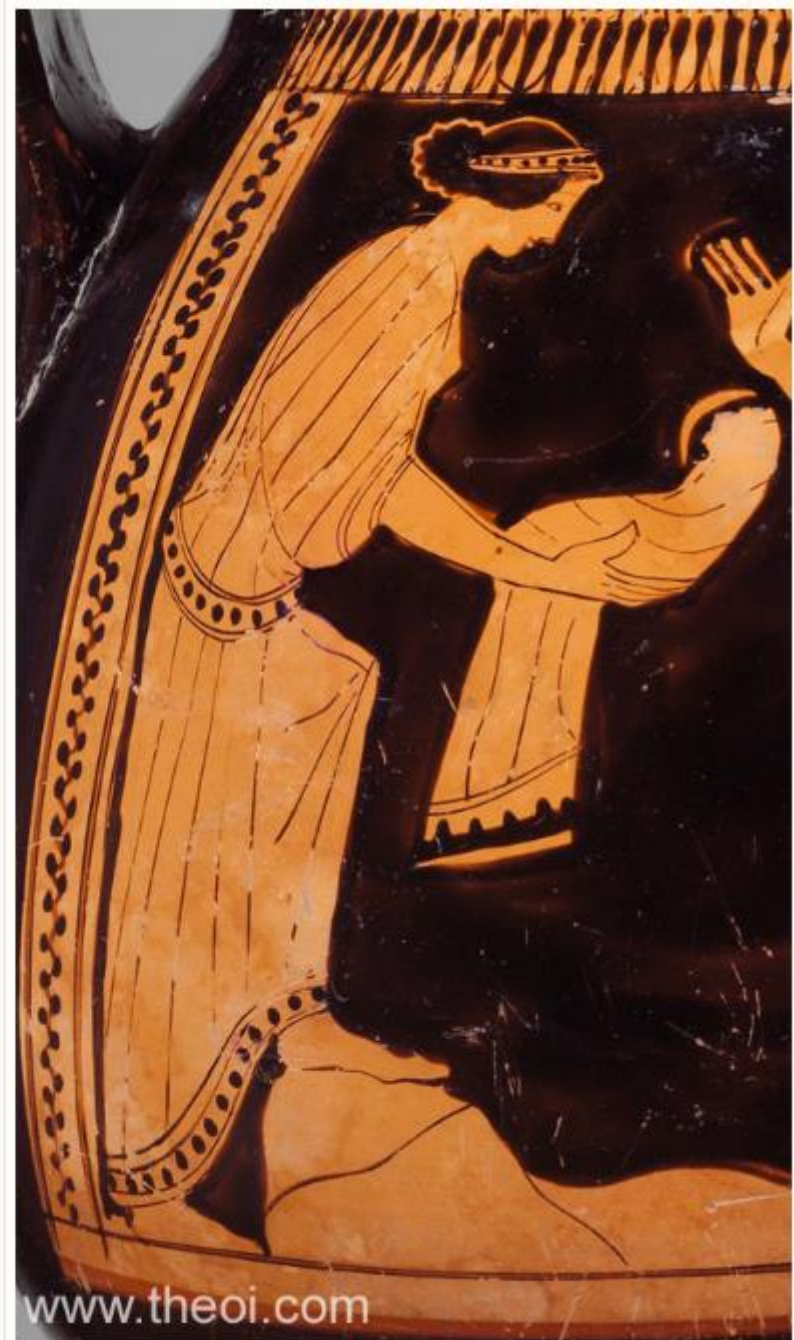
The Chaldean Oracles, Fragment 189

Keeping Her Keys

RHEIA (Rhea) was the Titanis (Titaness) mother of the gods, and goddess of female fertility, motherhood, and generation. Her name means "flow" and "ease." As the wife of Kronos (Cronus, Time), she represented the eternal flow of time and generations; as the great Mother (*Meter Megale*), the "flow" was menstrual blood, birth waters, and milk. She was also a goddess of comfort and ease, a blessing reflected in the common Homeric phrase "the gods who live at their ease (*rhea*)."

In myth, Rhea was the wife of the Titan Kronos (Cronus) and Queen of Heaven. When her husband heard a prophecy that he would be deposed by one of his children, he took to swallowing each of them as soon as they were born. But Rhea bore her youngest, Zeus, in secret and hid him away in a cave in Krete (Crete) guarded by shield-clashing Kouretes (Curetes). In his stead she presented Kronos with a stone wrapped in swaddling clothes which he promptly devoured.

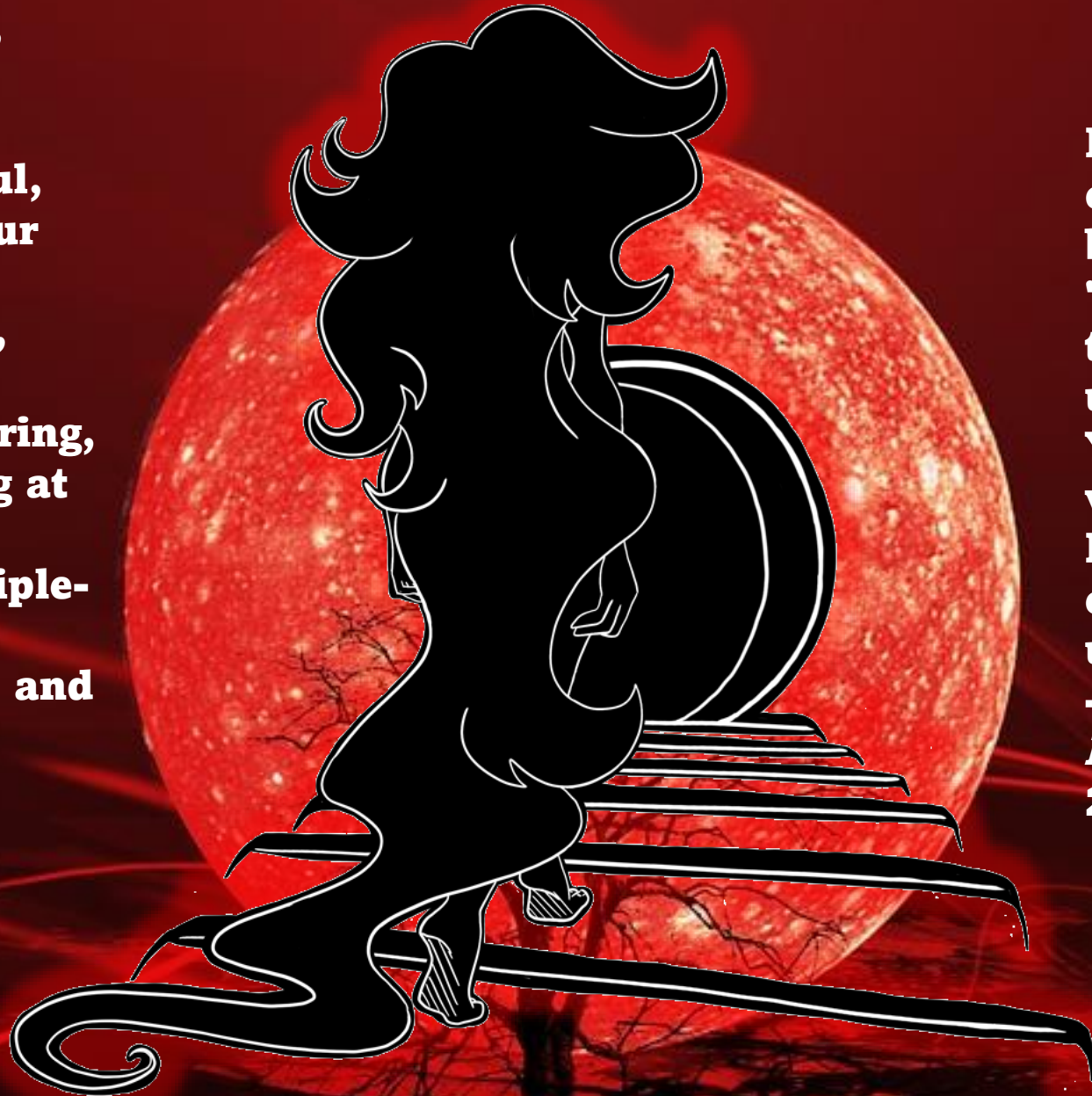
Rhea was closely identified with the Anatolian mother-goddess Kybele (Cybele). They were both depicted as matronly women, usually wearing a



www.theoi.com

Rhea and the Omphalos stone. Athenian red-figure pelike C5th

**Come here to me,
goddess of night,
beast-slayer,
Quiet and frightful,
and consuming our
offerings.
Heed my prayers,
Lunar Queen,
Who knows suffering,
Rising and setting at
night.
Triple-headed, triple-
named, fearful,
gracious-minded, and
regal.**



**Mistress Of Night and
chthonic realms, sacred,
black-clad,
'Round whom the star-
traversing nature of the
universe revolves.
You have birthed every
worldly thing,
For you are the originator
of all known and
unknown.
- Inspired by *The Greek
Magickal Papyri, IV. 2441-
2621.***

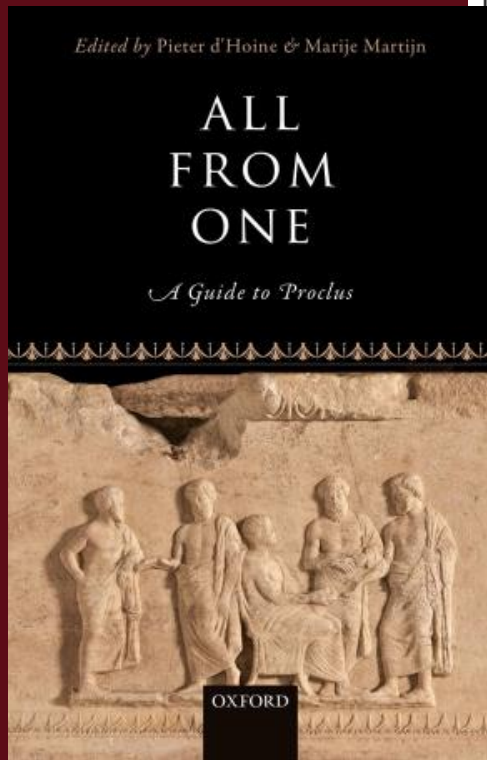


The budlike idea of the connexion among three aspects of the world—maiden, mother, and moon—hovers at the back of the triad of goddesses in the Homeric hymn. **Hecate** has a subordinate part to play in keeping with her position on the fringes of the Zeus-world. And yet she still retains, even under Zeus' rule, the characteristics of that archaic figure who preceded the historical **Hecate**. One such characteristic, and the chief among them, is the *triple form* which appears relatively late in artistic representations of the goddess,⁴⁸ but is indirectly confirmed by Hesiod. The poet of the *Theogony* acclaims her as the mighty Mistress of the *three* realms—earth, heaven, and sea.⁴⁷ He also says that the goddess already had this dominion in the time of the Titans, before Zeus and his order. The new ruler of the world honoured her by leaving her in her former majesty.

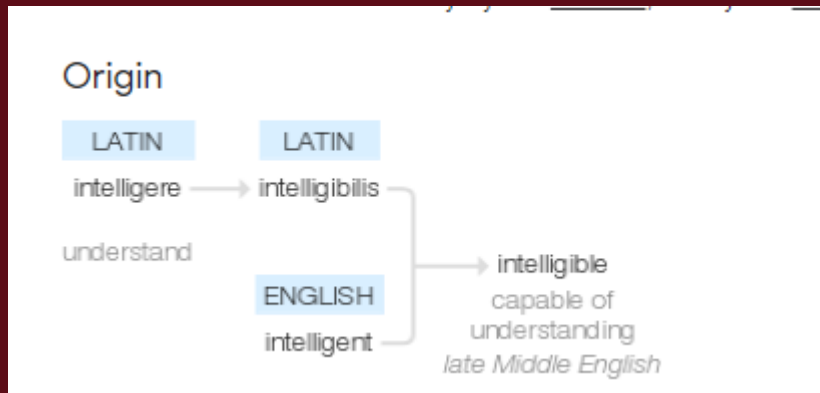
ESSAYS
ON A
SCIENCE OF MYTHOLOGY

THE MYTH OF THE DIVINE CHILD
AND THE MYSTERIES OF ELEUSIS

BY C. G. JUNG AND C. KERÉNYI
TRANSLATED BY R. F. C. HULL



Metaphysical Principles	Levels of divine existence	<i>Parm.</i> 2nd hypothesis	Other dialogues	Chaldaean Oracles	Orphic Rhapsodies	Remarks
INTELLECT* (<i>NOUS</i>)	INTELLECTIVE GODS (<i>NOEROI</i>)		Zeus and other Olympians (<i>Phdr.</i> etc.)	Intellective Gods	Intellective	Related virtues: Paradigmatic
INTELLECTIVE BEING	FIRST INTELLECTIVE TRIAD* (Triad of Parents):	In itself- In another		Three Paternal Sources	Triad of Parents	
	Intelligible			Kronos	Kronos	
	Intelligible-Intellective			Hecate	Rheia	
	Intellective		Demiurge (<i>Tim.</i>)	Zeus	Zeus	1st (universal) demiurgy
INTELLECTIVE LIFE	SECOND INTELLECTIVE TRIAD* (Triad of Immaculate Gods)	Moving and Resting		Three Implacables	Three Immaculate Gods	
SOUL-HYPOSTASIS						
Souls (universal/monadic Souls)	Hypercosmic Gods*	Like and Unlike		Leading Gods	Four triads:	
Hypercosmic/Divine Souls	FIRST HYPERCOSMIC TRIAD		<i>Gorgias</i> 523a3-5	Paternal Triad: Zeus, Poseidon, Hades	Paternal Triad: Zeus, Poseidon, Hades	1st (partial universal) demiurgy: Zeus ₂ , Poseidon, Pluto
	SECOND HYPERCOSMIC TRIAD			Coric Triad: Hecate, Soul, Virtue	Coric Triad: Hecate, Soul, Virtue	
	THIRD HYPERCOSMIC TRIAD			Apolloniatic Triad: 3 Helios's/3 Apollo's	Apolloniatic Triad: 3 Helios's/3 Apollo's	



intellective adjective

in-tel-lec-tive (in-tə-'lek-tiv)

: having, relating to, or belonging to the intellect : **RATIONAL**

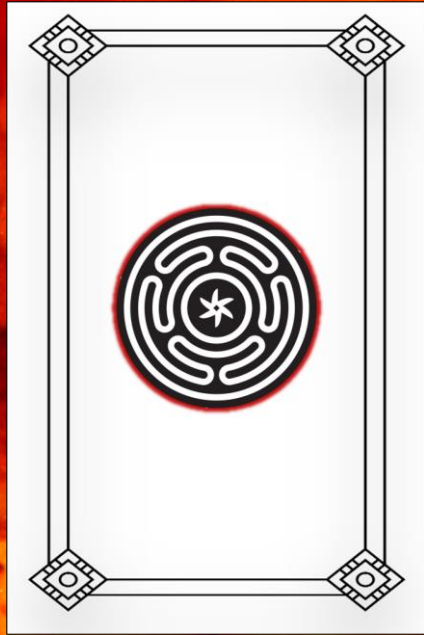
Ourania



The first divine group is made up of the following three entities: the Father, Hecate, and the Demiurge. There are, in fact, two Intellects, considered as masculine entities: one, who is the Father (Fr. 3, 7, etc.), contents himself with contemplating the Intelligibles; the other, who fashions the universe and all it contains, is the Demiurge (Fr. 5, 33). Between these two masculine entities is a feminine entity, Hecate (Fr. 32, 35), who both separates and unites them. This triad which comprises God is associated with several other important divinities, whose function is to account for their action on the various levels of reality. The most important among these realities are the Iynges, the Maintainers, and the Teletarchs.

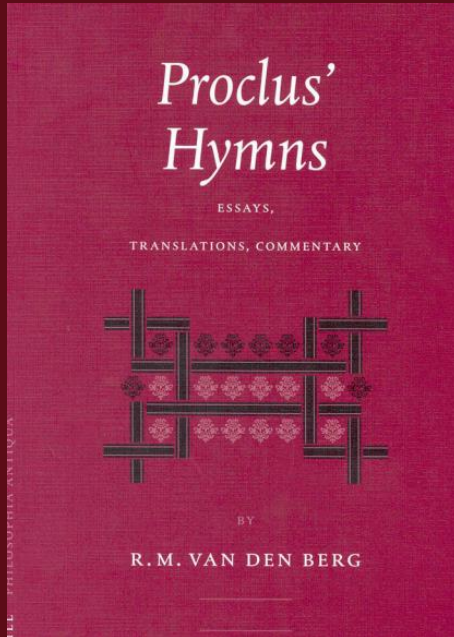
Chthonia

Hekate as the Source



..She sends forth the channels of corporeal life, and contains within herself the center of the procession of all beings.

Fragment 189, The Chaldean Oracles



**Hail, Mother of Gods, many-named, with fair off-spring blest.
Hail, porch-dwelling Hecate, of great strength.
But you too, hail, forefather Ianus, Zeus imperishable; hail, supreme Zeus.**

**Make the course of my life radiant,
weighed down with good things, but drive the evil diseases
from my limbs; attract my soul, now madly raging
around the
earth, once it has been purified through the
intellect-awaking rites.**

**Yea, I beg you, give your hand, and show me, as one in need,
the paths revealed by the gods. I will observe the precious light, from
which comes the possibility to flee the misery of dark birth.**

**Yea, I beg you, give me your hand, and with your winds bring me to
the harbour of piety, exhausted as I am.**

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Hail, mighty Hekate of the Threshold

And hail to you also Forefather Janus,

Imperishable Zeus

Hail to you Zeus most high.

Shape the course of my life with luminous Light

And make it laden with good things,

Drive sickness and evil from my limbs.

→ And when my soul rages about worldly things,
Deliver me purified by your soul-stirring rituals.

Yes, lend me your hand I pray

And reveal to me the pathways of divine guidance that I long for, Then

shall I gaze upon that precious Light

Whence I can flee the evil of our dark origin.

Yes, lend me your hand I pray,

And when I am weary bring me to the haven of piety with your winds.

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Hail, mighty Hekate of the Threshold

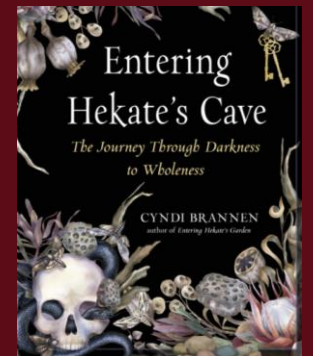
And hail to you also Forefather Janus, Imperishable Zeus,

Hail to you Zeus most high.

Moon = the mediating membrane between the solar (Fathers) and mortals.



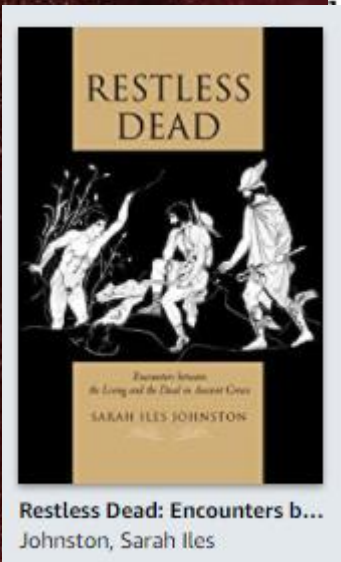
To enter Hecate's cave is to embark on the journey back to the soul. This is a lunar quest, illuminated by the goddess' torches, following the rattle of her keys, and embracing the shadow within. An adventure equal parts exciting and daunting. In depth psychology, the concept of wholeness implies that we are intentionally integrating the shadow with the soul. The radical acceptance of our light *and* darkness is the path of truth. This is not the popular hero's journey where all is bright, with conquest as the goal. Instead, we journey towards healing and understanding. The journey is inherently feminine, which is to say that it is associated with the traditional energies associated with this principle – intuition, introspection, and emotions¹.



At this point we need to turn back to the topic of cultural influences. Given the change in attitudes toward death and the dead that I have just described, the Greeks would have been prone, first, to accept the belief that souls of all types could become dangerously active forces within the world of the living, and even be manipulated by the living, but also, second, to the belief that it required a specially trained expert to contact the now less familiar dead and direct their power toward any given goal. All of these new ideas and influences supported one another in various crisscrossing ways, of course. For example, expectation that the dead might be invoked to return would lead to further thought about the boundaries between the upper and lower worlds, and their permeability or lack thereof. Both the boundaries and theories about how they were to be crossed would be elaborated, therefore. **Psychopompic**

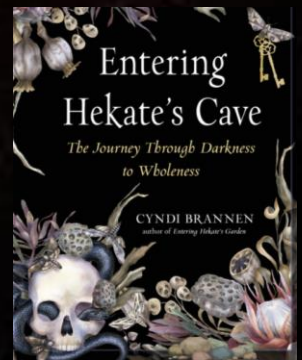


It was probably her role as guardian of entrances that led to Hecate's identification by the mid fifth century with Enodia, a Thessalian goddess.²³ Enodia's very name ("In-the-Road") suggests that she watched over entrances, for it expresses both the possibility that she stood on the main road into a city, keeping an eye on all who entered, and in the road in front of private houses, protecting their inhabitants.

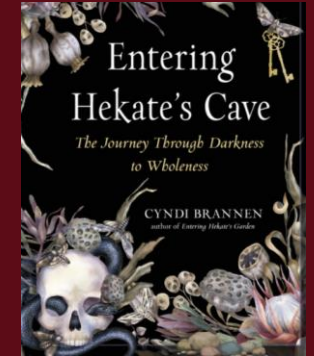




One of Hekate's most ancient roles is as Psychopomp, which translates as "soul guide." According to the Greeks, the psychopomp guided the departed into the afterlife, whether it was the nightmarish Tartarus or the heavenly Elysium. Certain deities like Hekate and Hermes, her frequent companion, had the special ability to travel at will between the Underworld, the world of everyday life, and the heights of Olympus, so they could easily cross into the territory of the afterlife.

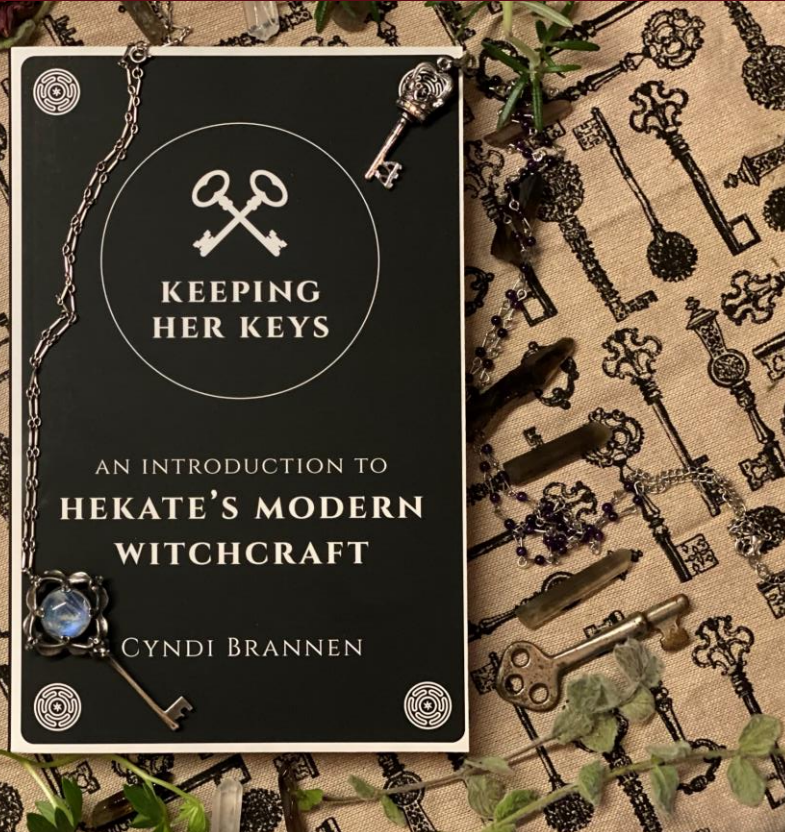


Hekate Psychopomp is much more than the one who helps the earthly dead cross over the river to the other side, however. She is the midwife who assists new souls as they are born into flesh, and she reunites us with the fragments of our selves that we lose along the way. She calls us to take care of our own souls, and to see the soul in all things. When we care for our own souls and seek to understand the soul in all things, it draws us closer to the archetypal web, to the very soul of the world. The shamanic and psychological practice of soul retrieval is the process of calling back pieces of our soul that were lost due to individual and cultural trauma. For more on soul retrieval, read Sharon Ingerman's *Soul Retrieval: Mending the Fragmented Self*.



LESSON 5: HEKATE'S CHARACTERISTICS

By Cyndi Brannen, PhD



Using the Epithets in Personal Development Work

Epithets can also be used to reflect a characteristic of ourselves that we wish to develop using our own skills and Hekatean energy. The epithets aren't to be used in a passive manner, just like any sort of devotion or witchery, saying a few words and then doing nothing will get you nowhere. Always remember that Hekate can't do for us what She can't do through us. Sometimes, we wish to petition Hekate as a specific epithet that we don't want anything to do with personally. For example, if I am hanging onto painful memories, I may offer this up to Hekate as Chthonia and ask Her to relieve me of my hurt by taking it straight to the Under World.



Illustration by Margie Stingley

The Soul (Video Class)

Psychopomp, which translates from Greek as “Soul Guide,” is one of Hekate’s most ancient roles.

The Soul Guide is much more than the one who helps the earthly dead cross over the river to the other side, she is the midwife who assists new souls as they are born into flesh, and she reunites us with the fragments we lose along the way. Hekate calls us to take care of our own souls, and to see the soul in all things. Caring for our own souls and seeking to understand the soul in all things, draws us closer to Anima Mundi.

