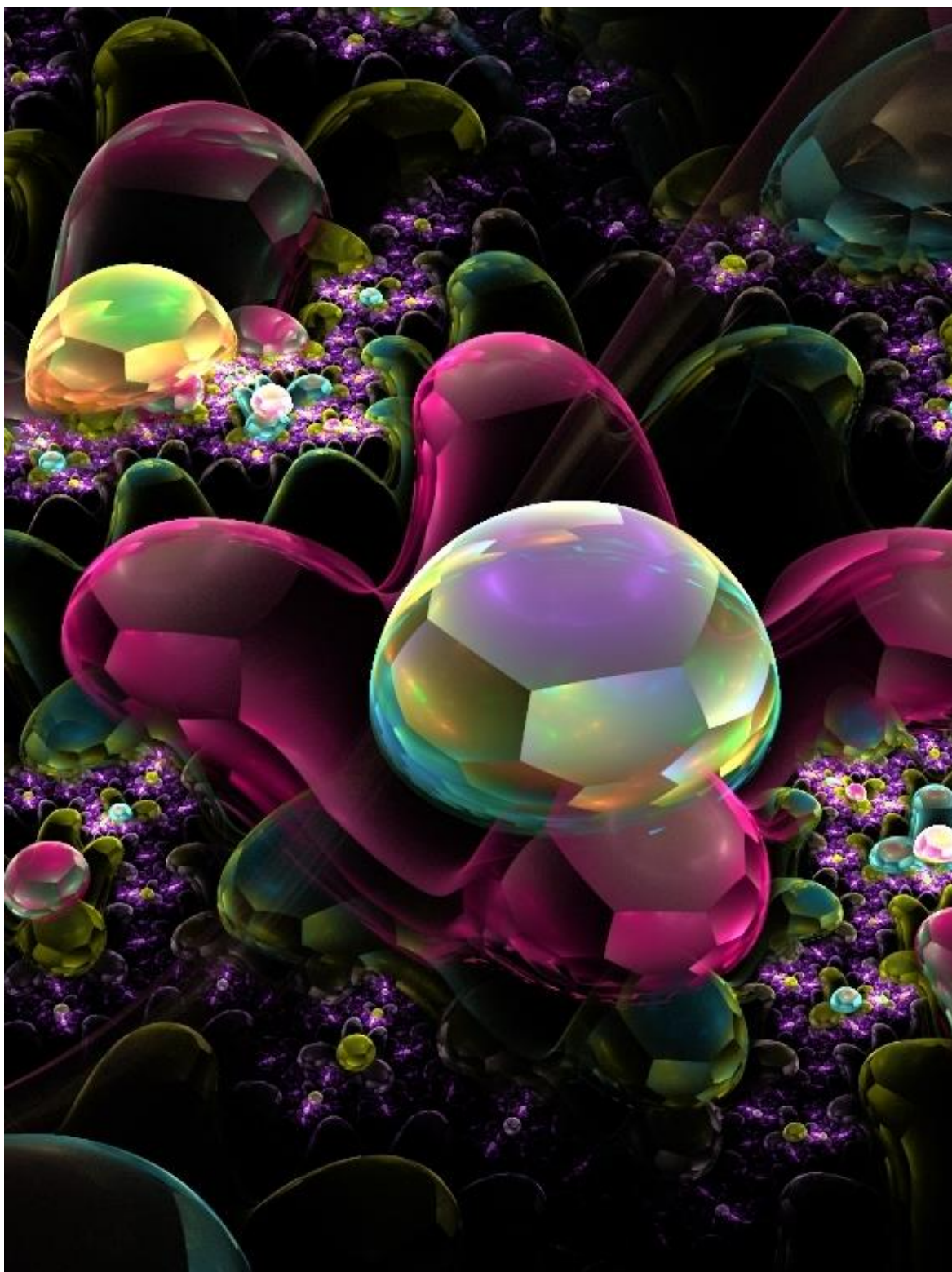


*Muziris, Mnizurin, Mnouziris*



**M**AGI AND THEURGIC PHILOSOPHERS objected most severely to the “evocation of souls.”

Bring her [the soul] not forth, lest in departing she retain something,

— says Psellus.<sup>1</sup>

It becomes you not to behold them *before your body is initiated*,  
Since, by always alluring, they seduce the souls of the [un]initiated,

— says the same philosopher, in another passage.<sup>2</sup>

They objected to it for several good reasons.

**1** It is extremely difficult to distinguish a good dæmon from a bad one,

— says Iamblichus.

**2** If a human soul succeeds in penetrating the density of the earth’s atmosphere — always oppressive to her, often hateful — still she cannot avoid incurring a danger which accrues from this proximity to the material world; “departing, she *retains* something,” that is to say, contaminating her purity, for which she has to suffer more or less after her departure.

Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioner of black magic who compels the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid his selfish designs. Of intercourse with the *Augoeides*,<sup>3</sup> through the mediumistic powers of *subjective* mediums, we speak elsewhere. The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called *Mvιζουριu* was one of the most powerful agents.

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<sup>1</sup> “Chaldean Oracles,” 3; cf. Cory, *Ancient Fragments*, p. 270; ed. 1832; [full text in our Theosophy and Theosophists Series]

<sup>2</sup> Proclus, *On the First Alcibiades*; cf. Cory, *op. cit.*, p. 270

<sup>3</sup> [See “Nous Augoeides of the Neoplatonists,” in our Constitution of Man Series.]

When you shall see a *terrestrial* demon approaching,  
Exclaim, and sacrifice the stone Mnizurin,

— exclaims a Zoroastrian oracle.<sup>1, 2</sup>

G.R.S. Mead, in his *Chaldæan Oracles*,<sup>3</sup> gives a somewhat different spelling of the word than that quoted in *Isis Unveiled*:

But to reach this pure and formless vision was very difficult; for all kinds of false appearances and changing shapes could intervene. These had to be cleaned from the field of vision, for they were held to be due to impure presences, or, as we should prefer it, to the impurities of the man's own lower nature. On this subject our Oracles (though more probably it is an interpolation from a Theurgic tradition) had instruction, as we learn from the curious fragment:

But when thou dost perceive an earthward daemon drawing nigh, make offering with the stone *mnouziris*, uttering [the proper chant].<sup>4</sup>

What this stone may have been, we have no knowledge. To “make offering” with a stone can mean nothing else than to put it into the fire, and this should connect with alchemy. *Mnouziris* [*Mvouζιρις*] is a *barbarum nomen*.

The chant, or *mantra*, would also consist of *barbara nomina* (native names), concerning which Psellus quotes the famous lines that are generally referred to our Oracles, but which, for reasons of metre, could not have stood as part of the poem:

See that thou never change the native names; for there are names in every nation, given by the Gods, possessed of power, in mystic rites, no language can express.

In this Theurgy, or “Divine Work,” moreover, certain symbols, or symbolic figures, were employed, for Proclus says<sup>5</sup> that the Oracles

. . . call the angular points of the figures *the compactors*.

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Mnouziris, therefore, might be a mantram as well as the cryptic name for some mineral, few grains of which when offered to the fire can bring about the desired effect.

Muziris is a prehistoric seaport and urban centre in the state of Kerala, south-western India, frequently referred to as *Muciri* in Sangam poems, *Muracipattanam*<sup>6</sup> in Ramayana, *Muciri* in Tamil, *Mujirikkottu* in Malayalam. Some archaeologists connect *Muziris* with *Pattanam*.

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<sup>1</sup> Psellus, 40; cf. Cory, *op. cit.*, p. 279

<sup>2</sup> *Isis Unveiled*, I p. 321

<sup>3</sup> Vol. II, “Fragments and Comments”

<sup>4</sup> K. 58; C. 196

<sup>5</sup> K. 58

<sup>6</sup> A delightful city.

As confirmed by recent and ongoing archaeological excavations in Kerala, *Muziris* was a major trading centre and manufacturer of semi-precious stones — a fact that suggests that the *Mnizurim* of Chaldean Oracle may refer to a stone named after a geographical location, where it was mined and traded, and not to a specific mineral; in the same way that English porcelain is often called “china” from the homonymous sovereign country where it has originally been made.

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G.S. Faber, in his *Dissertation on the Mysteries of the Cabiri, etc.*, mentions the

. . . reverence in which large stones were held by the ancient pagans. They esteemed them sacred to the Sun; called them by different names, such as *Mnizurim*, *Sarsenim*, *Betyli*, *Agdi*, *Petræ Ambrosiæ*, *Petræ Gigoniæ*, *Petræ Sarpedoniæ*, and *Petræ Larissæ*; and very frequently, in allusion to the solar orb, contrived to fix numbers of them in the ground in the form of a circle.<sup>1</sup>



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<sup>1</sup> Oxford University Press, 1803; vol. II; pp. 168-70.