

Ancient Oracles and Occult Prophecies



Four ancient oracles and occult prophecies¹

Prophecy 1. The future is now.

Prophecy 2. Might will be right, and envy will run riot among men.

Prophecy 3. Heathen East will slay decadent West.

Prophecy 4. Egypt shall be forsaken when divinity returns from earth back to heaven.

Suggested reading for students.

Selections from our Down to Earth Series.

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¹ Frontispiece: Prophet Samuel.

Prophecy 1.

The future is now.

After *The Vishnu-Purāna*, 20 millennia ago.

[They] will all be contemporary monarchs, reigning over the earth; kings or churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects; they will be of limited power, and will for the most part rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety. The people of the various countries intermingling with them will follow their example, and the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish. Wealth and piety will decrease day by day until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures; . . . dishonesty will be the universal means of subsistence; weakness will be the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; simple ablution will be purification; mutual assent will be marriage; fine clothes will be dignity; and water afar off will be esteemed a holy spring.¹

Every text will be a scripture that people choose to think so: all gods will be gods to them that worship them . . . fasting, austerity, liberality, practised according to the pleasure of those by whom they are observed, will constitute righteousness. Pride of wealth will be inspired by very insignificant possessions. Pride of beauty will be prompted by (no other personal charm than fine) hair. . . . Wives will desert their husbands, when they lose their property; and they only who are wealthy will be considered by women as their lords. He who gives away much money will be the master of men; and family descent will no longer be a title of supremacy. Accumulated treasures will be expended on (ostentatious) dwellings. The minds of men will be wholly occupied in acquiring wealth; and wealth will be spent solely on selfish gratifications. Women will follow their inclinations, and be ever fond of pleasure. Men will fix their desires upon riches, even though dishonestly acquired. No man will part with the smallest fraction of the smallest coin, though entreated by a friend.²

There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other

¹ Wilson H.H. (*Tr. & Annot.*). *The Vishnu Purāna: A System of Hindu Mythology and Tradition*. Vol. II (1st ed. 1864); Delhi: Nag Publishers, 1980; Bk. IV, ch. xxiv, pp. 662-63

² *Vishnu Purāna*, *ibid.*, Bk. VI, ch. i, pp. 867-68; [quoted in part in: *The Secret Doctrine*, Vol. I, pp. 377-78.]

or better age. A sincere lover of the race can accomplish more in three incarnations under *Kali-Yuga's* reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.¹



¹ *Blavatsky Collected Writings, (CONVERSATIONS ON OCCULTISM) IX p. 102*

Prophecy 2. Might will be right, and envy will run riot among men.

After Hesiod's *Works and Days*, 2.7 millennia ago.

Would that I were not then among the fifth men,¹ but either dead earlier or born later! For now it is a race of iron; and they will never cease from toil and misery by day or night, in constant distress, and the gods will give them harsh troubles. Nevertheless, even they shall have good mixed with ill. Yet Zeus will destroy this race of men also, when at birth they turn out grey at the temples. Nor will father be like children nor children to father, nor guest to host or comrade to comrade, nor will a brother be friendly as in former times. Soon they will cease to respect their ageing parents, and will rail at them with harsh words, the ruffians, in ignorance of the gods' punishment; nor are they likely to repay their ageing parents for their nurture. Fist-law men; one will sack another's town, and there will be no thanks for the man who abides by his oath or for the righteous or worthy man, but instead they will honour the miscreant and the criminal. Law and decency will be in fists. The villain will do his better down by telling crooked tales, and will swear his oath upon it. Men in their misery will everywhere be dogged by the evil commotions of that Envy who exults in misfortune with a face full of hate. Then verily off to Olympus from the wide-pathed earth, veiling their fair faces with white robes, Decency and Moral Disapproval will go

¹ [Cf.

Fifth is the present race of iron [Kali-Yuga or Black Age], which is bad and becoming worse all the time. Never by day will they cease from weariness and woe, nor by night from wasting away, and the gods will give them grievous cares, a condition just the opposite to the ease and contentment of the Golden Age. Family-ties will become loose, guest-friendship and companionship will no longer be sacred, nor will brothers be friendly as formerly. Children will no longer respect their parents, but will reproach them with bitter words and refuse to support their old age. There will be no regard for the good and just man, nor for the man of his oath, but the evil-doer will be in honour. Might will be right and Envy will run riot among men. Finally Aidos (scruple to do wrong) and Nemesis (indignation at wrong-doing) will leave the earth and there will be no escape from evil (174-201).

The fable of the hawk and nightingale (202-12) illustrates the *δικη εν χειρι* (192) of the iron age: A hawk bore aloft among the clouds a nightingale, and she, pierced by his talons, wailed piteously; but he said sternly: Why do you shriek? Don't you see that a stronger holds you? You shall go whither I take you, and whether I eat you or let you go, depends on my pleasure. The singer of 208 is a manifest reference to the poet, while the hawk represents the princes who regard not the law of Zeus (276/9).

Hays H.M. *Notes on the Works and Days of Hesiod*. Chicago, University of Chicago Libraries, 1918 (Private Edition of Ph.D. Dissertation); p. 11.

Also cf.

Æschylus (*Suppl.* 226), after likening the Danaides to doves and the pursuing *Ægyptians* to hawks, asks: Can bird eat bird and be undefiled? In *Archilochus* the life of animals is thought of as influenced by *υβρις* and *δικη*. . . The helplessness of the nightingale in the talons of the hawk may be compared with the proverbial use of the fawn and lion in the same connection: See *Theognis* 949-50; *Plato, Charmides* 155d; *Lucian, Dial. Mort.* 8-1.

— *ibid.*, p. 105. — ED. PHIL.]

to join the family of the immortals, abandoning mankind; those grim woes will remain for mortal men, and there will be no help against evil.

Now I will tell a fable to the lords, although they can think for themselves. Here is how the hawk addressed the dapple-throat nightingale as he carried her high in the clouds, grasping her in his claws; impaled on the curved talons, she was weeping piteously, but he addressed her sternly:

Goodness, why are you screaming? You are in the power of one much superior, and you will go whichever way I take you, singer though you are. I will make you my dinner if I like, or let you go. He is a fool who seeks to compete against the stronger: he both loses the struggle and suffers injury on top of insult.

So spoke the swift-flying hawk, the great winged bird.¹

But you, Perses, must hearken to Right and not promote violence. For violence is bad for a lowly man; not even a man of worth can carry it easily, but he sinks under it when he runs into Blights. The road on the other side gives better passage, to righteousness: Right gets the upper hand over violence in the end. The fool learns only by experience. For Oath at once runs level with crooked judgments; there is angry murmuring when Right is dragged off wherever bribe-swallowers [ἄνδρες δωροφάγοι] choose to take her as they give judgment with crooked verdicts; and she follows weeping to those people's town and territories clad in darkness, bringing ill to men who drive her out and do not dispense her straight.

As for those who give straight judgments to visitors and to their own people and do not deviate from what is just, their community flourishes, and the people blooms in it. Peace is about the land, fostering the young, and wide-seeing Zeus never marks out grievous war as their portion. Neither does Famine attend straight-judging men, nor Blight, and they feast on the crops they tend. For them Earth bears plentiful food, and on the mountains the oak carries acorns at its surface and bees at its centre.²



¹ [Cf. early modern English translation by George Chapman, 1618:

Why complain'st thou wretch?
One holds thee now that is thy mightier far;
Go as he guides, though ne'er so singular
Thou art a singer; it lies now in me
To make thee sup me, or to set thee free.
Fool that thou art, whoever will contend
With one whose faculties his own transcend
Both fails of conquest, and is likewise sure
Besides his wrong he shall bad words endure.

Thus spake the swift and broad-wing'd bird of prey.]

² West M.L. (Tr. & Com.). *Hesiod: Theogony and Works and Days*. (1st ed. 1988); Oxford: University Press, 1999 (Oxford World's Classics). *Works and Days*, lines 175-234, pp. 42-43

Prophecy 3. Heathen East will slay decadent West.

After *Lucifer*, 1888.

There is a prophecy in the heathen East about the Christian West, which, when rendered into comprehensible English, reads thus:

When the conquerors of all the ancient nations are in their turn conquered *by an army of black dragons begotten by their sins and born of decay*, then the hour of liberation for the former will strike.

Easy to see who are the “black dragons.” And these will in their turn see their power arrested and forcibly put to an end by the liberated legions. Then, perhaps, there will be a new invasion of an Attila from the far East. One day the millions of China and Mongolia, heathen and Mussulman, furnished with every murderous weapon invented by civilization, and forced upon the *Celestial* of the East, by the *infernal* spirit of trade and love of lucre of the West, drilled, moreover, to perfection by Christian man-slayers — will pour into and invade decaying Europe like an irresistible torrent. This will be the result of the work of the Jesuits, who will be its first victims, let us hope.¹



¹ *Blavatsky Collected Writings*, (THEOSOPHY OR JESUITISM?) IX pp. 306-7

Prophecy 4.

Egypt shall be forsaken when divinity returns from earth back to heaven.

From Thoth-Hermes Trismegistus, the Voice of Egypt's Great Hierophants. See full text and analysis in the same series, under the title "A dire prophecy about Egypt."

[There now follows an] extraordinary prophecy in the Asclepian dialogue,¹ ascribed to Hermes Trismegistus, a Latin translation only of which is extant, and is generally believed by the learned to have been made by Apuleius. The passage I allude to is the following:

Are you ignorant, O Asclepius, that Egypt is the image of heaven, or, which is more true, a translation and descent of everything which is governed and exercised in heaven? And if it may be said, our land is truly the temple of the whole world. Nevertheless, because it becomes wise men to foreknow all things, it is not lawful you should be ignorant that the time will come when it may seem that the Egyptians have in vain, with a pious mind and sedulous religion, paid attention to divinity, and all their holy veneration shall become void and of no effect. For divinity shall return back from earth to heaven, Egypt shall be forsaken, and the land which was the seat of divinity, shall be destitute of religion, and deprived of the presence of the Gods.

For when strangers shall possess and fill this region and land, there shall not only be a neglect of religion, but, which is more miserable, there shall be laws enacted against religion, piety, and divine worship; they shall be prohibited, and punishments shall be inflicted on their votaries. Then this most holy land, the seat of places consecrated to divinity, and of temples, shall be full of sepulchres and dead bodies. O Egypt, Egypt, fables alone shall remain of thy religion, and these such as will be incredible to posterity, and words alone shall be left engraved in stones, narrating thy pious deeds. The Scythian, also, or Indian, or some other similar nation, shall inhabit Egypt.

For divinity shall return to heaven, all its inhabitants shall die, and thus Egypt, bereft both of God and man, shall be deserted. I call on thee, O most holy river,

¹ [Endnote 34 to *Isis Unveiled*, I pp. 246-47, by Boris de Zirkoff, *ibid.*, p. 640: The *Asclepian Dialogue* . . . is also known under the title of "The Perfect Sermon, or the Asclepius," and "A Sermon of Initiation." It has also been referred to as "Thrice-greatest Hermes Concerning the Nature of the Gods." The Greek original which, according to Lactantius (*Divine Institutes* iv, 6, and vii, 8), was known as the *logos teleios*, is lost, and only a Latin version has come down to us. Taylor's English rendering is from the Latin translation of extant Hermetic writings by Marsiglio Ficino (Marsilius Ficinus) which were originally published in 1471.

Consult the scholarly translation of G.R.S. Mead, together with his Commentary, in Vol. II, pp. 307 *et seq.*, of his *Thrice-Greatest Hermes*. London and Benares: The Theosophical Publishing House, 1906; 2nd impression, 1949; 3rd impr. (reset), John M. Watkins, London 1964]

and predict to thee future events. Thou shalt burst forth with a torrent of blood, full even to thy banks, and thy divine waters shall not only be polluted with blood, but the land shall be inundated with it, and the number of the dead shall exceed that of the living. He likewise who survives, shall only by his language be known to be an Egyptian, but by his deeds he will appear to be a stranger. Why do you weep, O Asclepius? Egypt shall experience more ample, and much worse evils than these, though she was once holy, and the greatest lover of the Gods on the earth, by the desert of her religion. And she who was alone the reductor of sanctity, and the mistress of piety, will be an example of the greatest cruelty. Then also, through the weariness of men, the world will not appear to be an admirable and adorable thing. This whole good, a better than which, as an object of perception, there neither is, nor was, nor will be, will be in danger, and will be grievous to men. Hence this whole world will be despised, and will not be beloved, though it is the immutable work of God, a glorious fabric, a good compounded with a multiform variety of images, a machine of the will of God, who in his work gave his suffrage without envy, that all things should be one. It is also a multiform collected heap, capable of being venerated, praised and loved by those that behold it. For darkness shall be preferred to light, and death shall be judged to be more useful than life.

No one shall look up to heaven. The religious man shall be accounted insane, the irreligious shall he thought wise, the furious brave, and the worst of men shall be considered a good man.

For the soul and all things about it, by which it is either naturally immortal, or conceives that it shall attain to immortality, conformably to what I have explained to you, shall not only be the subject of laughter, but shall be considered as vanity.

Believe me, likewise, that a capital punishment shall be appointed for him who applies himself to the religion of intellect. New statutes and new laws shall be established, and nothing religious or which is worthy of heaven, or celestial concerns, shall be heard, or believed by the mind. There will be a lamentable departure of the Gods from men,¹ noxious angels² will alone remain, who being mingled with human nature will violently impel the miserable men [of that time] to war, to rapine, to fraud, and to everything contrary to the nature of the soul.

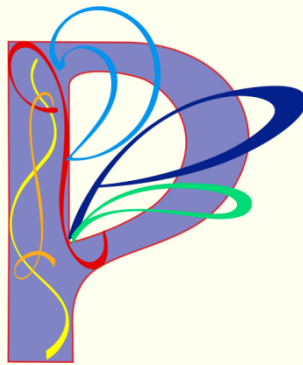
Then the earth shall be in a preternatural state, the sea shall not be sailed in, nor shall the heavens accord with the course of the stars, nor the course of the stars continue in the heavens. *Every divine voice shall be dumb by a necessary silence*, the fruits of the earth shall be corrupted, nor shall the earth be prolific, and the air itself shall languish with a sorrowful torpor. These events and such

¹ Proclus finding that this was partially the case in his time, says prophetically, in the Introduction to his MS. *Commentary on the Parmenides of Plato*:

With respect to this form of philosophy [*viz.* of the philosophy of Plato], I should say that it came to men for the benefit of terrestrial souls; *that it might be instead of statues, instead of temples, instead of the whole of sacred institutions, and the leader of salvation both to the men that now are, and to those that shall exist hereafter.*

² *i.e., evil dæmons.*

an old age of the world as this shall take place, such irreligion, inordination, and unreasonableness of all good. When all these things shall happen, O Asclepius, then that lord and father, the God who is first in power, and the one governor of the world, looking into the manners and voluntary deeds [of men], and by his will which is the benignity of God, resisting vices, and recalling the error arising from the corruption of all things, washing away likewise all malignity, by a deluge, or consuming it by fire, or bringing it to an end by disease and pestilence dispersed in different places, will recall the world to its ancient form, in order that the world itself may appear to be an adorable and admirable production, and God the fabricator and restorer of so great a work, may be celebrated by all that shall then exist, with frequent solemn praises and benedictions. For this *geniture*^{1,2} of the world, is the reformation of all good things, and the most holy and religious restitution of the nature of it, the course of time being accomplished;³ since time is perpetual, and always was without a beginning. For the will of God is without beginning, is always the same, and is everywhere eternal.⁴



¹ [Archaic English for a person's birth or parentage]

² By the *geniture* of the world, the greater *apocatastasis* is signified, as is evident from Julius Firmicus; which restoration of things to their pristine state is, according to that author, accomplished in the space of three hundred thousand years. The great period comprehends in itself, according to Petosyris and Necepso, six less periods, the last of which is under the dominion of Mercury, and abounds with improbity of every kind and inventions full of evil.

³ *i.e.*, a mundane period being finished.

⁴ Taylor T. (*Tr. & Com.*), *Select Works of Plotinus, the Great Restorer of the Philosophy of Plato; and extracts from the Treatise of Synesius on Providence*. London: Printed for and sold by the Author, 1817; pp. 550 *fn.*, & 553-57 *fn.*

Suggested reading for students.



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