

The Voice of the Prophets:

Wisdom of the Ages, Mystery
Religions 2 of 2

Compiled By Marilyn Hughes

The Out-of-Body Travel Foundation!

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The Light of the World , Holman Hunt

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'The Secret Teachings of All Ages'

*The Secret Teachings of All Ages, By Manly P. Hall,
Philosophical Publishing Society, 1928*

The Hiramic Legend

WHEN Solomon--the beloved of God, builder of the Everlasting House,
and Grand Master of the Lodge of Jerusalem--ascended the throne of his

father David he consecrated his life to the erection of a temple to God and a palace for the kings of Israel. David's faithful friend, Hiram, King of Tyre, hearing that a son of David sat upon the throne of Israel, sent messages of congratulation and offers of assistance to the new ruler. In his *History of the Jews*, Josephus mentions that copies of the letters passing between the two kings were then to be seen both at Jerusalem and at Tyre. Despite Hiram's lack of appreciation for the twenty cities of Galilee which Solomon presented to him upon the completion of the temple, the two monarchs remained the best of friends. Both were famous for their wit and wisdom, and when they exchanged letters each devised puzzling questions to test the mental ingenuity of the other. Solomon made an agreement with Hiram of Tyre promising vast amounts of barley, wheat, corn, wine, and oil as wages for the masons and carpenters from Tyre who were to assist the Jews in the erection of the temple. Hiram also supplied cedars and other fine trees, which were made into rafts and floated down the sea to Joppa, whence they were taken inland by Solomon's workmen to the temple site.

Because of his great love for Solomon, Hiram of Tyre sent also the Grand Master of the Dionysiac Architects, CHiram Abiff, a Widow's Son, who had no equal among the craftsmen of the earth. CHiram is described as being "a Tyrian by birth, but of Israelitish descent," and "a second Bezaleel, honored by his king with the title of Father." *The Freemason's Pocket Companion* (published in 1771) describes CHiram as "the most cunning, skilful and curious workman that ever lived, whose abilities were not confined to building alone, but extended to all kinds of work, whether in gold, silver, brass or iron; whether in linen, tapestry, or embroidery; whether considered as an architect, statuary [*sic*]; founder or designer, separately or together, he equally excelled. From his designs, and under his direction, all the rich and splendid furniture of the Temple and its several appendages were begun, carried on, and finished. Solomon appointed him, in his absence, to fill the chair, as Deputy Grand-Master; and in his presence, Senior Grand-Warden, Master of work, and general overseer of all artists, as well those whom David had formerly procured from Tyre and Sidon, as those Hiram should now send." (Modern Masonic writers differ as to the accuracy of the last sentence.)

Although an immense amount of labor was involved in its construction, Solomon's Temple--in the words of George Oliver--"was only a small building and very inferior in point of size to some of our churches." The number of buildings contiguous to it and the vast treasure of gold and precious stones used in its construction concentrated a great amount of

wealth within the temple area. In the midst of the temple stood the Holy of Holies, sometimes called the Oracle. It was an exact cube, each dimension being twenty cubits, and exemplified the influence of Egyptian symbolism. The buildings of the temple group were ornamented with 1,453 columns of Parian marble, magnificently sculptured, and 2,906 pilasters decorated with capitals. There was a broad porch facing the east, and the *sanctum sanctorum* was upon the west. According to tradition, the various buildings and courtyards could hold in all 300,000 persons. Both the Sanctuary and the Holy of Holies were entirely lined with solid gold plates encrusted with jewels.

King Solomon began the building of the temple in the fourth year of his reign on what would be, according to modern calculation, the 21st day of April, and finished it in the eleventh year of his reign on the 23rd day of October. The temple was begun in the 480th year after the children of Israel had passed the Red Sea. Part of the labor of construction included the building of an artificial foundation on the brow of Mount Moriah. The stones for the temple were hoisted from quarries directly beneath Mount Moriah and were trued before being brought to the surface. The brass and golden ornaments for the temple were cast in molds in the clay ground between Succoth and Zeredatha, and the wooden parts were all finished before they reached the temple site. The building was put together, consequently, without sound and without instruments, all its parts fitting exactly "without the hammer of contention, the axe of division, or any tool of mischief."

Anderson's much-discussed *Constitutions of the Free-Masons*, published in London in 1723, and reprinted by Benjamin Franklin in Philadelphia in 1734, thus describes the division of the laborers engaged in the building of the Everlasting House:

"But Dagon's Temple, and the finest structures of Tyre and Sidon, could not be compared with the Eternal God's Temple at Jerusalem, * * * there were employed about it no less than 3,600 Princes, or Master-Masons, to conduct the work according to Solomon's directions, with 80,000 hewers of stone in the mountain, or Fellow Craftsmen, and 70,000 labourers, in all 153,600 besides the levy under Adoniram to work in the mountains of Lebanon by turns with the Sidonians, viz., 30,000, being in all 183,600." Daniel Sickels gives 3,300 overseers, instead of 3,600, and lists the three Grand Masters separately. The same author estimates the cost of the temple at nearly four thousand millions of dollars.

The Masonic legend of the building of Solomon's Temple does not in every particular parallel the Scriptural version, especially in those portions relating to CHiram Abiff. According to the Biblical account, this Master workman returned to his own country; in the Masonic allegory he is foully murdered. On this point A. E. Waite, in his *New Encyclopædia of Freemasonry*, makes the following explanatory comment:

"The legend of the Master-Builder is the great allegory of Masonry. It happens that his figurative story is grounded on the fact of a personality mentioned in Holy Scripture, but this historical background is of the accidents and not the essence; the significance is in the allegory and not in any point of history which may lie behind it."

CHiram, as Master of the Builders, divided his workmen into three groups, which were termed *Entered Apprentices*, *Fellow-Craftsmen*, and *Master Masons*. To each division he gave certain



A MASONIC APRON WITH SYMBOLIC FIGURES.

From an early hand-painted Masonic apron.

While the mystic symbolism of Freemasonry decrees that the apron shall be a simple square of white lambskin with appropriate flap, Masonic aprons are frequently decorated with curious and impressive figures. "When silk cotton, or linen is worn," writes Albert Pike, "the symbolism is lost. Nor is one clothed who blots, defaces, and desecrates the white surface with ornamentation, figuring, or colors of any kind." (See *Symbolism*.)

To Mars, the ancient plane of cosmic energy, the Atlantean and Chaldean "star gazers" assigned Aries as a diurnal throne and Scorpio as a nocturnal throne. Those not raised to spiritual life by initiation are described as "dead from the sting of a scorpion," for they wander in the night side of divine power. Through the mystery of the Paschal Lamb, or the attainment of the Golden Fleece, these soul are raised into the constructive day Power of Mars in Aries--the symbol of the Creator.

When worn over the area related to the animal passions, the pure lambskin signifies the regeneration of the procreative forces and their consecration to the service of the Deity.

The size of the apron, exclusive of the flap, makes it the symbol of salvation, for the Mysteries declare that it must consist of 144 square inches.

The apron shown above contains a wealth of symbolism: the beehive, emblematic of the Masonic lodge itself, the trowel, the mallet, and the trestleboard; the rough and trued ashlar; the pyramids and hills of Lebanon; the pillars, the Temple, and checkerboard floor; and the blazing star and tools of the Craft. The center of the apron is occupied by the compass and square, representative of the Macrocosm and the microcosm, and the alternately black and white serpent of astral light. Below is an acacia branch with seven sprigs, signifying the life Centers of the superior and the inferior man. The skull and cross bones are a continual reminder that the spiritual nature attains liberation only after the philosophical death of man's sensuous personality.

passwords and signs by which their respective excellence could be quickly determined. While all were classified according to their merits some were dissatisfied, for they desired a more exalted position than they were capable of filling. At last three Fellow-Craftsmen, more daring than their companions, determined to force CHiram to reveal to them the password of the Master's degree. Knowing that CHiram always went into the unfinished *sanctum sanctorum* at high noon to pray, these *ruffians*--whose names were Jubela, Jubelo, and Jubelum--lay in wait for him, one at each of the main gates of the temple. CHiram, about to leave the temple by the south gate, was suddenly confronted by Jubela armed with a twenty-four-inch gauge. Upon CHiram's refusal to reveal the Master's *Word*, the ruffian struck him on the throat with the rule, and the wounded Master then hastened to the west gate, where Jubelo, armed with a square, awaited him and made a similar demand. Again CHiram was silent, and the second assassin struck him on the breast with the square. CHiram thereupon staggered to the east gate, only to be met there by Jubelum armed with a maul. When CHiram, refused him the Master's *Word*, Jubelum struck the Master between the eyes with the mallet and CHiram fell dead.

The body of CHiram was buried by the murderers over the brow of Mount Moriah and a sprig of acacia placed upon the grave. The murderers then sought to escape punishment for their crime by embarking for Ethiopia, but the port was closed. All three were finally captured, and after admitting their guilt were duly executed. Parties of three were then sent out by King Solomon, and one of these groups discovered the newly made grave marked by the evergreen sprig. After the Entered Apprentices and the Fellow-Craftsmen had failed to resurrect their Master from the dead he was finally *raised* by the Master Mason with the "strong grip of a Lion's Paw."

To the initiated Builder the name *CHiram Abiff* signifies "My Father, the Universal Spirit, one in essence, three in aspect." Thus the murdered Master is a type of the Cosmic Martyr--the crucified Spirit of Good, the *dying god*--whose Mystery is celebrated throughout the world. Among the manuscripts of Dr. Sigismund Bastrom, the initiated Rosicrucian, appears the following extract from von Welling concerning the true philosophic nature of the Masonic *CHiram*:

"The original word *כְּרִיָּם*, *CHiram*, is a radical word consisting of three consonants *ח* *ר* and *מ* i. e. *Cheth*, *Resh* and *Mem*. (1) *ח*, *Cheth*, signifies *Chamah*, the Sun's light, i. e. the *Universal, invisible, cold fire of Nature* attracted by the Sun, manifested into *light* and sent down to us and to every planetary body belonging to the solar system. (2) *ר*, *Resh*, signifies *רוּחַ* *Ruach*, i. e. *Spirit, air, wind*, as being the Vehicle which conveys and collects the light into numberless Foci, wherein the solar rays of light are agitated by a circular motion and manifested in *Heat and burning Fire*. (3) *מ*, or *מַם* *Mem*, signifies *majim, water, humidity*, but rather the *mother of water*, i. e. Radical Humidity or a particular kind of condensed air. These three constitute the Universal Agent or fire of Nature in one word, *כְּרִיָּם*, *CHiram*, not *Hiram*."

Albert Pike mentions several forms of the name *CHiram*: *Khirm*, *Khurm*, and *Khur-Om*, the latter ending in the sacred Hindu monosyllable *OM*, which may also be extracted from the names of the three murderers. Pike further relates the three ruffians to a triad of stars in the constellation of Libra and also calls attention to the fact that the Chaldean god *Bal*--metamorphosed into a demon by the Jews--appears in the name of each of the murderers, *Jubela*, *Jubelo*, and *Jubelum*. To interpret the Hiramic legend requires familiarity with both the Pythagorean and Qabbalistic systems of numbers and letters, and also the philosophic and astronomic cycles of the Egyptians, Chaldeans, and Brahmins. For example, consider the number 33. The first temple of Solomon stood for thirty-three years in its pristine splendor. At the end of that time it was pillaged by the Egyptian King Shishak, and finally (588 B.C.) it was completely destroyed by Nebuchadnezzar and the people of Jerusalem were led into captivity to Babylon. (See *General History of Freemasonry*, by Robert Macoy.) Also King David ruled for thirty-three years in Jerusalem; the Masonic Order is divided into thirty-three symbolic degrees; there are thirty-three segments in the human spinal column; and Jesus was crucified in the thirty-third year of His life.

The efforts made to discover the origin of the Hiramic legend show that, while the legend in its present form is comparatively modern, its underlying principles run back to remotest antiquity. It is generally admitted by modern Masonic scholars that the story of the martyred CHiram is based upon the Egyptian rites of Osiris, whose death and resurrection figuratively portrayed the spiritual death of man and his regeneration through initiation into the Mysteries. CHiram is also identified with Hermes through the inscription on the Emerald Table. From these associations it is evident that CHiram is to be considered as a prototype of humanity; in fact he is Plato's *Idea* (archetype) of man. As Adam after the Fall symbolizes the Idea of human degeneration, so CHiram through his resurrection symbolizes the Idea of human regeneration.

On the 19th day of March, 1314, Jacques de Molay, the last Grand Master of the Knights Templars, was burned on a pyre erected upon that point of the islet of the Seine, at Paris, where afterwards was erected the statue of King Henry IV. (See *The Indian Religions*, by Hargrave Jennings.) "It is mentioned as a tradition in some of the accounts of the burning," writes Jennings, "that Molay, ere he expired, summoned Clement, the Pope who had pronounced the bull of abolition against the Order and had condemned the Grand Master to the flames, to appear, within forty days, before the Supreme Eternal judge, and Philip [the king] to the same awful tribunal within the space of a year. Both predictions were fulfilled." The close relationship between Freemasonry and the original Knights Templars has caused the story of CHiram to be linked with the martyrdom of Jacques de Molay. According to this interpretation, the three *ruffians* who cruelly slew their Master at the gates of the temple because he refused to reveal the secrets of his Order represent the Pope, the king, and the executioners. De Molay died maintaining his innocence and refusing to disclose the philosophical and magical arcana of the Templars.

Those who have sought to identify CHiram with the murdered King Charles the First conceive the Hiramic legend to have been invented for that purpose by Elias Ashmole, a mystical philosopher, who was probably a member of the Rosicrucian Fraternity. Charles was dethroned in 1647 and died on the block in 1649, leaving the Royalist party leaderless. An attempt has been made to relate the term "the Sons of the Widow" (an appellation frequently applied to members of the Masonic Order) to this incident in English history, for by the murder of her king England became a *Widow* and all Englishmen *Widow's Sons*.

To the mystic Christian Mason, CHiram. represents the Christ who in three days (degrees) *raised* the temple of His body from its earthly sepulcher. His three murderers were Cæsar's agent (the state), the Sanhedrin (the church), and the incited populace (the mob). Thus considered, CHiram becomes the higher nature of man and the murderers are ignorance, superstition, and fear. The indwelling Christ can give expression to Himself in this world only through man's thoughts, feelings, and actions. Right thinking, right feeling, and right action--these are three gates through which the Christ power passes into the material world, there to labor in the erection of the Temple of Universal Brotherhood. Ignorance, superstition, and fear are three ruffians through whose agencies the Spirit of Good is murdered and a false kingdom, controlled by wrong thinking, wrong feeling, and wrong action, established in its stead. In the material universe evil appears ever victorious.

"In this sense," writes Daniel Sickels, "the myth of the Tyrian is perpetually repeated in the history of human affairs. Orpheus was murdered, and his body thrown into the Hebrus; Socrates was made to drink the hemlock; and, in all ages, we have seen Evil temporarily triumphant, and Virtue and Truth calumniated, persecuted, crucified, and slain. But Eternal justice marches surely and swiftly through the world: the Typhons, the children of darkness, the plotters of crime, all the infinitely varied forms of evil, are swept into oblivion; and Truth and Virtue--for a time laid low--come forth, clothed with diviner majesty, and crowned with everlasting glory!" (See *General Ahiman Rezon*.)

If, as there is ample reason to suspect, the modern Freemasonic Order was profoundly influenced by, if it is not an actual outgrowth of, Francis Bacon's secret society, its symbolism is undoubtedly permeated with Bacon's two great ideals: universal education and universal democracy. The deadly enemies of universal education are ignorance, superstition, and fear, by which the human soul is held in bondage to the lowest part of its own constitution. The arrant enemies of universal democracy have ever been the crown, the tiara, and the torch. Thus CHiram symbolizes that ideal state of spiritual, intellectual, and physical emancipation which has ever been sacrificed upon the altar of human selfishness. CHiram is the Beautifier of the Eternal House. Modern utilitarianism, however, sacrifices the beautiful for the practical, in the same breath declaring the obvious lie that selfishness, hatred, and discord are practical.

Dr. Orville Ward Owen found a considerable part of the first



THE EMBLEMATIC HAND OF THE MYSTERIES.

From Montfaucon's *Antiquities*.

A hand covered with numerous symbols was extended to the neophytes when they entered into the Temple of Wisdom. An understanding of the embossed upon the surface of the hand brought with it Divine power and regeneration. Therefore, by means of these symbolic hands the candidate was said to be raised from the dead.

thirty-two degrees of Freemasonic ritualism hidden in the text of the First Shakespeare Folio. Masonic emblems are to be observed also upon the title pages of nearly every book published by Bacon. Sir Francis Bacon considered himself as a living sacrifice upon the altar of human need; he was obviously *cut down* in the midst of his labors, and no student of his *New Atlantis* can fail to recognize the Masonic symbolism contained therein. According to the observations of Joseph Fort Newton, the Temple of Solomon described by Bacon in that utopian romance was not a house at all but the name of an ideal state. Is it not true that the Temple of Freemasonry is also emblematic of a condition of society? While, as before stated, the principles of the Hiram legend are of the greatest antiquity, it is not impossible that its present form may be based upon incidents in the life of Lord Bacon, who passed through the philosophic death and was *raised* in Germany.

In an old manuscript appears the statement that the Freemasonic Order was formed by alchemists and Hermetic philosophers who had banded themselves together to protect their secrets against the infamous methods used by avaricious persons to wring from them the secret of gold-making. The fact that the Hiram legend contains an alchemical formula gives credence to this story. Thus the building of Solomon's Temple represents the consummation of the *magnum opus*, which cannot

be realized without the assistance of CHiram, the Universal Agent. The Masonic Mysteries teach the initiate how to prepare within his own soul a miraculous *powder of projection* by which it is possible for him to transmute the base lump of human ignorance, perversion, and discord into an ingot of spiritual and philosophic gold.

Sufficient similarity exists between the Masonic CHiram and the *Kundalini* of Hindu mysticism to warrant the assumption that CHiram may be considered a symbol also of the Spirit Fire moving through the sixth ventricle of the spinal column. The exact science of human regeneration is the Lost Key of Masonry, for when the Spirit Fire is *lifted up* through the thirty-three degrees, or segments of the spinal column, and enters into the domed chamber of the human skull, it finally passes into the pituitary body (Isis), where it invokes Ra (the pineal gland) and demands the Sacred Name. Operative Masonry, in the fullest meaning of that term, signifies the process by which the Eye of Horus is opened. E. A. Wallis Budge has noted that in some of the papyri illustrating the entrance of the souls of the dead into the judgment hall of Osiris the deceased person has a pine cone attached to the crown of his head. The Greek mystics also carried a symbolic staff, the upper end being in the form of a pine cone, which was called the *thyrsus* of Bacchus. In the human brain there is a tiny gland called the pineal body, which is the sacred eye of the ancients, and corresponds to the third eye of the Cyclops. Little is known concerning the function of the pineal body, which Descartes suggested (more wisely than he knew) might be the abode of the spirit of man. As its name signifies, the pineal gland is the sacred pine cone in man--the *eye single*, which cannot be opened until CHiram (the Spirit Fire) is *raised* through the sacred seals which are called the Seven Churches in Asia.

There is an Oriental painting which shows three sun bursts. One sunburst covers the head, in the midst of which sits Brahma with four heads, his body a mysterious dark color. The second sunburst--which covers the heart, solar plexus, and upper abdominal region--shows Vishnu sitting in the blossom of the lotus on a couch formed of the coils of the serpent of cosmic motion, its seven-hooded head forming a canopy over the god. The third sunburst is over the generative system, in the midst of which sits Shiva, his body a grayish white and the Ganges River flowing out of the crown of his head. This painting was the work of a Hindu mystic who spent many years subtly concealing great philosophical principles within these figures. The Christian legends could be related also to the human body by the same method as

the Oriental, for the arcane meanings hidden in the teachings of both schools are identical.

As applied to Masonry, the three sunbursts represent the gates of the temple at which CHiram was struck, there being no gate in the north because the sun never shines from the northern angle of the heavens. The north is the symbol of the physical because of its relation to ice (crystallized water) and to the body (crystallized spirit). In man the light shines toward the north but never from it, because the body has no light of its own but shines with the reflected glory of the divine life-particles concealed within physical substance. For this reason the moon is accepted as the symbol of man's physical nature. CHiram is the mysterious fiery, airy water which must be raised through the three grand centers symbolized by the ladder with three rungs and the sunburst flowers mentioned in the description of the Hindu painting. It must also pass upward by means of the ladder of seven rungs-the seven plexuses proximate to the spine. The nine segments of the sacrum and coccyx are pierced by ten foramina, through which pass the roots of the Tree of Life. Nine is the sacred number of man, and in the symbolism of the sacrum and coccyx a great mystery is concealed. That part of the body from the kidneys downward was termed by the early Qabbalists the *Land of Egypt* into which the children of Israel were taken during the captivity. Out of Egypt, Moses (the illuminated mind, as his name implies) led the tribes of Israel (the twelve faculties) by *raising* the brazen serpent in the wilderness upon the symbol of the Tau cross. Not only CHiram but the god-men of nearly every pagan Mystery ritual are personifications of the Spirit Fire in the human spinal cord.

The astronomical aspect of the Hiramic legend must not be overlooked. The tragedy of CHiram is enacted annually by the sun during its passage through the signs of the zodiac.

"From the journey of the Sun through the twelve signs," writes Albert Pike, "come the legend of the twelve labors of Hercules, and the incarnations of Vishnu and Buddha. Hence came the legend of the murder of Khurum, representative of the Sun, by the three Fellow-Crafts, symbols of the Winter signs, Capricornus, Aquarius, and Pisces, who assailed him at the three gates of Heaven and slew him at the Winter Solstice. Hence the search for him by the nine Fellow-Crafts, the other nine signs, his finding, burial, and resurrection." (See *Morals and Dogma*.)

Other authors consider Libra, Scorpio, and Sagittarius as the three murderers of the sun, inasmuch as Osiris was murdered by Typhon, to whom were assigned the thirty degrees of the constellation of Scorpio. In the Christian Mysteries also Judas signifies the Scorpion, and the thirty pieces of silver for which he betrayed His Lord represent the number of degrees in that sign. Having been struck by Libra (the state), Scorpio (the church), and Sagittarius (the mob), the sun (CHiram) is secretly home through the darkness by the signs of Capricorn, Aquarius, and Pisces and buried over the brow of a hill (the vernal equinox). Capricorn has for its symbol an old man with a scythe in his hand. This is Father Time--a wayfarer--who is symbolized in Masonry as straightening out the ringlets of a young girl's hair. If the Weeping Virgin be considered a symbol of Virgo, and Father Time with his scythe a symbol of Capricorn, then the interval of ninety degrees between these two signs will be found to correspond to that occupied by the three murderers. Esoterically, the urn containing the ashes of CHiram represents the human heart. Saturn, the old man who lives at the north pole, and brings with him to the children of men a sprig of evergreen (the Christmas tree), is familiar to the little folks under the name of *Santa Claus*, for he brings each winter the gift of a new year.

The martyred sun is discovered by Aries, a Fellow-Craftsman, and at the vernal equinox the process of raising him begins. This is finally accomplished by the Lion of Judah, who in ancient times occupied the position of the keystone of the Royal Arch of Heaven. The precession of the equinoxes causes various signs to play the rôle of the murderers of the sun during the different ages of the world, but the principle involved remains unchanged. Such is the cosmic story of CHiram, the Universal Benefactor, the Fiery Architect: of the Divine House, who carries with him to the grave that Lost Word which, when spoken, *raises* all life to power and glory. According to Christian mysticism, when the Lost Word is found it is discovered in a stable, surrounded by beasts and marked by a star. "After the sun leaves Leo," writes Robert Hewitt Brown, "the days begin to grow unequivocally shorter as the sun declines toward the autumnal equinox, to be again slain by the *three* autumnal months, lie dead through the *three* winter ones, and be raised again by the *three* vernal ones. Each year the great tragedy is repeated, and the glorious resurrection takes place." (See *Stellar Theology and Masonic Astronomy*.)

CHiram is termed *dead* because in the average individual the cosmic creative forces are limited in their manifestation to purely physical--and correspondingly materialistic--expression. Obsessed by his belief in the

reality and permanence of physical existence, man does not correlate the material universe with the blank north wall of the temple. As the solar light symbolically is said to die as it approaches the winter solstice, so the physical world may be termed



DIANA OF EPHEBUS.

From Montfaucon's *Antiquities*.

Crowned with a triple tower-like tiara and her form adorned with symbolic creatures representative of her spiritual powers, Diana stood for the source of that imperishable doctrine which, flowing from the bosom of the Great Multimammia, is the spiritual food of those aspiring men and women who have consecrated their lives to the contemplation of reality. As the physical body of man receives its nutriment from the Great Earth Mother, so the spiritual nature of man is fed from the never failing fountains of Truth pouring outward from the invisible worlds.

the winter solstice of the spirit. Reaching the winter solstice, the sun apparently stands still for three days and then, rolling away the stone of winter, begins its triumphal march north towards the summer solstice. The condition of ignorance may be likened to the winter solstice of philosophy; spiritual understanding to the summer solstice. From this point of view, initiation into the Mysteries becomes the vernal equinox of the spirit, at which time the CHiram in man crosses from the realm of mortality into that of eternal life. The autumnal equinox is analogous to the mythological *fall* of man, at which time the human spirit descended into the realms of Hades by being immersed in the illusion of terrestrial existence.

In *An Essay on the Beautiful*, Plotinus describes the refining effect of beauty upon the unfolding consciousness of man. Commissioned to decorate the Everlasting House, CHiram Abiff is the embodiment of the beautifying principle. Beauty is essential to the natural unfoldment of the human soul. The Mysteries held that man, in part at least, was the product of his environment. Therefore they considered it imperative

that every person be surrounded by objects which would evoke the highest and noblest sentiments. They proved that it was possible to produce beauty in life by surrounding life with beauty. They discovered that symmetrical bodies were built by souls continuously in the presence of symmetrical bodies; that noble thoughts were produced by minds surrounded by examples of mental nobility. Conversely, if a man were forced to look upon an ignoble or asymmetrical structure it would arouse within him a sense of ignobility which would provoke him to commit ignoble deeds. If an ill-proportioned building were erected in the midst of a city there would be ill-proportioned children born in that community; and men and women, gazing upon the asymmetrical structure, would live inharmonious lives. Thoughtful men of antiquity realized that their great philosophers were the natural products of the æsthetic ideals of architecture, music, and art established as the standards of the cultural systems of the time.

The substitution of the discord of the fantastic for the harmony of the beautiful constitutes one of the great tragedies of every civilization. Not only were the Savior-Gods of the ancient world beautiful, but each performed a ministry of beauty, seeking to effect man's regeneration by arousing within him the love of the beautiful. A renaissance of the golden age of fable can be made possible only by the elevation of beauty to its rightful dignity as the all-pervading, idealizing quality in the religious, ethical, sociological, scientific, and political departments of life. The Dionysiac Architects were consecrated to the *raising* of their Master Spirit--Cosmic Beauty--from the sepulcher of material ignorance and selfishness by erecting buildings which were such perfect exemplars of symmetry and majesty that they were actually magical formulæ by which was evoked the spirit of the martyred Beautifier entombed within a materialistic world.

In the Masonic Mysteries the triune spirit of man (the light Delta) is symbolized by the three Grand Masters of the Lodge of Jerusalem. As God is the pervading principle of three worlds, in each of which He manifests as an active principle, so the spirit of man, partaking of the nature of Divinity, dwells upon three planes of being: the Supreme, the Superior, and the Inferior spheres of the Pythagoreans. At the gate of the Inferior sphere (the underworld, or dwelling place of mortal creatures) stands the guardian of Hades--the three-headed dog Cerberus, who is analogous to the three murderers of the Hiram legend. According to this symbolic interpretation of the triune spirit, CHiram is the third, or incarnating, part--the Master Builder who through all ages erects living temples of flesh and blood as shrines of

the Most High. CHiram comes forth as a flower and is cut down; he *dies* at the gates of matter; he is *buried* in the elements of creation, but--like Thor--he swings his mighty hammer in the fields of space, sets the primordial atoms in motion, and establishes order out of Chaos. As the potentiality of cosmic power within each human soul, CHiram lies waiting for man by the elaborate ritualism of life to transmute potentiality into divine potency. As the sense perceptions of the individual increase, however, man gains ever greater control over his various parts, and the spirit of life within gradually attains freedom. The three murderers represent the laws of the Inferior world--birth, growth, and decay--which ever frustrate the plan of the Builder. To the average individual, physical birth actually signifies the death of CHiram, and physical death the resurrection of CHiram. To the initiate, however, the resurrection of the spiritual nature is accomplished without the intervention of physical death.

The curious symbols found in the base of Cleopatra's Needle now standing in Central Park, New York, were interpreted as being of first Masonic significance by S. A. Zola, 33° Past Grand Master of the Grand Lodge of Egypt. Masons' marks and symbols are to be found on the stones of numerous public buildings not only in England and on the Continent but also in Asia. In his *Indian Masons' Marks of the Moghul Dynasty*, A. Gorham describes scores of markings appearing on the walls of buildings such as the *Taj Mahal*, the *Jama Masjid*, and that famous Masonic structure, the *Kutab Minar*. According to those who regard Masonry as an outgrowth of the secret society of architects and builders which for thousands of years formed a caste of master craftsmen, CHiram Abiff was the Tyrian Grand Master of a world-wide organization of artisans, with headquarters in Tyre. Their philosophy consisted of incorporating into the measurements and ornamentation of temples, palaces, mausoleums, fortresses, and other public buildings their knowledge of the laws controlling the universe. Every initiated workman was given a hieroglyphic with which he marked the stones he tried to show to all posterity that he thus dedicated to the Supreme Architect of the Universe each perfected product of his labor. Concerning Masons' marks, Robert Freke Gould writes:

"It is very remarkable that these marks are to be found in all countries--in the chambers of the Great Pyramid at Gizeh, on the underground walls of Jerusalem, in Herculaneum and Pompeii, on Roman walls and Grecian temples, in Hindustan, Mexico, Peru, Asia Minor--as well as on the great ruins of England, France, Germany, Scotland, Italy, Portugal and Spain." (See *A Concise History of Freemasonry*.)

From this viewpoint the story of CHiram may well represent the incorporation of the divine secrets of architecture into the actual parts and dimensions of earthly buildings. The three degrees of the Craft bury the Grand Master (the Great Arcanum) in the actual structure they erect, after first having *killed* him with the builders' tools, by reducing the dimensionless Spirit of Cosmic Beauty to the limitations of concrete form. These abstract ideals of architecture can be resurrected, however, by the Master Mason who, by meditating upon the structure, releases therefrom the divine principles of architectonic philosophy incorporated or *buried* within it. Thus the physical building is actually the tomb or embodiment of the Creative Ideal of which its material dimensions are but the shadow.

Moreover, the Hiramic legend may be considered to embody the vicissitudes of philosophy itself. As institutions for the dissemination of ethical culture, the pagan Mysteries were the architects of civilization. Their power and dignity were personified in CHiram Abiff--the Master Builder--but they eventually fell a victim to the onslaughts of that recurrent trio of state, church, and mob. They were desecrated by the state, jealous of their wealth and power; by the early church, fearful of their wisdom; and by the rabble or soldiery incited by both state and church. As CHiram when *raised* from his grave whispers the Master Mason's Word which was lost through his untimely death, so according to the tenets of philosophy the reestablishment or resurrection of the ancient Mysteries will result in the rediscovery of that secret teaching without which civilization must continue in a state of spiritual confusion and uncertainty.

When the mob governs, man is ruled by ignorance; when the church governs, he is ruled by superstition; and when the state governs, he is ruled by fear. Before men can live together in harmony and understanding, ignorance must be transmuted into wisdom, superstition into an illumined faith, and fear into love. Despite statements to the contrary, Masonry is a religion seeking to unite God and man by elevating its initiates to that level of consciousness whereon they can behold with clarified vision the workings of the Great Architect of the Universe. From age to age the vision of a perfect civilization is preserved as the ideal for mankind. In the midst of that civilization shall stand a mighty university wherein both the sacred and secular sciences concerning the mysteries of life will be freely taught to all who will assume the philosophic life. Here creed and dogma will have no place; the superficial will be removed and only the essential be

preserved. The world will be ruled by its most illumined minds, and each will occupy the position for which he is most admirably fitted.

The great university will be divided into grades, admission to which will be through preliminary tests or initiations. Here mankind will be instructed in the most sacred, the most secret, and the most enduring of all Mysteries--*Symbolism*. Here the initiate will be taught that every visible object, every abstract thought, every emotional reaction is but the symbol of an eternal principle. Here mankind will learn that CHiram (Truth) lies buried in every atom of Kosmos; that every form is a symbol and every symbol the tomb of an eternal verity. Through education--spiritual, mental, moral, and physical--man will learn to release living truths from their lifeless coverings. The perfect government of the earth must be patterned eventually after that divine government by which the universe is ordered. In that day when perfect order is reestablished, with peace universal and good triumphant, men will no longer seek for happiness, for they shall find it welling up within themselves. Dead hopes, dead aspirations, dead virtues shall rise from their graves, and the Spirit of Beauty and Goodness repeatedly slain by ignorant men shall again be the Master of Work. Then shall sages sit upon the seats of the mighty and the gods walk with men.

The Tabernacle in the Wilderness

THERE is no doubt that much of the material recorded in the first five books of the Old Testament is derived from the initiatory rituals of the Egyptian Mysteries. The priests of Isis were deeply versed in occult lore, and the Israelites during their captivity in Egypt learned from them many things concerning the significance of Divinity and the manner of worshipping It. The authorship of the first five books of the Old Testament is generally attributed to Moses, but whether or not he was the actual writer of them is a matter of controversy. There is considerable evidence to substantiate the hypothesis that the Pentateuch was compiled at a much later date, from oral traditions. Concerning the authorship of these books, Thomas Inman makes a rather startling statement: "It is true that we have books which purport to be the books of Moses; so there are, or have been, books purporting to be written by Homer, Orpheus, Enoch, Mormon, and Junius; yet the existence of the writings, and the belief that they were written by those whose name they bear, are no real evidences of the men or the genuineness of the works called by their names. It is true also that Moses is spoken of occasionally in the time of the early Kings of Jerusalem; but it is clear

that these passages are written by a late hand, and have been introduced into the places where they are found, with the definite intention of making it appear that the lawgiver was known to David and Solomon." (See *Ancient Faiths Embodied in Ancient Names*.)

While this noted scholar undoubtedly had much evidence to support his belief, it seems that this statement is somewhat too sweeping in character. It is apparently based upon the fact that Thomas Inman doubted the historical existence of Moses. This doubt was based upon the etymological resemblance of the word Moses to an ancient name for the sun. As the result of these deductions, Inman sought to prove that the Lawgiver of Israel was merely another form of the omnipresent solar myth. While Inman demonstrated that by transposing two of the ancient letters the word *Moses* (השנ) became *Shemmah* (המש), an appellation of the celestial globe, he seems to have overlooked the fact that in the ancient Mysteries the initiates were often given names synonymous with the sun, to symbolize the fact that the redemption and regeneration of the solar power had been achieved within their own natures. It is far more probable that the man whom we know as Moses was an accredited representative of the secret schools, laboring--as many other emissaries have labored--to instruct primitive races in the mysteries of their immortal souls.

The true name of the Grand Old Man of Israel who is known to history as Moses will probably never be ascertained. The word Moses, when understood in its esoteric Egyptian sense, means one who has been admitted into the Mystery Schools of Wisdom and ~as gone forth to teach the ignorant concerning the will of the gods and the mysteries of life, as these mysteries were explained within the temples of Isis, Osiris, and Serapis. There is much controversy concerning the nationality of Moses. Some assert that he was a Jew, adopted and educated by the ruling house of Egypt; others hold the opinion that he was a full-blooded Egyptian. A few even believe him to be identical with the immortal Hermes, for both these illustrious founders of religious systems received tablets from heaven supposedly written by the finger of God. The stories told concerning Moses, his discovery in the ark of bulrushes by Pharaoh's daughter, his adoption into the royal family of Egypt, and his later revolt against Egyptian autocracy coincide exactly with certain ceremonies through which the candidates of the Egyptian Mysteries passed in their ritualistic wanderings in search of truth and understanding. The analogy can also be traced in the movements of the heavenly bodies.

It is not strange that the erudite Moses, initiated in Egypt, should teach the Jews a philosophy containing the more important principles of Egyptian esotericism. The religions of Egypt at the time of the Israelitic captivity were far older than even the Egyptians themselves realized. Histories were difficult to compile in those days, and the Egyptians were satisfied to trace their race back to a mythological period when the gods themselves walked the earth and with their own power established the Double Empire of the Nile. The Egyptians did not dream that these divine progenitors were the Atlanteans, who, forced to abandon their seven islands because of volcanic cataclysms, had immigrated into Egypt--then an Atlantean colony--where they established a great philosophic and literary center of civilization which was later to influence profoundly the religions and science of unnumbered races and peoples. Today Egypt is forgotten, but things Egyptian will always be remembered and revered. Egypt is dead--yet it lives immortal in its philosophy, and architectonics.

As Odin founded his Mysteries in Scandinavia, and Quexalcoatl in Mexico, so Moses, laboring with the then nomadic people of Israel's twelve tribes, established in the midst of them his secret and symbolic school, which has come to be known as The Tabernacle Mysteries. The Tabernacle of the Jews was merely a temple patterned after the temples of Egypt, and transportable to meet the needs of that roving disposition which the Israelites were famous. Every part of the Tabernacle and the enclosure which surrounded it was symbolic of some great natural or philosophic truth. To the ignorant it was but a place to which to bring offerings and in which to make sacrifice; to the wise it was a temple of learning, sacred to the Universal Spirit of Wisdom.

While the greatest minds of the Jewish and Christian worlds have realized that the Bible is a book of allegories, few seem to have taken the trouble to investigate its symbols and parables. When Moses instituted his Mysteries, he is said to have given to a chosen few initiates certain oral teachings which could never be written but were to be preserved from one generation to the next by word-of-mouth transmission. Those instructions were in the form of philosophical keys, by means of which the allegories were made to reveal their hidden significance. These mystic keys to their sacred writings were called by the Jews the *Qabbalah* (*Cabala*, *Kaballah*).

The modern world seems to have forgotten the existence of those unwritten teachings which explained satisfactorily the apparent contradictions of the written Scriptures, nor does it remember that the

pagans appointed their two-faced Janus as custodian of the key to the Temple of Wisdom. Janus has been metamorphosed into St. Peter, so often symbolized as holding in his hand the key to the gate of heaven. The gold and silver keys of "God's Vicar on Earth," the Pope, symbolizes this "secret doctrine" which, when properly understood, unlocks the treasure chest of the Christian and Jewish Qabbalah.

The temples of Egyptian mysticism (from which the Tabernacle was copied) were--according to their own priests--miniature representations of the universe. The solar system was always regarded as a great temple of initiation, which candidates entered through the gates of birth; after threading the tortuous passageways of earthly existence, they finally approached the veil of the Great Mystery--Death--through whose gate they vanished back into the invisible world. Socrates subtly reminded his disciples that Death was, in reality, the great initiation, for his last words were: "Crito, I owe a cock to Asclepius; will you remember to pay the debt?" (As the rooster was sacred to the gods and the sacrifice of this bird accompanied a candidate's introduction into the Mysteries, Socrates implied that he was about to take his great initiation.)

Life is the great mystery, and only those who pass successfully through its tests and trials, interpreting them aright and extracting the essence of experience therefrom, achieve true understanding. Thus, the temples were built in the form of the world and their rituals were based upon life and its multitudinous problems. Nor only was the Tabernacle itself patterned according to Egyptian mysticism; its utensils were also of ancient and accepted form. The Ark



THE ANCIENT OF DAYS.

From Montfaucon's *Antiquities*.

It is in this form that Jehovah is generally pictured by the Qabbalists. The drawing is intended to represent the Demiurgus of the Greeks and Gnostics, called by the Greeks "Zeus," the Immortal Mortal, and by the Hebrews "IHVH."

of the Covenant itself was an adaptation of the Egyptian Ark, even to the kneeling figures upon its lid. Bas-reliefs on the Temple of Philæ

show Egyptian priests carrying their Ark--which closely resembled the Ark of the Jews--upon their shoulders by means of staves like those described in Exodus.

The following description of the Tabernacle and its priests is based upon the account of its construction and ceremonies recorded by Josephus in the Third Book of his *Antiquities of the Jews*. The Bible references are from a "Breeches" Bible (famous for its rendering of the seventh verse of the third chapter of Genesis), printed in London in 1599, and the quotations are reproduced in their original spelling and punctuation.

THE BUILDING OF THE TABERNACLE

Moses, speaking for Jehovah, the God of Israel, appointed two architects to superintend the building of the Tabernacle. They were Besaleel, the son of Uri, of the tribe of Judah, and Aholiab, the son of Ahisamach, of the tribe of Dan. Their popularity was so great that they were also the unanimous choice of the people. When Jacob upon his deathbed blessed his sons (see Genesis xlix), he assigned to each a symbol. The symbol of Judah was a lion; that of Dan a serpent or a bird (possibly an eagle). The lion and the eagle are two of the four beasts of the Cherubim (the fixed signs of the zodiac); and the Rosicrucian alchemists maintained that the mysterious Stone of the Wise (the Soul) was compounded with the aid of the Blood of the Red Lion and the Gluten of the White Eagle. It seems probable that there is a hidden mystic relationship between fire (the Red Lion), water (the White Eagle), as they were used in occult chemistry, and the representatives of these two tribes whose symbols were identical with these alchemical elements.

As the Tabernacle was the dwelling place of God among men, likewise the soul body in man is the dwelling place of his divine nature, round which gathers a twelvefold material constitution in the same manner that the tribes of Israel camped about the enclosure sacred to Jehovah. The idea that the Tabernacle was really symbolic of an invisible spiritual truth outside the comprehension of the Israelites is substantiated by a statement made in the eighth chapter of Hebrews: "Who serve unto the paterne and shadowe of heavenly things, as Moses was warned by God, when he was about to finish the Tabernacle." Here we find the material physical place of worship called a "shadow" or symbol of a spiritual institution, invisible but omnipotent.

The specifications of the Tabernacle are described in the book of Exodus, twenty-fifth chapter: "Then the Lord spake unto Moses, saying, Speake unto the children of Israel that they receive an offering for me: of every man, whose heart giveth it freely, yee shall take the offering for me. And this is the offering which ye shall take of them, gold and silver, and brass, and blue silke, and purple, and scarlet, and fine linnen and goats haire. And rammes skinnnes coloured red, and the skinnnes of badgers, and the wood Shittim, oyle for the light, spices for anoynting oyle, and for the perfume of sweet favour, onix stones, and stories to be set in the Ephod, and in the breastplate. Also they shall make me a Sanctuary, that I may dwell among them. According to all that I shew thee, even so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof."

The court of the Tabernacle was an enclosed area, fifty cubits wide and one hundred cubits long, circumscribed by a wall of linen curtains hung from brazen pillars five cubits apart. (The cubit is an ancient standard of measurement, its length being equal to the distance between the elbow and the extreme end of the index finger, approximately eighteen inches.) There were twenty of these pillars on each of the longer sides and ten on the shorter. Each pillar had a base of brass and a capital of silver. The Tabernacle was always laid out with the long sides facing north and south and the short sides facing east and west, with the entrance to the east, thus showing the influence of primitive sun worship.

The outer court served the principal purpose of isolating the tent of the Tabernacle proper, which stood in the midst of the enclosure. At the entrance to the courtyard, which was in the eastern face of the rectangle, stood the Altar of Burnt Offerings, made of brass plates over wood and ornamented with the horns of bulls and rams. Farther in, but on a line with this altar, stood the Laver of Purification, a great vessel containing water for priestly ablutions. The Laver was twofold in its construction, the upper part being a large bowl, probably covered, which served as a source of supply for a lower basin in which the priests bathed themselves before participating in the various ceremonials. It is supposed that this Laver was encrusted with the metal mirrors of the women of the twelve tribes of Israel.

The dimensions of the Tabernacle proper were as follows: "Its length, when it was set up, was thirty cubits, and its breadth was ten cubits. The one of its walls was on the south, and the other was exposed to the

north, and on the back part of it remained the west. It was necessary that its height should be equal to its breadth (ten cubits)." (Josephus.)

It is the custom of bibliologists to divide the interior of the Tabernacle into two rooms: one room ten cubits wide, ten cubits high, and twenty cubits long, which was called the Holy Place and contained three special articles of furniture, namely, the Seven-Branched Candlestick, the Table of the Shewbread, and the Altar of Burnt Incense; the other room ten cubits wide, ten cubits high, and ten cubits long, which was called the Holy of Holies and contained but one article of furniture--the Ark of the Covenant. The two rooms were separated from each other by an ornamental veil upon which were embroidered many kinds of flowers, but no animal or human figures.

Josephus hints that there was a third compartment which was formed by subdividing the Holy Place, at least hypothetically, into two chambers. The Jewish historian is not very explicit in his description of this third room, and the majority of writers seem to have entirely overlooked and neglected this point, although Josephus emphatically states that Moses himself divided the inner tent into three sections. The veil separating the Holy Place from the Holy of Holies was hung across four pillars, which probably indicated in a subtle way the four elements, while at the entrance to the tent proper the Jews placed seven pillars, referring to the seven senses and the seven vowels of the Sacred Name. That later only five pillars are mentioned may be accounted for by the fact that at the present time man has only five developed senses and five active vowels. The early Jewish writer of *The Baraita* treats of the curtains as follows:

"There were provided ten curtains of blue, of purple, and scarlet, and fine-twined linen. As is said, 'Moreover thou shall make the tabernacle with ten curtains of fine-twined linen, and blue, and purple, and scarlet.' * * * There were provided eleven curtains of goats' hair, and the length of every one of them was thirty cubits, * * *. Rabbi Judah said, 'There were two covers--the lower one of rams' skins dyed red, and the upper one of badgers' skins. '"

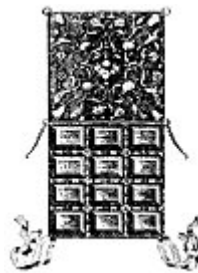
Calmet is of the opinion that the Hebrew word translated "badger" really means "dark purple" and therefore did not refer to any particular animal, but probably to a heavily woven waterproof fabric of dark and inconspicuous color. During the time of Israel's wanderings through the wilderness, it is supposed that a pillar of fire hovered over the

Tabernacle at night, while a column of smoke traveled with it by day. This cloud was called by the Jews the *Shechinah* and was symbolic of the presence of the Lord. In one of the early Jewish books rejected at the time of the compiling of the Talmud the following description of the *Shechinah* appears:

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And that was one of the clouds of glory, which served the Israelites in the wilderness forty years. One on the right hand, and one on the left, and one before them, and one behind them. And one over them, and a cloud dwelling in their midst (and the cloud, the *Shechinah* which was in the tent), and the pillar of cloud which moved before them, making low before them the high places, and making high before them the low places, and killing serpents and scorpions, and burning thorns and briars, and guiding them in the straight way." (From *The Baraitha*, the Book of the Tabernacle.)

THE FURNISHINGS OF THE TABERNACLE

There is no doubt that the Tabernacle, its furnishings and ceremonials, when considered esoterically, are analogous to the structure, organs, and functions of the human body. At the entrance to the outer court of the Tabernacle stood the Altar of Burnt Offerings, five cubits long and five cubits wide but only three cubits high. Its upper surface was a brazen grill upon which the sacrifice was placed, while beneath was a space for the fire. This altar signified



THE BREASTPLATE OF THE HIGH PRIEST.

From Calmet's *Dictionary of the Holy Bible*.

The order of the stones and the tribe over which each administered were, according to Calmet, as in the above diagram. These gems, according to the Rosicrucians, were symbolic of the twelve great qualities and virtues: Illumination, Love, Wisdom, Truth, Justice, Peace, Equilibrium, Humility, Faith, Strength, Joy, Victory.

that a candidate, when first entering the precincts of sanctuary, must offer upon the brazen altar not a poor unoffending bull or ram but its correspondence within his own nature. The bull, being symbolic of earthiness, represented his own gross constitution which must be burned up by the fire of his Divinity. (The sacrificing of beasts, and in some cases human beings, upon the altars of the pagans was the result of their ignorance concerning the fundamental principle underlying sacrifice. They did not realize that their offerings must come from within their own natures in order to be acceptable.)

Farther westward, in line with the Brazen Altar, was the Laver of Purification already described. It signified to the priest that he should cleanse not only his body but also his soul from all stains of impurity, for none who is not clean in both body and mind can enter into the presence of Divinity and live. Beyond the Laver of Purification was the entrance to the Tabernacle proper, facing the east, so that the first rays of the rising sun might enter and light the chamber. Between the encrusted pillars could be seen the Holy Place, a mysterious chamber, its walls hung with magnificent drapes embroidered with the faces of Cherubs.

Against the wall on the southern side of the Holy Place stood the great Candlestick, or lampstand, of cast gold, which was believed to weigh about a hundred pounds. From its central shaft branched out six arms, each ending in a cup-shaped depression in which stood an oil lamp. There were seven lamps, three on the arms at each side and one on the central stem. The Candlestick was ornamented with seventy-two almonds, knops, and flowers. Josephus says seventy, but wherever this round number is used by the Hebrews it really means seventy-two. Opposite the Candlestick, against the northern wall, was a table bearing twelve loaves of Shewbread in two stacks of six loaves each. (Calmet is of the opinion that the bread was not stacked up but spread out on the table in two rows, each containing six loaves.) On this table also stood two lighted incensories, which were placed upon the tops of the stacks of Shewbread so that the smoke of the incense might be an acceptable aroma to the Lord, bearing with it in its ascent the soul of the Shewbread.

In the center of the room, almost against the partition leading into the Holy of Holies, stood the Altar of Burnt Incense, made of wood overlaid with golden plates. Its width and length were each a cubit and its height was two cubits. This altar was symbolic of the human larynx, from which the words of man's mouth ascend as an acceptable offering unto the Lord, for the larynx occupies the position in the constitution of man between the Holy Place, which is the trunk of his body, and the Holy of Holies, which is the head with its contents.

Into the Holy of Holies none might pass save the High Priest, and he only at certain prescribed times. The room contained no furnishings save the Ark of the Covenant, which stood against the western wall, opposite the entrance. In Exodus the dimensions of the Ark are given as two and a half cubits for its length, one cubit and a half its breadth and one cubit and a half its height. It was made of shittim-wood, gold plated within and without, and contained the sacred tablets of the Law delivered to Moses upon Sinai. The lid of the Ark was in the form of a golden plate upon which knelt two mysterious creatures called Cherubim, facing each other, with wings arched overhead. It was upon this mercy seat between the wings of the celestials that the Lord of Israel descended when He desired to communicate with His High Priest.

The furnishings of the Tabernacle were made conveniently portable. Each altar and implement of any size was supplied with staves which could be put: through rings; by this means it could be picked up and carried by four or more bearers. The staves were never removed from the Ark of the Covenant until it was finally placed in the Holy of Holies of the Everlasting House, King Solomon's Temple.

There is no doubt that the Jews in early times realized, at least in part, that their Tabernacle was a symbolic edifice. Josephus realized this and while he has been severely criticized because he interpreted the Tabernacle symbolism according to Egyptian and Grecian paganism, his description of the secret meanings of its drapes and furnishings is well worthy of consideration. He says:

"When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division for God, because heaven is inaccessible to men. And when he ordered twelve loaves to be set on a table, he denoted the year, as distinguished into so many months. By branching

out the candlestick into seventy parts, he secretly intimated the Decani, or seventy divisions of the planets; and as to the seven lamps upon the candlesticks, they referred to the course of the planets, of which that is the number. The veils too, which were composed of four things, they declared the four elements; for the plain linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that color is dyed by the blood of a sea shell-fish; the blue is fit to signify the air; and the scarlet will naturally be an indication of fire.

"Now the vestment of the high-priest being made of linen, signified the earth; the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the Ephod, it showed that God had made the universe of four (elements); and as for the gold interwoven, * * * it related to the splendor by which all things are enlightened. He also appointed the breastplate to be placed in the middle of the Ephod, to resemble the earth, for that has the very middle place of the world. And the girdle which encompassed the high-priest round signified the ocean, for that goes round about and includes the universe. Each of the sardonyxes declares to us the sun and the moon, those, I mean, that were in the nature of buttons on the high-priest's shoulders. And for the twelve stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue colour, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendour with which God is pleased." It is also symbolically significant that the Tabernacle was built in seven months and dedicated to God at the time of the new moon.

The metals used in the building of the Tabernacle were all emblematic. Gold represents spirituality, and the golden plates laid over the shittim-wood were emblems of the spiritual nature which glorifies the human nature symbolized by the wood. Mystics have taught that man's physical body is surrounded by a series of invisible bodies of diverse colors and great splendor. In the majority of people the spiritual nature is concealed and imprisoned in the material nature, but in a few this internal constitution has been objectified and the spiritual nature is outside, so that it surrounds man's personality with a great radiance.

Silver, used as the capitals for the pillars, has its reference to the moon, which was sacred to the Jews and the Egyptians alike. The priests held

secret ritualistic ceremonies at the time of the new and the full moon, both of which periods were sacred to Jehovah. Silver, so the ancients taught, was gold with its sun-ray turned inward instead of objectified. While gold symbolized the spiritual soul, silver represented the purified and regenerated human nature of man.

The brass used in the outer altars was a composite substance consisting of an alloy of precious and base metals. Thus, it represented the constitution of the average individual, who is a combination of both the higher and the lower elements.

The three divisions of the Tabernacle should have a special interest to Freemasons, for they represent the three degrees of the Blue Lodge, while the three orders of priests who served the Tabernacle are preserved to modern Masonry as the Entered Apprentice, the Fellow Craftsman, and the Master Mason. The Hawaiian Islanders built a Tabernacle not unlike that of the Jews, except that their rooms were one above another and not one behind another, as in the case of the Tabernacle of the Israelites. The three rooms are also the three important chambers of the Great Pyramid of Gizeh.

THE ROBES OF GLORY

As explained in the quotation from Josephus, the robes and adornments of the Jewish priests had a secret significance, and even to this day there is a religious cipher language concealed in the colors, forms, and uses of sacred garments, not only among the Christian and Jewish priests but also among pagan religions. The vestments of the Tabernacle priests were called *Cahanææ*; those of the High Priest were termed *Cahanææ Rabbæ*. Over the *Machanese*, an undergarment resembling short trousers, they wore the *Chethone*, a finely woven linen robe, which reached to the ground and had long sleeves tied to the arms of the wearer. A brightly embroidered sash, twisted several times around the waist (a little higher than is customary), with one end pendent in front, and a closely fitting linen cap, designated *Masnaemphthes*, completed the costume of the ordinary priest.

The vestments of the High Priest were the same as those of the lesser degrees, except that certain garments and adornments were added. Over the specially woven white linen robe the High Priest wore a seamless and sleeveless habit, sky-blue in color and reaching nearly to his feet. This was called the *Meeir* and was ornamented with a fringe of



THE GARMENTS OF GLORY.

From *Mosaize Historie der Hebreeuwse Kerke*.

Th. robe of the High Priest of Israel were often called "The Garments of Glory", for they resembled the regenerated and spiritualized nature of man, symbolized by a vestment which all must weave from the threads of character and virtue before they can become High Priests after the Order of Melchizedek.

alternated golden bells and pomegranates. In Ecclesiasticus (one of the books rejected from the modern Bible), these bells and their purpose are described in the following words: "And he compassed him with pomegranates, and with many golden bells round about, that as he went, there might be a sound and a noise that might be heard in the temple, for a memorial to the children of his people." The *Meeir* was also bound in with a variegated girdle finely embroidered and with gold wire inserted through the embroidery.

The *Ephod*, a short vestment described by Josephus as resembling a coat or jacket, was worn over the upper part of the *Meeir*. The threads of which the *Ephod* was woven were of many colors, probably red, blue, purple, and white, like the curtains and coverings of the Tabernacle. Fine gold wires were also woven into the fabric. The *Ephod* was fastened at each shoulder with a large onyx in the form of a button, and the names of the twelve sons of Jacob were engraved upon these two stones, six on each. These onyx buttons were supposed to have oracular powers, and when the High Priest asked certain questions, they emitted a celestial radiance. When the onyx on the right shoulder was illuminated, it signified that Jehovah answered the question of the High Priest: in the affirmative, and when the one on the left gleamed, it indicated a negative answer to the query.

In the middle of the front surface of the *Ephod* was a space to accommodate the *Essen*, or *Breastplate of Righteousness and Prophecy*, which, as its name signifies, was also an oracle of great power. This pectoral was roughly square in shape and consisted of a frame of embroidery into which were set twelve stones, each held in a socket of gold. Because of the great weight of its stones, each of which was of considerable size and immense value, the breastplate was held in position by special golden chains and ribbons. The twelve stones of the breastplate, like the onyx stones at the shoulders of the *Ephod*, had the mysterious power of lighting up with Divine glory and so serving as oracles. Concerning the strange power of these flashing symbols of Israel's twelve tribes, Josephus writes:

"Yet will I mention what is still more wonderful than this: For God declared beforehand, by those twelve stones which the High Priest bare upon his breast and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks, who had a veneration for our laws, because they could not possibly contradict this, called the breastplate, 'the Oracle'." The writer then adds that the stones ceased to light up and gleam some two hundred years before he wrote his history, because the Jews had broken the laws of Jehovah and the God of Israel was no longer pleased with His chosen people.

The Jews learned astronomy from the Egyptians, and it is not unlikely that the twelve jewels of the breastplate were symbolic of the twelve constellations of the zodiac. These twelve celestial hierarchies were looked upon as jewels adorning the breastplate of the Universal Man, the Macroprosopus, who is referred to in the Zohar as The Ancient of Days. The number *twelve* frequently occurs among ancient peoples, who in nearly every case had a pantheon consisting of twelve demigods and goddesses presided over by The Invincible One, who was Himself subject to the Incomprehensible All-Father. This use of the number twelve is especially noted in the Jewish and Christian writings. The twelve prophets, the twelve patriarchs, the twelve tribes, and the twelve Apostles--each group has a certain occult significance, for each refers to the Divine Duodecimo, or Twelfefold Deity, whose emanations are manifested in the tangible created Universe through twelve individualized channels. The secret doctrine also caught the priests that the jewels represented centers of life within their own constitutions, which when unfolded according to the esoteric instructions of the

Temple, were capable of absorbing into themselves and radiating forth again the Divine light of the Deity. (The East Indian lotus blossoms have a similar meaning.) The Rabbis have taught that each twisted linen thread used in weaving the Tabernacle curtains and ornamentations consisted of twenty-four separate strands, reminding the discerning that the experience, gained during the twenty-four hours of the day (symbolized in Masonry by the twenty-four-inch rule) becomes the threads from which are woven the Garments of Glory.

THE URIM AND THUMMIM

In the reverse side of the *Essen*, or breastplate, was a pocket containing mysterious objects--the *Urim* and *Thummim*. Aside from the fact that they were used in divination, little is now known about these objects. Some writers contend that they were small stones (resembling the fetishes still revered by certain aboriginal peoples) which the Israelites had brought with them out of Egypt because of their belief that they possessed divine power. Others believe that the *Urim* and *Thummim* were in the form of dice, used for deciding events by being cast upon the ground. A few have maintained that they were merely sacred names, written on plates of gold and carried as talismans. "According to some, the *Urim* and the *Thummim* signify 'lights and perfections,' or 'light and truth' which last present a striking analogy to the two figures of Re (Ra) and Themis in the breastplate worn by the Egyptians." (Gardner's *The Faiths of the World*.)

Not the least remarkable of the vestments of the High Priest was his bonnet, or headdress. Over the plain white cap of the ordinary priest this dignitary wore an outer cloth of blue and a crown of gold, the crown consisting of three bands, one above the other like the triple miter of the Persian Magi. This crown symbolized that the High Priest was ruler not only over the three worlds which the ancients had differentiated (heaven, earth, and hell), but also over the threefold divisions of man and the universe--the spiritual, intellectual, and material worlds. These divisions were also symbolized by the three apartments of the Tabernacle itself.

At the peak of the headdress was a tiny cup of gold, made in the form of a flower. This signified that the nature of the priest was receptive and that he had a vessel in his own soul which, cuplike, was capable of catching the eternal waters of life pouring upon him from the heavens above. This flower over the crown of his head is similar in its esoteric

meaning to the rose growing out of a skull, so famous in Templar symbology. The ancients believed that the spiritual nature escaping from the body passed upward through the crown of the head; therefore, the flowerlike calyx, or cup, symbolized also the spiritual consciousness. On the front of the golden crown were inscribed in Hebrew, *Holiness unto the Lord*.

Though robes and ornaments augmented the respect and veneration of the Israelites for their High Priest, such trappings meant nothing to Jehovah. Therefore, before entering the Holy of Holies, the High Priest removed his earthly finery and entered into the presence of the Lord God of Israel unclothed. There he could be robed only in his own virtues, and his spirituality must adorn him as a garment.

There is a legend to the effect that any who chanced to enter the Holy of Holies unclean were destroyed by a bolt of Divine fire from the Mercy Seat. If the High Priest had but one selfish thought, he would be struck dead. As no man knows when an unworthy thought may flash through his mind, precautions had to be taken in case the High Priest should be struck dead while in the presence of Jehovah. The other priests could not enter the sanctuary therefore, when their leader was about to go in and receive the commands of the Lord, they tied a chain around one of his feet so that if he were struck down while behind the veil they could drag the body out.



THE HEADDRESS OF THE PRIESTS.

From *Mosaize Historie der Hebreeuwse Kerke*.

Over the plain white cap of the ordinary priests the High Priest wore an overcloth of blue and a band of gold. On the front of the golden band were inscribed the Hebrew words "Holiness unto the Lord." This illustration shows the arrangement of the bonnet both with and without the golden crown.



THE ARK WITH ITS CHERUBIM.

From Calmet's *Dictionary of the Holy Bible*.

Josephus tells us that the Cherubim were flying creatures but different in appearance, from anything to be seen on earth; therefore impossible to describe. Moses is supposed to have seen these beings kneeling at the footstool of God when he was picked up and brought into the Presence of Jehovah. It is probable that they resembled, at least in general appearance, the famous Cherubim of Ezekiel.

The Sun, A Universal Deity

THE adoration of the sun was one of the earliest and most natural forms of religious expression. Complex modern theologies are merely involvements and amplifications of this simple aboriginal belief. The primitive mind, recognizing the beneficent power of the solar orb, adored it as the proxy of the Supreme Deity. Concerning the origin of sun worship, Albert Pike makes the following concise statement in his *Morals and Dogma*: "To them [aboriginal peoples] he [the sun] was the innate fire of bodies, the fire of Nature. Author of Life, heat, and ignition, he was to them the efficient cause of all generation, for without him there was no movement, no existence, no form. He was to them immense, indivisible, imperishable, and everywhere present. It was their need of light, and of his creative energy, that was felt by all men; and nothing was more fearful to them than his absence. His beneficent influences caused his identification with the Principle of Good; and the BRAHMA of the Hindus, and MITHRAS of the Persians, and ATHOM, AMUN, PHTHA, and OSIRIS, of the Egyptians, the BEL of the Chaldeans, the ADONAI of the Phœnicians, the ADONIS and APOLLO of the Greeks, became but personifications of the Sun, the regenerating Principle, image of that fecundity which perpetuates and rejuvenates the world's existence."

Among all the nations of antiquity, altars, mounds, and temples were dedicated to the worship of the orb of day. The ruins of these sacred

places yet remain, notable among them being the pyramids of Yucatan and Egypt, the snake mounds of the American Indians, the Zikkurats of Babylon and Chaldea, the round towers of Ireland, and the massive rings of uncut stone in Britain and Normandy. The Tower of Babel, which, according to the Scriptures, was built so that man might reach up to God, was probably an astronomical observatory.

Many early priests and prophets, both pagan and Christian, were versed in astronomy and astrology; their writings are best understood when read in the light of these ancient sciences. With the growth of man's knowledge of the constitution and periodicity of the heavenly bodies, astronomical principles and terminology were introduced into his religious systems. The tutelary gods were given planetary thrones, the celestial bodies being named after the deities assigned to them. The fixed stars were divided into constellations, and through these constellations wandered the sun and its planets, the latter with their accompanying satellites.

THE SOLAR TRINITY

The sun, as supreme among the celestial bodies visible to the astronomers of antiquity, was assigned to the highest of the gods and became symbolic of the supreme authority of the Creator Himself. From a deep philosophic consideration of the powers and principles of the sun has come the concept of the Trinity as it is understood in the world today. The tenet of a Triune Divinity is not peculiar to Christian or Mosaic theology, but forms a conspicuous part of the dogma of the greatest religions of both ancient and modern times. The Persians, Hindus, Babylonians, and Egyptians had their Trinities. In every instance these represented the threefold form of one Supreme Intelligence. In modern Masonry, the Deity is symbolized by an equilateral triangle, its three sides representing the primary manifestations of the Eternal One who is Himself represented as a tiny flame, called by the Hebrews *Yod* (י). Jakob Böhme, the Teutonic mystic, calls the Trinity *The Three Witnesses*, by means of which the Invisible is made known to the visible, tangible universe.

The origin of the Trinity is obvious to anyone who will observe the daily manifestations of the sun. This orb, being the symbol of all Light, has three distinct phases: rising, midday, and setting. The philosophers therefore divided the life of all things into three distinct parts: growth, maturity, and decay. Between the twilight of dawn and the twilight of

evening is the high noon of resplendent glory. God the Father, the Creator of the world, is symbolized by the dawn. His color is blue, because the sun rising in the morning is veiled in blue mist. God the Son the Illuminating One sent to bear witness of His Father before all the worlds, is the celestial globe at noonday, radiant and magnificent, the maned Lion of Judah, the Golden-haired Savior of the World. Yellow is His color and His power is without end. God the Holy Ghost is the sunset phase, when the orb of day, robed in flaming red, rests for a moment upon the horizon line and then vanishes into the darkness of the night to wandering the lower worlds and later rise again triumphant from the embrace of darkness.

To the Egyptians the sun was the symbol of immortality, for, while it died each night, it rose again with each ensuing dawn. Not only has the sun this diurnal activity, but it also has its annual pilgrimage, during which time it passes successively through the twelve celestial houses of the heavens, remaining in each for thirty days. Added to these it has a third path of travel, which is called the *precession of the equinoxes*, in which it retrogrades around the zodiac through the twelve signs at the rate of one degree every seventy-two years.

Concerning the annual passage of the sun through the twelve houses of the heavens, Robert Hewitt Brown, 32°, makes the following statement: "The Sun, as he pursued his way among these 'living creatures' of the zodiac, was said, in allegorical language, either to assume the nature of or to triumph over the sign he entered. The sun thus became a Bull in Taurus, and was worshipped as such by the Egyptians under the name of Apis, and by the Assyrians as Bel, Baal, or Bul. In Leo the sun became a Lion-slayer, Hercules, and an Archer in Sagittarius. In Pisces, the Fishes, he was a fish--Dagon, or Vishnu, the fish-god of the Philistines and Hindoos."

A careful analysis of the religious systems of pagandom uncovers much evidence of the fact that its priests served the solar energy and that their Supreme Deity was in every case this Divine Light personified. Godfrey Higgins, after thirty years of inquiry into the origin of religious beliefs, is of the opinion that "All the Gods of antiquity resolved themselves into the solar fire, sometimes itself as God, or sometimes an emblem or shekinah of that higher principle, known by the name of the creative Being or God."

The Egyptian priests in many of their ceremonies wore the skins of lions, which were symbols of the solar orb, owing to the fact that the sun is exalted, dignified, and most fortunately placed in the constellation of Leo, which he rules and which was at one time the keystone of the celestial arch. Again, Hercules is the Solar Deity, for as this mighty hunter performed his twelve labors, so the sun, in traversing the twelve houses of the zodiacal band, performs during his pilgrimage twelve essential and benevolent labors for the human race and for Nature in general, Hercules, like the Egyptian priests, wore the skin of a lion for a girdle. Samson, the Hebrew hero, as his



THE LION OF THE SUN.

From *Maurice's Indian Antiquities*.

The sun rising over the back of the lion or, astrologically, in the back of the lion, has always been considered symbolic of power and rulership. A symbol very similar to the one above appears on the flag of Persia, whose people have always been sun worshipers. Kings and emperors have frequently associated their terrestrial power with the celestial Power of the solar orb, and have accepted the sun, or one of its symbolic beasts or birds, as their emblem. Witness the lion of the Great Mogul and the eagles of Cæsar and Napoleon.



THE WINGED GLOBE OF EGYPT.

From *Maurice's Indian Antiquities*.

This symbol, which appears over the Pylons or gates of many Egyptian palaces and temples, is emblematic of the three persons of the Egyptian Trinity. The wings, the serpents, and the solar orb are the insignia of Ammon, Ra, and Osiris.

name implies, is also a solar deity. His fight with the Nubian lion, his battles with the Philistines, who represent the Powers of Darkness, and his memorable feat of carrying off the gates of Gaza, all refer to aspects of solar activity. Many of the ancient peoples had more than one solar deity; in fact, all of the gods and goddesses were supposed to partake, in part at least, of the sun's effulgence.

The golden ornaments used by the priestcraft of the various world religions are again a subtle reference to the solar energy, as are also the crowns of kings. In ancient times, crowns had a number of points extending outward like the rays of the sun, but modern conventionalism has, in many cases, either removed the points or else bent them inward, gathered them together, and placed an orb or cross upon the point where they meet. Many of the ancient prophets, philosophers, and dignitaries carried a scepter, the upper end of which bore a representation of the solar globe surrounded by emanating rays. All the kingdoms of earth were but copies of the kingdoms of Heaven, and the kingdoms of Heaven were best symbolized by the solar kingdom, in which the sun was the supreme ruler, the planets his privy council, and all Nature the subjects of his empire.

Many deities have been associated with the sun. The Greeks believed that Apollo, Bacchus, Dionysos, Sabazius, Hercules, Jason, Ulysses, Zeus, Uranus, and Vulcan partook of either the visible or invisible attributes of the sun. The Norwegians regarded Balder the Beautiful as a solar deity, and Odin is often connected with the celestial orb, especially because of his one eye. Among the Egyptians, Osiris, Ra, Anubis, Hermes, and even the mysterious Ammon himself had points of resemblance with the solar disc. Isis was the mother of the sun, and even Typhon, the Destroyer, was supposed to be a form of solar energy. The Egyptian sun myth finally centered around the person of a mysterious deity called *Serapis*. The two Central American deities, *Tezcatlipoca* and *Quetzalcoatl*, while often associated with the winds, were also undoubtedly solar gods.

In Masonry the sun has many symbols. One expression of the solar energy is Solomon, whose name SOL-OM-ON is the name for the Supreme Light in three different languages. Hiram Abiff, the CHiram (Hiram) of the Chaldees, is also a solar deity, and the story of his attack

and murder by the Ruffians, with its solar interpretation, will be found in the chapter *The Hiramic Legend*. A striking example of the important part which the sun plays in the symbols and rituals of Freemasonry is given by George Oliver, D.D., in his *Dictionary of Symbolical Masonry*, as follows:

"The sun rises in the east, and in the east is the place for the Worshipful Master. As the sun is the source of all light and warmth, so should the Worshipful Master enliven and warm the brethren to their work. Among the ancient Egyptians the sun was the symbol of divine providence." The hierophants of the Mysteries were adorned with many insignia emblematic of solar power. The sunbursts of gilt embroidery on the back of the vestments of the Catholic priesthood signify that the priest is also an emissary and representative of *Sol Invictus*.

CHRISTIANITY AND THE SUN

For reasons which they doubtless considered sufficient, those who chronicled the life and acts of Jesus found it advisable to metamorphose him into a solar deity. The historical Jesus was forgotten; nearly all the salient incidents recorded in the four Gospels have their correlations in the movements, phases, or functions of the heavenly bodies.

Among other allegories borrowed by Christianity from pagan antiquity is the story of the beautiful, blue-eyed Sun God, with His golden hair falling upon His shoulders, robed from head to foot in spotless white and carrying in His arms the Lamb of God, symbolic of the vernal equinox. This handsome youth is a composite of Apollo, Osiris, Orpheus, Mithras, and Bacchus, for He has certain characteristics in common with each of these pagan deities.

The philosophers of Greece and Egypt divided the life of the sun during the year into four parts; therefore they symbolized the Solar Man by four different figures. When He was born in the winter solstice, the Sun God was symbolized as a dependent infant who in some mysterious manner had managed to escape the Powers of Darkness seeking to destroy Him while He was still in the cradle of winter. The sun, being weak at this season of the year, had no golden rays (or locks of hair), but the survival of the light through the darkness of winter was symbolized by one tiny hair which alone adorned the head of the Celestial Child.

(As the birth of the sun took place in Capricorn, it was often represented as being suckled by a goat.)

At the vernal equinox, the sun had grown to be a beautiful youth. His golden hair hung in ringlets on his shoulders and his light, as Schiller said, extended to all parts of infinity. At the summer solstice, the sun became a strong man, heavily bearded, who, in the prime of maturity, symbolized the fact that Nature at this period of the year is strongest and most fecund. At the autumnal equinox, the sun was pictured as an aged man, shuffling along with bended back and whitened locks into the oblivion of winter darkness. Thus, twelve months were assigned to the sun as the length of its life. During this period it circled the twelve signs of the zodiac in a magnificent triumphal march. When fall came, it entered, like Samson, into the house of Delilah (Virgo), where its rays were cut off and it lost its strength. In Masonry, the cruel winter months are symbolized by three murderers who sought to destroy the God of Light and Truth.

The coming of the sun was hailed with joy; the time of its departure was viewed as a period to be set aside for sorrow and unhappiness. This glorious, radiant orb of day, the true light "which lighteth every man who cometh into the world," the supreme benefactor, who raised all things from the dead, who fed the hungry multitudes, who stilled the tempest, who after dying rose again and restored all things to life--this Supreme Spirit of humanitarianism and philanthropy is known to Christendom as Christ, the Redeemer of worlds, the Only Begotten of The Father, the Word made Flesh, and the Hope of Glory.

THE BIRTHDAY OF THE SUN

The pagans set aside the 25th of December as the birthday of the Solar Man. They rejoiced, feasted, gathered in processions, and made offerings in the temples. The darkness of winter was over and the glorious son of light was returning to the Northern Hemisphere. With his last effort the old Sun God had torn down the house of the Philistines (the Spirits of Darkness) and had cleared the way for the new sun who was born that day from the depths of the earth amidst the symbolic beasts of the lower world.

Concerning this season of celebration, an anonymous Master of Arts of Balliol College, Oxford, in his scholarly treatise, *Mankind Their Origin and Destiny*, says: "The Romans also had their solar festival, and their

games of the circus in honor of the birth of the god of day. It took place the eighth day before the kalends of January--that is, on December 25. Servius, in his commentary on verse 720 of the seventh book of the *Æneid*, in which Virgil speaks of the new sun, says that, properly speaking, the sun is new on the 8th of the Kalends of January--that is, December 25. In the time of Leo I. (Leo, *Serm. xxi.*, *De Nativ. Dom.* p. 148), some of the Fathers of the Church said that 'what rendered the festival (of Christmas) venerable was less the birth of Jesus Christ than the return, and, as they expressed it, the new birth of the sun.' It was on the same day that the birth of the Invincible Sun (*Natalis solis invicti*), was celebrated at Rome, as can be seen in the Roman calendars, published in the reign of Constantine and of Julian (*Hymn to the Sun*, p. 155). This epithet 'Invictus' is the same as the Persians gave to this same god, whom they worshipped by the name of Mithra, and whom they caused to be born in a grotto (*Justin. Dial. cum Trips.* p. 305), just as he is represented as being born in a stable, under the name of Christ, by the Christians."

Concerning the Catholic Feast of the Assumption and its parallel in astronomy, the same author adds: "At the end of eight months, when the sun-god, having increased, traverses the eighth sign, he absorbs the celestial Virgin in his fiery course, and she disappears in the midst of the luminous rays and the glory of her son. This phenomenon, which takes place every year about the middle of August, gave rise to a festival which still exists, and in which it is supposed that the mother of Christ, laying aside her earthly life, is associated with the glory of her son, and is placed at his side in the heavens. The Roman calendar of Columella (*Col. 1. II. cap. ii.* p. 429) marks the death or disappearance of Virgo at this period. The sun, he says, passes into Virgo on the thirteenth day before the kalends of September. This is where the Catholics place the Feast of the Assumption, or the reunion of the Virgin to her Son. This feast



THE THREE SUNS.

From Lilly's *Astrological Predictions for 1648, 1649, and 1650.*)

The following description of this phenomenon appears in a letter written by Jeremiah Shakerley in Lancashire, March 4th, 1648:—"On Monday the 28th of February last, there arose with the Sun two Parelîi, on either side one; their distance from him was by estimation, about ten degrees; they continued still of the same distance from the Zenith, or height above the Horizon, that the Sun did; and from the parts averse to the Sun, there seemed to issue out certain bright rays, not unlike those which the Sun sendeth from behind a cloud, but brighter. The parts of these Parelîi which were toward the Sun, were of a mixt colour, wherein green and red were most predominant. A little above them was a thin rainbow, scarcely discernible, of a bright colour, with the concave towards the Sun, and the ends thereof seeming to touch the Parelîi: Above that, in a clear diaphanous ayr, [air], appeared another conspicuous Rainbow, beautified with divers colours; it was as neer as I could discern to the Zenith; it seemed of something a lesser radius than the other, they being back to back, yet a pretty way between. At or neer the apparent time of the full Moon, they vanished, leaving abundance of terror and amazement in those that saw them. (See William Lilly.)

was formerly called the feast of the Passage of the Virgin (Beausobre, tome i. p. 350); and in the Library of the Fathers (Bibl. Part. vol. II. part ii. p. 212) we have an account of the Passage of the Blessed Virgin. The ancient Greeks and Romans fix the assumption of Astraea, who is also this same Virgin, on that day."

This Virgin mother, giving birth to the Sun God which Christianity has so faithfully preserved, is a reminder of the inscription concerning her Egyptian prototype, Isis, which appeared on the Temple of Sais: "*The fruit which I have brought forth is the Sun.*" While the Virgin was associated with the moon by the early pagans, there is no doubt that they also understood her position as a constellation in the heavens, for nearly all the peoples of antiquity credit her as being the mother of the sun, and they realized that although the moon could not occupy that position, the sign of Virgo could, and did, give birth to the sun out of her side on the 25th day of December. Albertus Magnus states, "We know that the sign of the Celestial Virgin rose over the Horizon at the moment at which we fix the birth of our Lord Jesus Christ.

Among certain of the Arabian and Persian astronomers the three stars forming the sword belt of Orion were called the Magi who came to pay homage to the young Sun God. The author of *Mankind--Their Origin and Destiny* contributes the following additional information: "In Cancer, which had risen to the meridian at midnight, is the constellation of the Stable and of the Ass. The ancients called it Præsepe Jovis. In the north the stars of the Bear are seen, called by the Arabians Martha and Mary,

and also the coffin of Lazarus. "Thus the esotericism of pagandom was embodied in Christianity, although its keys are lost. The Christian church blindly follows ancient customs, and when asked for a reason gives superficial and unsatisfactory explanations, either forgetting or ignoring the indisputable fact that each religion is based upon the secret doctrines of its predecessor.

THE THREE SUNS

The solar orb, like the nature of man, was divided by the ancient sages into three separate bodies. According to the mystics, there are three suns in each solar system, analogous to the three centers of life in each individual constitution. These are called three lights: the *spiritual* sun, the *intellectual* or *soular* sun, and the *material* sun (now symbolized in Freemasonry by three candles). The spiritual sun manifests the power of God the Father; the soular sun radiates the life of God the Son; and the material sun is the vehicle of manifestation for God the Holy Spirit. Man's nature was divided by the mystics into three distinct parts: spirit, soul, and body. His physical body was unfolded and vitalized by the material sun; his spiritual nature was illuminated by the spiritual sun; and his intellectual nature was redeemed by the true *light of grace*--the soular sun. The alignment of these three globes in the heavens was one explanation offered for the peculiar fact that the orbits of the planets are not circular but elliptical.

The pagan priests always considered the solar system as a *Grand Man*, and drew their analogy of these three centers of activity from the three main centers of life in the human body: the brain, the heart, and the generative system. The Transfiguration of Jesus describes three tabernacles, the largest being in the center (the heart), and a smaller one on either side (the brain and the generative system). It is possible that the philosophical hypothesis of the existence of the three suns is based upon a peculiar natural phenomenon which has occurred many times in history. In the fifty-first year after Christ three suns were seen at once in the sky and also in the sixty-sixth year. In the sixty-ninth year, two suns were seen together. According to William Lilly, between the years 1156 and 1648 twenty similar occurrences were recorded.

Recognizing the sun as the supreme benefactor of the material world, Hermetists believed that there was a spiritual sun which ministered to the needs of the invisible and divine part of Nature--human and universal. Anent this subject, the great Paracelsus wrote: "There is an

earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see him may feel his heat. There is an Eternal Sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun and be conscious of His existence; but those who have not attained spiritual consciousness may yet feel His power by an inner faculty which is called Intuition."

Certain Rosicrucian scholars have given special appellations to these three phases of the sun: the spiritual sun they called *Vulcan*; the soular and intellectual sun, Christ and Lucifer respectively; and the material sun, the Jewish Demiurgus *Jehovah*. Lucifer here represents the intellectual mind without the illumination of the spiritual mind; therefore it is "the false light. " The false light is finally overcome and redeemed by the true light of the soul, called the *Second Logos* or *Christ*. The secret processes by which the Luciferian intellect is transmuted into the Christly intellect constitute one of the great secrets of alchemy, and are symbolized by the process of transmuting base metals into gold.

In the rare treatise *The Secret Symbols of The Rosicrucians*, Franz Hartmann defines the sun alchemically as: "The symbol of Wisdom. The Centre of Power or Heart of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a Sun. In the heart of the regenerated, the divine power, stimulated by the Light of the Logos, grows into a Sun which illuminates his mind." In a note, the same author amplifies his description by adding: "The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former."

In the majority of cases, the religions of antiquity agree that the material visible sun was a reflector rather than a source of power. The sun was sometimes represented as a shield carried on the arm of the Sun God, as for example, Frey, the Scandinavian Solar Deity. This sun reflected the light of the invisible *spiritual* sun, which was the true source of life, light, and truth. The physical nature of the universe is receptive; it is a realm of effects. The invisible causes of these effects belong to the spiritual world. Hence, the spiritual world is the sphere of *causation*; the material world is the sphere of *effects*; while the intellectual--or soul--world is the sphere of *mediation*. Thus Christ, the personified higher intellect and soul nature, is called "the Mediator" who, by virtue of His position and power, says: "No man cometh to the Father, but by me."

What the sun is to the solar system, the spirit is to the bodies of man; for his natures, organs, and functions are as planets surrounding the central life (or sun) and living upon its emanations. The solar power in man is divided into three parts, which are termed the threefold human spirit of man. All three of these spiritual natures are said to be radiant and transcendent; united, they form the Divinity in man. Man's threefold lower nature--consisting of his physical organism, his emotional nature, and his mental faculties--reflects the light of his threefold Divinity and bears witness of It in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of a six-pointed star, were called by the Jews "the Star of David," "the Signet of Solomon," and are more commonly known today as "the Star of Zion." These triangles symbolize the spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator.

THE CELESTIAL INHABITANTS OF THE SUN

The Rosicrucians and the Illuminati, describing the angels, archangels, and other celestial creatures, declared that they resembled small suns, being centers of radiant energy surrounded by streamers of Vrilic force. From these outpouring streamers of force is derived the popular belief that angels have wings. These wings are corona-like fans of light, by means of which the celestial creatures propel themselves through the subtle essences of the superphysical worlds.

True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest. Science has long debated the probability of the other planers being inhabited. Objections to the idea are based upon the argument that creatures with human organisms could nor possibly exist in the environments of Mars, Jupiter, Uranus, and Neptune. This argument fails to take into account Nature's universal law of adjustment to environment. The ancients asserted that life originated from the sun, and that everything when bathed in the light of the solar orb was capable of absorbing the solar life elements and later radiating them as flora and fauna. One philosophical



SURYA, THE REGENT OF THE SUN.

From Moor's *Hindu Pantheon*.

Moor describes this figure as follows: "The cast is nine inches in height, representing the glorious god of day-holding the attributes of VISHNU, seated on a seven-headed serpent; his car drawn by a seven-headed horse, driven by the legless ARUN, a personification of the dawn, or AURORA." (See Moor's *Hindu Pantheon*.)

concept regarded the sun as a parent and the planers as embryos still connected to the solar body by means of ethereal umbilical cords which served as channels to convey life and nourishment to the planets.

Some secret orders have taught that the sun was inhabited by a race of creatures with bodies composed of a radiant, spiritual ether not unlike in its constituency the actual glowing ball of the sun itself. The solar heat had no harmful effect upon them, because their organisms were sufficiently refined and sensitized to harmonize with the sun's tremendous vibratory rate. These creatures resemble miniature suns, being a little larger than a dinner plate in size, although some of the more powerful are considerably larger. Their color is the golden white light of the sun, and from them emanate four streamers of Vril. These streamers are often of great length and are in constant motion. A peculiar palpitation is to be noted throughout the structure of the globe and is communicated in the form of ripples to the emanating streamers. The greatest and most luminous of these spheres is the Archangel Michael; and the entire order of solar life, which resemble him and dwell upon the sun, are called by modern Christians "the archangels" or "the spirits of the light."

THE SUN IN ALCHEMICAL SYMBOLOGY

Gold is the metal of the sun and has been considered by many as crystallized sunlight. When gold is mentioned in alchemical tracts, it may be either the metal itself or the celestial orb which is the source, or spirit, of gold. Sulphur because of its fiery nature was also associated with the sun.

As gold was the symbol of spirit and the base metals represented man's lower nature, certain alchemists were called "miners" and were pictured with picks and shovels digging into the earth in search of the precious metal--those finer traits of character buried in the earthiness of materiality and ignorance. The diamond concealed in the heart of the black carbon illustrated the same principle. The Illuminati used a pearl hidden in the shell of an oyster at the bottom of the sea to signify spiritual powers. Thus the seeker after truth became a pearl-fisher: he descended into the sea of material illusion in search of understanding, termed by the initiates "the Pearl of Great Price."

When the alchemists stated that every animate and inanimate thing in the universe contained the seeds of gold, they meant that even the grains of sand possessed a spiritual nature, for gold was the spirit of all things. Concerning these seeds of spiritual gold the following Rosicrucian axiom is significant: "A seed is useless and impotent unless it is put in its appropriate matrix." Franz Hartmann comments on this axiom with these illuminating words: "A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development." (See *In the Pronaos of the Temple of Wisdom*.)

The purpose of alchemy was not to make something out of nothing but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold but rather made the ever-present seed of gold grow and flourish. Everything which exists has a spirit--the seed of Divinity within itself--and regeneration is not the process of attempting to place something where it previously had not existed. Regeneration actually means the unfoldment of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.

THE MIDNIGHT SUN

Apuleius said when describing his initiation (*vide ante*): "At midnight I saw the sun shining with a splendid light." The midnight sun was also

part of the mystery of alchemy. It symbolized the spirit in man shining through the darkness of his human organisms. It also referred to the spiritual sun in the solar system, which the mystic could see as well at midnight as at high noon, the material earth being powerless to obstruct the rays of this Divine orb. The mysterious lights which illuminated the temples of the Egyptian Mysteries during the nocturnal hours were said by some to be reflections of the spiritual sun gathered by the magical powers of the priests. The weird light seen ten miles below the surface of the earth by I-AM-THE-MAN in that remarkable Masonic allegory *Etidorhpa* (Aphrodite spelt backward) may well refer to the mysterious midnight sun of the ancient rites.

Primitive conceptions concerning the warfare between the principles of Good and Evil were often based upon the alternations of day and night. During the Middle Ages, the practices of black magic were confined to the nocturnal hours; and those who served the Spirit of Evil were called black magicians, while those who served the Spirit of Good were called white magicians. Black and white were associated respectively with night and day, and the endless conflict of light and shadow is alluded to many times in the mythologies of various peoples.

The Egyptian Demon, Typhon, was symbolized as part crocodile and part hog because these animals are gross and earthy in both appearance and temperament. Since the world began, living things have feared the darkness; those few creatures who use it as a shield for their maneuvers were usually connected with the Spirit of Evil. Consequently cats, bats, toads, and owls are associated with witchcraft. In certain parts of Europe it is still believed that at night black magicians assume the bodies of wolves and roam around destroying. From this notion originated the stories of the werewolves. Serpents, because they lived in the earth, were associated with the Spirit of Darkness. As the battle between Good and Evil centers around the use of the generative forces of Nature, winged serpents represent the regeneration of the animal nature of man or those Great Ones in whom this regeneration is complete. Among the Egyptians the sun's rays are often shown ending in human hands. Masons will find a connection between these hands and the well-known *Paw of the Lion* which raises all things to life with its grip.

SOLAR COLORS

The theory so long held of three primary and four secondary colors is purely exoteric, for since the earliest periods it has been known that there are seven, and not three, primary colors, the human eye being capable of estimating only three of them. Thus, although green can be made by combining blue and yellow, there is also a true or primary green which is not a compound. This can be proved by breaking up the spectrum with a prism. Helmholtz found that the so-called secondary colors of the spectrum could not be broken up into their supposed primary colors. Thus the orange of the spectrum, if passed through a second prism, does not break up into red and yellow but remains orange.

Consciousness, intelligence, and force are fittingly symbolized by the colors blue, yellow, and red. The therapeutic effects of the colors, moreover, are in harmony with this concept, for blue is a fine, soothing, electrical color; yellow, a vitalizing and refining color; and red, an agitating and heat-giving color. It has also been demonstrated that minerals and plants affect the human constitution according to their colors. Thus a yellow flower generally yields a medicine that affects the constitution in a manner similar to yellow light or the musical tone *mi*. An orange flower will influence in a manner similar to orange light and, being one of the so-called secondary colors, corresponds either to the tone *re* or to the chord of *do* and *mi*.

The ancients conceived the spirit of man to correspond with the color blue, the mind with yellow, and the body with red. Heaven is therefore blue, earth yellow, and hell--or the underworld--red. The fiery condition of the inferno merely symbolizes the nature of the sphere or plane of force of which it is composed. In the Greek Mysteries the irrational sphere was always considered as red, for it represented that condition in which the consciousness is enslaved by the lusts and passions of the lower nature. In India certain of the gods--usually attributes of Vishnu--are depicted with blue skin to signify their divine and supermundane constitution. According to esoteric philosophy, blue is the true and sacred color of the sun. The apparent orange-yellow shade of this orb is the result of its rays being immersed in the substances of the illusionary world.

In the original symbolism of the Christian Church, colors were of first importance and their use was regulated according to carefully prepared rules. Since the Middle Ages, however, the carelessness with which colors have been employed has resulted in the loss of their deeper emblematic meanings. In its primary aspect, white or silver signified

life, purity, innocence, joy, and light; red, the suffering and death of Christ and His saints, and also divine love, blood, and warfare or suffering; blue, the heavenly sphere and the states of godliness and contemplation; yellow or gold, glory, fruitfulness, and goodness; green, fecundity, youthfulness, and prosperity; violet, humility, deep affection, and sorrow; black, death, destruction, and humiliation. In early church art the colors of robes and ornaments also revealed whether a saint had been martyred, as well as the character of the work that he had done to deserve canonization.

In addition to the colors of the spectrum there are a vast number of vibratory color waves, some too low and others too high to be registered by the human optical apparatus. It is appalling to contemplate man's colossal ignorance concerning these vistas of abstract space. As in the past man explored unknown continents, so in the future, armed with curious implements fashioned for the purpose, he will explore these little known fastnesses of light, color, sound, and consciousness.



THE SOLAR FACE.

From Montfaucon's *Antiquities*.

The corona of the sun is here shown in the form of a lion's mane. This is a subtle reminder of the fact that at one time the summer solstice took place in the sign of Leo, the Celestial Lion.

The Qabbalah, the Secret Doctrine of Israel

ALBERT PIKE, quoting from *Transcendental Magic*, thus sums up the importance of Qabbalism as a key to Masonic esotericism: "One is filled with admiration, on penetrating into the Sanctuary of the Kabalah, at seeing a doctrine so logical, so simple, and at the same time so absolute.

The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters, and Numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an Infinite which can be held in the hollow of an infant's hand; ten ciphers and twenty-two letters, a triangle, a square, and a circle,--these are all the elements of the Kabbalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world!" (*Morals and Dogma*.)

Hebrew theology was divided into three distinct parts. The first was the *law*, the second was *the soul of the law*, and the third was *the soul of the soul of the law*. The law was taught to all the children of Israel; the *Mishna*, or the soul of the law, was revealed to the Rabbins and teachers; but the *Qabbalah*, the soul of the soul of the law, was cunningly concealed, and only the highest initiates among the Jews were instructed in its secret principles.

According to certain Jewish mystics, Moses ascended Mount Sinai three times, remaining in the presence of God forty days each time. During the first forty days the tables of the written law were delivered to the prophet; during the second forty days he received the soul of the law; and during the last forty days God instructed him in the mysteries of the Qabbalah, the soul of the soul of the law. Moses concealed in the first four books of the Pentateuch the secret instructions that God had given him, and for centuries students of Qabbalism have sought therein the secret doctrine of Israel. As the spiritual nature of man is concealed in his physical body, so the unwritten law--the *Mishna* and the *Qabbalah*--is concealed within the written teachings of the Mosaic code. *Qabbalah* means the *secret or hidden tradition, the unwritten law*, and according to an early Rabbi, it was delivered to man in order that through the aid of its abstruse principles he might learn to understand the mystery of both the universe about him and the universe within him.

The origin of Qabbalism is a legitimate subject for controversy. Early initiates of the Qabbalistic Mysteries believed that its principles were first taught by God to a school of His angels before the fall of man. The angels later communicated the secrets to Adam, so that through the knowledge gained from an understanding of its principles fallen humanity might regain its lost estate. The Angel Raziel was dispatched from heaven to instruct Adam in the mysteries of the Qabbalah. Different angels were employed to initiate the succeeding

patriarchs in this difficult science. Tophiel was the teacher of Shem, Raphael of Isaac, Metatron of Moses, and Michael of David. (See *Faiths of the World*.)

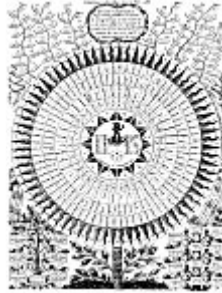
Christian D. Ginsburg has written: "From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into it in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels. * * * Moses also initiated the seventy Elders into the secrets of this doctrine and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were most initiated into the Kabbalah." (See *The Kabbalah*.)

According to Eliphas Levi, the three greatest books of Qabbalism are the *Sepher Yetzirah*, The Book of Formation; the *Sepher ha Zohar*, The Book of Splendor; and the *Apocalypse*, The Book of Revelation. The dates of the writing of these books are by no means thoroughly established. Qabbalists declare that the *Sepher Yetzirah* was written by Abraham. Although it is by far the oldest of the Qabbalistic books, it was probably from the pen of the Rabbi Akiba, A.D. 120.

The *Sepher ha Zohar* presumably was written by Simeon ben Jochai, a disciple of Akiba. Rabbi Simeon was sentenced to death about A.D. 161 by Lucius Verus, co-regent of the Emperor Marc Aurelius Antoninus. He escaped with his son and, hiding in a cave, transcribed the manuscript of the *Zohar* with the assistance of Elias, who appeared to them at intervals. Simeon was twelve years in the cave, during which time he evolved the complicated symbolism of the "Greater Face" and the "Lesser Face." While discoursing with disciples Rabbi Simeon expired, and the "Lamp of Israel" was extinguished. His death and burial were accompanied by many supernatural phenomena. The legend goes on to relate that the secret doctrines of Qabbalism had been in existence since the beginning of the world, but that Rabbi Simeon was the first man permitted to reduce them to writing. Twelve hundred years later the books which he had compiled were discovered and published for the benefit of humanity by Moses de León. The probability is that Moses de León himself compiled the *Zohar* about

A.D. 1305, drawing his material from the unwritten secrets of earlier Jewish mystics. The *Apocalypse*, accredited to St. John the Divine, is also of uncertain date, and the identity of its author has never been satisfactorily proved.

Because of its brevity and because it is the key to Qabbalistic thought, the *Sepher Yetzirah* is reproduced in full in this chapter. So far as is



THE SEVENTY-TWO NAMES OF GOD.

From Kircher's *Œdipus Ægyptiacus*.

This rare cut shows the name of God in seventy-two languages inscribed upon the petals of a symbolic sunflower. Above the circle are the seventy-two powers of God according to the Hebrew Qabbalah. Below two trees, that on the left bearing the symbols of the planets and that on the right the signs of the zodiac and the names of the tribes of Israel. The esoteric doctrines of the Qabbalah are in alignment with the secret teachings of all the schools of philosophy, but the method by which its secrets are revealed to the wise and concealed from the ignorant is most unusual. As the religious world interprets its scriptures with twentieth-century educational facilities, it becomes ever more apparent that the sacred books were not historical documents, but that the kings, sages, prophets, and saviors whom Bible students have revered for ages as once-existing personalities are in reality only personified attributes of man himself.

known, the *Sepher ha Zohar* has never been completely translated into English, but it can be obtained in French. (S. L. MacGregor-Mathers translated three books of the *Zohar* into English.) The *Zohar* contains a vast number of philosophical tenets, and a paraphrase of its salient points is embodied in this work.

Few realize the influence exerted by Qabbalism over mediæval thought, both Christian and Jewish. It taught that there existed within the sacred

writings a hidden doctrine which was the key to those writings. This is symbolized by the crossed keys upon the papal crest. Scores of learned minds began to search for those arcane truths by which the race should be redeemed; and that their labor was not without its reward, their subsequent writings have demonstrated.

The theories of Qabbalism are inextricably interwoven with the tenets of alchemy, Hermeticism, Rosicrucianism, and Freemasonry. The words *Qabbalism* and *Hermeticism* are now considered as synonymous terms covering all the arcana and esotericism of antiquity. The simple Qabbalism of the first centuries of the Christian Era gradually evolved into an elaborate theological system, which became so involved that it was next to impossible to comprehend its dogma.

The Qabbalists divided the uses of their sacred science into five sections. The *Natural Qabbalah* was used solely to assist the investigator in his study of Nature's mysteries. The *Analogical Qabbalah* was formulated to exhibit the relationship which exists between all things in Nature, and it revealed to the wise that all creatures and substances were one in essence, and that man--the Little Universe--was a replica in miniature of God--the Great Universe. The *Contemplative Qabbalah* was evolved for the purpose of revealing through the higher intellectual faculties the mysteries of the celestial spheres. By its aid the abstract reasoning faculties cognized the measureless planes of infinity and learned to know the creatures existing within them. The *Astrological Qabbalah* instructed those who studied its lore in the power, magnitude, and actual substance of the sidereal bodies, and also revealed the mystical constitution of the planet itself. The fifth, or *Magical Qabbalah*, was studied by such as desired to gain control over the demons and subhuman intelligences of the invisible worlds. It was also highly valued as a method of healing the sick by talismans, amulets, charms, and invocations.

The *Sepher Yetzirah*, according to Adolph Franck, differs from other sacred books in that it does not explain the world and the phenomena of which it is the stage by leaning on the idea of God or by setting itself up as the interpreter of the supreme will. This ancient work rather reveals God by estimating His manifold handiwork. In preparing the *Sepher Yetzirah* for the consideration of the reader, five separate English translations have been compared. The resulting form, while it embodies the salient features of each, is not a direct translation from any one Hebrew or Latin text. Although the purpose was to convey the spirit rather than the letter of the ancient document, there are no wide

deviations from the original rendition. So far as known, the first translation of the *Sepher Yetzirah* into English was made by the Rev. Dr. Isidor Kalisch, in 1877. (See Arthur Edward Waite.) In this translation the Hebrew text accompanies the English words. The work of Dr. Kalisch has been used as the foundation of the following interpretation, but material from other authorities has been incorporated and many passages have been rewritten to simplify the general theme.

At hand also was a manuscript copy in English of the *Book of the Cabalistic Art*, by Doctor John Pistor. The document is undated; but judging from the general type of the writing, the copy was made during the eighteenth century. The third volume used as a reference was the *Sepher Yetzirah*, by the late Win. Wynn Westcott, Magus of the Rosicrucian Society of England. The fourth was the *Sepher Yetzirah*, or The Book of Creation, according to the translation in the *Sacred Books and Early Literature of the East*, edited by Prof. Charles F. Horne. The fifth was a recent publication, *The Book of Formation*, by Knut Stenring, containing an introduction by Arthur Edward Waite. At hand also were four other copies--two German, one Hebrew, and one Latin. Certain portions of the *Sepher Yetzirah* are considered older and more authentic than the rest, but the controversy regarding them is involved and nonproductive that it is useless to add further comment. The doubtful passages are therefore included in the document at the points where they would naturally fall.

THE SEPHER YETZIRAH, THE BOOK OF FORMATION

Chapter One

1. YAH, the Lord of Hosts, the living Elohim, King of the Universe, Omnipotent, the Merciful and Gracious God, Supreme and Extolled, Dweller in the Height whose habitation is Eternity, who is Sublime and Most-Holy, engraved His name and ordained (formed) and created the Universe in thirty-two mysterious paths (stages) of wisdom (science), by three Sepharim, namely, Numbers, Letters, and Sounds, which are in Him one and the same.

2. Ten Sephiroth (ten properties from the Ineffable One) and twenty-two letters are the Foundation of all things. Of these twenty-two letters three are called "Mothers," sewn "Double," and twelve "Simple."

3. The ten numbers (Sephiroth) out of Nothing are analogous to the ten fingers and the ten toes: five over against five. In the center between them is the covenant with the Only One God. In the spiritual world it is the covenant of the voice (the Word), and in the corporeal world the circumcision of the flesh (the rite of Abraham).

4. Ten are the numbers (of the Sephiroth) out of Nothing, ten--not nine; ten--not eleven. Comprehend this great, wisdom, understand this knowledge and be wise. Inquire into the mystery and ponder it. Examine all things by means of the ten Sephiroth. Restore the Word to Its Creator and lead the Creator back to His throne again. He is the only Formator and beside Him there is no other. His attributes are ten and are without limit.

5. The ten ineffable Sephiroth have ten infinitudes, which are as follows:

The infinite beginning and the infinite end;

The infinite good and the infinite evil;

The infinite height and the infinite depth;

The infinite East and the infinite West;

The infinite North and the infinite South;

and over them is the Lord Superlatively One, the faithful King. He rules over all in all from His holy habitation for ages of ages.

6. The appearance of the ten spheres (Sephiroth) out of Nothing is as a flash of lightning or a sparkling flame, and they are without beginning or end. The Word of God is in them when they go forth and when they return. They run by His order like a whirlwind and prostrate themselves before His throne.

7. The ten Sephiroth have their end linked to their beginning and their beginning linked to their end, cojoined as the flame is wedded to the live coal, for the Lord is Superlatively One and to Him there is no second. Before One what can you count?

8. Concerning the number (10) of the spheres of existence (Sephiroth) out of Nothing, seal up your lips and guard your heart as you consider them, and if your month opens for utterance and your heart turns towards thought, control them, returning to silence. So it is written: "And the living creatures ran and returned." (Ezekiel i. 14.) And on this wise was the covenant made with us,

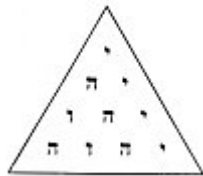
9. These are the ten emanations of number out of Nothing:

1st. The spirit of the living Elohim, blessed and more than blessed be the living Elohim of ages. His Voice, His Spirit, and His Word are the Holy Spirit.

2nd. He produced air from the spirit and in the air. He formed and established twenty-two sounds--the letters. Three of them were fundamental, or mothers; seven were double; and twelve were simple (single); but the spirit is the first one and above all.

3rd. Primordial water He extracted from the air. He formed therein twenty-two letters and established them out of mud and loam, making them like a border, putting them up like a wall, and surrounding them as with a rampart. He poured snow upon them and it became earth, as it reads: "He said to the snow be thou earth." (Job. xxxvii. 6.)

4th. Fire (ether) He drew forth from the water. He engraved and established by it the Throne of Glory. He fashioned the Seraphim, the Ophanim, and the Holy Living Creatures (Cherubim?), as His ministering angels; and with (of) these three He formed His habitation, as it reads: "Who made His angels spirits, His ministers a flaming fire." (Psalms civ. 4.)



THE TETRAGRAMMATON.

By arranging the four letters of the Great Name, י ה ו ה , ($I H V H$), in the form of the Pythagorean Tetractys, the 72 powers of the Great Name of God are manifested. The key to the problem is as follows:

.	=	I	=	10	=	10
..	=	H I	=	5+10	=	15
...	=	V H I	=	6+5+10	=	21
....	=	H V H I	=	5+6+5+10	=	26
				The Great Name of God	=	72

5th. He selected three consonants (I, H, V) from the simple ones--a secret belonging to the three mothers, or first elements; א מ ש (A, M, Sh), air, water, fire (ether). He sealed them with His spirit and fashioned them into a Great Name and with this sealed the universe in six directions. He turned towards the above and sealed the height with י ה ו (I, H, V).

6th. He turned towards the below and sealed the depth with ה ו י (H, I, V).

7th. He turned forward and sealed the East with ו י ה (V, I, H).

8th. He turned backward and sealed the West with י ה ו (V H, I).

9th. He turned to the right and sealed the South with י ה ו (I, V, H).

10th. He turned to the left and sealed the North with ה ו י (H, V, I).

NOTE. This arrangement of the letters of the Great Name is according to the Rev. Dr. Isidor Kalisch.

10. These are the ten ineffable existences out of nothing; From the spirit of the Living God emanated air; from the air, water; from the water, fire

(ether); from the fire, the height and the depth, the East and the West, the North and the South.

Chapter Two

1. There are twenty-two basic (sounds and) letters. Three are the first elements (water, air, fire), fundamentals, or mothers; seven are double letters; and twelve are simple letters. The three fundamental letters א מ ש have as their basis the balance. At one end of the scale are the virtues and at the other the vices, placed in equilibrium by the tongue. Of the fundamental letters מ (M) is mute like the water, ש (Sh) hissing like fire, א (A) a reconciling breath between them. t

2. The twenty-two basic letters having been designed, appointed, and established by God, He combined, weighed, and exchanged them (each with the others), and formed by them all beings which are in existence, and all which will be formed in time to come.

3. He established twenty-two basic letters, formed by the voice and impressed upon the air by the breath. He set them to be audibly uttered in five different parts of the human mouth: namely, Gutturals, ע ה א; Palatals, ג כ פ; Linguals, ד ט נ ל Dentals, ז ש ר צ; Labials, ב מ ו פ.

4. He fixed the twenty-two basic letters in a ring (sphere) like a wall with two hundred and thirty-one gates, and turned the sphere forward and backward. Turned forward, the sphere signified good; when reversed, evil. Three letters may serve for an illustration: There is nothing better than ע נ ג (O, N, G), pleasure (joy), and nothing worse than נ ג ע (N, G, O), plague (sorrow).

5. How was it all accomplished? He combined, weighed, and changed: the א (A) with all the other letters in succession, and all the others again with א (A), and all again with ב (B); and so with the whole series of letters. Hence it follows that there are two hundred and thirty-one formations, or gates, through which the powers of the letters go forth; every creature and every language proceeded from One Name and the combinations of its letters.

6. He created a reality out of Nothing. He called the nonentity into existence and hewed colossal pillars from intangible air. This has been shown by the example of combining the letter א (A) with all the other letters, and all the other letters with א. By speaking He created every

creature and every word by the power of One Name. As an illustration, consider the twenty-two elementary substances from the primitive substance of א. The production of every creature from the twenty-two letters is proof that they are in reality the twenty-two parts of one living body.

Chapter Three

1. The first three elements (the Mother letters, א נ ש) resemble a balance, in one scale virtue and in the other vice, placed in equilibrium by the tongue.
2. The three Mothers, א נ ש, enclose a great, wonderful, and unknown mystery, and are sealed by six wings (or elementary circles), namely, air, water, fire--each divided into an active and a passive power. The Mothers, א נ ש, gave birth to the Fathers (the progenitors), and these gave birth to the generations.
3. God appointed and established three Mothers, א נ ש, combined, weighed, and exchanged them, forming by them three Mothers, in the universe, in the year, and in man (male and female).
4. The three Mothers, א נ ש, in the universe are: air, water, and fire. Heaven was created from the elementary fire (or ether) ש, the earth, comprising sea and land, from the elementary water, נ, and the atmospheric air from the elementary air, or spirit, א, which establishes the balance among them. Thus were all things produced.
5. The three Mothers, א נ ש, produce in the year heat, coldness, and the temperate state. Heat was created from fire, coldness from water, and the temperate state from air, which equilibrates them.
6. The three Mothers, א נ ש, produce in man (male and female) breast, abdomen, and head. The head was formed from the fire, ש; the abdomen from the water, נ; and the breast (thorax) from air, א, which places them in equilibrium.
7. God let the letter א (A) predominate in primordial air, crowned it, combined it with the other two, and sealed the air in the universe, the temperate state in the year, and the breast in man (male and female).

8. He let the letter מ (M) predominate in primordial water, crowned it, combined it with the other two, and sealed the earth in the universe (including land and sea), coldness in the year, and the abdomen in man (male and female).

9. He let the letter ש (Sh) predominate in primordial fire, crowned it, combined it with the other two, and sealed heaven in the universe, heat in the year, and the head of man (male and female).

Chapter Four

1. The seven double letters, ב ג ד כ פ ר ת (B, G, D, K, P, R, Th), have a duplicity of pronunciation (two voices), aspirated and unaspirated, namely: בּ, בֿ, גּ, גֿ, דּ, דֿ, כּ, כֿ, פּ, פֿ, רּ, רֿ, תּ, תֿ. They serve as a model of softness and hardness, strength and weakness.

2. The seven double letters symbolize wisdom, riches, fertility life, power, peace, and grace.

3. The seven double letters also signify the antitheses to which human life is exposed. The opposite of wisdom is foolishness; of riches, poverty; of fertility, sterility; of life, death; of power, servitude; of peace, war; and of beauty, deformity.

4. The seven double letters point out the six dimensions, height, depth, East and West, North and South, and the Holy Temple in the center, which sustains them all.

5. The double letters are seven and not six, they are seven and not eight; reflect upon this fact, search into it and reveal its hidden mystery and place the Creator on His throne again.

6. The seven double letters having been designed, established, purified, weighed, and exchanged by God, He formed of them seven planets in the universe, seven days in the Year, and seven gateways of the senses in man (male and female). From these seven He also produced seven heavens, seven earths, and seven Sabbaths. Therefore He loved seven more than any other number beneath His throne.

7. The seven planets in the universe are: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon. The seven days in the Year are the seven

days of the week (possibly the seven creative days are meant). The seven gateways in man (male and female) are two eyes, two ears, two nostrils, and the mouth.

8. NOTE. Knut Stenring differs from other authorities in his arrangement of the planets and days of the week in the following seven stanzas. Kircher has still a different order. Rev. Dr. Isidor Kalisch, Wm. Wynn Westcott, and *The Sacred Books and Early Literature of the East* adopt the following arrangement.



THE HEBREW LETTERS ACCORDING TO THE SEPHER YETZIRAH.

In the central triangle are the three Mother Letters from which come forth the seven Double Letters--the planets and the heavens. Surrounding the black star are the signs of the zodiac symbolized by the twelve Simple Letters. In the midst of this star is the Invisible Throne of the Most Ancient of the Ancients--the Supreme Definitionless Creator.

1st. He caused the letter $\aleph$ (B) to predominate in wisdom, crowned it, combined each with the others, and formed by them the Moon in the universe, the first day in the year, and the right eye in man (male and female).

2nd. He caused the letter $\lun$ (G) to predominate in riches, crowned it, combined each with the others, and formed by them Mars in the universe, the second day in the year, and the right ear in man (male and female).

3rd. He caused the letter $\daleth$ (D) to predominate in fertility, crowned it, combined each with the others, and formed by them the Sun in the universe, the third day in the year, and the right nostril in man (male and female).

4th. He caused the letter $\kaph$ (K) to predominate in life, crowned it, combined each with the others, and formed by them Venus in the

universe, the fourth day in the year, and the left eye in man (male and female).

5th. He caused the letter פ (P) to predominate in power, crowned it, combined each with the others, and formed by them Mercury in the universe, the fifth day in the year, and the left ear in man (male and female).

6th. He caused the letter ר (R) to predominate in peace, crowned it, combined each with the others, and formed by them Saturn in the universe, the sixth day in the year, and the left nostril in man (male and female).

7th. He caused the letter ת (Th) to predominate in grace, crowned it, combined each with the others, and formed by them Jupiter in the universe, the seventh day in the year, and the mouth of man (male and female).

9. With the seven double letters He also designed seven earths, seven heavens, seven continents, seven seas, seven rivers, seven deserts, seven days, seven weeks (from Passover to Pentecost), and in the midst of them His Holy Palace. There is a cycle of seven years and the seventh is the release year, and after seven release years is the Jubilee. For this reason God loves the number seven more than any other thing under the heavens.

10. In this manner God joined the seven double letters together. Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five stones build 120 houses, six stones build 720 houses, and seven stones build 5,040 houses. Make a beginning according to this arrangement and reckon further than the mouth can express or the ear can hear.

Chapter Five

1. The twelve simple letters ה ו ז ט ט ל י ט ס צ ע ק (H, V, Z, Ch, T, I, L, N, S, O, Tz, Q) symbolize the twelve fundamental properties: speech, thought, movement, sight, hearing, work, coition, smell, sleep, anger, taste (or swallowing), and mirth.

2. The simple letters correspond to twelve directions: east height, northeast, east depth; south height, southeast, south depth; west height, southwest, west depth; north height, northwest, north depth. They diverge to all eternity and are the arms of the universe.

3. The simple letters having been designed, established, weighed, and exchanged by God, He produced by them twelve zodiacal signs in the universe, twelve months in the year, and twelve chief organs in human body (male and female).

4. The signs of the zodiac are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The months of the year are: Nisan, Iyar, Sivan, Tammuz, Ab, Elul, Tisri, Marcheshvan, Kislev, Tebet, Sebat, and Adar. The organs of the human body are: two hands, two feet, two kidneys, gall, small intestine, liver, esophagus, stomach, and spleen.

5. NOTE. In the following twelve stanzas, Knut Stenring again differs, this time as to the arrangement of properties:

1st. God caused the letter ה (H) to predominate in speech, crowned it, combined it with the others, and fashioned by them Aries (the Ram) in the universe, the month Nisan in the year, and the right foot of the human body (male and female).

2nd. He caused the letter ו (V) to predominate in thought, crowned it, combined it with the others, and fashioned by them Taurus (the Bull) in the universe, the month Iyar in the year, and the right kidney of the human body (male and female).

3rd. He caused the letter ז (Z) to predominate in movement, crowned it, combined it with the others, and fashioned by them Gemini (the Twins) in the universe, the month Sivan in the year, and the left foot of the human body (male and female).

4th. He caused the letter כ (Ch) to predominate in sight, crowned it, combined it with the others, and fashioned by them Cancer (the Crab) in the universe, the month Tammuz in the year, and the right hand of the human body (male and female).

5th. He caused the letter ט (T) to predominate in hearing, crowned it, combined it with the others, and fashioned by them Leo (the Lion) in the universe, the month Ab in the year, and the left kidney of the human body (male and female).

6th. He caused the letter י (I) to predominate in work, crowned it, combined it with the others, and fashioned by them Virgo (the Virgin) in the universe, the month Elul in the year, and the left hand of the human body (male and female).

7th. He caused the letter ל (L) to predominate in coition, crowned it, combined it with the others, and fashioned by them Libra (the Balance) in the universe, the month Tisri in the year, and the gall of the human body (male and female).

8th. He caused the letter נ (N) to predominate in smell, crowned it, combined it with the others, and fashioned by them Scorpio (the Scorpion) in the universe, the month Marcheshvan in the year, and the small intestine in the human body (male and female).

9th. He caused the letter ס (S) to predominate in sleep, crowned it, combined it with the others, and fashioned by them Sagittarius (the Archer) in the universe, the month Kislev in the year, and the stomach in the human body (male and female).

10th. He caused the letter ע (O) to predominate in anger, crowned it, combined it with the others, and fashioned by them Capricorn (the Goat) in the universe, the month Tebet in the year, and the liver in the human body (male and female).

11th. He caused the letter צ (Tz) to predominate in taste (or swallowing), crowned it, combined it with the others, and fashioned by them Aquarius (the Water Bearer) in the universe, the month Sebat in the year, and the esophagus in the human body (male and female).

12th. He caused the letter ק (Q) to predominate in mirth, crowned it, combined it with the others, and fashioned by them Pisces (the Fishes) in the universe, the month Adar in the year, and the spleen in the human body (male and female).

6. He made them as a conflict, He arranged them as provinces and drew them up like a wall. He armed them and set one against another as in warfare. (The Elohim did likewise in the other spheres.)

Chapter Six

1. There are three Mothers or first elements, א מ ש (A, M, Sh), from which emanated three Fathers (progenitors)--primordial (spiritual) air, water, and fire--from which issued the seven planets (heavens) with their angels, and the twelve oblique points (zodiac).

2. To prove this there are three faithful witnesses: the universe, the year, and man. There are the twelve, the balance, and the seven. Above is the Dragon, below is the world, and lastly the heart of man; and in the midst is God who regulates them all.

3. The first elements are air, water, and fire; the fire is above, the water is below, and a breath of air establishes balance between them. The token is: the fire carries the water. The letter מ (M) is mute; ש (Sh) is hissing like fire; there is א (A) among them, a breath of air which reconciles the two.

4. The Dragon (Tali) is in the universe like a king upon his throne; the celestial sphere is in the year like a king in his empire; and the heart is in the body of men like a king in warfare.

5. God also set the opposites against each other: the good against the evil, and the evil against the good. Good proceeds from good, evil from evil; the good purifies the bad, the bad the good. The good is reserved for the good, and the evil for the wicked.

6. There are three of which each stands by itself: one is in the affirmative (filled with good), one is in the negative (filled with evil), and the third equilibrates them.

7. There are seven divided three against three, and one in the midst of them (balance). Twelve stand in warfare: three produce love and three hatred; three are life-givers and three are destroyers.

8. The three that cause love are the heart and the two ears; the three that produce hatred are the liver, the gall, and the tongues; the three life-

givers are the two nostrils and the spleen; and the three destroyers are the mouth and the two lower openings of the body. Over all these rules God, the faithful king, from His holy habitation in all eternity. God is One above three, three are above seven, seven are above twelve, yet all are linked together.

9. There are twenty-two letters by which the I AM (YAH), the Lord of Hosts, Almighty and Eternal, designed and created by three Sepharim (Numbers, Letters, and Sounds) His universe, and formed by them all creatures and all those things that are yet to come.

10. When the Patriarch Abraham had comprehended the great truths, meditated upon them, and understood them perfectly, the Lord of the Universe (the Tetragrammaton) appeared to him, called him His friend, kissed him upon the head, and made with him a covenant. First, the covenant was between the ten fingers of his hands, which is the covenant of the tongue (spiritual); second, the covenant was between the ten toes of his feet, which is the covenant of circumcision (material); and God said of him, "Before Abraham bound the spirit of the twenty-two letters (the Thora) upon his tongue and God disclosed to him their secrets. God permitted the letters to be immersed in water, He burned them in the fire and imprinted them upon the winds. He distributed them among the seven planets and gave them to the twelve zodiacal signs.

Fundamentals of Qabbalistic Cosmogony

THE Qabbalists conceive of the Supreme Deity as an Incomprehensible Principle to be discovered only through the process of eliminating, in order, all its cognizable attributes. That which remains--when every knowable thing has been removed--is AIN SOPH, the eternal state of *Being*. Although indefinable, the Absolute permeates all space. Abstract to the degree of inconceivability, AIN SOPH is the *unconditioned state of all things*. Substances, essences, and intelligences are manifested out of the inscrutability of AIN SOPH, but the Absolute itself is without substance, essence, or intelligence. AIN SOPH may be likened to a great field of rich earth out of which rises a myriad of plants, each different in color, formation, and fragrance, yet each with its roots in the same dark loam--which, however, is unlike any of the forms nurtured by it. The "plants" are universes, gods, and man, all nourished by AIN SOPH and all with their source in one definitionless essence; all with their spirits,

souls, and bodies fashioned from this essence, and doomed, like the plant, to return to the black ground--AIN SOPH, the only Immortal--whence they came.

AIN SOPH was referred to by the Qabbalists as *The Most Ancient of all the Ancients*. It was always considered as sexless. Its symbol was a closed eye. While it may be truly said of AIN SOPH that to define It is to defile It, the Rabbis postulated certain theories regarding the manner in which AIN SOPH projected creations out of Itself, and they also assigned to this Absolute Not-Being certain symbols as being descriptive, in part at least, of Its powers. The nature of AIN SOPH they symbolize by a circle, itself emblematic of eternity. This hypothetical circle encloses a dimensionless area of incomprehensible life, and the circular boundary of this life is abstract and measureless infinity.

According to this concept, God is not only a Center but also Area. Centralization is the first step towards limitation. Therefore, centers which form in the substances of AIN SOPH are finite because they are predestined to dissolution back into the Cause of themselves, while AIN SOPH Itself is infinite because It is the ultimate condition of all things. The circular shape given to AIN SOPH signifies that space is hypothetically enclosed within a great crystal-like globe, outside of which there is nothing, not even a vacuum. Within this globe--symbolic of AIN SOPH--creation and dissolution take place. Every element and principle that will ever be used in the eternities of Kosmic birth, growth, and decay is within the transparent substances of this intangible sphere. It is the Kosmic Egg which is not broken till the great day "Be With Us," which is the end of the Cycle of Necessity, when all things return to their ultimate cause.

In the process of creation the diffused life of AIN SOPH retires from the circumference to the center of the circle and establishes a point, which is the first manifesting One--the primitive limitation of the all-pervading O. When the Divine Essence thus retires from the circular boundary to the center, It leaves behind the Abyss, or, as the Qabbalists term it, the Great Privation. Thus, in AIN SOPH is established a twofold condition where previously had existed but one. The first condition is the central point--the primitive objectified radiance of the eternal, subjectified life. About this radiance is darkness caused by the deprivation of the life which is drawn to the center to create the first point, or universal germ. The universal AIN SOPH, therefore, no longer shines through space, but rather upon space from an established first point. Isaac Myer describes this process as follows: "The Ain Soph at first was filling All

and then made an absolute concentration into Itself which produced the Abyss, Deep, or Space, the Aveer Qadmon or Primitive Air, the Azoth; but this is not considered in the Qabbalah as a perfect void or vacuum, a perfectly empty Space, but is thought of as the Waters or Crystalline Chaotic Sea, in which was a certain degree of Light inferior to that by which all the created [worlds and hierarchies] were made." (See *The Qabbalah*.)

In the secret teachings of the Qabbalah it is taught that man's body is enveloped in an ovoid of bubble-like iridescence, which is called the Auric Egg. This is the causal sphere of man. It bears the same relationship to man's physical body that the globe of AIN SOPH bears to Its created universes. In fact, this Auric Egg is the AIN SOPH sphere of the entity called man. In reality, therefore, the supreme consciousness of man is in this aura, which extends in all directions and completely encircles his lower bodies. As the consciousness in the Kosmic Egg is withdrawn into a central point, which is then called God--the Supreme One--so the consciousness in the Auric Egg of man is concentrated, thereby causing the establishment of a point of consciousness called the Ego. As the universes in Nature are formed from powers latent in the Kosmic Egg, so everything used by man in all his incarnations throughout the kingdoms of Nature is drawn from the latent powers within his Auric Egg. Man never passes from this egg; it remains even after death. His births, deaths, and rebirths all take place within it, and it cannot be broken until the lesser day "Be With Us," when mankind--like the universe--is liberated from the Wheel of Necessity.

THE QABBALISTIC SYSTEM OF WORLDS

On the accompanying circular chart, the concentric rings represent diagrammatically the forty rates of vibration (called by the Qabbalists Spheres) which emanate from AIN SOPH. The circle X 1 is the outer boundary of space. It circumscribes the area of AIN SOPH. The nature of AIN SOPH Itself is divided into three parts, represented by the spaces respectively between X 1 and X 2, X 2 and X 3, X 3 and A 1; thus:

X 1 to X 2,	אין,	AIN, the vacuum of pure spirit.
X 2 to X 3,	אין סוף,	AIN SOPH, the Limitless and Boundless.

X 3 to A 1,	רוא פֿוס נִיא,	AIN SOPH AUR, the Limitless Light.
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It should be borne in mind that in the beginning the Supreme Substance, AIN, alone permeated the area of the circle; the inner rings had not yet come into manifestation. As the Divine Essence concentrated Itself, the rings X 2 and X 3 became apprehensible, for AIN SOPH is a limitation of AIN, and AIN SOPH AUR, or Light, is a still greater limitation. Thus the nature of the Supreme One is considered to be threefold, and from this threefold nature the powers and elements of creation were reflected into the Abyss left by the motion of AIN SOPH towards the center of Itself. The continual motion of AIN SOPH towards the center of Itself resulted in the establishment of the dot in the circle. The dot was called God, as being the supreme individualization of the Universal Essence. Concerning this the Zohar says:

"When the concealed of the Concealed wished to reveal Himself He first made a single point: the Infinite was entirely unknown, and diffused no light before this luminous point violently broke through into vision."

The name of this point is I AM, called by the Hebrews *Eheieh*. The Qabbalists gave many names to this dot. On this subject Christian D. Ginsberg writes, in substance: The dot is called the first crown, because it occupies the highest position. It is called the aged, because it is the first emanation. It is called the primordial or smooth point. It is called the white head, the *Long Face*--Macroprosophus--and the inscrutable height, because it controls and governs all the other emanations.

When the white shining point had appeared, it was called *Kether*, which means the *Crown*, and out of it radiated nine great globes, which arranged themselves in the form of a tree. These nine together with the first crown constituted the first system of *Sephiroth*. These ten were the first limitation of ten abstract points within the nature of AIN SOPH Itself. The power of AIN SOPH did not descend into these globes but rather was reflected upon them as the light of the sun is reflected upon the earth and planets. These ten globes were called the shining *sapphires*, and it is believed by many Rabbins that the word *sapphire* is the basis of the word *Sephira* (the singular of Sephiroth). The great area which had been privated by the withdrawal of AIN SOPH into the central point, *Kether*, was now filled by four concentric globes called worlds, or

spheres, and the light of the ten Sephiroth was reflected down through each of these in turn. This resulted in the establishment of four symbolical



THE HEBREW TRIAD.

The Qabbalists used the letter *sh*, Shin, to signify the trinity of the first three Sephiroth. The central circle slightly above the other two is the first Sephira--*Kether*, the White Head, the Crown. The other two circles represent *Chochmah*, the Father, and *Binah*, the Mother. From the union of the Divine Father and the Divine Mother are produced the worlds and the generations of living things. The three flame-like points of the letter *sh* have long been used to conceal this Creative Triad of the Qabbalists.

trees, each hearing the reflections of the ten Sephirothic globes. The 40 spheres of creation out of AIN SOPH are divided into four great world chains, as follows:

A 1 to A 10, *Atziluth*, the Boundless World of Divine Names.

B 1 to B 10, *Briah*, the Archangelic World of Creations.

C 1 to C 10, *Yetzirah*, the Hierarchal World of Formations.

D 1 to D 10, *Assiah*, the Elemental World of Substances.

Each of these worlds has ten powers, or spheres--a parent globe and nine others which conic out of it as emanations, each globe born out of the one preceding. On the plane of *Atziluth* (A 1 to A 10), the highest and most divine of all the created worlds, the unmanifested AIN SOPH established His first point or dot in the Divine Sea--the three spheres of X. This dot--A 1--contains all creation within it, but in this first divine and uncontaminated state the dot, or first manifested. God, was not considered as a personality by the Qabbalists but rather as a divine establishment or foundation. It was called the *First Crown* and from it issued the other circles of the *Atziluthic World*: A 2, A 3, A 4, A 5, A 6, A

7, A 8, A 9, and A 10. In the three lower worlds these circles are intelligences, planers, and elements, but in this first divine world they are called the *Rings of the Sacred Names*.

The first ten great circles (or globes) of light which were manifested out of AIN SOPH and the ten names of God assigned to them by the Qabbalists are as follows:

From AIN SOPH came A 1, the First Crown, and the name of the first power of God was *Eheieh*, which means *I Am [That I Am]*.

From A 1 came A 2, the first Wisdom, and the name of the second power of God was *Jehovah*, which means *Essence of Being*.

From A 2 came A 3, the first Understanding, and the name of the third power of God was *Jehovah Elohim*, which means *God of Gods*.

From A 3 came A 4, the first Mercy, and the name of the fourth power of God was *El*, which means *God the Creator*.

From A 4 came A 5, the first Severity, and the name of the fifth power of God was *Elohim Gibor*, which means *God the Potent*.

From A 5 came A 6, the first Beauty, and the name of the sixth power of God was *Eloah Vadaath*, which means *God the Strong*.

From A 6 came A 7, the first Victory, and the name of the seventh power of God was *Jehovah Tzaboath*, which means *God of Hosts*.

From A 7 came A 8, the first Glory, and the name of the eighth power of God was *Elohim Tzaboath*, which means *Lord God of Hosts*.

From A 8 came A 9, the first Foundation, and the name of the ninth power of God was *Shaddai, El Chai*, which means *Omnipotent*.

From A 9 came A 10, the first Kingdom, and the name of the tenth power of God was *Adonai Melekh*, which means *God*.

From A 10 came B 1, the Second Crown, and the World of *Briah* was established.

The ten emanations from A 1 to A 10 inclusive are called the foundations of all creations. The Qabbalists designate them the ten roots of the Tree of Life. They are arranged in the form of a great human figure called Adam Qadmon--the man made from the fire mist (red dirt), the prototypic Universal Man. In the *Atziluthic* World, the powers of God are most purely manifested. These ten pure and perfect radiations do not descend into the lower worlds and take upon themselves forms, but are reflected upon the substances of the inferior spheres. From the first, or *Atziluthic*, World they are reflected into the second, or *Briatic*, World. As the reflection always lacks some of the brilliancy of the original image, so in the *Briatic* World the ten radiations lose part of their infinite power. A reflection is always like the thing reflected, but smaller and fainter.

In the second world, B 1 to B 10, the order of the spheres is the Name as in the *Atziluthic* World, but the ten circles of light are less brilliant and more tangible, and are here referred to as ten great Spirits--divine creatures who assist in the establishment of order and intelligence in the universe. As already noted, B 1 is born out of A 10 and is included within all the spheres superior to itself. Out of B 1 are taken nine globes--B 2, B 3, B 4, B 5, B 6, B 7, B 8, B 9, and B 10--which constitute the World of *Briah*. These ten subdivisions, however, are really the ten Atziluthic powers reflected into the substance of the *Briatic* World. B 1 is the ruler of this world, for it contains all the other rings of its own world and also the rings of the third and fourth worlds, C and D. In the World of *Briah* the ten spheres of light are called the *Archangels of Briah*. Their order and powers are as follows:

From A 10 came B 1, the Second Crown; it is called *Metatron*, the Angel of the Presence.

From B 1 came B 2, the second Wisdom; it is called *Raziel*, the Herald of Deity who revealed the mysteries of Qabbalah to Adam.

From B 2 came B 3, the second Understanding; it is called *Tsaphkiel*, the Contemplation of God.

From B 3 came B 4 ' the second Mercy; it is called *Tsadkiel*, the justice of God.

From B 4 came B 5, the second Severity; it is called *Samael*, the Severity of God.

From B 5 came B 6, the second Beauty; it is called *Michael*, Like Unto God.

From B 6 came B 7, the second Victory; it is called *Haniel*, the Grace of God.

From B 7 came B 8, the second Glory; it is called *Raphael*, the Divine Physician.

From B 8 came B 9, the second Foundation; it is called *Gabriel*, the Man-God.

From B 9 came B 10, the second Kingdom; it is called *Sandalphon*, the Messias.

From B 10 came C 1, the Third Crown, and the World of *Yetzirah* was established.

The ten Archangels of *Briah* are conceived to be ten great spiritual beings, whose duty is to manifest the ten powers of the Great Name of God existent in the *Atziluthic* World, which surrounds and interpenetrates the entire world of creation. All things manifesting in the lower worlds exist first in the intangible rings of the upper spheres, so that creation is, in truth, the process of making tangible the intangible by extending the intangible into various vibratory rates. The ten globes of *Briatic* power, while themselves reflections, are mirrored downward into the third or *Yetziratic* World, where still more limited in their expression they become the spiritual and invisible zodiac which is behind the visible band of constellations. In this third world the ten globes of the original *Atziluthic* World are greatly limited and dimmed, but they are still infinitely powerful in comparison with the state of substance in which man dwells. In the third world, C 1 to C 10, the globes become hierarchies of celestial creatures, called the *Choirs of Yetzirah*. Here again, all are included within the ring C 1, the power which controls the *Yetziratic* World and which includes within itself and controls the entire world D. The order of the globes and the names of the hierarchies composing them are as follows:

From B 10 came C 1, the Third Crown; the Hierarchy is the Cherubim, *Chaioth Ha Kadosh*, the Holy Animals.

From C 1 came C 2, the third Wisdom; the Hierarchy is the Cherubim, *Orphanim*, the Wheels.

From C 2 came C 3, the third Understanding; the Hierarchy is the Thrones, *Aralim*, the Mighty Ones.

From C 3 came C 4, the third Mercy; the Hierarchy is the Dominations, *Chashmalim*, the Brilliant Ones.

From C 4 came C 5, the third Severity; the Hierarchy is the Powers, *Seraphim*, the Flaming Serpents.

From C 5 came C 6, the third Beauty; the Hierarchy is the Virtues, *Melachim*, the Kings.

From C 6 came C 7, the third Victory; the Hierarchy is the Principalities, *Elohim*, the Gods.

From C 7 came C 8, the third Glory; the Hierarchy is the Archangels, *Ben Elohim*, the Sons of God.

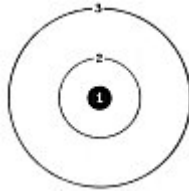
From C 8 came C 9, the third Foundation; the Hierarchy is the Angels, *Cherubim*, the Scat of the Sons.

From C 9 came C 10, the third Kingdom; the Hierarchy is Humanity, the *Ishim*, the Souls of Just Men.

From C 10 came D 1, the Fourth Crown, and the World of *Assiah* was established.

From the *Yetziratic* World the light of the ten spheres is reflected into the World of *Assiah*, the lowest of the four. The ten globes of the original *Atziluthic* World here take upon themselves forms of physical matter and the sidereal system is the result. The World of *Assiah*, or the elemental world of substance, is the one into which humanity descended at the time of Adam's fall. The Garden of Eden is the three upper worlds, and for his sins man was forced into the sphere of substance and assumed coats of skin (bodies). All of the spiritual forces of the upper worlds, A, B, C, when they strike against the elements of the lower world, D, are distorted and perverted, resulting in the creation of hierarchies of demons to correspond with the good spirits in

each of the higher worlds. In all the ancient Mysteries, matter was regarded as the source of all evil and spirit the source of all good, for matter inhibits and limits, often so clogging the inner perceptions that man is unable to recognize his own divine potentialities. Since matter thus prevents humanity from claiming its birthright, it is called the Adversary, the power of evil. The fourth world, D, is the world of solar systems,



THE PLAN OF DIVINE ACTIVITY.

According to the Qabbalists, the life of the Supreme Creator permeates all substance, all space, and all time, but for diagrammatic purposes the Supreme, All-Inclusive Life is limited by Circle 3, which may be called "the boundary line of Divine existence." The Divine Life permeating the area bounded by Circle 3 is focused at Point 1, which thus becomes the personification of the impersonal life and is termed "the First Crown." The creative forces pouring through Point 1 come into manifestation as the objective universe in the intermediate space, Circle 2.

comprising not only the one of which the earth is a part but all the solar systems in the universe.

Opinions differ as to the arrangement of the globes of this last world, D 1 to D 10 inclusive. The ruler of the fourth world is D 1, called by some the *Fiery Heaven*; by others the *Primum Mobile*, or the *First Motion*. From this whirling fire emanates the material starry zodiac, D 2, in contradistinction to the invisible spiritual zodiac of the *Yetziratic* World. From the zodiac, D 2, are differentiated the spheres of the planets in concatenate order. The ten spheres of the World of *Assiah* are as follows:

From C 10 came D 1, the Fourth Crown; *Rashith Ha-Galagalum*, the *Primum Mobile*, the fiery mist which is the beginning of the material universe.

From D 1 came D 2, the fourth Wisdom; *Masloth*, the Zodiac, the Firmament of the Fixed Stars.

From D 2 came D 3, the fourth Understanding; *Shabbathai*, the sphere of Saturn.

From D 3 came D 4, the fourth Mercy; *Tzedeg*, the sphere of Jupiter.

From D 4 came D 5, the fourth Severity; *Madim*, the sphere of Mars.

From D 5 came D 6, the fourth Beauty; *Shemesh*, the sphere of the Sun.

From D 6 came D 7, the fourth Victory; *Nogah*, the sphere of Venus.

From D 7 came D 8, the fourth Glory; *Kokab*, the sphere of Mercury.

From D 8 came D 9, the fourth Foundation; *Levanah*, the sphere of the Moon.

From D 9 came D 10, the Fourth Kingdom; *Cholom Yosodoth*, the sphere of the Four Elements.

By inserting a sphere (which he calls the Empyrean) before the Primum Mobile, Kircher moves each of the other spheres down one, resulting in the elimination of the sphere of the elements and making D 10 the sphere of the Moon.

In the World of *Assiah* are to be found the demons and tempters. These are likewise reflections of the ten great globes of *Atziluth*, but because of the distortion of the images resulting from the base substances of the World of *Assiah* upon which they are reflected, they become evil creatures, called *shells* by the Qabbalists. There are ten hierarchies of these demons to correlate with the ten hierarchies of good spirits composing the *Yetziratic* World. There are also ten Archdemons, corresponding to the ten Archangels of *Briah*. The black magicians use these inverted spirits in their efforts to attain their nefarious ends, but in time the demon destroys those who bind themselves to it. The ten orders of demons and the ten Archdemons of the World of *Assiah* are as follows:

D 1, the evil Crown; the hierarchy is called *Thaumiel*, the doubles of God, the Two-headed; the Archdemons are *Satan* and *Moloch*.



THE QABBALISTIC SCHEME OF THE FOUR WORLDS.

In the above chart the dark line between X 3 and A 1 constitutes the boundary of the original dot, while the concentric circles within this heavier line symbolize the emanations and the worlds which came forth from the dot. As this dot is contained within the outer rings X 1, X 2, and X 3, and represents the first establishment of an individualized existence, so the lower universe symbolized by the forty concentric circles within the dot represents the lower creation evolved out of and yet contained within the nature of the first Crown, which may be called God, within whom the divine powers, the celestial beings the sidereal worlds, and man, live and move and have their being. It is highly important that all the rings within A 1 be considered as being enclosed by the primitive dot, which is itself encircled by the great ring X 1, or the Auric Egg of AIN SOPH.

Each ring includes within its own nature all the rings within itself and is included within the natures of all the rings outside of itself. Thus, A 1--the primitive dot--controls and contains the thirty-nine rings which it encloses, all of these partaking of its nature in varying degrees according to their respective dignities. Consequently, the entire area from A 1 to D 10 inclusive is the original dot, and the rings symbolize the divisions which took place within it and the emanations which poured out from it after its establishment in the midst of the abstract nature of AIN SOPH. The powers of the rings decrease towards the center of the diagram, for Power is measured by the number of things controlled, and each ring controls the rings within it and is controlled by the rings outside of it. Thus, while A 1 controls thirty-nine rings besides itself, B 1 controls only twenty-nine rings besides its own. Therefore, A 1 is more powerful than B 1. As the greatest spiritual solidity, or permanence, is at the circumference and the greatest material density, or impermanence, is at the center of the diagram, the rings as they decrease in Power become more material and substantial until the center sphere, D 10, symbolizes the actual chemical elements of the earth. The rates of vibration are also lower as the rings approach the center. Thus, the vibration of A 2 is lower than A 1 but higher than A 3, and so on in decreasing scale towards the center, A 1 being the highest and D 10 the lowest sphere of creation. While A 1, the ruler of creation, controls the circles marked A, B, C, and D, it is less than the three rings of AIN SOPH--X 1, X 2, and X 3--and therefore

bows before the throne of the ineffable Creator from whose substances it was individualized.

From D 1 came D 2, the evil Wisdom; the hierarchy is called *Chaigidiel*, those who obstruct; the Archdemon is *Adam Belial*.

From D 2 came D 3, the evil Understanding; the hierarchy is called *Satharial*, the concealment of God, the Archdemon is *Lucifuge*.

From D 3 came D 4, the evil Mercy; the hierarchy is called *Gamchicoth*, the disturber of things; the Archdemon is *Astaroth*.

From D 4 came D 5, the evil Severity; the hierarchy is called *Golab*, incendiarism and burning; the Archdemon is *Asmodeus*.

From D 5 came D 6, the evil Beauty; the hierarchy is called *Togarini*, the wranglers; the Archdemon is *Belphegor*.

From D 6 came D 7, the evil Victory; the hierarchy is called *Harab Serap*, the dispensing Raven; the Archdemon is *Baal Chanan*.

From D 7 came D 8, the evil Glory; the hierarchy is called *Samael*, the embroiler; the Archdemon is *Adramelek*.

From D 8 came D 9, the evil Foundation; the hierarchy is called *Gamaliel*, the obscene; the Archdemon is *Lilith*.

From D 9 came D 10, the evil Kingdom; the hierarchy is called *Nahemoth*, the impure; the Archdemon is *Nahema*.

The Qabbalists declare that the worlds, intelligences, and hierarchies were established according to the vision of Ezekiel. By the man of Ezekiel's vision is symbolized the World of *Atziluth*; by the throne, the World of *Briah*; by the firmament, the World of *Yetzirah*; and by the living creatures the World of *Assiah*. These spheres are the wheels within wheels of the prophet. The Qabbalists next established a human figure in each of the four worlds: A 1 was the head and A 10 the feet of the man of *Atziluth*; B 1 was the head and B 10 the feet of the man of *Briah*; C 1 was the head and C 10 the feet of the man of *Yetzirah*; D 1 was the head and D 10 the feet of the man of *Assiah*. These four are called the

World Men. They are considered androgynous and are the prototypes of humanity.

The human body, like that of the universe, is considered to be a material expression of ten globes or spheres of light. Therefore man is called the Microcosm--the little world, built in the image of the great world of which he is a part. The Qabbalists also established a mysterious universal man with his head at A 1 and his feet at D 10. This is probably the secret significance of the great figure of Nebuchadnezzar's dream, with its head in the World of *Atziluth*, its arms and hands in the World of *Briah*, its generative system in the World of *Yetzirah*, and its legs and feet in the World of *Assiah*. This is the *Grand Man of the Zohar*, of whom Eliphas Levi writes:

"It is not less astonishing to observe at the beginning of the Zohar the profundity of its notions and the sublime simplicity of its images. It is said as follows: 'The science of equilibrium is the key of occult science. Unbalanced forces perish in the void. So passed the kings of the elder world, the princes of the giants. They have fallen like trees without roots, and their place is found no more. Through the conflict of unbalanced forces, the devastated earth was void and formless, until the Spirit of God made for itself a place in heaven and reduced the mass of waters. All the aspirations of Nature were directed then towards unity of form, towards the living synthesis (if equilibrated forces; the face of God, crowned with light, rose over the vast sea and was reflected in the waters thereof. His two eyes were manifested, radiating with splendour, darting two beams of light which crossed with those of the reflection. The brow of God and His eyes formed a triangle in heaven, and its reflection formed a second triangle in the waters. So was revealed the number six, being that of universal creation.' The text, which would be unintelligible in a literal version, is translated here by way of interpretation. The author makes it plain that the human form which he ascribes to Deity is only an image of his meaning and that God is beyond expression by human thought or representation by any figure. Pascal said that God is a circle, of which the center is everywhere and the circumference nowhere. But how is one to imagine a circle apart from its circumference? The Zohar adopts the antithesis of this paradoxical image and in respect of the circle of Pascal would say rather that the circumference is everywhere, while that which is nowhere is the center. It is however to a balance and not to a circle that it compares the universal equilibrium of things. It affirms that equilibrium is everywhere and so also is the central point where the balance hangs in suspension. We find that the Zohar is thus more forcible and more

profound than Pascal. * * * The Zohar is a genesis of light; the Sepher Yetzirah is a ladder of truth. Therein are expounded the two-and-thirty absolute symbols of speech--being numbers and letters. Each letter produces a number, an idea and a form, so that mathematics are applicable to forms and ideas, even as to numbers, in virtue of an exact proportion, and a perfect correspondence. By the science of the Sepher Yetzirah, the human mind is rooted in truth and in reason; it accounts for all progress possible to intelligence by means of the evolution of numbers. Thus does the Zohar represent absolute truth, while the Sepher Yetzirah furnishes the method of its acquisition, its discernment and application." (*History of Magic*.)

By placing man himself at the point D 10, his true constitution is revealed. He exists upon four worlds, only one of which is visible. It is then made evident that his parts and members upon the material plane are, by analogy, hierarchies and intelligences in the higher worlds. Here, again, the law of interpenetration is evidenced. Although within man is the entire universe (the 43 spheres interpenetrating D 10), he is ignorant of its existence because he cannot exercise control over that which is superior to or greater than himself. Nevertheless, all these higher spheres exercise control over him, as his functions and activities demonstrate. If they did not, he would be an inert mass of substance. Death is merely the result of deflecting the life impulses of the higher rings away from the lower body.

The control of the transubstantial rings over their own material reflection is called *life*, and the spirit of man is, in reality, a name given to this great host of intelligences, which are focused upon substance through a point called the *ego*, established in the midst of themselves. X 1 is the outside boundary of the human Auric Egg, and the entire diagram becomes a cross section of the constitution of man, or a cross section of the Kosmic constitution, if correlated with the universe. By the secret culture of the Qabbalistic School, man is taught how to climb the rings (unfold his consciousness) until at last he returns to AIN SOPH. The process by which this is accomplished is called the *Fifty Gates of Light*. Kircher, the Jesuit Qabbalist, declares that Moses passed through forty-nine of the gates, but that Christ alone passed the fiftieth gate.

To the third edition of the *Sepher Yetzirah* translated from the Hebrew by Wm. Wynn Westcott are appended the Fifty Gates of Intelligence emanating from *Binah*, the second Sephira. The source of this information is Kircher's *Cedipus Ægyptiacus*. The gates are divided into

six orders, of which the first four have each ten subdivisions, the fifth nine, and the sixth only one.

The first order of gates is termed *Elementary* and its divisions areas follows: (1) Chaos, Hyle, the First Matter; (2) Formless, void, lifeless; (3) The Abyss; (4) Origin of the Elements; (5) Earth (no seed germs); (6) Water;(7) Air;(8) Fire;(9) Differentiation of qualities; (10) Mixture and combination.

The second order of gates is termed *Decad of Evolution* and its divisions areas follows: (11) Minerals differentiate; (12) Vegetable principles appear; (13) Seeds germinate in moisture; (14) Herbs and Trees; (15) Fructification in vegetable life; (16) Origin of low forms of animal life; (17) Insects and Reptiles appear; (18) Fishes, vertebrate life in the waters; (19) Birds, vertebrate life in the air; (20) Quadrupeds, vertebrate earth animals.

The third order of gates is termed *Decad of Humanity* and its divisions are as follows: (21) Appearance of Man; (22) Material human body; (23) Human Soul conferred; (24) Mystery of Adam and Eve; (25) Complete Man as the Microcosm; (26) Gift of five human faces acting exteriorly; (27) Gift of five powers to the soul; (28) Adam Kadmon, the Heavenly Man; (29) Angelic beings, (30) Man in the image of God.

The fourth order of gates is termed *World of Spheres* and its divisions are as follows: (31) The Heaven of the Moon; (32) The Heaven of Mercury, (33) The Heaven of Venus; (34) The Heaven of the Sun; (35) The Heaven of Mars; (36) The Heaven of Jupiter; (37) The Heaven of Saturn; (38) The Firmament; (39) The Primum Mobile; (40) The Empyrean Heaven.

The fifth order of gates is termed *The Angelic World* and its divisions are as follows: (41) Ishim--Sons of Fire; (42) Orphanim--Cherubim; (43) Aralim--Thrones; (44) Chashmalim--Dominions; (45) Seraphim--Virtues; (46) Melachim--Powers; (47) Elohim--Principalities; (48) Ben Elohim--Angels; (49) Cherubim--Archangels. [The order of the Angels is a matter of controversy, the arrangement above differing from that accepted in other sections of this volume. The Rabbins disagree fundamentally as to the proper sequence of the Angelic names.]

The sixth order is termed *The Archetype* and consists of but one gate: (50) God, AIN SOPH, He whom no mortal eye hath seen. The fiftieth gate leads from creation into the Creative Principle and he who passes

through it returns into the unlimited and undifferentiated condition of ALL. The fifty gates reveal a certain evolutionary process and it was declared by the Rabbins that he who would attain to the highest degree of understanding must pass sequentially through all of these orders of life, each of which constituted a gate in that the spirit, passing from the lower to the higher, found in each more responsive organism new avenues of self-expression.

The Tree of the Sephiroth

THE Tree of the Sephiroth may be considered an invaluable compendium of the secret philosophy which originally was the spirit and soul of Chasidism. The Qabbalah is the priceless heritage of Israel, but each year those who comprehend its true principles become fewer in number. The Jew of today, if he lacks a realization of the profundity of his people's doctrines, is usually permeated with that most dangerous form of ignorance, modernism, and is prone to regard the Qabbalah either as an evil to be shunned like the plague or as a ridiculous superstition which has survived the black magic of the Dark Ages. Yet without the key which the Qabbalah supplies, the spiritual mysteries of both the Old and the New Testament must remain unsolved by Jew and Gentile alike.

The Sephirothic Tree consists of ten globes of luminous splendor arranged in three vertical columns and connected by 22 channels or paths. The ten globes are called the *Sephiroth* and to them are assigned the numbers 1 to 10. The three columns are called *Mercy* (on the right), *Severity* (on the left), and, between them, *Mildness*, as the reconciling power. The columns may also be said to represent *Wisdom*, *Strength*, and *Beauty*, which form the triune support of the universe, for it is written that the foundation of all things is the *Three*. The 22 channels are the letters of the Hebrew alphabet and to them are assigned the major trumps of the Tarot deck of symbolic cards.

Eliphas Levi declared that by arranging the Tarot cards according to a definite order man could discover all that is knowable concerning his God, his universe, and himself. When the ten numbers which pertain to the globes (Sephiroth) are combined with the 22 letters relating to the channels, the resultant sum is 32--the number peculiar to the Qabbalistic Paths of Wisdom. These Paths, occasionally referred to as the 32 teeth in the mouth of the *Vast Countenance* or as the 32 nerves that branch out

from the Divine Brain, are analogous to the first 32 degrees of Freemasonry, which elevate the candidate to the dignity of a Prince of the Royal Secret. Qabbalists also consider it extremely significant that in the original Hebrew Scriptures the name of God should occur 32 times in the first chapter of Genesis. (In the English translations of the Bible the name appears 33 times.) In the mystic analysis of the human body, according to the Rabbins, 32 spinal segments lead upward to the Temple of Wisdom--the skull.

The four Qabbalistic Trees described in the preceding chapter were combined by later Jewish scholars into one all-inclusive diagram and termed by them not only the Sephirothic but also the *Archetypal*, or *Heavenly, Adam*. According to some authorities, it is this Heavenly Adam, and not a terrestrial man, whose creation is described in the opening chapters of Genesis. Out of the substances of this divine man the universe was formed; in him it remains and will continue even after dissolution shall resolve the spheres back into their own primitive substance. The Deity is never conceived of as actually contained in the Sephiroth, which are purely hypothetical vessels employed to define the limits of the Creative Essence. Adolph Franck rather likens the Sephiroth to varicolored transparent glass bowls filled with pure light, which apparently assumes the color of its containers but whose essential nature remains ever unchanged and unchangeable.

The ten Sephiroth composing the body of the prototypic Adam, the numbers related to them, and the parts of the universe to which they correspond are as follows:

No.	THE SEPHIROTH	THE UNIVERSE	ALTERNATIVE
1	Kether--the Crown	Primum Mobile	The Fiery Heavens
2	Chochmah-- Wisdom	The Zodiac	The First Motion
3	Binah-- Understanding	Saturn	The Zodiac
4	Chesed--Mercy	Jupiter	Saturn
5	Geburah--	Mars	Jupiter

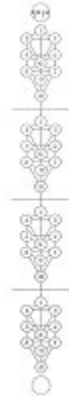
	Severity		
6	Tiphereth-- Beauty	Sun	Mars
7	Netsah--Victory	Venus	Sun
8	Hod--Glory	Mercury	Venus
9	Jesod--the Foundation	Moon	Mercury
10	Malchuth--the Kingdom	Elements	Moon

It must continually be emphasized that the Sephiroth and the properties assigned to them, like the tetractys of the Pythagoreans, are merely symbols of the cosmic system with its multitude of parts. The truer and fuller meaning of these emblems may not be revealed by writing or by word of mouth, but must be divined as the result of study and meditation. In the *Sepher ha Zohar* it is written that there is a *garment*--the written doctrine--which every man may see. Those with understanding do not look upon the *garment* but at the body beneath it--the intellectual and philosophical code. The wisest of all, however, the servants of the Heavenly King, look at nothing save the soul--the spiritual doctrine--which is the eternal and ever-springing root of the law. Of this great truth Eliphas Levi also writes declaring that none can gain entrance to the secret House of Wisdom unless he wear the voluminous *cape* of Apollonius of Tyana and carry in his hand the *lamp* of Hermes. The cape signifies the qualities of self-possession and self-reliance which must envelope the seeker as a cloak of strength, while the ever-burning lamp of the sage represents the illumined mind and perfectly balanced intellect without which the mystery of the ages can never be solved.

The Sephirothic Tree is sometimes depicted as a human body, thus more definitely establishing the true identity of the first, or Heavenly, Man--*Adam Kadmon*--the *Idea* of the Universe. The ten divine globes (Sephiroth) are then considered as analogous to the ten sacred members and organs of the *Protogonos*, according to the following arrangement. Kether is the crown of the Prototypic Head and perhaps refers to the pineal gland; Chochmah and Binah are the right and left hemispheres respectively of the Great Brain; Chesed and Geburah (Pechad) are the right and left arms respectively, signifying the active creative members

of the Grand Man; Tiphereth is the heart, or, according to some, the entire viscera; Netsah and Hod are the right and left legs respectively, or the supports of the world; Jesod is the generative system, or the foundation of form; and Malchuth represents the two feet, or the base of being. Occasionally Jesod is considered as the male and Malchuth as the female generative power. The Grand Man thus conceived is the gigantic image of Nebuchadnezzar's dream, with head of gold, arms and chest of silver, body of brass, legs of iron, and feet of clay. The mediæval Qabbalists also assigned one of the Ten Commandments and a tenth part of the Lord's Prayer in sequential order to each of the ten Sephiroth.

Concerning the emanations from Kether which establish themselves as three triads of Creative Powers--termed in the *Sepher ha Zohar* three heads each with three faces--H. P. Blavatsky writes: "This [Kether] was the first Sephiroth, containing in herself the other nine ספירות Sephiroth, or intelligences. In their totality and unity they represent the archetypal man, *Adam Kadmon*, the ἀνδρογύνης, who in his individuality or unity is yet dual, or bisexual, the Greek *Didumos*, for he is the prototype of all humanity. Thus we obtain three trinities, each contained in a 'head.' In the first head, or face (the three-faced Hindu Trimurti), we find *Sephira* [Kether], the first androgyne, at the apex of the upper triangle, emitting *Hachama* [Chochmah], or Wisdom, a masculine and active potency--also called Jah, יהי--and *Binah*, הניח, or Intelligence, a female and passive potency, also represented by the name Jehovah יהוה. These three form the first trinity or 'face' of the Sephiroth. This triad emanated *Hesed*, רסח, or Mercy, a masculine active potency, also called *El*, from which emanated *Geburah* הרובג, or justice, also called *Eloha*, a feminine passive potency; from the union of these two was produced *Tiphereth* טפארת, Beauty, Clemency, the Spiritual Sun, known by the divine name *Elohim*; and the second triad, 'face,' or 'head,' was formed. These emanating, in their turn, the masculine potency *Netzah*, הצנ, Firmness, or Jehovah Sabaoth, who issued the feminine passive potency *Hod*, דוה, Splendor, or *Elohim Sabaoth*; the two produced *Jesod*, דוסי, Foundation, who is the mighty living one *El-Chai*, thus yielding the third trinity or 'head.' The tenth Sephiroth is rather a duad, and is represented on the diagrams as the lowest circle. It is *Malchuth* or Kingdom, מלכות, and *Shekinah*, הניכש, also called *Adonai*, and *Cherubim* among the angelic hosts. The first 'Head' is called the Intellectual world; the second 'Head' is the Sensuous, or the world of Perception, and the third is the material or Physical world." (See *Isis Unveiled*.)



THE FOUR SEPHIROTHIC TREES.

The forty concentric circles shown in the large circular cut in the preceding chapter are here arranged as four trees, each consisting of ten circles. These trees disclose the organization of the hierarchies controlling the destinies of all creation. The trees are the same in each of the four world but the powers vested in the globes express themselves differently through the substances of each world, resulting in endless differentiation.

Among the later Qabbalists there is also a division of the Sephirothic Tree into five parts, in which the distribution of the globes is according to the following order:

(1) *Macroprosophus*, or the *Great Face*, is the term applied to Kether as the first and most exalted of the Sephiroth and includes the nine potencies or Sephiroth issuing from Kether.

(2) *Abba*, the *Great Father*, is the term generally applied to Chochmah--Universal Wisdom--the first emanation of Kether, but, according to Ibn Gebirol, Chochmah represents the Son, the Logos or the Word born from the union of Kether and Binah.

(3) *Aima*, the *Great Mother*, is the name by which Binah, or the third Sephira, is generally known. This is the Holy Ghost, from whose body the generations issue forth. Being the third person of the Creative Triad, it corresponds to Jehovah, the Demiurgus.

(4) *Microprosophus*, or the *Lesser Face*, is composed of the six Sephiroth--Chesed, Geburah, Tiphereth, Netsah, Hod, and Jesod. The

Microprosophus is commonly called the *Lesser Adam*, or *Zauir Anpin*, whereas the *Macroprosophus*, or *Superior Adam*, is *Arikh Anpin*. The Lesser Face is properly symbolized by the six-pointed star or interlaced triangles of Zion and also by the six faces of the cube. It represents the directions north, east, south, west, up, and down, and also the first six days of Creation. In his list of the parts of the Microprosophus, MacGregor-Mathers includes Binah as the first and superior part of the *Lesser Adam*, thus making his constitution septenary. If Microprosophus be considered as sexpartite, then his globes (Sephiroth) are analogous to the six days of Creation, and the tenth globe, Malchuth, to the Sabbath of rest.

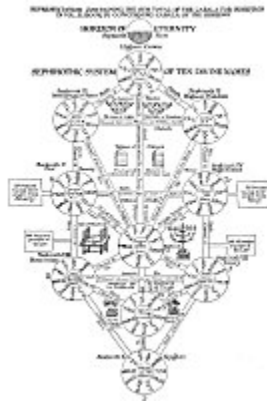
(5) The Bride of *Microprosophus* is Malchuth--the epitome of the Sephiroth, its quaternary constitution being composed of blendings of the four elements. This is the divine Eve that is taken out



A TABLE OF SEPHIROTHIC CORRESPONDENCES.

From Fludd's *Collectio Operum*.

The above diagram has been specially translated from the Latin as being of unique value to students of Qabbalism and also as an example of Robert Fludd's unusual ability in assembling tables of correspondences. Robert Fludd ranks among the most eminent Rosicrucians and Freemasons; in fact, he has often been called "the first English Rosicrucian." He has written several valuable documents directly bearing upon the Rosicrucian enigma. It is significant that the most important of his works should be published at the same time as those of Bacon, Shakespeare, and the first Rosicrucian authors.



THE SEPHIROTHIC TREE OF THE LATER QABBALISTS.

Translated from Kircher's *Œdipus Ægyptiacus*.

Having demonstrated that the Qabbalists divided the universe into four worlds, each consisting of ten spheres, it is necessary to consider next how the ten spheres of each world were arranged into what is called the "Sephirothic Tree." This Tree is composed of ten circles, representing the numbers 1 to 10 and connected together by twenty-two canals--the twenty-two letters of the Hebrew alphabet. The ten numbers plus the twenty-two letters result in the occult number 32, which, according to the *Mishna*, signifies the Thirty-two Paths of Wisdom. Letters and numbers, according to the Qabbalists, are the keys to all knowledge, for by a secret system of arranging them the mysteries of creation are revealed. For this reason they are called "the Paths of Wisdom." This occult fact is carefully concealed in the 32nd degree of Freemasonry.

There are four trees, one in each of the four worlds established in the preceding chapter. The first is in the Atziluthic World, the ten circles being the ten globes of light established in the midst of AIN SOPH. The powers and attributes of this Tree are reflected into each of the three lower worlds, the form of the Tree remaining the same but its power diminishing as it descends. To further complicate their doctrine, the Qabbalists created another tree, which was a composite of all four of the world trees but consisted of only ten globes. In this single tree were condensed all the arcana previously scattered through the voluminous archives of Qabbalistic literature.

of the side of *Microprosophus* and combines the potencies of the entire Qabbalistic Tree in one sphere, which may be termed man.

According to the mysteries of the Sephiroth, the order of the Creation, or the Divine Lightning Flash which zigzags through the four worlds according to the order of the divine emanations, is thus described: From AIN SOPH, the Nothing and All, the Eternal and Unconditioned Potency, issues *Macroprosophus*, the *Long Face*, of whom it is written, "Within His skull exist daily thirteen thousand myriads of worlds which draw their existence from Him and by Him are upheld." (See The Greater Holy Assembly.) *Macroprosophus*, the directionalized will of AIN SOPH, corresponding to Kether, the Crown of the Sephiroth, gives birth out of Himself to the nine lesser spheres of which He is the sum and the overbrooding cause. The 22 letters of the Hebrew alphabet, by the various combinations of which the laws of the universe are established, constitute the scepter of *Macroprosophus* which He wields from His flaming throne in the Atziluthic World.

From this eternal and ancient androgyne--Kether--come forth Chochmah, the great Father, and Binah, the great Mother. These two are usually referred to as Abba and Aima respectively--the first male and the first female, the prototypes of sex. These correspond to the first two letters of the sacred name, Jehovah, יהוה, *IHVH*. The Father is the ך, or *I*, and the Mother is the ה, or *H*. *Abba* and *Aima* symbolize the creative activities of the universe, and are established in the creative world of Briah. In the *Sepher ha Zohar* it is written, "And therefore are all things established in the equality of male and female; for were it not so, how could they subsist? This beginning is the Father of all things; the Father of all Fathers; and both are mutually bound together, and the one path shineth into the other--Chochmah, Wisdom, as the Father; Binah, Understanding, as the Mother."

There is a difference of opinion concerning certain of the relationships of the parts of the first triad. Some Qabbalists, including Ibn Gebirol, consider Kether as the Father, Binah as the Mother, and Chochmah as the Son. In this later arrangement, Wisdom, which is the attribute of the Son, becomes the creator of the lower spheres. The symbol of Binah is the dove, a proper emblem for the brooding maternal instinct of the Universal Mother.

Because of the close similarity of their creative triad to the Christian Trinity, the later Qabbalists rearranged the first three Sephiroth and added a mysterious point called *Daath*--a hypothetical eleventh Sephira. This is located where the horizontal line connecting Chochmah and Binah crosses the vertical line joining Kether and Tiphereth. While *Daath* is not mentioned by the first Qabbalists, it is a highly important

element and its addition to the Sephirothic Tree was not made without full realization of the significance of such action. If Chochmah be considered the active, intelligent energy of Kether, and Binah the receptive capacity of Kether, then *Daath* becomes the *thought* which, created by Chochmah, flows into Binah. The postulation of *Daath* clarifies the problem of the Creative Trinity, for here it is diagrammatically represented as consisting of Chochmah (the Father), Binah (the Mother, or Holy Ghost), and *Daath*, the Word by which the worlds were established. Isaac Myer discounts the importance of *Daath*, declaring it a subterfuge to conceal the fact that Kether, and not Chochmah; is the true Father of the Creative Triad. He makes no attempt to give a satisfactory explanation for the symbolism of this hypothetical Sephira.

According to the original conception, from the union of the Divine Father and the Divine Mother is produced *Microprosophus*--the *Short Face* or the *Lesser Countenance*, which is established in the Yetziratic World of formation and corresponds to the letter ν , or *V*, in the Great Name. The six powers of *Microprosophus* flow from and are contained in their own source, which is Binah, the Mother of the *Lesser Adam*. These constitute the spheres of the sacred planets; their name is Elohim, and they move upon the face of the deep. The tenth Sephira--Malchuth, the Kingdom--is described as the Bride of the *Lesser Adam*, created back to back with her lord, and to it is assigned the final, π , or *H*, the last letter of the Sacred Name. The dwelling place of Malchuth is in the fourth world--Assiah--and it is composed of all the superior powers reflected into the elements of the terrestrial sphere. Thus it will be seen that the Qabbalistic Tree extends through four worlds, with its branches in matter and its roots in the Ancient of Ancients--*Macroprosophus*.

Three vertical columns support the universal system as typified by the Sephirothic Tree. The central pillar has its foundation in Kether, the Eternal One. It passes downward through the hypothetical Sephira, *Daath*, and then through Tiphereth and Jesod, with its lower end resting upon the firm foundation of Malchuth, the last of the globes. The true import of the central pillar is equilibrium. It demonstrates how the Deity always manifests by emanating poles of expression from the midst of Itself but remaining free from the illusion of polarity. If the numbers of the four Sephiroth connected by this column be added together ($1 + 6 + 9 + 10$), the sum is 26, the number of Jehovah. (See chapter on *Pythagorean Mathematics*.)

The column on the right, which is called *Jachin*, has its foundation on Chochmah, the outpouring Wisdom of God; the three globes suspended from it are all masculine potencies. The column at the left is called *Boaz*. The three globes upon it are feminine and receptive potencies, for it is founded in *Understanding*, a receptive and maternal potency. *Wisdom*, it will be noted, is considered as radiant or outpouring, and *Understanding* as receptive, or something which is filled by the flowing of *Wisdom*. The three pillars are ultimately united in Malchuth, in which all the powers of the superior worlds are manifested.

The four globes upon the central column reveal the function of the creative power in the various worlds. In the first world the creative power is *Will*--the one Divine Cause; in the second world, the hypothetical *Daath*--the Word coming forth from the Divine Thought; in the third world, Tiphereth--the Sun, or focal point between God and Nature; in the fourth world it is twofold, being the positive and negative poles of the reproductive system, of which Jesod is the male and Malchuth the female.

In Kircher's Sephirothic Tree it should be especially noted that the ornaments of the Tabernacle appear in the various parts of the diagram. These indicate a direct relationship between the sacred House of God and the universe--a relationship which must always be considered as existing between the Deity through whose activity the world is produced and the world itself, which must be the house or vehicle of that Deity. Could the modern scientific world but sense the true profundity of these philosophical deductions of the ancients, it would realize that those who fabricated the structure of the Qabbalah possessed a knowledge of the celestial plan comparable in every respect with that of the modern savant.

The *Tetragrammaton*, or the four-lettered Name of God, written thus יהוה, is pronounced Jehovah. The first letter is י, *Yod*, the Germ, the Life, the Flame, the Cause, the One, and the most fundamental of the Jewish phallic emblems. Its numerical value is 10, and it is to be considered as the 1 containing the 10. In the Qabbalah it is declared that the a *Yod* is in reality three *Yods*, of which the first is the *beginning*, the second is the *center*, and the third is the *end*. Its throne is the Sephira Chochmah (according to Ibn Gebirol, Kether), from which it goes forth to impregnate Binah, which is the first ה, *He*. The result of this union is Tiphereth, which is the ו *Vau*, whose power is 6 and which symbolizes the six members of the *Lesser Adam*. The final ה, *He*, is Malchuth, the *Inferior Mother*, partaking in part of the potencies of the *Divine Mother*,

the first *He*. By placing the four letters of the *Tetragrammaton* in a vertical column, a figure closely resembling the human body is produced, with *Yod* for the head, the first *He* for the arms and shoulders, *Vau* for the trunk of the body, and the final *He* for the hips and legs. If the Hebrew letters be exchanged for their English equivalents, the form is not materially changed or the analogy altered. It is also extremely significant that by inserting the letter *ψ*, *Shin*, in the middle of the name *Jehovah*, the word *Jehoshua*, or *Jesus*, is formed thus:

יהוהשי

In the Qabbalistic Mysteries, according to Eliphas Levi, the name *Jehovah* is occasionally written by connecting together 24 dots--the 24 powers before the throne--and it is believed that the name of the Power of Evil is the sign of Jehovah reversed or inverted. (See *Transcendental Magic*.) Of the Great Word, Albert Pike writes: "The True Word of a Mason is to be found in the concealed and profound meaning of the Ineffable Name of Deity, communicated by God to Moses; and which meaning was long lost by the very precautions taken to conceal it. The true pronunciation of that name was in truth a secret, in which, however, was involved the far more profound secret of its meaning. In that meaning is included all the truth that can be known by us, in regard to the nature of God." (See *Morals and Dogma*.)



THE SEPHIROTH IN THE FORM OF THE SOLAR SYSTEM.

From Maurice's *Indian Antiquities*.

Thomas Maurice reproduces the above engraving, which is modification of the elaborate tree on the preceding page. The Sephiroth are here superimposed, decreasing in size as they decrease in power and dignity. Thus, the Crown is the greatest and the all-inclusive, and the Kingdom--which represents the physical universe--is the smallest and of least importance.

Qabbalistic Keys to the Creation of Man

HENRIE STEPHEN, in *A World of Wonders*, published in 1607, mentions a monk of St. Anthony who declared that while in Jerusalem the patriarch of that city had shown him not only one of the ribs of the *Word made flesh* and some rays from the Star of Bethlehem, but also the snout of a seraph, a finger nail of a cherub, the horns of Moses, and a casket containing the breath of Christ! To a people believing implicitly in a seraph sufficiently tangible to have its proboscis preserved, the more profound issues of Judaistic philosophy must necessarily be incomprehensible. Nor is it difficult to imagine the reaction taking place in the mind of some ancient sage should he hear that a cherub--which, according to St. Augustine, signifies the Evangelists; according to Philo Judæus, the outermost circumference of the entire heavens, and according to several of the Church Fathers, the wisdom of God--had sprouted finger nails. The hopeless confusion of divine principles with the allegorical figures created to represent them to the limited faculties of the uninitiated has resulted in the most atrocious misconceptions of spiritual truths. Concepts well-nigh as preposterous as these, however, still stand as adamant barriers to a true understanding of Old and New Testament symbolism; for, until man disentangles his reasoning powers from the web of venerated absurdities in which his mind has lain ensnared for centuries, how can Truth ever be discovered?

The Old Testament--especially the Pentateuch--contains not only the traditional account of the creation of the world and of man, but also, locked within it, the secrets of the Egyptian initiators of the *Moses* concerning the genesis of the god-man (the initiate) and the mystery of his rebirth through philosophy. While the Lawgiver of Israel is known to have compiled several works other than those generally attributed to him, the writings now commonly circulated as the purported sixth and seventh books of Moses are in reality spurious treatises on black magic foisted on the credulous during the Middle Ages. Out of the hundreds of millions of pious and thoughtful students of Holy Writ, it is almost inconceivable that but a mere handful have sensed the sublimity of the esoteric teachings of Sod (the Jewish Mysteries of Adonai). Yet familiarity with the three Qabbalistical processes termed *Gematria*, *Notarikon*, and *Temurah* makes possible the discovery of many of the profoundest truths of ancient Jewish superphysics.

By *Gematria* is meant not only the exchange of letters for their numerical equivalents but also the method of determining by an

analysis of its measurements the mystic purpose for which a building or other object was constructed. S. L. MacGregor-Mathers, in *The Kabbalah Unveiled*, gives this example of the application of Gematria: "Thus also the passage, Gen. xviii. 2 VHNH SHLSHH, *Vehenna Shalisha*, 'And lo, three men,' equals in numerical value 'ALV MIKAL GBRIAL VRPAL, *Elo Mikhael Gabriel Ve-Raphael*,' These are Mikhael, Gabriel and Raphael; 'for each phrase = 701." Assuming the sides of a scalene to be 11, 9, and 6 inches, a triangle of such dimensions would then be an appropriate symbol of Jehovah, for the sum of its three sides would be 26, the numerical value of the Hebrew word IHVH. Gematria also includes the system of discovering the arcane meaning of a word by analyzing the size and arrangement of the strokes employed in the formation of its various letters. Gematria was employed by the Greeks as well as the Jews. The books of the New Testament--particularly those attributed to St. John--contain many examples of its use. Nicephorus Callistus declared the Gospel according to St. John to have been discovered in a cavern under the Temple at Jerusalem, the volume having been secreted "long anterior to the Christian æra." The existence of interpolated material in the fourth Gospel substantiates the belief that the work *was originally written without any specific reference to the man Jesus*, the statements therein accredited to Him being originally mystical discourses delivered by the personification of the Universal Mind. The remaining Johannine writings--the Epistles and the Apocalypse--are enshrouded by a similar veil of mystery.

By Notarikon each letter of a word may become the initial character of a new word. Thus from BRASHITH, first word in the book of Genesis, are extracted six words which mean that "in the beginning the Elohim saw that Israel would accept the law." Mr. MacGregor-Mathers also gives six additional examples of Notarikon formed from the above word by Solomon Meir Ben Moses, a mediæval Qabbalist. From the famous acrostic ascribed to the Erythræan Sibyl, St. Augustine derived the word IXΘΥΣ, which by Notarikon was expanded into the phrase, "Jesus Christ, Son of God, Savior." By another use of Notarikon, directly the reverse of the first, the initial, last, or middle letters of the words of a sentence may be joined together to form a new word or words. For example, the name Amen, אָמֵן, maybe extracted from זֵטְאֵנְרֵלְמִינֵרָא, "the Lord is the faithful King." Because they had embodied these cryptic devices in their sacred writings, the ancient priests admonished their disciples never to translate, edit, or rewrite the contents of the sacred books. .

Under the general heading of *Temurah* several systems may be grouped and explained in which various letters are substituted for other letters according to prearranged tables or certain mathematical arrangements of letters, regular or irregular. Thus the alphabet may be broken into two equal parts and written in horizontal lines so that the letters of the lower row can be exchanged for those of the upper row, or vice versa. By this procedure the letters of the word *Kuzu* may be exchanged for those of *IHVH*, the *Tetragrammaton*. In another form of *Temurah* the letters are merely rearranged., ה"תש is the stone which is found in the center of the world, from which point the earth spread out on all sides.



THE VISION OF EZEKIEL.

From The "Bear" Bible.

This plate, which is from the first Protestant Bible published in Spanish, shows the *Mercavah*, or chariot of Jehovah, which appeared to Ezekiel by the river Chebar. The prophet beheld four strange creatures (E), each having four heads, four wings, and brazen hoofs like those of a calf. And there were four wheels (F) filled with eyes. Where the cherubim went the wheels went also. The space between the cherubim and the wheels was filled with coals of fire. Upon the top of the chariot was a throne, upon which sat the likeness of a man (H). Ezekiel fell upon his knees when he beheld the *Mercavah* surrounded by a whirlwind of clouds and flames (A, B, C). A hand (K) reached out from the clouds and the prophet was ordered to eat of a scroll which the hand held forth.

According to the mystics, the wheels supporting the throne of God represent the orbits of the planets, and the entire solar system is properly the *Mercavah*, or chariot of God. One of the divisions of the Qabbalah--that dealing with the arts and sciences of those planes which are under the heavens--is called the *Mercavah*. In the *Zohar* it is written that the celestial throne or Ezekiel's vision signifies the traditional law; the appearance of a man sitting upon the throne represents the written law, Philo Judæus in describing the cherubim upon the Ark of the Covenant declares that the figures are an intimation of the revolutions of the whole heavens, one of the cherubim representing the outer circumference and the other the inner sphere. Facing each other, they represent the two

hemispheres of the world. The flaming sword of the cherubim of Genesis is the central motion and agitation of the heavenly bodies. In all probability it also represents the solar ray.

When broken in two the stone is שן ה' , which means "the placing of God." (See *Pekudei Rakov*, 71, 72.) Again, Temurah may consist of a simple anagram, as in the English word *live*, which reversed becomes *evil*. The various systems of Temurah are among the most complicated and profound devices of the ancient Rabbins.

Among theological scholars there is a growing conviction that the hitherto accepted translations of the Scriptural writings do not adequately express the spirit of the original documents.

"After the first copy of the *Book of God*," writes H. P. Blavatsky, "has been edited and launched on the world by Hilkiah, this copy disappears, and Ezra has to make a new Bible, which Judas Maccabeus finishes; * * * when it was copied from the horned letters into square letters, it was corrupted beyond recognition; * * * the Masorah completed the work of destruction; finally, we have a text, not 900 years old, abounding with omissions, interpolations, and premeditated perversions." (See *Isis Unveiled*.)

Prof. Crawford Howell Toy of Harvard notes: "Manuscripts were copied and recopied by scribes who not only sometimes made errors in letters and words, but permitted themselves to introduce new material into the text, or to combine in one manuscript, without mark of division, writings composed by different men; instances of these sorts of procedure are found especially in Micah and Jeremiah, and the groups of prophecies which go under the names of Isaiah and Zachariah." (See *Judaism and Christianity*.)

Does the mutilated condition of the Holy Bible--in part accidental--represent none the less a definite effort to confuse the uninitiated reader and thus better conceal the secrets of the Jewish *Tannaim*? Never has the Christian world been in possession of those hidden scrolls which contain the secret doctrine of Israel, and if the Qabbalists were correct in their assumption that the lost books of the Mosaic Mysteries have been woven into the fabric of the Torah, then the Scriptures are veritably books within books. In rabbinical circles the opinion is prevalent that Christendom never has understood the Old Testament and probably never will. In fact, the feeling exists--in some quarters, at least--that the

Old Testament is the exclusive possession of the Jewish faith; also that Christianity, after its unrelenting persecution of the Jew, takes unwarranted liberties when it includes strictly Jewish writings in its sacred canon. But, as noted by one rabbi, if Christianity *must* use the Jewish Scriptures, it should at least strive to do so with some degree of intelligence!

In the opening chapter of Genesis it is stated that after creating light and separating it from darkness, the seven Elohim divided the waters which were under the firmament from the waters which were above the firmament. Having thus established the inferior universe in perfect accord with the esoteric teachings of the Hindu, Egyptian, and Greek Mysteries, the Elohim next turned their attention to the production of flora and fauna and lastly man. "And God said, Let us make man in *our* image, after *our* likeness. * * * So God created man in *his* own image, in the image of God created *he him*; male and female created *he them*. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, * * *."

Consider in thoughtful silence the startling use of pronouns in the above extract from "the most perfect example of English literature." When the plural and androgynous Hebrew word *Elohim* was translated into the singular and sexless word *God*, the opening chapters of Genesis were rendered comparatively meaningless. It may have been feared that had the word been correctly translated as "the male and female creative agencies," the Christians would have been justly accused of worshipping a plurality of gods in the face of their repeated claims to monotheism! The plural form of the pronouns *us* and *our* reveals unmistakably, however, the pantheistic nature of Divinity. Further, the androgynous constitution of the Elohim (God) is disclosed in the next verse, where *he* (referring to God) is said to have created man in *his* own image, *male* and *female*; or, more properly, as the division of the sexes had not yet taken place, *male-female*. This is a deathblow to the time-honored concept that God is a masculine potency as portrayed by Michelangelo on the ceiling of the Sistine Chapel. The Elohim then order these androgynous beings to *be fruitful*. Note that neither the masculine nor the feminine principle as yet existed in a separate state! And, lastly, note the word "*replenish*." The prefix *re* denotes "back to an original or former state or position," or "repetition or restoration." (See *Webster's International Dictionary*, 1926.) This definite reference to a humanity existing prior to the "creation of man" described in Genesis must be evident to the most casual reader of Scripture.

An examination of Bible dictionaries, encyclopedias, and commentaries discloses the plural form of the word *Elohim* to be beyond the comprehension of their respected authors and editors. The *New Schaff-Herzog Encyclopedia of Religious Knowledge* thus sums up the controversy over the plural form of the word *Elohim*: "Does it now or did it originally signify plurality of divine being?" A Dictionary of the Bible, edited by James Hastings, contains the following conclusion, which echoes the sentiments of more critical etymologists of the Bible: "The use of the plur. *Elohim* is also difficult to explain." Dr. Havernick considers the plural form *Elohim* to signify the abundance and super-richness existing in the Divine Being. His statement, which appears in *The Popular and Critical Bible Encyclopædia*, is representative of the efforts made to circumvent this extremely damaging word. The *International Standard Bible Dictionary* considers the explanations offered by modern theologians--of which Dr. Havernick's is a fair example--to be too ingenious to have been conceived by the early Hebrews and maintains that the word represents the survival of a polytheistic stage of Semitic thought. *The Jewish Encyclopedia* supports the latter assumption with the following concise statement: "As far as epigraphic material, traditions, and folk-lore throw light on the question, the Semites are shown to be of polytheistic leanings."

Various schools of philosophy, both Jewish and Gentile, have offered explanations erudite and otherwise of the identity of Adam. In this primordial man the Neo-Platonists recognized the Platonic *Idea* of humanity--the archetype or pattern of the *genus homo*. Philo Judæus considered Adam to represent the human mind, which could understand (and hence give names to) the creatures about it, but could not comprehend (and hence left nameless) the mystery of its own nature. Adam was also likened to the Pythagorean *monad* which by virtue of its state of perfect unity could dwell in the Edenic sphere. When through a process akin to fission the monad became the *duad*--the proper symbol of discord and delusion--the creature thus formed was exiled from its celestial home. Thus the twofold man was driven from the Paradise belonging to the undivided creation and cherubim and a flaming sword were placed on guard at the gates of the Causal World. Consequently, only after the reestablishment of unity within himself can man regain his primal spiritual state.

According to the Isarim, the secret doctrine of Israel taught the existence of four Adams, each dwelling in one of the four Qabbalistic worlds. The first, or heavenly, Adam dwelt alone in the Atziluthic sphere and within his nature existed all spiritual and material potentialities. The second

Adam resided in the sphere of Briah. Like the first Adam, this being was androgynous and the tenth division of its body (its heel, *Malchuth*) corresponded to the church of Israel that shall bruise the serpent's head. The third Adam--likewise androgynous--was clothed in a body of light and abode in the sphere of Yetzirah. The fourth Adam was merely the third Adam after the *fall* into the sphere of Assiah, at which time the spiritual man took upon himself the animal shell or *coat of skins*. The fourth Adam was still considered as a single individual, though division had taken place within his nature and two shells or physical bodies existed, in one of which was incarnated the masculine and in the other the feminine potency. (For further details consult Isaac Myer.)

The universal nature of Adam is revealed in the various accounts concerning the substances of which he was formed. It was originally ordained that the "dirt" to be used in fashioning him was to be derived from the seven worlds. As these planes, however, refused to give of their substances, the Creator wrenched from them by force the elements to be employed in the Adamic constitution. St. Augustine discovered a Notarikon in the name of Adam. He showed that the four letters, A-D-A-M, are the first letters of the four words *Anatole Dysis Arktos Mesembria*, the Greek names for the four corners of the world. The same author also sees in Adam a prototype of Christ, for he writes: "Adam sleeps that Eve may be formed: Christ dies, that the Church may be formed. While Adam sleeps, Eve is formed from his side. When Christ is dead, His side is smitten with a spear, that there flow forth sacraments to form the church. * * * Adam himself was the figure of Him that was to come."

In his recent work, *Judaism*, George Foote Moore thus describes the proportions of the Adamic man: "He was a huge mass that filled the whole world to all the points of the compass. The dust of which his body was formed was gathered from every part of the world, or from the site of the future altar. Of greater interest is the notion that man was created androgynous, because it is probably a bit of foreign lore adapted to the first pair in Genesis. R. Samuel bar Nahman (third century), said, when God created Adam, He created him facing both ways (מיפוערפ ויד); then He sawed him in two and made two backs, one for each figure.

The Zohar holds the concept of two Adams: the first a divine being who, stepping forth from the highest original darkness, created the second, or earthly, Adam in His own image. The higher, or celestial, man was the Causal sphere With its divine potencies and potentialities

considered as a gigantic personality; its members, according to the Gnostics, being the basic elements of existence. This Adam may have been symbolized as facing both ways to signify that with one face it looked upon the proximate Cause of itself and with the other face looked upon the vast sea of Cosmos into which it was to be immersed.

Philosophically, Adam may be regarded as representative of the full spiritual nature of man--androgynous and not subject to decay. Of this fuller nature the mortal man has little comprehension. Just as spirit contains matter within itself and is both the source and ultimate of the state denominated *matter*, so Eve represents the lower, or mortal, portion that is taken out of, or has temporal existence in the greater and fuller *spiritual creation*. Being representative of the inferior part of the individual, Eve is the temptress who, conspiring with the serpent of mortal knowledge, caused Adam to sink into a trancelike condition in which he was unconscious of his own higher Self. When Adam seemingly awoke, he actually sank into sleep, for he no longer was in the spirit but in the body; division having taken place within him, the true Adam rested in Paradise while his lesser part incarnated in a material organism (Eve) and wandered in the darkness of mortal existence.

The followers of Mohammed apparently sensed more accurately than the uninitiated of other sects the true mystic import of Paradise, for they realized that prior to his *fall* the dwelling place of man was not in a physical garden in any particular part of the earth but rather in a higher sphere (the angelic world) watered by four mystical streams of life. After his banishment from Paradise, Adam alighted on the Island of Ceylon, and this spot is sacred to certain Hindu sects who recognize the old Island of Lanka--once presumably connected with the mainland by a bridge--as the actual site of the Garden of Eden from which the human race migrated. According to the *Arabian Nights* (Sir Richard Burton's translation), Adam's footprint may still be seen on the top of a Ceylonese mountain. In the Islamic legends, Adam was later reunited with his wife and after his death his body was brought to Jerusalem subsequent to the Flood for burial by Melchizedek. (See the *Koran*.)

The word ADM signifies a species or race and only for lack of proper understanding has Adam been considered as an individual. As the Macrocosm, Adam is the gigantic Androgyne, even the Demiurgus; as the Microcosm, he is the chief production of the Demiurgus and within the nature of the Microcosm the Demiurgus established all the qualities and powers which He Himself possessed. The Demiurgus, however,

did not possess immortality and, therefore, could not bestow it upon Adam. According to legend, the Demiurgus strove to keep man from learning the incompleteness of his Maker. The Adamic man consequently partook of the qualities and characteristics of the angels who were the ministers of the Demiurgus. It was affirmed by the Gnostic Christians that the redemption of humanity was assured through the descent of Nous (Universal Mind), who was a great spiritual being superior to the Demiurgus and who, entering into the constitution of man, conferred conscious immortality upon the Demiurgic fabrications.

That phallic symbolism occupies an important place in early Jewish mysticism is indisputable. Hargrave Jennings sees in the figure of Adam a type of the lingam of Shiva, which was a stone representative of the creative power of the World Generator. "In Gregorie's works * * *," writes Jennings, "is a passage to the effect that 'Noah daily prayed in the Ark before the *Body of Adam*, i.e., before the Phallus--Adam being the primitive Phallus, great procreator of the human race. 'It may possibly seem strange,' he says, 'that this orison should be daily said before the body of Adam,' but 'it is a most confessed tradition among the eastern men that Adam was commanded by God that his dead body should be kept above ground till a fullness of time should come to commit it *לְמִלְכָּא דְּעוֹלָמָא* to the *middle of the earth* by a priest of the Most High God.' This means Mount Moriah, the Meru of India. 'This body of Adam was embalmed and transmitted from father to son, till at last it was delivered up by Lamech into the hands of Noah.'" (See *Phallicism*.)

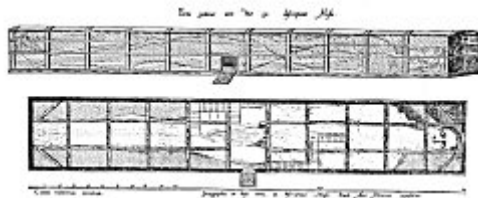
This interpretation somewhat clarifies the Qabbalistic assertion that in the first Adam were contained all the souls of the Israelites. (See *Sod*.) Though according to the *Aurea Legenda* Adam was buried with the three seeds of the Tree of Knowledge in his mouth, it should be borne in mind that apparently conflicting myths were often woven around a single individual. One of the profound mysteries of Qabbalism is that set forth in the Notarikon based upon the letters of the name Adam (ADM). These three letters form the initials of the names *Adam*, *David*, and the *Messiah*, and these three personalities were said to contain one soul. As this soul represents the World Soul of humanity, Adam signifies the involving soul, the Messiah the evolving soul, and David that condition of the soul termed *epigenesis*.

In common with certain philosophic institutions of Asia, the Jewish Mysteries contained a strange doctrine concerning the *shadows of the Gods*. Gazing down into the Abyss, the Elohim beheld their own

shadows and from these shadows patterned the inferior creation. "In the dramatic representation of the creation of man in the Mysteries," writes the anonymous Master of Balliol College, "the Aleim [Elohim] were represented by men who, when sculpturing the form of an Adamite being, of a man, traced the outline of it on their own shadow, or modelled it on their own shadow traced on the wall. This is how the art of drawing originated in Egypt, and the hieroglyphic figures carved on the Egyptian monuments have so little relief that they still resemble a shadow."

In the ritualism of the early Jewish Mysteries the pageantry of creation was enacted, the various actors impersonating the Creative Agencies. The *red dirt* from which the Adamic man was fashioned may signify fire, particularly since Adam is related to the *Yod*, or fire flame, which is the first letter of the sacred name *Jehovah*. In John ii. 20 it is written that the Temple was forty and six years in the building, a statement in which St. Augustine sees a secret and sacred Gematria; for, according to the Greek philosophy of numbers, the numerical value of the name *Adam* is 46. Adam thus becomes the type of the Temple, for the House of God-like primitive man--was a microcosm or epitome of the universe.

In the Mysteries, Adam is accredited with having the peculiar power of spiritual generation. Instead of reproducing his kind by the physical generative processes, he caused to issue from himself--or, more correctly, to be reflected upon substance--a shadow of



NOAH AND HIS ZODIACAL ARK.

From Myer's *Qabbalah*.

The early Church Father--notably Tertullian, Firmilian, St. Cyprian, St. Augustine, and St. Chrysostom--recognized in the ark a type or symbol of the Holy Catholic Church. Bede the Venerable, declared that Noah in all things typified Christ as Noah alone of his generation was just, so Christ alone was without sin. With Christ there was a sevenfold spirit of grace: with Noah seven

righteous Persons. Noah by water and wood saved his own family Christ by baptism and the cross saves Christians. The ark was built of wood that did not decay. the church is composed of men who will live forever, for this ark means the church which floats upon the waves of the world.

The diagram shown above is also reproduced in *The Rosicrucians*, by Hargrave Jennings. This author adds to the original diagram appearing in *Antiquitatum Judaicarum Libri IX* the signs of the zodiac, placing Aries at the head and continuing in sequential order to Leo, which occupies the fifth cross section of the ark. Jennings assigns the panel containing the door to the undivided constellation of Virgo-Libra-Scorpio (which is continued into the first subdivision of the second section) and the remaining four cress sections to the constellations of Sagittarius to Pisces inclusive. A study of the plate discloses the ark to be divided into eleven main sections, and along the base and roof of each section are shown three subdivisions, thus making in all the sacred number 33. Occupying the position corresponding to the generative system of the human body will also be noted the cross upon the door of the central section. Two openings are shown in the ark: one--the main door representing the orifice through which the animal lives descend into physical existence; the other a small window proximate to the crown of the head through which the spirit gains liberty according to the ancient rites.

"When the androgenic Scorpio-Virgo was separated and the Balance or Harmony made from Scorpio, and placed between Scorpio, i.e., male, and Virgo, i.e., female, then appeared the 32 constellations or signs, as we now have them. The ark is three stories high (perhaps to symbolize Heaven, Man, Earth). In the figure of the Man, notice the parting of the hair in the middle of the forehead and the arrangement of the beard, whiskers, moustache and the hair, on the back of the neck and shoulders." (See *The Qabbalah* by Isaac Myer.)

himself. This shadow he then ensouled and it became a living creature. These shadows, however, remain only as long as the original figure of which they are the reflections endures, for with the removal of the original the host of likenesses vanish with it. Herein is the key to the allegorical creation of Eve out of the side of Adam; for Adam, representative of the *idea* or pattern, is reflected into the material universe as a multitude of ensouled images which collectively are designated *Eve*. According to another theory, the division of the sexes took place in the archetypal sphere; hence the shadows in the lower world were divided into two classes consistent with the orders established in the Archetype. In the apparently incomprehensible attraction of one sex for the other Plato recognized a cosmic urge toward reunion of the severed halves of this archetypal Being.

Exactly what is to be inferred by the division of the sexes as symbolically described in Genesis is a much-debated question. That man was primarily androgynous is quite universally conceded and it is a reasonable presumption that he will ultimately regain this bisexual state. As to the manner in which this will be accomplished two opinions are advanced. One school of thought affirms that the human soul was actually divided into two parts (male and female) and that man remains an unperfected creature until these parts are reunited through the emotion which man calls *love*. From this concept has grown the much-abused doctrine of "soul mates" who must quest through the ages until the complementary part of each severed soul is discovered. The modern concept of marriage is to a certain degree founded upon this ideal.

According to the other school, the so-called division of the sexes resulted from suppression of one pole of the androgynous being in order that the vital energies manifesting through it might be diverted to development of the rational faculties. From this point of view man is still actually androgynous and spiritually complete, but in the material world the feminine part of man's nature and the masculine part of woman's nature are quiescent. Through spiritual unfoldment and knowledge imparted by the Mysteries, however, the latent element in each nature is gradually brought into activity and ultimately the human being thus regains sexual equilibrium. By this theory woman is elevated from the position of being man's errant part to one of complete equality. From this point of view, marriage is regarded as a companionship in which two complete individualities manifesting opposite polarities are brought into association that each may thereby awaken the qualities latent in the other and thus assist in the attainment of individual completeness. The first theory may be said to regard marriage as an end; the second as a means to an end. The deeper schools of philosophy have leaned toward the latter as more adequately acknowledging the infinite potentialities of divine completeness in both aspects of creation.

The Christian Church is fundamentally opposed to the theory of marriage, claiming that the highest degree of spirituality is achievable only by those preserving the virginal state. This concept seemingly originated among certain sects of the early Gnostic Christians, who taught that to propagate the human species was to increase and perpetuate the power of the Demiurgus; for the lower world was looked upon as an evil fabrication created to ensnare the souls of all born into it--hence it was a crime to assist in bringing souls to earth. When, therefore, the unfortunate father or mother shall stand before the Final Tribunal, all their offspring will also appear and accuse them of being

the cause of those miseries attendant upon physical existence. This view is strengthened by the allegory of Adam and Eve, whose sin through which humanity has been brought low is universally admitted to have been concerned with the mystery of generation. Mankind, owing to Father Adam its physical existence, regards its progenitor as the primary cause of its misery; and in the judgment Day, rising up as a mighty progeny, will accuse its common paternal ancestor.

Those Gnostic sects maintaining a more rational attitude on the subject declared the very existence of the lower worlds to signify that the Supreme Creator had a definite purpose in their creation; to doubt his judgment was, therefore, a grievous error. The church, however, seemingly arrogated to itself the astonishing prerogative of correcting God in this respect, for wherever possible it continued to impose celibacy, a practice resulting in an alarming number of neurotics. In the Mysteries, celibacy is reserved for those who have reached a certain degree of spiritual unfoldment. When advocated for the mass of unenlightened humanity, however, it becomes a dangerous heresy, fatal alike to both religion and philosophy. As Christendom in its fanaticism has blamed every individual Jew for the crucifixion of Jesus, so with equal consistency it has maligned every member of the feminine sex. In vindication of Eve philosophy claims that the allegory signifies merely that man is tempted by his emotions to depart from the sure path of reason.

Many of the early Church Fathers sought to establish a direct relationship between Adam and Christ, thereby obviously discounting the extremely sinful nature of man's common ancestor, since it is quite certain that when St. Augustine likens Adam to Christ and Eve to the church he does not intend to brand the latter institution as the direct cause of the fall of man. For some inexplicable reason, however, religion has ever regarded intellectualism--in fact every form of knowledge--as fatal to man's spiritual growth. The Ignoratitine Friars are an outstanding example of this attitude.

In this ritualistic drama--possibly derived from the Egyptians--Adam, banished from the Garden of Eden, represents man philosophically exiled from the sphere of Truth. Through ignorance man falls; through wisdom he redeems himself. The Garden of Eden represents the House of the Mysteries (see *The Vision of Enoch*) in the midst of which grew both the Tree of Life and the Tree of the Knowledge of Good and Evil.

Man, the banished Adam, seeks to pass from the outer court of the Sanctuary (the exterior universe) into the sanctum sanctorum, but before him rises a vast creature armed with a flashing sword that, moving slowly but continually, sweeps clear a wide circle, and through this "Ring Pass Not" the Adamic man cannot break.

The cherubim address the seeker thus: "Man, thou art dust and to dust thou shalt return. Thou wert fashioned by the Builder of Forms; thou belongest to the sphere of form, and the breath that was breathed into thy soul was the breath of form and like a flame it shall flicker out. More than thou art thou canst not be. Thou art a denizen of the outer world and it is forbidden thee to enter this inner place."

And the Adam replies: "Many times have I stood within this courtyard and begged admission to my Father's house and thou hast refused it me and sent me back to wander in darkness. True it is that I was fashioned out of the dirt and that my Maker could not confer upon me the boon of immortality. But no more shalt thou send me away; for, wandering in the darkness, I have discovered that the Almighty hath decreed my salvation because He hath sent out of the most hidden Mystery His Only Begotten who didst take upon Himself the world fashioned by the Demiurgus. Upon the elements of that world was He crucified and from Him hath poured forth the blood of my salvation. And God, entering into His creation, hath quickened it and established therein a road that leadeth to Himself. While my Maker could not give me immortality, immortality was inherent in the very dust of which I was composed, for before the world was fabricated and before the Demiurgus became the Regent of Nature the Eternal Life had impressed itself upon the face of Cosmos. This is its sign--the *Cross*. Do you now deny me entrance, I who have at last learned the mystery of myself?"

And the voice replies: "He who is aware, *IS!* Behold!"

Gazing about him, Adam finds himself in a radiant place, in the midst of which stands a tree with flashing jewels for fruit and entwined about its trunk a flaming, winged serpent crowned with a diadem of stars. It was the voice of the serpent that had spoken.

"Who art thou?" demands the Adam.

"I," the serpent answers, "am Satan who was stoned; I am the Adversary--the Lord who is against you, the one who pleads for your

destruction before the Eternal Tribunal. I was your enemy upon the day that you were formed; I have led you into temptation; I have delivered you into the hands of evil; I have maligned you; I have striven ever to achieve your undoing. I am the guardian of the Tree of Knowledge and I have sworn that none whom I can lead astray shall partake of its fruits."

The Adam replies: "For uncounted ages have I been thy servant. In my ignorance I listened to thy words and they led me into paths of sorrow. Thou hast placed in my mind dreams of power, and when I struggled to realize those dreams they brought me naught but pain. Thou hast sowed in me the seeds of desire, and when I lusted after the things of the flesh agony was my only recompense. Thou hast sent me false prophets and false reasoning, and when I strove to grasp the magnitude of Truth I found thy laws were false and only dismay rewarded my strivings. I am done with thee forever, O artful Spirit! I have tired of thy world of illusions. No longer will I labor in thy vineyards of iniquity. Get thee behind me, rempter, and the host of thy temptations. There is no happiness, no peace, no good, no future in the doctrines of selfishness, hate, and passion preached by thee. All these things do I cast aside. Renounced is thy rule forever!"

And the serpent makes answer: "Behold, O Adam, the nature of thy Adversary!" The serpent disappears in a blinding sunburst of radiance and in its place stands an angel resplendent in shining, golden garments with great scarlet wings that spread from one corner of the heavens to the other. Dismayed and awestruck, the Adam falls before the divine creature.

"I am the Lord who is against thee and thus accomplishes thy salvation," continues the voice. "Thou hast hated me, but through the ages yet to be thou shalt bless me, for I have led thee out of the sphere of the Demiurgus; I have turned thee against the illusion of worldliness; I have weaned thee of desire; I have awakened in thy soul the immortality of which I myself partake. Follow me, O Adam, for I am the Way, the Life, and the Truth!"

The Fraternity of the Rose Cross

WHO were the Rosicrucians? Were they an organization of profound thinkers rebelling against the inquisitorial religious and philosophical

limitations of their time or were they isolated transcendentalists united only by the similarity of their viewpoints and deductions? Where was the "House of the Holy Spirit," in which, according to their manifestoes, they met once a year to plan the future activities of their Order? Who was the mysterious person referred to as "Our Illustrious Father and Brother C.R.C."? Did those three letters actually stand for the words "Christian Rosie Cross"? Was Christian Rosencreutz, the supposed author of the *Chymical Nuptials*, the same person who with three others founded "The Society of the Rose Cross"?

What relationship existed between Rosicrucianism and mediæval Freemasonry? Why were the destinies of these two organizations so closely interwoven? Is the "Brotherhood of the Rose Cross" the much-sought-after link connecting the Freemasonry of the Middle Ages with the symbolism and mysticism of antiquity, and are its secrets being perpetuated by modern Masonry? Did the original Rosicrucian Order disintegrate in the latter part of the eighteenth century, or does the Society still exist as an organization, maintaining the same secrecy for which it was originally famous? What was the true purpose for which the "Brotherhood of the Rose Cross" was formed? Were the Rosicrucians a religious and philosophic brotherhood, as they claimed to be, or were their avowed tenets a blind to conceal the true object of the Fraternity, which possibly was the political control of Europe? These are some of the problems involved in the study of Rosicrucianism.

There are four distinct theories regarding the Rosicrucian enigma. Each is the result of a careful consideration of the evidence by scholars who have spent their lives ransacking the archives of Hermetic lore. The conclusions reached demonstrate clearly the inadequacy of the records available concerning the genesis and early activities of the "Brethren of the Rose Cross."

THE FIRST POSTULATE

It is assumed that the Rosicrucian Order existed historically in accordance with the description of its foundation and subsequent activities published in its manifesto, the *Fama Fraternitatis*, which is believed to have been written in the year 1610, but apparently did not appear in print until 1614, although an earlier edition is suspected by some authorities. Intelligent consideration of the origin of Rosicrucianism requires a familiarity with the contents of the first and most important of its documents. The *Fama Fraternitatis* begins with a

reminder to all the world of God's goodness and mercy, and it warns the intelligentsia that their egotism and covetousness cause them to follow after false prophets and to ignore the true knowledge which God in His goodness has revealed to them. Hence, a reformation is necessary, and God has raised up philosophers and sages for this purpose.

In order to assist in bringing about the reformation, a mysterious person called "The Highly Illuminated Father C.R.C.," a German by birth, descended of a noble family, but himself a poor man, instituted the "Secret Society of the Rose Cross." C.R.C. was placed in a cloister when only five years of age, but later becoming dissatisfied with its educational system, he associated himself with a brother of Holy Orders who was setting forth on a pilgrimage to the Holy Land. They started out together, but the brother died at Cyprus and C.R.C. continued alone to Damascus. Poor health prevented him from reaching Jerusalem, so he remained at Damascus, studying with the philosophers who dwelt there.

While pursuing his studies, he heard of a group of mystics and Qabbalists abiding in the mystic Arabian city of Damcar. Giving up his desire to visit Jerusalem, he arranged with the Arabians for his transportation to Damcar. C.R.C. was but sixteen years of age when he arrived at Damcar. He was received as one who had been long expected, a comrade and a friend in philosophy, and was instructed in the secrets of the Arabian adepts. While there, C.R.C. learned the Arabic tongue and translated the sacred book *M* into Latin; and upon returning to Europe he brought this important volume with him.

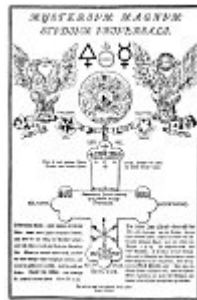
After studying three years in Damcar, C.R.C. departed for the city of Fez, where the Arabian magicians declared further information would be given him. At Fez he was instructed how to communicate with the Elementary inhabitants [probably the Nature spirits], and these disclosed to him many other great secrets of Nature. While the philosophers in Fez were not so great as those in Damcar, the previous experiences of C.R.C. enabled him to distinguish the true from the false and thus add greatly to his store of knowledge.

After two years in Fez, C.R.C. sailed for Spain, carrying with him many treasures, among them rare plants and animals accumulated during his wanderings. He fondly hoped that the learned men of Europe would receive with gratitude the rare intellectual and material treasures which

he had brought for their consideration. Instead he encountered only ridicule, for the so-called wise were afraid to admit their previous ignorance lest their prestige be impaired. At this point in the narrative is an interpolation stating that Paracelsus, while not a member of the "Fraternity of the Rose Cross," had read the book *M* and from a consideration of its contents had secured information which made him the foremost physician of mediæval Europe.

Tired, but not discouraged, as the result of the fruitlessness of his efforts, C.R.C. returned to Germany, where he built a house in which he could quietly carry on his study and research. He also manufactured a number of rare scientific instruments for research purposes. While he could have made himself famous had he cared to commercialize his knowledge, he preferred the companionship of God to the esteem of men.

After five years of retirement he decided to renew his struggle for a reformation of the arts and sciences of his day, this time with the aid of a few trusted friends. He sent to the cloister where his early training had been received and called to himself three brethren, whom he bound by an oath to preserve inviolate the secrets he should impart and to write down for the sake of posterity the information



THE GOLDEN AND ROSY CROSS.

From *Geheime Figuren der Rosenkreuzer*.

It is said of this cross that it is made of spiritual gold and that each Brother wears it upon his breast. It bears the alchemical symbols of salt, sulphur, and mercury; also a star of the planets; and around it are the four words FAITH, HOPE, LOVE, and PATIENCE. The double-headed eagle, or Phœnix, subtly foreshadows the ultimate androgynous state of the human creature. Rosicrucian alchemy was not

concerned with metals alone. Man's own body was the alchemical laboratory, and none could reach Rosicrucian adeptship until he had performed the supreme experiment of transmutation by changing the base metals of ignorance into the pure gold of wisdom and understanding.

he should dictate. These four founded the "Fraternity of the Rose Cross." They prepared its secret cipher language and, according to the *Fama*, a great dictionary in which all forms of wisdom were classified to the glorification of God. They also began the work of transcribing the book *M*, but found the task too difficult because of the demands of the great numbers of sick who came to them for healing.

Having completed a newer and larger building, which they called the "House of the Holy Spirit," they decided to include four new members in the Fraternity, thus increasing the number to eight, seven of whom were German. All were unmarried. Working industriously together, they speedily completed the arduous labor of preparing the documents, instructions, and arcana of the Order. They also put the house called "Sancti Spiritus" in order.

They then decided to separate and visit the other countries of the earth, not only that their wisdom might be given to others who deserved it but also that they might check and correct any mistakes existing in their own system. Before separating, the Brethren prepared six rules, or by-laws, and each bound himself to obey them. The first rule was that they should take to themselves no other dignity or credit than that they were willing to heal the sick without charge. The second was that from that time on forever they should wear no special robe or garment, but should dress according to the custom of the country wherein they dwelt. The third stated that every year upon a certain day they should meet in the "House of the Holy Spirit," or, if unable to do so, should be represented by an epistle. The fourth decreed that each member should search for a worthy person to succeed him at his own demise. The fifth stated that the letters "R.C." should be their seal, mark, and character from that time onward. The sixth specified that the Fraternity should remain unknown to the world for a period of one hundred years.

After they had sworn to this code five of the Brothers departed to distant lands, and a year later two of the others also went their way, leaving Father C.R. C. alone in the "House of the Holy Spirit." Year after year they met with great joy, for they had quietly and sincerely promulgated their doctrines among the wise of the earth.

When the first of the Order died in England, it was decided that the burial places of the members should be secret. Soon afterward Father C.R.C. called the remaining six together, and it is supposed that then he prepared his own symbolic tomb. The Fama records that none of the Brothers alive at the time of its writing knew when Father C.R.C. died or where he was buried. His body was accidentally discovered 120 years after his death when one of the Brothers, who possessed considerable architectural skill, decided to make some alterations in the "House of the Holy Spirit." [It is only suspected that the tomb was in this building.]

While making his alterations, the Brother discovered a memorial tablet upon which were inscribed the names of the early members of the Order. This he decided to transfer to a more imposing chapel, for at that time no one knew in what country Father C.R.C. had died, this information having been concealed by the original members. In attempting to remove the memorial tablet, which was held in place by a large nail, some stones and plastering were broken from the wall, disclosing a door concealed in the masonry. The members of the Order immediately cleared away the rest of the débris and uncovered the entrance to a vault. Upon the door in large letters were the words: POST CXX ANNOS PATEBO. This, according to the mystic interpretation of the Brethren, meant, "In 120 years I shall come forth."

The following morning the door was opened and the members entered a vault with seven sides and seven corners, each side five feet broad and eight feet high. Although the sun never penetrated this tomb, it was brilliantly illuminated by a mysterious light in the ceiling. In the center was a circular altar, upon which were brass plates engraved with strange characters. In each of the seven sides was a small door which, upon being opened, revealed a number of boxes filled with books, secret instructions, and the supposedly lost arcanum of the Fraternity.

Upon moving the altar to one side a brass cover was disclosed. Lifting this revealed a body, presumedly that of C.R.C., which, although it had lain there 120 years, was as well preserved as though it had just been interred. It was ornamented and attired in the robes of the Order, and in one hand was clasped a mysterious parchment which, next to the Bible, was the most valued possession of the Society. After thoroughly investigating the contents of the secret chamber, the brass plate and altar were put back in place, the door of the vault was again sealed, and the Brothers went their respective ways, their spirits raised and their faith increased by the miraculous spectacle which they had beheld.

The document ends by saying in effect, "In accordance with the will of Father C.R.C., the *Fama* has been prepared and sent forth to the wise and learned of all Europe in five languages, that all may know and understand the secrets of the august Fraternity. All of sincere soul who labor for the glory of God are invited to communicate with the Brethren and are promised that their appeal shall be heard, regardless of where they are or how the messages are sent. At the same time, those of selfish and ulterior motives are warned that only sorrow and misery will attend any who attempt to discover the Fraternity without a clean heart and a pure mind."

Such, in brief, is the story of the *Fama Fraternitatis*. Those who accept it literally regard Father C.R.C. as the actual founder of the Brotherhood, which he is believed to have organized about 1400. The fact that historical corroboration of the important points of the *Fama* has never been discovered is held against this theory. There is no proof that Father C.R.C. ever approached the learned men of Spain. The mysterious city of Damcar cannot be found, and there is no record that anywhere in Germany there existed a place where great numbers of the halt and sick came and were mysteriously healed. A. E. Waite's *The Secret Tradition in Freemasonry* contains a picture of Father C.R.C. showing him with a long beard upon his breast, sitting before a table upon which burns a candle. One hand is supporting his head and the other is resting the tip of its index finger on the temple of a human skull. The picture, however (see plate at head of chapter), proves nothing. Father C.R.C. was never seen by other than members of his own Order, and they did not preserve a description of him. That his name was Christian Rosencreutz is most improbable, as the two were not even associated until the writing of the *Chymical Nuptials*.

THE SECOND POSTULATE

Those Masonic brethren who have investigated the subject accept the historical existence of the "Brotherhood of the Rose Cross" but are divided concerning the origin of the Order. One group holds the society originated in mediæval Europe as an outgrowth of alchemical speculation. Robert Macoy, 33°, believes that Johann Valentin Andreae, a German theologian, was the true founder, and he also believes it possible that this divine merely reformed and amplified an existing society which had been founded by Sir Henry Cornelius Agrippa. Some believe that Rosicrucianism represented the first European invasion of Buddhist and Brahmin culture. Still others hold the opinion that the "Society of the Rose Cross" was founded in Egypt during the

philosophic supremacy of that empire, and that it also perpetuated the Mysteries of ancient Persia and Chaldea.

In his *Anacalypsis*, Godfrey Higgins writes: "The Rosicrucians of Germany are quite ignorant of their origin; but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi, and Gymnosophists." (The last was a name given by the followers of Alexander the Great to a caste of naked Wise Men whom they found meditating along the river banks in India.) The consensus among these factions is that the story of Father C.R.C., like the Masonic legend of Hiram Abiff, is an allegory and should not be considered literally. A similar problem has confronted students of the Bible, who have found not only difficult, but in the majority of cases impossible, their efforts to substantiate the historical interpretation of the Scriptures.

Admitting the existence of the Rosicrucians as a secret society with both philosophic and political ends, it is remarkable that an organization with members in all parts of Europe could maintain absolute secrecy throughout the centuries. Nevertheless, the "Brothers of the Rose Cross" were apparently able to accomplish this. A great number of scholars and philosophers, among them Sir Francis Bacon and Wolfgang von Goethe, have been suspected of affiliation with the Order, but their connection has not been established to the satisfaction of prosaic historians. Pseudo-Rosicrucians abounded, but the true members of the "Ancient and Secret Order of The Unknown Philosophers" have successfully lived up to their name; to this day they remain unknown.

During the Middle Ages a number of tracts appeared, purporting to be from the pens of Rosicrucians. Many of them, however, were spurious, being issued for their self-aggrandizement by unscrupulous persons who used the revered and magic name Rosicrucian in the hope of gaining religious or political power. This has greatly complicated the work of investigating the Society. One group of pseudo-Rosicrucians went so far as to supply its members with a black cord by which they were to know each other, and warned them that if they broke their vow of secrecy the cord would be used to strangle them. Few of the principles of Rosicrucianism have been preserved in literature, for the original Fraternity published only fragmentary accounts of its principles and activities.



THE CRUCIFIED ROSE.

The original symbol of the Rosicrucian Fraternity was a hieroglyphic rose crucified upon a cross. The cross was often raised upon a three-stepped Calvary. Occasionally the symbol of a cross rising from a rose was used in connection with their activities. The Rosicrucian rose was drawn upon the Round Table of King Arthur, and is the central motif for the links forming the chain from which the "Great George" is suspended among the jewels of The Order of the Garter. Hargrave Jennings suspects this Order of having some connection with the Rosicrucians.

In his *Secret Symbols of the Rosicrucians*, Dr. Franz Hartmann describes the Fraternity as "A secret society of men possessing superhuman--if not supernatural--powers; they were said to be able to prophesy future events, to penetrate into the deepest mysteries of Nature, to transform Iron, Copper, Lead, or Mercury into Gold, to prepare an *Elixir of Life*, or *Universal Panacea*, by the use of which they could preserve their youth and manhood; and moreover it was believed that they could command the *Elemental Spirits of Nature*, and knew the secret of the *Philosopher's Stone*, a substance which rendered him who possessed it all-powerful, immortal, and supremely wise."

The same author further defines a Rosicrucian as "A person who by the process of spiritual awakening has attained a *practical knowledge* of the secret significance of the *Rose* and the *Cross*. * * * To call a person a Rosicrucian does not make him one, nor does the act of calling a person a Christian make him a Christ. The real Rosicrucian or Mason cannot be made; he must grow to be one by the expansion and unfoldment of the divine power within his own heart. The inattention to this truth is the cause that many churches and secret societies are far from being that which their names express."

The symbolic principles of Rosicrucianism are so profound that even today they are little appreciated. Their charts and diagrams are

concerned with weighty cosmic principles which they treat with a philosophic understanding decidedly refreshing when compared with the orthodox narrowness prevalent in their day. According to the available records, the Rosicrucians were bound together by mutual aspirations rather than by the laws of a fraternity. The "Brothers of the Rose Cross" are believed to have lived unobtrusively, laboring industriously in trades and professions, disclosing their secret affiliation to no one--in many cases not even to their own families. After the death of C.R.C., most of the Brethren apparently had no central meeting place. Whatever initiatory ritual the Order possessed was so closely guarded that it has never been revealed. Doubtless it was couched in chemical terminology.

Efforts to join the Order were apparently futile, for the Rosicrucians always chose their disciples. Having agreed on one who they believed would do honor to their illustrious fraternity, they communicated with him in one of many mysterious ways. He might receive a letter, either anonymous or with a peculiar seal, usually bearing the letters "C.R.C." or "R.C." upon it. He would be instructed to go to a certain place at an appointed time. What was disclosed to him he never revealed, although in many cases his later writings showed that a new influence had come into his life, deepening his understanding and broadening his intellect. A few have written allegorically concerning what they beheld when in the august presence of the "Brethren of the Rose Cross."

Alchemists were sometimes visited in their laboratories by mysterious strangers, who delivered learned discourses concerning the secret processes of the Hermetic arts and, after disclosing certain processes, departed, leaving no trace. Others declared that the "Brothers of the Rose Cross" communicated with them through dreams and visions, revealing the secrets of Hermetic wisdom to them while they were asleep. Having been instructed, the candidate was bound to secrecy not only concerning the chemical formulæ which had been disclosed to him but also concerning the method by which he had secured them. While these nameless adepts were suspected of being "Brothers of the Rose Cross," it could never be proved who they were, and those visited could only conjecture.

Many suspect the Rosicrucian rose to be a conventionalization of the Egyptian and Hindu lotus blossom, with the same symbolic meaning as this more ancient symbol. The *Divine Comedy* stamps Dante Alighieri as being familiar with the theory of Rosicrucianism. Concerning this point, Albert Pike in his *Morals and Dogma* makes this significant statement:

"His Hell is but a negative Purgatory. His heaven is composed of a series of Kabalistic circles, divided by a cross, like the Pantacle of Ezekiel. In the center of this cross blooms a rose, and we see the symbol of the Adepts of the Rose-Croix for the first time publicly expounded and almost categorically explained."

Doubt has always existed as to whether the name Rosicrucian came from the symbol of the rose and cross, or whether this was merely a blind to deceive the uninformed and further conceal the true meaning of the Order. Godfrey Higgins believes that the word *Rosicrucian* is not derived from the flower but from the word *Ros*, which means dew. It is also interesting to note that the word *Ras* means wisdom, while *Rus* is translated concealment. Doubtless all of these meanings have contributed to Rosicrucian symbolism.

A. E. Waite holds with Godfrey Higgins that the process of forming the Philosopher's Stone with the aid of dew is the secret concealed within the name Rosicrucian. It is possible that the dew referred to is a mysterious substance within the human brain, closely resembling the description given by alchemists of the dew which, falling from heaven, redeemed the earth. The cross is symbolic of the human body, and the two symbols together--the rose on the cross--signify that the soul of man is crucified upon the body, where it is held by three nails.

It is probable that Rosicrucian symbolism is a perpetuation of the secret tenets of the Egyptian Hermes, and that the Society of Unknown Philosophers is the true link connecting modern Masonry, with its mass of symbols, to ancient Egyptian Hermeticism, the source of that symbolism. In his *Doctrine and Literature of the Kabalah*, A. E. Waite makes this important observation: "There are certain indications which point to a possible connection between Masonry and Rosicrucianism, and this, if admitted, would constitute the first link in its connection with the past. The evidence is, however, inconclusive, or at least unextricated. Freemasonry per se, in spite of the affinity with mysticism which I have just mentioned, has never exhibited any mystic character, nor has it a clear notion how it came by its symbols."

Many of those connected with the development of Freemasonry were suspected of being Rosicrucians; some, as in the case of Robert Fludd, even wrote defenses of this organization. Frank C. Higgins, a modern Masonic symbolist, writes: "Doctor Ashmole, a member of this fraternity [Rosicrucian], is revered by Masons as one of the founders of

the first Grand Lodge in London." (See *Ancient Freemasonry*.) Elias Ashmole is but one of many intellectual links connecting Rosicrucianism with the genesis of Freemasonry. The *Encyclopædia Britannica* notes that Elias Ashmole was initiated into the Freemasonic Order in 1646, and further states that he was "the first gentleman, or amateur, to be 'accepted'."

On this same subject, Papus, in his *Tarot of the Bohemians*, has written: "We must not forget that the Rosicrucians were the Initiators of Leibnitz, and the founders of actual Freemasonry through Ashmole." If the founders of Freemasonry were initiated into the Great Arcanum of Egypt--and the symbolism of modern Masonry would indicate that such was the case--then it is reasonable to suppose that they secured their information from a society whose existence they admitted and which was duly qualified to teach them these symbols and allegories.

One theory concerning the two Orders is to the effect that Freemasonry was an outgrowth of Rosicrucianism; in other words, that the "Unknown Philosophers" became known through an organization which they created to serve them in the material world. The story goes on to relate that the Rosicrucian adepts became dissatisfied with their progeny and silently withdrew from the Masonic hierarchy, leaving behind their symbolism and allegories, but carrying away the keys by which the locked symbols could be made to give tip their secret meanings. Speculators have gone so far as to state that, in their opinion, modern Freemasonry has completely absorbed Rosicrucianism and succeeded it as the world's greatest secret society. Other minds of equal learning declare that the Rosicrucian Brotherhood still exists, preserving its individuality as the result of having withdrawn from the Masonic Order.

According to a widely accepted tradition, the headquarters of the Rosicrucian Order is near Carlsbad, in Austria (see Doctor Franz Hartmann). Another version has it that a mysterious school, resembling in general principles the Rosicrucian Fraternity, which calls itself "The Bohemian Brothers," still maintains its individuality in the *Schwarzwald* (Black Forest) of Germany. One thing is certain: with the rise of Freemasonry, the Rosicrucian Order in Europe practically disappeared, and notwithstanding existing statements to the contrary, it is certain that the 18th degree (commonly known as the Rose-Croix) perpetuates many of the symbols of the Rosicrucian Fire Alchemists.

In an anonymous unpublished manuscript of the eighteenth century bearing the earmarks of Rosicrucian Qabbalism appears this



THE ROSICRUCIAN ROSE.

From *Geheime Figuren der Rosenkreuzer*.

The rose is a yonic symbol associated with generation, fecundity, and purity. The fact that flowers blossom by unfolding has caused them to be chosen as symbolic of spiritual unfoldment. The red color of the rose refers to the blood of Christ, and the golden heart concealed within the midst of the flower corresponds to the spiritual gold concealed within the human nature. The number of its petals being ten is also a subtle reminder of the perfect Pythagorean number. The rose symbolizes the heart, and the heart has always been accepted by Christians as emblematic of the virtues of love and compassion, as well as of the nature of Christ—the personification of these virtues. The rose as a religious emblem is of great antiquity. It was accepted by the Greeks as the symbol of the sunrise, or of the coming of dawn. In his *Metamorphosis*, or *Golden Ass*, Apuleius, turned into a donkey because of his foolishness, regained his human shape by eating a sacred rose given to him by the Egyptian priests.

The presence of a hieroglyphic rose upon the escutcheon of Martin Luther has been the basis of much speculation as to whether any connection existed between his Reformation and the secret activities of the Rose Cross.

statement: "Yet will I now give the over-wise world a paradox to be solved, namely, that some illuminated men have undertaken to found Schools of Wisdom in Europe and these for some peculiar reason have called themselves *Fratres Rosa: Crucis*. But soon afterwards came false schools into existence and corrupted the good intentions of these wise men. Therefore, the Order no longer exists as most people would understand existence, and as this Fraternity of the *Seculo Fili* call themselves *Brothers of the Rosie Cross*, so also will they in the *Seculo Spiritus Sancti* call themselves *Brothers of the Lily Cross* and the *Knights of the White Lion*. Then will the Schools of Wisdom begin again to blossom, but why the first one chose their name and why the others shall also

choose theirs, only those can solve who have understanding grounded in Nature."

Political aspirations of the Rosicrucians were expressed through the activities of Sir Francis Bacon, the Comte de St.-Germain, and the Comte di Cagliostro. The last named is suspected of having been an emissary of the Knights Templars, a society deeply involved in transcendentalism, as Eliphas Levi has noted. There is a popular supposition to the effect that the Rosicrucians were at least partial instigators of the French Revolution. (Note particularly the introduction to Lord Bulwer-Lytton's Rosicrucian novel *Zanoni*.)

THE THIRD POSTULATE

The third theory takes the form of a sweeping denial of Rosicrucianism, asserting that the so-called original Order never had any foundation in fact but was entirely a product of imagination. This viewpoint is best expressed by a number of questions which are still being asked by investigators of this elusive group of metaphysicians. Was the "Brotherhood of the Rose Cross" merely a mythical institution created in the fertile mind of some literary cynic for the purpose of deriding the alchemical and Hermetic sciences? Did the "House of the Holy Spirit" ever exist outside the imagination of some mediæval mystic? Was the whole Rosicrucian story a satire to ridicule the gullibility of scholastic Europe? Was the mysterious Father C.R.C. a product of the literary genius of Johann Valentin Andreae, or another of similar mind, who, attempting to score alchemical and Hermetic philosophy, unwittingly became a great power in furthering the cause of its promulgation? That at least one of the early documents of the Rosicrucians was from the pen of Andreae there is little doubt, but for just what purpose he compiled it still remains a matter of speculation. Did Andreae himself receive from some unknown person, or persons, instructions to be carried out? If he wrote the *Chymical Nuptials of Christian Rosencreutz* when only fifteen years old, was he overshadowed in the preparation of that book?

To these vital questions no answers are forthcoming. A number of persons accepted the magnificent imposture of Andreae as absolute truth. It is maintained by many that, as a consequence, numerous pseudo-societies sprang up, each asserting that it was the organization concerning which the *Fama Fraternitatis* and the *Confessio Fraternitatis* were written. Beyond doubt there are many spurious orders in existence

today; but few of them can offer valid claims that their history dates back farther than the beginning of the nineteenth century.

The mystery associated with the Rosicrucian Fraternity has resulted in endless controversy. Many able minds, notable among them Eugenius Philalethes, Michael Maier, John Heydon, and Robert Fludd, defended the concrete existence of "The Society of Unknown Philosophers." Others equally qualified have asserted it to be of fraudulent origin and doubtful existence. Eugenius Philalethes, while dedicating books to the Order, and himself writing an extended exposition of its principles, disclaims all personal connection with it. Many others have done likewise.

Some are of the opinion that Sir Francis Bacon had a hand in the writing of the *Fama* and *Confessio Fraternitatis*, on the basis that the rhetorical style of these works is similar to that of Bacon's *New Atlantis*. They also contend that certain statements in the latter work point to an acquaintance with Rosicrucian symbology. The elusiveness of the Rosicrucians has caused them to be favorite subject's for literary works. Outstanding among the romances which have been woven around them is *Zanoni*. The author, Lord Bulwer-Lytton, is regarded by some as a member of the Order, while others assert that he applied for membership but was rejected. Pope's *Rape of the Lock*, &c. *Comte de Gabalis* by Abbé de Villars, and essays by De Quincy, Hartmann, Jennings, Mackenzie, and others, are examples of Rosicrucian literature. Although the existence of these mediæval Rosicrucians is difficult to prove, sufficient evidence is at hand to make it extremely probable that there existed in Germany, and afterwards in France, Italy, England, and other European countries, a secret society of illuminated savants who made contributions of great import to the sum of human knowledge, while maintaining absolute secrecy concerning their personalities and their organization.

THE FOURTH POSTULATE

The apparent incongruities of the Rosicrucian controversy have also been accounted for by a purely transcendental explanation. There is evidence that early writers were acquainted with such a supposition--which, however, was popularized only after it had been espoused by Theosophy. This theory asserts that the Rosicrucians actually possessed all the supernatural powers with which they were credited; that they were in reality citizens of two worlds: that, while they had physical

bodies for expression on the material plane, they were also capable, through the instructions they received from the Brotherhood, of functioning in a mysterious ethereal body not subject to the limitations of time or distance. By means of this "astral form" they were able to function in the invisible realm of Nature, and in this realm, beyond reach of the profane, their temple was located.

According to this viewpoint, the true Rosicrucian Brotherhood consisted of a limited number of highly developed adepts, or initiates, those of the higher degrees being no longer subject to the laws of mortality; candidates were accepted into the Order only after long periods of probation; adepts possessed the secret of the Philosopher's Stone and knew the process of transmuting the base metals into gold, but taught that these were only allegorical terms concealing the true mystery of human regeneration through the transmutation of the "base elements" of man's lower nature into the "gold" of intellectual and spiritual realization. According to this theory, those who have sought to record the events of importance in connection with the Rosicrucian controversy have invariably failed because they approached their subject from a purely physical or materialistic angle.

These adepts were believed to have been able to teach man how to function away from his physical body at will by assisting him to remove the "rose from the cross." They taught that the spiritual nature was attached to the material form at certain points, symbolized by the "nails" of the crucifixion; but by three alchemical initiations which took place in the spiritual world, in the true Temple of the Rose Cross, they were able to "draw" these nails and permit the divine nature of man to come down from its cross. They concealed the processes by which this was accomplished under three alchemical metaphoric expressions: "The Casting of the Molten Sea," "The Making of the Rose Diamond," and "The Achieving of the Philosopher's Stone."

While the intellectualist flounders among contradictory theories, the mystic treats the problem in an entirely different manner. He believes that the true Rosicrucian Fraternity, consisting of a school of supermen (not unlike the fabled Mahatmas of India), is an institution existing not in the visible world but in its spiritual counterpart, which he sees fit to call the "inner planes of Nature"; that the Brothers can be reached only by those who are capable of transcending the limitations of the material world. To substantiate their viewpoint, these mystics cite the following significant statement from the *Confessio Fraternitatis*: "A thousand times the unworthy may clamour, a thousand times may present themselves,

yet God hath commanded our ears that they should hear none of them, and hath so compassed us about with His clouds that unto us, His servants, no violence can be done; wherefore now no longer are we beheld by human eyes, unless they have received strength borrowed from the eagle." In mysticism the eagle is a symbol of initiation (the spinal Spirit Fire), and by this is explained the inability of the unregenerated world to understand the Secret Order of the Rose Cross.

Those professing this theory regard the Comte de St.-Germain as their highest adept and assert that he and Christian Rosencreutz were one and the same individual. They accept fire as their universal symbol because it was the one element by means of which they could control the metals. They declared themselves the descendants of Tubal-cain and Hiram Abiff, and that the purpose of their existence was to preserve the spiritual nature of man through ages of materiality. "The Gnostic sects, the Arabs, Alchemists, Templars, Rosicrucians, and lastly the Freemasons, form the Western chain in the transmission of occult science." (See *The Tarot of the Bohemians* translated by A. E. Waite from the French of Papus.)

Max Heindel, the Christian mystic, described the Rosicrucian Temple as an "etheric structure" located in and around the home of a European country gentleman. He believed that this invisible building would ultimately be moved to the American continent. Mr. Heindel referred to the Rosicrucian Initiates as so advanced in the science of life that "death had forgotten them."



THE CREST OF JOHANN VALENTIN ANDRÆ.

From *Chymische Hochzeit*.

The reference to four red roses and a white cross in the Chymical Marriage of Christian Rosencreutz identified Johann Valentin Andreae as its author, for his family crest, shown above, consisted of four red roses and a white cross.

Rosicrucian Doctrines and Tenets

TRUSTWORTHY information is unavailable concerning the actual philosophical beliefs, political aspirations, and humanitarian activities of the Rosicrucian Fraternity. Today, as of old, the mysteries of the Society are preserved inviolate by virtue of their essential nature; and attempts to interpret Rosicrucian philosophy are but speculations, anything to the contrary notwithstanding.

Evidence points to the probable existence of two distinct Rosicrucian bodies: an inner organization whose members never revealed their identity or teachings to the world, and an outer body under the supervision of the inner group. In all probability, the symbolic tomb of Christian Rosencreutz, Knight of the Golden Stone, was in reality this outer body, the spirit of which is in a more exalted sphere. For a period of more than a century subsequent to 1614, the outer body circulated tracts and manifestoes under either its own name or the names of various initiated members. The purpose of these writings was apparently to confuse and mislead investigators, and thus effectively to conceal the actual designs of the Fraternity.

When Rosicrucianism became the philosophical "fad" of the seventeenth century, numerous documents on the subject were also circulated for purely commercial purposes by impostors desirous of capitalizing its popularity. The cunningly contrived artifices of the Fraternity itself and the blundering literary impostures of charlatans formed a double veil behind which the inner organization carried on its activities in a manner totally dissimilar to its purposes and principles as publicly disseminated. The *Fratres Rosa Crucis* naively refer to the misunderstandings which they have for obvious reasons permitted to exist concerning themselves as being "clouds" within which they labor and behind which they are concealed.

An inkling of the substance of Rosicrucianism--its esoteric doctrines--can be gleaned from an analysis of its shadow--its exoteric writings. In one of the most important of their "clouds," the *Confessio Fraternitatis*, the Brethren of the Fraternity of R.C. seek to justify their existence and

explain (?) the purposes and activities of their Order. In its original form the *Confessio* is divided into fourteen chapters, which are here epitomized.

CONFESSIO FRATERNITATIS R. C. AD ERUDITOS EUROPÆ

Chapter I. Do not through hasty judgment or prejudice misinterpret the statements concerning our Fraternity published in our previous manifesto--the *Fama Fraternitatis*. Jehovah, beholding the decadence of civilization, seeks to redeem humanity by revealing to the willing and by thrusting upon the reluctant those secrets which previously He had reserved for His elect. By this wisdom the godly shall be saved, but the sorrows of the ungodly shall be multiplied. While the true purpose of our Order was set forth in the *Fama Fraternitatis*, misunderstandings have arisen through which we have been falsely accused of heresy and treason. In this document we hope so to clarify our position that the learned of Europe will be moved to join with us in the dissemination of divine knowledge according to the will of our illustrious founder.

Chapter II. While it is alleged by many that the philosophic cide (*sic.* JBH) of our day is sound, we declare it to be false and soon to die of its own inherent weakness. just as Nature, however, provides a remedy for each new disease that manifests itself, so our Fraternity has provided a remedy for the infirmities of the world's philosophic system. The secret philosophy of the R.C. is founded upon that knowledge which is the sum and head of all faculties, sciences, and arts. By our divinely revealed system--which partakes much of theology and medicine but little of jurisprudence--we analyze the heavens and the earth; but mostly we study man himself, within whose nature is concealed the supreme secret. If the learned of our day will accept our invitation and join themselves to our Fraternity, we will reveal to them undreamed-of secrets and wonders concerning the hidden workings of Nature.

Chapter III. Do not believe that the secrets discussed in this brief document are lightly esteemed by us. We cannot describe fully the marvels of our Fraternity lest the uninformed be overwhelmed by our astonishing declarations and the vulgar ridicule the mysteries which they do not comprehend. We also fear that many will be confused by the unexpected generosity of our proclamation, for not understanding the wonders of this sixth age they do not realize the great changes which are to come. Like blind men living in a world full of light, they

discern only through the sense of feeling. [By *sight* is implied spiritual cognition: by *feeling*, the material senses.]

Chapter IV. We firmly believe that through deep meditation on the inventions of the human mind and the mysteries of life, through the cooperation of the angels and spirits, and through experience and long observation, our loving Christian Father C.R.C. was so fully illumined with God's wisdom that were all the books and writings of the world lost and the foundations of science overturned, the Fraternity of R.C. could reestablish the structure of world thought upon the foundation of divine truth and integrity. Because of the great depth and perfection of our knowledge, those desiring to understand the mysteries of the Fraternity of R. C. cannot attain to that wisdom immediately, but must grow in understanding and knowledge. Therefore, our Fraternity is divided into grades through which each must ascend step by step to the Great Arcanum. Now that it has pleased God to lighten unto us His sixth candelabrum, is it not better to seek truth in this way than to wander through the labyrinths of worldly ignorance?

Furthermore, those who receive this knowledge shall become masters of all arts and crafts; no secret shall be hidden from them; and all good works of the past, present, and future shall be accessible to them. The whole world shall become as one book and the contradictions of science and theology shall be reconciled. Rejoice, O humanity! for the time has come when God has decreed that the number of our Fraternity shall be increased, a labor that we have joyously undertaken. The doors of wisdom are now open to the world, but only to those who have earned the privilege may the Brothers present themselves, for it is forbidden to reveal our knowledge even to our own children. The right to receive spiritual truth cannot be inherited: it must be evolved within the soul of man himself.

Chapter V. Though we may be accused of indiscretion in offering our treasures so freely and promiscuously--without discriminating between the godly, the wise, the prince, the peasant--we affirm that we have not betrayed our trust; for although we have published our *Fama* in five languages, only those understand it who have that right. Our Society is not to be discovered by curiosity seekers, but only by serious and consecrated thinkers; nevertheless we have circulated our *Fama* in five mother tongues so that the righteous of all nations may have an opportunity to know of us, even though they be not scholars. A thousand times the unworthy may present themselves and clamor at the gates, but God has forbidden us of the Fraternity of R.C. to hear

their voices, and He has surrounded us with His clouds and His protection so that no harm may come to us, and God has decreed that we of the Order of R.C. can no longer be seen by mortal eyes unless they have received strength borrowed from the eagle. We further affirm that we shall reform the governments of Europe and pattern them according to the system applied by the philosophers of Damcar. All men desirous of securing knowledge shall receive as much as they are capable of understanding. The rule of false theology shall be overthrown and God shall make His will known through His chosen philosophers.



JOHANN VALENTIN ANDREAË.

From a rare print.

In certain esoteric circles there are vague rumors which intimate that the humble personality of Johann Valentin Andreae masked an exalted emissary of the Rose Cross. While there is sufficient evidence at hand to establish the actual existence of a German theologian by the name of Andreae, there are many discrepancies in his biography which have not been cleared up to the satisfaction of critical investigators. A comparison of the face shown above with that of Sir Francis Bacon discloses striking resemblances in spite of the differences due to age. If Lord Bacon borrowed the name and identity of William Shakspeare, he could also assume, after his mock funeral in England, the personality of Johann Valentin Andreae. The crescent below the bust is significant, as it also appears upon the crest of Lord Bacon; to denote that he was the second son of Sir Nicholas Bacon. Further, the four letters (O MDC) in the frame at the lower right corner of the plate, by a very simple Baconian cipher, can be changed into number whose sum gives 33--the numerical equivalent of the name Bacon. These several points of interest, when considered together, go far towards clearing up the mystery surrounding the authorship of the first Rosicrucian manifestoes.

Chapter VII. Because of the need of brevity, it is enough to say that our Father C.R.C. was born in the year 1378 and departed at the age of 106, leaving to us the labor of spreading the doctrine of philosophic religion to the entire world. Our Fraternity is open to all who sincerely seek for truth; but we publicly warn the false and impious that they cannot betray or injure us, for God has protected our Fraternity, and all who seek to do it harm shall have their evil designs return and destroy them, while the treasures of our Fraternity shall remain untouched, to be used by the Lion in the establishment of his kingdom.

Chapter VII. We declare that God, before the end of the world, shall create a great flood of spiritual light to alleviate the sufferings of humankind. Falsehood and darkness which have crept into the arts, sciences, religions, and governments of humanity--making it difficult for even the wise to discover the path of reality--shall be forever removed and a single standard established, so that all may enjoy the fruitage of truth. We shall not be recognized as those responsible for this change, for people shall say that it is the result of the progressiveness of the age. Great are the reforms about to take place; but we of the Fraternity of R.C. do not arrogate to ourselves the glory for this divine reformation, since many there are, not members of our Fraternity but honest, true and wise men, who by their intelligence and their writings shall hasten its coming. We testify that sooner the stones shall rise up and offer their services than that there shall be any lack of righteous persons to execute the will of God upon earth.

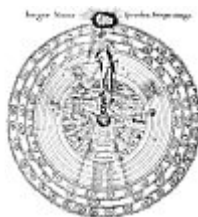
Chapter VIII. That no one may doubt, we declare that God has sent messengers and signs in the heavens, namely, the new stars in *Serpentarius* and *Cygnus*, to show that a great Council of the Elect is to take place. This proves that God reveals in visible nature--for the discerning few--signs and symbols of all things that are coming to pass. God has given man two eyes, two nostrils, and two ears, but only one tongue. Whereas the eyes, the nostrils, and the ears admit the wisdom of Nature into the mind, the tongue alone may give it forth. In various ages there have been illumined ones who have seen, smelt, tasted, or heard the will of God, but it will shortly come to pass that those who have seen, smelt, tasted, or heard shall speak, and truth shall be revealed. Before this revelation of righteousness is possible, however, the world must sleep away the intoxication of her poisoned chalice (filled with the false life of the theological vine) and, opening her heart to virtue and understanding, welcome the rising sun of Truth.

Chapter IX. We have a magic writing, copied from that divine alphabet with which God writes His will upon the face of celestial and terrestrial Nature. With this new language we read God's will for all His creatures, and just as astronomers predict eclipses so we prognosticate the obscurations of the church and how long they shall last. Our language is like unto that of Adam and Enoch before the Fall, and though we understand and can explain our mysteries in this our sacred language, we cannot do so in Latin, a tongue contaminated by the confusion of Babylon.

Chapter X. Although there are still certain powerful persons who oppose and hinder us--because of which we must remain concealed--we exhort those who would become of our Fraternity to study unceasingly the Sacred Scriptures, for such as do this cannot be far from us. We do not mean that the Bible should be continually in the mouth of man, but that he should search for its true and eternal meaning, which is seldom discovered by theologians, scientists, or mathematicians because they are blinded by the opinions of their sects. We bear witness that never since the beginning of the world has there been given to man a more excellent book than the Holy Bible. Blessed is he who possesses it, more blessed he who reads it, most blessed he who understands it, and most godlike he who obeys it.

Chapter XI. We wish the statements we made in the *Fama Fraternitatis* concerning the transmutation of metals and the universal medicine to be lightly understood. While we realize that both these works are attainable by man, we fear that many really great minds may be led away from the true quest of knowledge and understanding if they permit themselves to limit their investigation to the transmutation of metals. When to a man is given power to heal disease, to overcome

poverty, and to reach a position of worldly dignity, that man is beset by numerous temptations and unless he possess true knowledge and full understanding he will become a terrible menace to mankind. The alchemist who attains to the art of transmuting base metals can do all manner of evil unless his understanding be as great as his self-created wealth. We therefore affirm that man must first gain knowledge, virtue, and understanding; then all other things may be added unto him. We accuse the Christian Church of the great sin of possessing power and using it unwisely; therefore we prophesy that it shall fall by the weight of its own iniquities and its crown shall be brought to naught.



From *Fludd's Collectio Operum*.

This plate, engraved by de Bry, is the most famous of the diagrams illustrating the philosophic principles of Robert Fludd (Robertus de Fluctibus). Three figures are outstanding links between Rosicrucianism and Freemasonry: Michael Maier, Elias Ashmole, and Robert Fludd. De Quincey considers Robert Fludd to be the immediate father of Freemasonry. (See *The Rosicrucians and Freemasons*.) Edward Waite considers Robert Fludd as second to none of the disciples of Paracelsus, even going as far as to declare that Fludd far surpassed his master. He further adds, "The central figure of Rosicrucian literature, towering as an intellectual giant above the crowd of soufleurs, theosophists, and charlatanic Professors of the magnum opus, who, directly or otherwise, were connected with the mysterious Brotherhood, is Robertus de Fluctibus, the great English mystical philosopher of the seventeenth century, a man of immense erudition, of exalted mind, and, to judge by his writings, of extreme personal sanctity." (See *The Real History of the Rosicrucians*.) Robert Fludd was born in 1574 and died in 1637.

The de Bry diagram shown above is almost self-explanatory. Outside the circle of the starry heavens are the three fiery rings of the empyreum—the triple fire of the Supreme Creator—in which dwell the celestial creatures. Within he, of the stars are the circles of the planets and elements. After the element of air comes the circle of the world (earth). The circle of animals is followed by the circle of plants, which, in turn is followed by the circle of the minerals. Then come various industries and in the center is a terrestrial globe with an ape-man sitting upon it, measuring a sphere with a pair of compasses. This little figure represents the animal creation. In the outer ring of fire, above is the sacred name of Jehovah surrounded by clouds. From these clouds issues a hand holding a chain. Between the divine sphere and the lower world personified by the ape is the figure of a woman. It is to be specially noted that the female figure is merely holding the chain connecting her with the lower world, but the chain connecting her with the

higher world ends in a shackle about her wrist. This female figure is capable of several interpretations: she may represent humanity suspended between divinity and the beast; she may represent Nature as the link between God and the lower world; or she may represent the human soul--the common denominator between the superior and the inferior.

sufficient ingenuity for imposition. Such men are mingled by the Enemy of human welfare among those who seek to do good, thus making Truth more difficult of discovery. Believe us, Truth is simple and unconcealed, while falsehood is complex, deeply hidden, proud, and its fictitious worldly knowledge, seemingly a glitter with godly luster, is often mistaken for divine wisdom. You that are wise will turn from these false teachings and come to us, who seek not your money but freely offer you our greater treasure. We desire not your goods, but that you should become partakers of our goods. We do not deride parables, but invite you to understand all parables and all secrets. We do not ask you to receive us, but invite you to come unto our kingly houses and palaces, not because of ourselves but because we are so ordered by the Spirit of God, the desire of our most excellent Father C.R.C., and the need of the present moment, which is very great.

Chapter XIII. Now that we have made our position clear that we sincerely confess Christ; disavow the Papacy; devote our lives to true philosophy and worthy living; and daily invite and admit into our Fraternity the worthy of all nations, who thereafter share with us the Light of God: will you not join yourselves with us to the perfection of yourselves, the development of all the arts, and the service of the world? If you will take this step, the treasures of every part of the earth shall be at one time given unto you, and the darkness which envelopes human knowledge and which results in the vanities of material arts and sciences shall be forever dispelled.

Chapter XIV. Again we warn those who are dazzled by the glitter of gold or those who, now upright, might be turned by great riches to a life of idleness and pomp, not to disturb our sacred silence with their clamorings; for though there be a medicine which will cure all diseases and give unto all men wisdom, yet it is against the will of God that men should attain to understanding by any means other than virtue, labor, and integrity. We are not permitted to manifest ourselves to any man except it be by the will of God. Those who believe that they can partake of our spiritual wealth against the will of God or without His sanction will find that they shall sooner lose their lives in seeking us than attain happiness by finding us.

FRATERNITAS R.C.

Johann Valentin Andreae is generally reputed to be the author of the *Confessio*. It is a much-mooted question, however, whether Andreae did not permit his name to be used as a pseudonym by Sir Francis Bacon. Apropos of this subject are two extremely significant references occurring in the introduction to that remarkable potpourri, *The Anatomy of Melancholy*. This volume first appeared in 1621 from the pen of Democritus junior, who was afterwards identified as Robert Burton, who, in turn, was a suspected intimate of Sir Francis Bacon. One reference archly suggests that at the time of publishing *The Anatomy of Melancholy* in 1621 the founder of the Fraternity of R.C. was still alive. This statement--concealed from general recognition by its textual involvement--has escaped the notice of most students of Rosicrucianism. In the same work there also appears a short footnote of stupendous import. It contains merely the words: "Job. Valent. Andreas, Lord Verulam." This single line definitely relates Johann Valentin Andreae to Sir Francis Bacon, who was Lord Verulam, and by its punctuation intimates that they are one and the same individual.

Prominent among Rosicrucian apologists was John Heydon, who inscribes himself "A Servant of God, and a Secretary of Nature." In his curious work, *The Rosie Cross Uncovered*, he gives an enigmatic but valuable description of the Fraternity of R.C. in the following language:

"Now there are a kind of men, as they themselves report, named *Rosie Crucians*, a divine fraternity that inhabit the suburbs of heaven, and these are the officers of the *Generalissimo* of the world, that are as the eyes and ears of the great King, seeing and hearing all things: they say these *Rosie Crucians* are seraphically illuminated, as Moses was, according to this order of the elements, earth refin'd to water, water to air, air to fire." He further declares that these mysterious Brethren possessed polymorphous powers, appearing in any desired form at will. In the preface of the same work, he enumerates the strange powers of the Rosicrucian adepts:

"I shall here tell you what *Rosie Crucians* are, and that *Moses* was their Father, and he was Θεοῦ παῖς; some say they were of the order of Elias, some say the Disciples of Ezekiel; * * * For it should seem *Rosie Crucians* were not only initiated into the Mosaical Theory, but have arrived also to the power of working miracles, as *Moses, Elias, Ezekiel*, and the succeeding Prophets did, as being transported where they please, as

Habakkuk was from *Jewry* to Babylon, or as Philip, after he had baptized the *Eunuch* to Azorus, and one of these went from me to a friend of mine in Devonshire, and came and brought me an answer to London the some day, which is four days journey; they caught me excellent predictions of Astrology and Earthquakes; they slack the Plague in Cities; they silence the violent Winds and Tempests; they calm the rage of the Sea and Rivers; they walk in the Air, they frustrate the malicious aspects of Witches; they cure all Diseases."

The writings of John Heydon are considered a most important contribution to Rosicrucian literature. John Heydon was probably related to Sir Christopher Heydon, "a Seraphically Illuminated *Rosie Crucian*," whom the late F. Leigh Gardner, Hon. Secretary Sec. Ros. in Anglia, believes to have been the source of his Rosicrucian knowledge. In his *Bibliotheca Rosicruciana* he makes the following statement concerning John Heydon: "On the whole, from the internal evidence of his writings, he appears to have gone through the lower grade of the R. C. Order and to have given out much of this to the world." John Heydon traveled extensively, visiting Arabia, Egypt, Persia, and various parts of Europe, as related in a biographical introduction to his work, *The Wise-Mans Crown, Set with Angels, Planets, Metals, etc.*, or *The Glory of the Rosie Cross*--a work declared by him to be a translation into English of the mysterious book *M* brought from Arabia by Christian Rosencreutz.

Thomas Vaughan (Eugenius Philalethes), another champion of the Order, corroborates the statement of John Heydon concerning the ability of the Rosicrucian initiates to make themselves invisible at will: "The Fraternity of R.C. can move in this white mist. 'Whosoever would communicate with us must be able to see in this light, or us he will never see unless by our own will.'"

The Fraternity of R.C. is an august and sovereign body, arbitrarily manipulating the symbols of alchemy, Qabbalism, astrology, and magic to the attainment of its own peculiar purposes, but entirely independent of the cults whose terminology it employs. The three major objects of the Fraternity are:

1. *The abolition of all monarchical forms of government and the substitution therefor of the rulership of the philosophic elect.* The present democracies are the direct outgrowth of Rosicrucian efforts to liberate the maws from the domination of despotism. In the early part of the eighteenth century the Rosicrucians turned their attention to the new American Colonies,

then forming the nucleus of a great nation in the New World. The American War of Independence represents their first great political experiment and resulted in the establishment of a national government founded upon the fundamental principles of divine and natural law. As an imperishable reminder of their *sub rosa* activities, the Rosicrucians left the Great Seal of the United States. The Rosicrucians were also the instigators of the French Revolution, but in this instance were not wholly successful, owing to the fact that the fanaticism of the revolutionists could not be controlled and the Reign of Terror ensued.



THE ALCHEMICAL ANDROGYNE

From the *Turbæ Philosophorum*.

The *Turbæ Philosophorum* is one of the earliest known documents on alchemy in the Latin tongue. Its exact origin is unknown. It is sometimes referred to as *The Third Pythagorical Synod*. As its name implies, it is an assembly of the sages and sets forth the alchemical viewpoints of many of the early Greek philosophers. The symbol reproduced above is from a rare edition of the *Turbæ Philosophorum* published in Germany in 1750, and represents by a hermaphroditic figure the accomplishment of the *magnum opus*. The active and passive principles of Nature were often depicted by male and female figures, and when these two principle, were harmoniously conjoined in any one nature or body it was customary to symbolize this state of perfect equilibrium by the composite figure above shown.



A ROSICRUCIAN TITLE PAGE.

From Maier's *Viatorium*.

Count Michael Maier, physician to Rudolph II., was an outstanding figure in the Rosicrucian controversy. There is little doubt that he was an initiated member of the Rosicrucian Fraternity, empowered by the Order to promulgate its secrets among the philosophic elect of Europe. The above title page shows the seven planets represented by appropriate figures. Behind the central figure in each case is a smaller emblem, signifying the zodiacal sign in which the planet is enthroned. In the arch over the title itself is a portrait of the learned Maier. The volume of which this is the title page is devoted to an analysis of the nature and effect of the seven planets, and is couched in alchemical terminology throughout. Michael Maier concealed his knowledge so cunningly that it is exceedingly difficult to tract from his writings the secrets which he possessed. He was profuse in his use of emblems and the greater part of his philosophical lore is concealed in the engravings which illustrate his books.

2. *The reformation of science, philosophy, and ethics.* The Rosicrucians declared that the material arts and sciences were but shadows of the divine wisdom, and that only by penetrating the innermost recesses of Nature could man attain to reality and understanding. Though calling themselves Christians, the Rosicrucians were evidently Platonists and also profoundly versed in the deepest mysteries of early Hebrew and Hindu theology. There is undeniable evidence that the Rosicrucians desired to reestablish the institutions of the ancient Mysteries as the foremost method of instructing humanity in the secret and eternal doctrine. Indeed, being in all probability the perpetrators of the ancient Mysteries, the Rosicrucians were able to maintain themselves against the obliterating forces of dogmatic Christianity only by absolute secrecy and the subtlety of their subterfuges. They so carefully guarded and preserved the Supreme Mystery--the identity and interrelationship of

the *Three Selves*--that no one to whom they did not of their own accord reveal themselves has ever secured any satisfactory information regarding either the existence or the purpose of the Order. The Fraternity of R.C., through its outer organization, is gradually creating an environment or body in which the Illustrious Brother C.R.C. may ultimately incarnate and consummate for humanity the vast spiritual and material labors of the Fraternity.

3. *The discovery of the Universal Medicine, or panacea, for all forms of disease.* There is ample evidence that the Rosicrucians were successful in their quest for the Elixir of Life. In his *Theatrum Chemicum Britannicum*, Elias Ashmole states that the Rosicrucians were not appreciated in England, but were welcomed on the Continent. He also states that Queen Elizabeth was twice cured of the smallpox by the Brethren of the Rosy Cross, and that the Earl of Norfolk was healed of leprosy by a Rosicrucian physician. In the quotations that follow it is hinted by John Heydon that the Brothers of the Fraternity possessed the secret of prolonging human existence indefinitely, but not beyond the time appointed by the will of God:

"And at last they could restore by the same course every Brother that died to life again, and so continue many ages; the rules you find in the fourth book. * * * After this manner began the Fraternity of the Rosie Cross, first by four persons, who died and rose again until Christ, and then they came to worship as the Star guided them to Bethlehem of Judea, where lay our Saviour in his mother's arms; and then they opened their treasure and presented unto him gifts, gold, frankincense, and myrrh, and by the commandment of God went home to their habitation. These four waxing young again successively many hundreds of years, made a magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein. * * * Now whilst Brother C.R. was in a proper womb quickening, they concluded to draw and receive yet others more into their Fraternity."

The *womb* herein referred to was apparently the glass casket, or container, in which the Brothers were buried. This was also called the *philosophical egg*. After a certain period of time the philosopher, breaking the shell of his egg, came forth and functioned for a prescribed period, after which he retired again into his shell of glass. The Rosicrucian medicine for the healing of all human infirmities may be interpreted either as a chemical substance which produces the physical effects described or as spiritual understanding--the true healing power which,

whet a man has partaken of it, reveals truth to him. Ignorance is the worst form of disease, and that: which heals ignorance is therefore the most potent of all medicines. The perfect Rosicrucian medicine was for the healing of nations, races, and individuals.

In an early unpublished manuscript, an unknown philosopher declares alchemy, Qabbalism, astrology, and magic to have been divine sciences originally, but that through perversion they had become false doctrines, leading seekers after wisdom ever farther from their goal. The same author gives a valuable key to esoteric Rosicrucianism by dividing the path of spiritual attainment into three steps, or schools, which he calls *mountains*. The first and lowest of these mountains is *Mount Sophia*; the second, *Mount Qabbalah*; and the third, *Mount Magia*. These three mountains are sequential stages of spiritual growth. The unknown author then states:

"By philosophy is to be understood the knowledge of the workings of Nature, by which knowledge man learns to climb to those higher mountains above the limitations of sense. By Qabbalism is to be understood the language of the angelic or celestial beings, and he who masters it is able to converse with the messengers of God. On the highest of the mountains is the School of Magia (Divine Magic, which is the language of God) wherein man is taught the true nature of all things by God Himself."

There is a growing conviction that if the true nature of Rosicrucianism were divulged, it would cause consternation, to say the least. Rosicrucian symbols have many meanings, but the Rosicrucian meaning has not yet been revealed. The mount upon which stands the House of the Rosy Cross is still concealed by clouds, in which the Brethren hide both themselves and their secrets. Michael Maier writes: "What is contained in the *Fama* and *Confessio* is true. It is a very childish objection that the brotherhood have promised so much and performed so little. With them, as elsewhere, many are called but few are chosen. The masters of the order hold out the rose as the remote prize, but they impose the cross on those who are entering." (See *Silentium post Clamores*, by Maier, and *The Rosicrucians and the Freemasons*, by De Quincey.)

The rose and the cross appear upon the stained glass windows of Lichfield Chapter House, where Walter Conrad Arensberg believes Lord Bacon and his mother to have been buried. A crucified rose within

a heart is watermarked into the dedication page of the 1628 edition of Robert Burton's *Anatomy of Melancholy*.

The fundamental symbols of the Rosicrucians were the rose and the cross; the rose female and the cross male, both universal phallic emblems. While such learned gentlemen as Thomas Inman, Hargrave Jennings, and Richard Payne Knight have truly observed that the rose and the cross typify the generative processes, these scholars seem unable to pierce the veil of symbolism; they do not realize that the creative mystery in the material world is merely a shadow of the divine creative mystery in the spiritual world. Because of the phallic significance of their symbols, both the Rosicrucians and the Templars have been falsely accused of practicing obscene rites in their secret ceremonials. While it is quite true that the alchemical retort symbolizes the womb, it also has a far more significant meaning concealed under the allegory of the second birth. As generation is the key to material existence, it is natural that the Fraternity of R.C. should adopt as its characteristic symbols those exemplifying the reproductive processes. As regeneration is the key to spiritual existence, they therefore founded their symbolism upon the rose and the cross, which typify the redemption of man through the union of his lower temporal nature with his higher eternal nature. The rosy cross is also a hieroglyphic figure representing the formula of the Universal Medicine.



THE ELEMENTARY WORLD.

From *Musæum Hermeticum Reformatum et Amplificatum*.

The outer circle contains the figures of the Zodiac; the second, their signs and that part of the human body which they rule; the third, the months of the year, with brief notes concerning temperaments, etc. The fourth circle contains the elements accompanied by their appropriate symbols, and the following seven circles mark the orbits of the planets; also the planetary angels, the seven major members of the Universal Man, and the seven metals, each division appearing under its appropriate element according to the elemental names in the fourth circle. In the twelfth circle appear the words: "There are Three Principles, Three

Worlds, Three Ages, and Three Kingdoms." In the thirteenth circle appear the names of the twelve arts and sciences which are considered essential to spiritual growth. In the fourteenth circle is the word Nature. The fifteenth circle contains the following words. "It is the great honour of faithful souls, that from their very birth an angel is appointed to preserve and keep each of them." (See first English translation, London, 1893.)

Fifteen Rosicrucian and Qabbalistic Diagrams

IN his well-known work, *The Rosicrucians, Their Rites and Mysteries*, Hargrave Jennings reproduces five Qabbalistic charts which he declares to be genuine Rosicrucian drawings. He gives no information concerning their origin nor does he attempt an elucidation of their symbolism. A recent writer who reproduced one of these charts correlated it to the emblematic tomb of Father C.R.C., thus exposing the true nature of Christian Rosencreutz.

The five plates reproduced in Hargrave Jennings' book are part of a series of fifteen diagrams which appear in *The Magical, Qabbalistical, and Theosophical Writings of Georgius von Welling, on the Subject of Salt, Sulphur, and Mercury*. This extremely rare volume was published at Frankfort and Leipzig in 1735 and 1760. The numbers and figures on the charts refer to the chapters and sections of the Writings. These fifteen charts constitute a remarkable and invaluable addition to the few other known admittedly authentic Qabbalistic and Rosicrucian diagrams.

Lucifer is the greatest mystery of symbolism. The secret knowledge of the Rosicrucians concerning Lucifer is nowhere so plainly set forth as in these plates, which virtually reveal his true identity, a carefully guarded secret about which little has been written. Lucifer is represented by the number 741.

Von Welling does not give a complete exposition of the fifteen charts; to have done so would have been contrary to the principles of Qabbalistic philosophy. The deeper significance of the symbols is revealed only by profound study and contemplation.

TABLE I, Figures 1-11. Figure 1 is a Ptolemaic chart showing the true relationship existing between the primordial elements. Its secret significance is as follows: The outer ring enclosed by the lines A and B is the region of *Schamayim*, a Qabbalistic name for the Supreme Deity, signifying the expanse of the heavens, or a spiritual fiery water.

Schamayim is "The Ocean of Spirit, " within which all created and uncreated things exist and by the life of which they are animated. In the lower worlds Schamayim becomes the astral light.

The space between *B* and *C* marks the orbits or planes of the seven Spiritual Intelligences called the Divine Planets (not the visible planets). According to the Mysteries, the souls of men enter the lower worlds through ring *B*, the fixed stars. All creation reflects the glory of Schamayim, the energy that filters into the spheres of the elements through the windows of the stars and planets. Between *C* and *D* lies the region of the subtle, spiritual air, a subdivision of ether. *D* to *E* marks the surface of the earth and sea, by which are also meant grades of ether. *E* to *F* marks the lower region, called "The Gathering of the Waters and the Production of the Virgin Earth, " or "Ares. " The alchemists called this "quicksand," the true mystic foundation of the solid earth. *F* to *G* marks the circle of the subterranean air, which is more dense and coarse than that in the outer space, *C* to *D*. In this denser atmosphere the stellar influences and celestial impulses are crystallized into corporeal spirits, thus forming the multitude of forms which exist without knowledge of their own fiery source. *G* is the region of the central fire of the element earth, a coarse fire in contradistinction to the divine fiery Schamayim. The sphere of the starry heavens likewise has its opposite in the sphere of the subterranean air; and the sphere of the upper air (or subtle vaporous water) has its opposite in the sphere *E* to *F*. The focal point, *D* to *E*, between the three higher and the three lower spheres, is called "The Reservoir." It receives impressions from both the superior and the inferior regions and is common to both.

Figure 2 is the Qabbalistic symbol of elemental water; Figure 9 represents the spiritual invisible water. Figure 3 is the Qabbalistic symbol of elemental air; Figure 7 represents the spiritual and invisible air. Figure 4 is the Qabbalistic sign of the elemental earth; Figure 8 represents the spiritual and invisible earth. Figure 5 is the Qabbalistic sign of the elemental fire; Figure 6 represents the spiritual and invisible fire. Figures 6, 7, 8, and 9 symbolize the four elements before the descent of Lucifer. They are the four rivers spoken of in Genesis, having their source in the one river, Figure W, which represents the elements superimposed on one another. The golden ball in the center is Schamayim, the fiery source of all elements. Figure 11 is the emblem of the beginning and the end of all creatures. From it all things proceed and to it all must return again, to become one with the fiery water of divine understanding.

TABLE II, Figures 12-51. Figures 12, 13, 14 demonstrate the sphere as a symbol of motion to be emblematic of fire, water, and air; and the cube as a symbol of weight to be emblematic of earth. The sphere rests upon a point, the cube upon a surface; the sphere is therefore used to symbolize spirit, and the cube, matter. Figure 14 demonstrates that atmosphere rushing in behind a falling object increases its velocity and apparently adds to its weight. The essential nature of each element is occultly signified by the peculiar symbol and character assigned to it.

Of Figure 15, the symbol of salt, von Welling writes, in substance: The cube has six sides, corresponding to the six days of creation, with the point of rest (the seventh day) in the center of the cube. On each surface of the cube appear the signs of the four elements [triangles]. The alchemists declared that salt was the first created substance produced by the fire (Schamayim) which flowed out of God. In salt all creation is concentrated; in salt are the beginning and end of all things. The cube, furthermore, is composed of twelve bodies, each of which has six sides. These bodies are the twelve fundamental pillars of the true invisible church, and when these twelve bodies are multiplied by their six sides the magical number 72 results. The wise have said that nothing is perfect until it has been dissolved, separated, and again united so that it becomes a body composed of twelve bodies, like the cube. The cube also consists of six pyramids with the six surfaces of the cube as their bases. The points of these six pyramids meet at the center of the cube. These six pyramids, each consisting of four triangles, signify the elements, and produce the magical number 24, which refers to the Elders before the Throne. The six surfaces and the point constitute the magical number 7. If 7 be multiplied by 7 again, and so on 7 times, the answer will reveal the method used by the ancients for measuring the periods of eternity; thus: (1) $7 \times 7 = 49$; (2) $49 \times 7 = 343$; (3) $343 \times 7 = 2,401$; (4) $2,401 \times 7 = 16,807$; (5) $16,807 \times 7 = 117,649$; (6) $117,649 \times 7 = 823,543$; (7) $823,543 \times 7 = 5,764,801$. (This is not to be taken as earth years or times.) The 5,000,000 represents the great hall year; the 700,000 the great Sabbath year, wherein all human beings gradually gain true understanding and become heirs to their original and eternal inheritance, which was lost when they were enmeshed in the lower elements. The 64,800 is the number of the fallen angels, and the last one year signifies the liberation of Lucifer and return to his original estate.

Figure 16 is another symbol of salt, while Figure 17 (the dot) is the sign of spirit, gold, the sun, or the germ of life. If the dot be moved before itself it becomes a line, Figure 18. This motion of the dot is the first motion. The beginning and end of every line is a dot. Figure 19 is the

circle. It is the second motion and the most perfect of all lines. Out of it are formed all figures and bodies

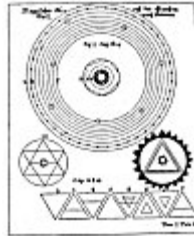


TABLE I, Figures 1-11.



TABLE II, Figures 12-51.

imaginable. Figure 20 represents the outpouring of the upper and spiritual life into manifestation. Figure 21 represents darkness, for it is the loosening of the subterranean destructive principle. Figure 20 is also the symbol of day, and Figure 21 of night.

Figure 22 is a symbol of water; Figure 23 is the complete universal character of light and darkness. The upright triangle represents Schamayim; the inverted triangle the dark earth which imprisons the infernal subterranean fire. It is "The First Day of Creation," or the time of the separation of Schamayim and Ares. Figure 24 represents the six days of creation and proves that the elements are an outflow of the Divine Fire which, breaking up, becomes the substances of the tangible universe, as signified in Figure 25.

Figure 26 is the character of the air, showing that air is born out of the Eternal Light and the ethereal water. Figure 27 is the character of water. It is the inversion of Figure 26, indicating that its origin is from the lower fire and not the higher. Its upper part signifies that water does not lack the Divine element, but as a universal mirror reflects the heavenly influences. Figures 28 and 29 are symbols of salt, showing that it is both fire and water in one. Figure 30 is the character of fire in all its attributes, and Figure M (the same inverted), water in all its powers. Figure 32 is the character of salt in all its attributes. Figure 33 represents both gold and the sun. Their essential natures are identical, being formed from the first fire out of Schamayim. They are perfect, as can be seen from their symbol, for no more perfect form can be produced out of the dot than the circle.

Figure 34 is the character of the greater and lesser worlds; as the dot is surrounded by its circumference, this world is surrounded by Schamayim. Man (the Little World) is included in this symbol because his inner nature is potential gold (Aphar Min Haadamah), which gold is his eternal indestructible spiritual body. Gold is the masculine principle of the universe.

Figure 35 is the character of silver and the moon. It signifies that silver (like gold) is a perfect metal, except that the red part of its nature is turned inward. Silver is the feminine principle of the universe.

Figure 36 is the character of copper and Venus; Figure 37, of iron and Mars; Figure 38, of tin and Jupiter; Figure 39, of lead and Saturn; Figure 40, of Mercury (both the planet and the element); Figure 41, of antimony, the key metal of the earth itself; Figure 42, of arsenic; Figure 43, of sulphur; Figure 44, of cinnabar; Figure 45, of quicklime; Figure 46, of nitre; and Figure 47, of vitriol. Figure 48 is the character of sal ammoniac, which element derives its name from the Temple of Jupiter Ammon in an Egyptian desert, where it was found. Figure 49 is the character of alum; Figure 50, of alkali, a name of Arabian origin; and Figure 51, of sal tartar, a substance possessing great occult virtue.

TABLE III, Figure 52. The eight globes and the central square represent the seven days of creation. The three worlds wherein creation occurs are symbolized by three concentric rings. The German words in the outer ring are extracts from the first chapter of Genesis. The words around the outside of the outer ring are *The First Day*. The four small globes inside the outer ring deal with the abstract phases of creation. The upper globe

containing the triangle encloses the words Heaven and Earth. The globe to the right contains the word Light, and the one to the left, Jehovah Elohim in the upper part and Darkness in the lower part. The globe at the bottom contains the word Day in the upper half and Night in the lower.

The four globes within the second ring depict the second, third, fourth, and fifth days of creation. The white globe above divided by a dotted line is designated *The Second Day*; the globe to the left with the mountains, *The Third Day*; the globe to the right with the planetary rings, *The Fourth Day*; and the globe below bisected by a dotted line, *The Fifth Day*. The square in the central ring containing the human form is marked *The Sixth Day*. This chart is a diagrammatic exposition of the three layers of the macrocosmic and microcosmic auric eggs, showing the forces active within them.

TABLE IV, *Figure 53*. Figure 53 has been designated the symbolic tomb of Christian Rosencreutz. The upper circle is the first world--the Divine Sphere of God. The triangle in the center is the throne of God. The small circles at the points of the star symbolize the seven great Spirits before the throne, mentioned in the Book of Revelation, in the midst of which walks the Alpha and Omega--the Son of God. The central triangle contains three flames--the Divine Trinity. From the lowest of these flames proceeds the first divine outflow, shown by two parallel lines descending through the throne of Saturn (the Spirit *Orifelis*, through whom God manifested Himself). Passing through the boundary of the celestial universe and the 22 spheres of the lower system, the lines end at point *B*, the throne of Lucifer, in whom the divine outpouring is concentrated and reflected. From him the divine light irradiates in succession to *d* (Capricorn), *e* (Gemini), *f* (Libra), *g* (Taurus), *h* (Pisces), *i* (Aquarius), *k* (Cancer), *l* (Virgo), *m* (Aries), *n* (Leo), *o* (Scorpio), *p* (Sagittarius), thence back to *d*. The zodiacal circles represent twelve orders of great and beneficent Spirits, and the smaller circles within the ring of fixed stars mark the orbits of the sacred planets.

TABLE V, *Figure 54*. Figure 54 is similar to Figure 53, but represents the universe at the time God manifested Himself through the character of Jupiter, the Spirit *Sachasiel*. Von Welling gives no reason for the change in the order of influx into the twelve orders of spirits, for the third world, for the adding of another circle and the interlaced triangles in the upper world, or for the letters Y and Z. In the upper triangle,



Table III, Figure 52

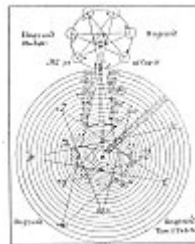


Table IV, Figure 53



Table V, Figure 54

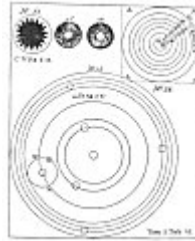


Table VII, Figures 1-5, 7 and 8

A represents the Father Principle, *F* the divine outflow, *G* the point of influx into the twelve orders of spirits (probably Sagittarius). The letters *H, I, J, K, L, M, N, O, P, Q, S,* and *T* denote the sequential points of irradiations to each other; *W* and *X*, the World of the Sons of God; and *B, C, D,* and *E*, the World of Lucifer. This plate shows the universe after the descent of Lucifer into matter. According to von Welling, when Lucifer wanted to control power, the influx of the divine light instantly ceased. Lucifer's world (which later became the solar system), with all its legions of spirits (who in their essence were Schamayim) reflecting his ideas and inverting the divine light, was turned into darkness. Lucifer's Schamayim thereupon became a contracted disc, a tangible substance; and Chaos came into existence.

TABLE VI, Figures 55-59. Figure 55 symbolizes the Chaos of Lucifer; Figure 56, the separation of light from darkness; Figure 57, the light in the midst of the darkness; and Figure 58, the regions of the elements and their inhabitants. The four *A*'s signify the Abyss surrounding all things. The *A B* is the fiery throne of Lucifer. The plane of *g* is the subterranean air; *f*, the subterranean water; *c*, the earth region; *d*, the outer water; *e*, the outer air, *W* and *X* the region of Schamayim. The elemental inhabitants of the planes differ in goodness according to their proximity to the center of wickedness (*A B*). The earth's surface (*c*) divides the subterranean elementals from those of the outer water, air, and fire (*d, c,* and *X*). The elementals of the upper strata (the upper half of *c*, and all of *d, e,* and *X*) represent an ascending scale of virtue, while those of the lower strata (the lower half of *c*, and all of *f, g,* and *A B*) represent a descending scale of depravity.

The region of air (*e*) is a partial exception to this order. While air is close to the light and filled with beautiful spirits, it is also the habitation of Beelzebub, the Evil Spirit of the air, with his legion of elemental demons. Upon the subtle element of air are impressed the influences of the stars; the thoughts, words, and deeds of man; and a myriad of mysterious influences from the various planes of Nature. Man inhales these impressions, and they produce diverse effects upon his mind. In air are suspended also the seed germs by which water is impregnated and made capable of bringing forth forms of organic and inorganic life. The grotesque figures seen in crystal caves and frost pictures upon windows are caused by these aerial impressions. While the air elementals are great and wise, they are treacherous and confused because amenable to both good and evil impressions. The mighty elemental beings who inhabit the watery light fire of the region *X* cannot be deceived by the spirits of darkness. They love the creatures of the waters, for the watery element (*d*) proceeded from the fiery water (*X*). Mortal man cannot endure the society of these fiery spirits, but gains wisdom from them through the creatures of the waters in which they continually mirror themselves. Figure 59 represents this solar system, with *W* and *X* as the locality of the Garden of Eden.

TABLE VII, Figures 1-5, 7, 8. (Table VIII has Figure 6.) Figure 1 is the triune divine sulphur, the All-Perfect out of the All-Perfect, the Soul of creatures. The threefold Divine One is symbolized by three interlaced circles designated alchemically *salt*, *sulphur*, and *mercury*. In the central triangle is the divine name *Ehieh*. *Geist* means spirit. The other words require no translation. Figure 2 is common destructive sulphur. A bar placed in the triangle makes it the character of earth. Figure 3 is true oil of vitriol, composed of a circle with two diameters and two reversed half-circles hanging below. In this are hidden the characters of all metals. Tin is symbolized by Figure 4 and iron by Figure 5. Figure 7 is the solar system according to Copernicus. Figure 8 is the last judgment. The sun is removed from the center of the solar system and replaced by the earth. This changes the respective positions of all the other planets except Mars, Jupiter, and Saturn, which retain their respective circles. The letter *a* signifies the circle of the sun; *b*, that of Mercury; *c*, that of Venus; *d*, (sic) that of the moon; and *E*, that of the earth. Inward from the sphere *h* are the great circles of damnation.

TABLE VII., Figure 6. In Figure 6 the letter *a* marks the center of eternity. The motion of the rays toward *b*, *d*, and *c* was the first divine manifestation and is symbolized by the equilateral triangle, *b*, *d*, *c*. The eternal world within the inner circle became manifest in the water (salt),

the light (mercury), and the fire (sulphur) of the archetypal world, represented by the three circles (*f, e, g*) within the triangle of complete equality (*h, i, k*), which is in turn surrounded by the circle of the high throne. The circle *f* is named *understanding*; *e*, *wisdom*; *g*, *reason*. In circle *i* is the word *Father*; in circle *h*, *Son*; in circle *k*, *Spirit*. The seven outer circles are the seven spirits before the throne. The lower part of the figure is similar to Figures 53 and 54. The outer circles are the angelic world ending in the cognizable world of the Sons of God. Then comes the circle of the visible constellations and fixed stars; within this is the solar system with the sun as the center (*l*). *Ungrund* means the Abyss.

TABLE IX, Figure 9. Figure 9 is a synthesis of the Old and New Testaments and represents the interblending planes of being. In the right margin the seven outer circles contain the names of the planetary angels. The words in the graduated circles from the top triangle downward read: (1) *Abyss of Compassion*; (2) *Zion*; (3) *The New Heaven and the New Earth*; (4) *The New Jerusalem*; (5) *Paradise*; (6) *The Bosom of Abraham*; (7) *The Outer Courts of the Lord*. From below the circles of darkness reach upward, each divine principle being opposed by an infernal opposite. The small circle on the left containing a triangle and cross is named *The Tree of Life*, and that on the right *The Tree of the Knowledge of Good and Evil*. In the center of the diagram is the Trinity, joined with the superior and inferior planes by lines of activity.

TABLE X, Figures 10-15. Figure 10 shows the New Jerusalem in form of a cube, with the names of the twelve tribes of Israel written on the twelve lines of the cube. In the center is the eye of God. The words round the outer circle are from the Book of Revelation. Figures 11, 12, 13, 14, and 15 possibly are cipher symbols of the angels of the plagues, the name of the Antichrist, the signature of the beast of Babylon, and the name of the woman riding on the beast of blasphemy.



Table XI, Figures 1-11

TABLE XI, Figures 1.-11. Figure 1 is the solar system according to Genesis. The *o* on top of the radius of the circle is the dot of Eternity--the Beginning of Beginnings. The whole diameter is the outflow of God, manifesting first in the heaven of heavens--the Schamayim, in which region human understanding cannot function. The space from *k* to *i* contains the heavens of Saturn, Jupiter, and Mars; *l* to *m*, the heavens of Venus and Mercury; *m* to *h*, the heavens of the sun. The letter *e* is the moon, the circle of the earth.

Figure 2 is the globe of the earth, showing the houses and signs of the zodiac. Figure 3 is the character of the Universal Mercury (Divine Life) in its triune aspect of *mercury*, *sulphur*, and *salt*. Figure 4 is true saltpetre purified with quicklime and alkali. Figure 5 shows the exact degree or angle of the planets' places as well as the individual fixed stars in the zodiac. The letter *a* is the sun and *b* is the earth. From *k* to *i* are the circles of Mercury and Venus; *g* to *h*, the circles of earth and moon; *f* to *e* and *e* to *c*, of Jupiter and Saturn; *c* to *d*, the starry belt or zodiac. Figure 6 is the Microcosm, with the planets and signs of the zodiac corresponding to the different parts of its form. The words upon the figure read: *Know thyself*. In words, herbs, and stones lies a great power. Figure 7 is the universal character from which all characters have been taken. Figures 8, 9, and 10 are left to the solution of the reader. Figure 11 is the radiating Universal Mercury.

TABLE XII, Figures 12-19. Figure 12 is called *A Mirror of Astrological Aspects*. Below it is an astrologer's wheel. Figure 13 is similar to Figure 12. Figure 14 is a secret alchemical formula. The words around the circle read: Out of one in all is all. Figure 15 is an unsatisfactory attempt to show the comparative sizes of the suns and planets and their distances from each other. Figure 16 is the solar system with its internal and

spiritual heavens. *A B* is the solar system; *C* is the sphere of fixed stars; *D, E, F, G* are the systems of the spiritual worlds; *H* is the throne of the living God; *J, K, L, M,* and *N* are the Great Beyond, unmeasurable.

Figure 17 shows the creation of the solar system out of the ring of the Divine Eternity. The four *A*'s are the Abyss, *B* is the first revelation of God out of the Abyss, and from this revelation *C, D, E, F,* and *G* were created. *C* and *D* represent the spiritual hierarchies; *D* and *E*, the upper worlds, or constellations; *E* and *F*, the distance from Jupiter to the upper worlds; *F* and *G*, the solar system with its planets and their heavens; *B* and *C* the throne of Christ.

Figure 18 describes the division according to Genesis of the waters above the heavens (*D*) from the waters below (*A, B,* and *C*). Figure 19 is the mercury of the philosophers, essential to material existence.

TABLE XIII, Figures 1-4. Figure 1 is *Ain Soph*, the Incomprehensible Abyss of Divine Majesty, an endless welling up, limitless in time and space. Figure 2 symbolizes the three Divine Principles--Father, Son, and Holy Ghost. Around the triangle is written: *I Shall Be That I Shall Be*. At the apex of the triangle is the word *Crown*; in the left point, *Wisdom*; in the right point, *Understanding*. Figure 3 represents the Trinity with its outflow. The words above the upper sphere are *Revelation of the Divine Majesty in Jehovah Elohim*. The lower circles contain the names of the Hierarchies controlling the lower worlds. The words within the circle of stars read: *Lucifer the Son of the Aurora of the morning*. The letter *C* represents the Universal Mercury. The words within the circle read: *The first beginning of all creatures*. Figure 4 represents the abode of Lucifer and his angels, the Chaos spoken of in Genesis.

TABLE XIV, Figures 5, 7, 8. Figure 5 shows the triangle of triune Divinity in the midst of a cross. At the left is a small triangle containing the words *The Secrets of Elohim*, and at the right is another inscribed *The Secrets of Nature*. On the horizontal arms of the cross are the words *The Tree of Life* and *The Tree of the Knowledge of Good and Evil*. The plate explains the interblending of the spiritual and infernal powers in the creation of the universe. Figure 7 is called *The Road to Paradise*. It probably indicates the positions of the sun, moon, and planets at the moment of their genesis. Figure 8 is the earth before the flood, when it was watered by a mist or vapor. The words at the left are *The Tree of Life*; those at the right, *The Tree of the Knowledge of good and Evil*. The

diagram with the symbol of Mars is devoted to a consideration of the rainbow.

TABLE XV, Figures 6, 9, 10. Figure 6 is similar to Figure 5 and is called *The Secret of Nature*. An interesting diagram is shown on either side of the central figure, each consisting of a triangle with circles radiating from its points. The diagram on the left is called *The Secrets of the Upper World*, and the one on right *The Secrets of the Underworld*.

Figure 9 is the solar system. Around the central part are the words *The Place of the Damned*. Figure 10 shows the dot, or point of rest, surrounded by a triangle enclosing a circle containing the names of the twelve tribes of Israel. It represents completion of the process of regeneration and the consummation of the Great Work.



Table XII, Figures 12-19



Table XIII, Figures 1-4



Table XIV, Figures 5, 7, and 8

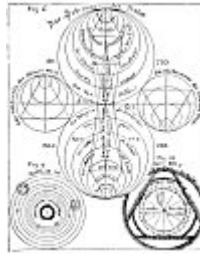


Table XV, Figures 6, 9, and 10

Freemasonic Symbolism

IN several early Masonic manuscripts—for example, the Harleian, Sloane, Lansdowne, and Edinburgh-Kilwinning—it is stated that the craft of initiated builders existed before the Deluge, and that its members were employed in the building of the Tower of Babel. A Masonic Constitution dated 1701 gives the following naive account of the origin of the sciences, arts, and crafts from which the major part of Masonic symbolism is derived:

"How this worthy Science was first begunne, I shall tell. Before Noah's Flood, there was a man called Lameck as it is written in the 4 Chap. of Gen.: and this Lameck had two Wives. The one was called Adah, and the other Zillah; by the first wife Adah he gott two Sons, the one called Jaball, and the other Juball, and by the other wife Zillah he got a Son and Daughter, and the four children found the beginning of all Crafts in the world. This Jaball was the elder Son, and he found the Craft of

Geometric, and he parted flocks, as of Sheep and Lambs in the fields, and first wrought Houses of Stone and Tree, as it is noted in the Chap, aforesaid, and his Brother Juball found the crafte of Musick, of Songs, Organs and Harp. The Third Brother [Tubal-cain] found out Smith's craft to work Iron and steel, and their sister Naamah found out the art of Weaving. These children did know thatt God would take Vengeance for Sinne, either by fire or water, wherefor they wrote these Sciences which they had found in Two Pillars of stone, thatt they might be found after the Flood. The one stone was called Marbell--cannott burn with Fire, and the other was called Laturus [brass?], thatt cannott drown in the Water." The author of this Constitution there upon declares that one of these pillars was later discovered by Hermes, who communicated to mankind the secrets thereon inscribed.

In his *Antiquities of the Jews*, Josephus writes that Adam had forewarned his descendants that sinful humanity would be destroyed by a deluge. In order to preserve their science and philosophy, the children of Seth there fore raised two pillars, one of brick and the other of stone, on which were inscribed the keys to their knowledge. The Patriarch Enoch--whose name means the Initiator--is evidently a personification of the sun, since he lived 365 years. He also constructed an underground temple consisting of nine vaults, one beneath the other, placing in the deepest vault a triangular tablet of gold bearing upon it the absolute and ineffable Name of Deity. According to some accounts, Enoch made two golden *deltas*. The larger he placed upon the white cubical altar in the lowest vault and the smaller he gave into the keeping of his son, Methuseleh, who did the actual construction work of the brick chambers according to the pattern revealed to his father by the Most High. In the form and arrangement of these vaults Enoch epitomized the nine spheres of the ancient Mysteries and the nine sacred strata of the earth through which the initiate must pass to reach the flaming Spirit dwelling in its central core.

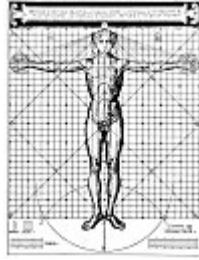
According to Freemasonic symbolism, Enoch, fearing that all knowledge of the sacred Mysteries would be lost at the time of the Deluge, erected the two columns mentioned in the quotation. Upon the metal column in appropriate allegorical symbols he engraved the secret reaching and upon the marble column placed an inscription stating that a short distance away a priceless treasure would be discovered in a subterranean vault. After having thus faithfully completed his labors, Enoch was translated from the brow Of Mount Moriah. In time the location of the secret vaults was lost, but after the lapse of ages there came another builder--an initiate after the order of Enoch--and he, while

laying the foundations for another temple to the Great Architect of the Universe, discovered the long-lost vaults and the secrets contained within.

John Leylande was appointed by King Henry VIII to go through the archives of the various religious institutions dissolved by the king and remove for preservation any books or manuscripts of an important character. Among the documents copied by Leylande was a series of questions and answers concerning the mystery of Masonry written by King Henry VI. In answer to the question, "How came Masonry into England?" the document States that Peter Gower, a Grecian, traveled for knowledge in Egypt, Syria, and every land where the Phœnicians had planted Masonry; winning entrance in all lodges of Masons, he learned much, and returning, dwelt in Greater Greece. He became renowned for his wisdom, formed a great lodge at Groton, and made many Masons, some of whom journeyed in France, spreading Masonry there; from France in the course of time the order passed into England.

To even the superficial student of the subject it must be evident that the name of *Peter Gower*, the Grecian, is merely an Anglicized form of *Pythagoras*; consequently Groton, where he formed his lodge, is easily identified with Crotona. A link is thus established between the philosophic Mysteries of Greece and mediæval Freemasonry. In his notes on King Henry's questions and answers, William Preston enlarges upon the vow of secrecy as it was practiced by the ancient initiates. On the authority of Pliny he describes how Anaxarchus, having been imprisoned in order to extort from him some of the secrets with which he had been entrusted, bit out his own tongue and threw it in the face of Nicocreon, the tyrant of Cyprus. Preston adds that the Athenians revered a brazen statue that was represented without a tongue to denote the sanctity with which they regarded their oath-bound secrets. It is also noteworthy that, according to King Henry's manuscript, Masonry had its origin in the East and was the carrier of the arts and sciences of civilization to the primitive humanity of the western nations.

Conspicuous among the symbols of Freemasonry are the seven liberal arts and sciences. By *grammar* man is taught to express in noble and adequate language his innermost thoughts and ideals; by *rhetoric* he is enabled to conceal his ideals under the protecting cover of ambiguous language and figures of speech; by *logic* he is trained



THE MYSTERY OF THE MACROCOSM.

Redrawn from *Cesariano's Edition of Vitruvius*.

Summarizing the relationship between the human body and the theory of architectonics, Vitruvius writes:

"Since nature has designed the human body so that its members are duly proportioned to the frame as a whole, it appears that the ancients had good reason for their rule, that in perfect building the different members must be in exact symmetrical relations to the whole general scheme. Hence, while transmitting to us the proper arrangements for buildings of all kinds, they were particularly careful to do so in the case of temples of the gods, buildings in which merits and faults usually last forever. * * * Therefore, if it is agreed that number was found out from the human fingers, and that there is a symmetrical correspondent between the members separately and the entire form of the body, in accordance with a certain part selected as standard, we can have nothing but respect for those who, in constructing temples of the immortal gods, have so arranged the members of the works that both the separate parts and the whole design may harmonize in their proportions and symmetry." (See *The Ten Books on Architecture*)

By some it is believed that St. Paul was initiated into the Dionysiac Mysteries, for in the tenth verse of the third chapter of First Corinthians he calls himself a "master-builder" or adept: "According to the grace of God which is given into me, as a wise master-builder, I have laid the foundation and another buildeth thereon. " As survivals of the ancient Dionysiac rites, the two diagrams of Cesariano, accompanying this chapter are of incalculable value to the modern mystic architect.

in the organization of the intellectual faculties with which he has been endowed; by *arithmetic* he not only is instructed in the mystery of universal order but also gains the key to multitude, magnitude, and proportion; by *geometry* he is inducted into the mathematics of form, the harmony and rhythm of angles, and the philosophy of organization; by

music he is reminded that the universe is founded upon the laws of celestial harmonics and that harmony and rhythm are all-pervading; by *astronomy* he gains an understanding of the immensities of time and space, of the proper relationship between himself and the universe, and of the awesomeness of that Unknown Power which is driving the countless stars of the firmament through illimitable space. Equipped with the knowledge conferred by familiarity with the liberal arts and sciences, the studious Freemason therefore finds himself confronted by few problems with which he cannot cope.

THE DIONYSIAC ARCHITECTS

The most celebrated of the ancient fraternities of artisans was that of the Dionysiac Architects. This organization was composed exclusively of initiates of the Bacchus-Dionysos cult and was peculiarly consecrated to the science of building and the art of decoration. Acclaimed as being the custodians of a secret and sacred knowledge of architectonics, its members were entrusted with the design and erection of public buildings and monuments. The superlative excellence of their handiwork elevated the members of the guild to a position of surpassing dignity; they were regarded as the master craftsmen of the earth. Because of the first dances held in honor of Dionysos, he was considered the founder and patron of the theater, and the Dionysians specialized in the construction of buildings adapted for the presentation of dramatic performances. In the circular or semicircular orchestra they invariably erected an altar to Æschylus, the famous Greek poet, that while appearing in one of his own plays he was suspected by a mob of angry spectators of revealing one of the profound secrets of the Mysteries and was forced to seek refuge at the altar of Dionysos.

So carefully did the Dionysiac Architects safeguard the secrets of their craft that only fragmentary records exist of their esoteric teachings. John A. Weisse thus sums up the meager data available concerning the order:

"They made their appearance certainly not later than 1000 B.C., and appear to have enjoyed particular privileges and immunities. They also possessed secret means of recognition, and were bound together by special ties only known to themselves. The richer of this fraternity were bound to provide for their poorer brethren. They were divided into communities, governed by a Master and Wardens, and called *γυνυκίαι* (connected houses). They held a grand festival annually, and were held in high esteem. Their ceremonials were regarded as sacred. It has been

claimed that Solomon, at the instance of Hiram, King of Tyre, employed them at his temple and palaces. They were also employed at the construction of the Temple of Diana at Ephesus. They had means of intercommunication all over the then known world, and from them, doubtless, sprang the guilds of the Traveling Masons known in the Middle Ages." (See *The Obelisk and Freemasonry*.)

The fraternity of the Dionysiac Architects spread throughout all of Asia Minor, even reaching Egypt and India. They established themselves in nearly all the countries bordering on the Mediterranean, and with the rise of the Roman Empire found their way into Central Europe and even into England. The most stately and enduring buildings in Constantinople, Rhodes, Athens, and Rome were erected by these inspired craftsmen. One of the most illustrious of their number was Vitruvius, the great architect, renowned as the author of *De Architectura Libri Decem*. In the various sections of his book Vitruvius gives several hints as to the philosophy underlying the Dionysiac concept of the principle of symmetry applied to the science of architecture, as derived from a consideration of the proportions established by Nature between the parts and members of the human body. The following extract from Vitruvius on the subject of symmetry is representative:

"The design of a temple depends on symmetry, the principles of which must be most carefully observed by the architect. They are due to proportion, in ἀναλογία. Proportion is a correspondence among the measures of the members of an entire work, and of the whole to a certain part selected as standard. From this result the principles of symmetry. Without symmetry and proportion there can be no principles in the design of any temple; that is, if there is no precise relation between its members, as in the case of those of a well shaped man. For the human body is so designed by nature that the face, from the chin to the top of the forehead and the lowest roots of the hair, is a tenth part of the whole height; the open hand from the wrist to the tip of the middle finger is just the same; the head from the chin to the crown is an eighth, and with the neck and shoulder from the top of the breast to the lowest roots of the hair is a sixth; from the middle of the breast to the summit of the crown is a fourth. If we take the height of the face itself, the distance from the bottom of the chin to the under side of the nostrils [and from that point] to a line between the eyebrows is the same; from there to the lowest roots of the hair is also a third, comprising the forehead. The length of the foot is one sixth of the height of the body; of the forearm, one fourth; and the breadth of the breast is also one fourth. The other members, too, have their own symmetrical

proportions, and it was by employing them that the famous painters and sculptors of antiquity attained to great and endless renown."

The edifices raised by the Dionysiac Builders were indeed "sermons in stone." Though unable to comprehend fully the cosmic principles thus embodied in these masterpieces of human ingenuity and industry, even the uninitiated were invariably overwhelmed by the sense of majesty and symmetry resulting from the perfect coordination of pillars, spans, arches, and domes. By variations in the details of size, material, type, arrangement, ornamentation, and color, these inspired builders believed it possible to provoke in the nature of the onlooker certain distinct mental or emotional reactions. Vitruvius, for example, describes the disposition of bronze vases about a room so as to produce certain definite changes in the tone and quality of the human voice. In like manner, each chamber in the Mysteries through which the candidate passed had its own peculiar acoustics. Thus in one chamber the voice of the priest was amplified until his words caused the very room to vibrate, while in another the voice was diminished and softened to such a degree that it sounded like the distant tinkling of silver bells. Again, in some of the underground passageways the candidate was apparently bereft of the power of speech, for though he shouted at the top of his voice not even a whisper was audible to his ears. After progressing a few feet, however, he would discover that his softest sigh would be reechoed a hundred times.

The supreme ambition of the Dionysiac Architects was the construction of buildings which would create distinct impressions consistent with the purpose for which the structure itself was designed. In common with the Pythagoreans, they believed it possible by combinations of straight lines and curves to induce any desired mental attitude or emotion. They labored, therefore, to the end of producing a building perfectly harmonious with the structure of the universe itself. They may have even believed that an edifice so constructed because it was in no respect at variance with any existing reality would not be subject to dissolution but would endure throughout the span of mortal time. As a logical deduction from their philosophic trend of thought, such a building--*en rapport* with Cosmos--would also have become an oracle. Certain early works on magical philosophy hint that the Ark of the Covenant was oracular in character because of specially prepared chambers in its interior. These by their shape and arrangement were so attuned to the vibrations of the invisible world that they caught and amplified the voices of the ages imprinted upon and eternally existent in the substance of the astral light.

Unskilled in these ancient subtleties of their profession, modern architects often create architectural absurdities which would cause their creators to blush with shame did they comprehend their actual symbolic import. Thus, phallic emblems are strewn in profusion among the adornments of banks, office buildings, and department stores. Christian churches also may be surmounted with Brahmin or Mohammedan domes or be designed in a style suitable for a Jewish synagogue or a Greek temple to Pluto. These incongruities may be considered trivial in importance by the modern designer, but to the trained psychologist the purpose for which a building was erected is frustrated in large measure by the presence of such architectural discordances. Vitruvius thus defines the principle of propriety as conceived and applied by the Dionysians:

"Propriety is that: perfection of style which comes when a work is authoritatively constructed on approved principles. It arises from prescription (Greek θεματισμῶ), from usage, or from nature. From prescription, in the case of hypæthral edifices, open to the sky, in honour of Jupiter Lightning, the Heaven, the Sun, or the Moon: for these are gods whose semblances and manifestations we behold before our very eyes in the sky when it is cloudless and bright. The temples of Minerva, Mars, and Hercules will be Doric, since the virile strength of these gods makes daintiness entirely inappropriate to their houses. In temples to Venus, Flora, Proserpine, Spring-Water, and the Nymphs, the Corinthian order will be found to have peculiar significance, because these are delicate divinities and so its rather slender outlines, its flowers, leaves, and ornamental volutes will lend propriety where it is due. The construction of temples of the Ionic order to Juno, Diana, Father Bacchus, and the other gods of that kind, will be in keeping with the middle position which they hold; for the building of such will be an appropriate combination of the severity of the Doric and the delicacy of the Corinthian."

In describing the societies of Ionian artificers, Joseph Da Costa declares the Dionysiac rites to have been founded upon the science of astronomy, which by the initiates of this order was correlated to the builder's art. In various documents dealing with the origin of architecture are found hints to the effect that the great buildings erected by these initiated craftsmen were based upon geometrical patterns derived from the constellations. Thus, a temple might be planned according to the constellation of Pegasus or a court of judgment modeled after the constellation of the Scales. The Dionysians evolved a peculiar code by which they were able to communicate with one

another in the dark and both the symbols and the terminology of their guild were derived, in the main, from the elements of architecture.

While stigmatized as pagans by reason of their philosophic principles, it is noteworthy that these Dionysiac craftsmen were almost universally employed in the erection of early Christian abbeys and cathedrals, whose stones even to this very day bear distinguishing marks and symbols cut into their surfaces by these illustrious builders. Among the ornate carvings upon the fronts of great churches of the Old World are frequently found representations of compasses, squares, rules, mallets, and clusters of builders' tools skillfully incorporated into mural decorations and even placed in the hands of the effigies of saints and prophets standing in exalted niches. A great mystery was contained in the ancient portals of the Cathedral Of Notre Dame which were destroyed during the French Revolution, for among their carvings were numerous Rosicrucian and Masonic emblems; and according to the records preserved by alchemists who studied their bas-reliefs, the secret processes for metallic transmutation were set forth in their grotesque yet most significant figures.

The checkerboard floor upon which the modern Freemasonic lodge stands is the old tracing board of the Dionysiac Architects, and while the modern organization is no longer limited to workmen's guilds it still preserves in its symbols the metaphysical doctrines of the ancient society of which it is presumably the outgrowth. The investigator of the origin of Freemasonic symbolism who desires to trace the development of the order through the ages will find a practical suggestion in the following statement of Charles W. Heckethorn:

"But considering that Freemasonry is a tree the roots of which spread through so many soils, it follows that traces thereof must be found in its fruit; that its language and ritual should retain much of the various sects and institutions it has passed through before arriving at their present state, and in Masonry we meet with Indian, Egyptian, Jewish, and Christian ideas, terms therefrom the supreme ambition of their craft and symbols." (See *The Secret Societies of All Ages and Countries*.)

The Roman *Collegia* of skilled architects were apparently a subdivision of the greater Ionian body, their principles and organization being practically identical with the older Ionian institution. It has been suspected that the Dionysians also profoundly influenced early Islamic culture, for part of their symbolism found its way into the Mysteries of

the dervishes. At one time the Dionysians referred to themselves as Sons of Solomon, and one of the most important of their symbols was the Seal of Solomon--two interlaced triangles. This motif is frequently seen in conspicuous parts of Mohammedan mosques. The Knights Templars--who were suspected of anything and everything--are believed to have contacted these Dionysiac artificers and to have introduced many of their symbols and doctrines into mediæval Europe. But Freemasonry most of all owes to the Dionysiac cult the great mass of its symbols and rituals which are related to the science of architecture. From these ancient and illustrious artisans it also received the legacy of the unfinished Temple of Civilization--that vast, invisible structure upon which these initiated builders have labored continuously since the inception of their fraternity. This mighty edifice, which has fallen and been rebuilt time after time but whose foundations remain unmoved, is the true Everlasting House of which the temple on the brow of Mount Moriah was but an impermanent symbol.

Aside from the operative aspect of their order, the Dionysiac Architects had a speculative philosophic code. Human society they considered as a rough and untrued ashlar but lately chiseled from the quarry of elemental Nature. This crude block was the true object upon which these skilled craftsmen labored--polishing it, squaring it, and with the aid of fine carvings transforming it into a miracle of beauty. While mystics released their souls from the bondage of matter by meditation and philosophers found their keenest joy in the profundities of thought, these master workmen achieved liberation from the Wheel of Life and Death by learning to swing their hammers with the same rhythm that moves the swirling forces of Cosmos. They venerated the Deity under the guise of a Great Architect and Master Craftsman who was ever gouging rough ashlar from the fields of space and truing them into universes. The Dionysians affirmed constructiveness to be the supreme expression of the soul, and attuning themselves with the ever-visible constructive natural processes going on around them, believed immortality could be achieved by thus becoming a part of the creative agencies of Nature.

SOLOMON, THE PERSONIFICATION OF UNIVERSAL WISDOM

The name Solomon may be divided into three syllables, SOL-OM-ON, symbolizing light, glory, and truth collectively and respectively. The Temple of Solomon is, therefore, first of all "the House of Everlasting Light," its earthly symbol being the temple of stone on the brow of Mount Moriah. According to the Mystery teachings, there are three

Temples of Solomon--as there are three Grand Masters, three Witnesses, and three Tabernacles of the Transfiguration. The first temple is the Grand House of the Universe, in the midst of which sits the sun (SOL) upon his golden throne. The twelve signs of the zodiac as Fellow-Craftsmen gather around their shining lord. Three lights--the stellar, the solar, and the lunar--illuminate this Cosmic Temple. Accompanied by his retinue of planets, moons, and asteroids, this Divine King (SOLomon), whose glory no earthly monarch shall ever equal, passes in stately pomp down the avenues of space. Whereas *CHiram* represents the active physical light of the sun, SOLomon signifies its invisible but all-powerful, spiritual and intellectual effulgency.

The second symbolic temple is the human body--the Little House made in the image of the Great Universal House. "Know ye not," asked the Apostle Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" Freemasonry within a temple of stone cannot be other than speculative, but Freemasonry within the living temple of the body is operative. The third symbolic temple is the *Soular* House, an invisible structure, the comprehension of which is a supreme Freemasonic arcanum. The mystery of this intangible edifice is concealed under the allegory of the *Soma Psuchicon*, or Wedding Garment described by St. Paul, the Robes of Glory of the High Priest of Israel, the Yellow Robe of the Buddhist monk, and the Robe of Blue and Gold to which Albert Pike refers in his *Symbolism*. The soul, constructed from an invisible fiery substance, a flaming golden metal, is cast by the Master Workman, CHiram Abiff, into the mold of clay (the physical body) and is called the Molten Sea. The temple of the human soul is built by three Master Masons personifying Wisdom, Love, and Service, and when constructed according to the Law of Life the spirit of God dwells in the Holy Place thereof. The *Soular* Temple is the true Everlasting House, and he who can raise



THE MYSTERY OF THE MICROCOSM.

Redrawn from *Cesariano's Edition of Vitruvius*.

Herein is depicted the mysterious *Word* of Plato which was crucified in space before the foundation of the world. The anonymous author of *The Canon* writes:

"The Logos or soul of the world, according to Plato, the Greek Hermes, and the Christ, according to the Christian Gnostics, are all one and the same as the Hebrew Adam Kadmon, who is the second person of the cabalistic triad. The Cyllenian Hermes, described by Hippolytus, so exactly resembles the lesser man found in Cesariano's edition of Vitruvius, that they may be justifiably considered to be identical."

After relating the figure to Dionysus because of the vine leaves wound in the hair, the same writer concludes: "Here we have clearly and distinctly a curious survival of the cosmic deity of Greece, copied and disfigured by the crude draughtsmen of the Middle Ages, but faithfully preserved, and recognizable to the last." Similar figures are to be found in Agrippa's *De Occulta Philosophia*. Like Cesariano's diagrams, however, the key given for their interpretation is most inadequate. Agrippa declares that, being a type of the lesser world, man contains in himself all numbers, measures, weights, motions, and elements. The secret doctrine of Freemasonry, like that of the Dionysiac Architects, is concerned primarily with the effort to measure or estimate philosophically the parts and proportions of the microcosm, so that by the knowledge derived therefrom the supreme ambition of their craft might be realized--the creation of a perfect man.

or cast it is a Master Mason *indeed!* The best-informed Masonic writers have realized that Solomon's Temple is a representation in miniature of the Universal Temple. Concerning this point, A. E. Waite, in *A New Encyclopædia of Freemasonry*, writes: "It is macrocosmic in character, so that the Temple is a symbol of the universe, a type of manifestation itself."

Solomon, the Spirit of Universal Illumination--mental, spiritual, moral, and physical--is personified in the king of an earthly nation. While a great ruler by that name may have built a temple, he who considers the story solely from its historical angle will never clear away the rubbish that covers the secret vaults. The *rubbish* is interpolated matter in the form of superficial symbols, allegories, and degrees which have no legitimate part in the original Freemasonic Mysteries. Concerning the loss of the true esoteric key to Masonic secrets, Albert Pike writes:

"No one journeys now 'from the high place of Cabaon to the threshing floor of Oman the Yebusite,' nor has seen, 'his Master, clothed in blue and gold;' nor are apprentices and Fellow-crafts any longer paid at their respective Columns; nor is the Master's working tool the Tracing Board, nor does he use in his work 'Chalk, Charcoal, and an Earthen Vessel,'

nor does the Apprentice, becoming a Fellow Craft, pass from the square to the compass; for the meanings of these phrases as symbols have long been lost."

According to the ancient Rabbins, Solomon was an initiate of the Mystery schools and the temple which he built was actually a house of initiation containing amass of pagan philosophic and phallic emblems. The pomegranates, the palm-headed columns, the Pillars before the door, the Babylonian cherubim, and the arrangement of the chambers and draperies all indicate the temple to have been patterned after the sanctuaries of Egypt and Atlantis. Isaac Myer, in *The Qabbalah*, makes the following observation:

"The pseudo-Clement of Rome, writes: 'God made man male and female. The male is Christ: the female, the Church.' The Qabbalists called the Holy Spirit, the mother, and the Church of Israel, the Daughter. Solomon engraved on the walls of his Temple, likenesses of the male and female principles, to adumbrate this mystery; such, it is said, were the figures of the cherubim. This was, however, not in obedience to the words of the Thorah. They were symbolical of the Upper, the spiritual, the former or maker, positive or male, and the Lower, the passive, the negative or female, formed or made by the first."

Masonry came to Northern Africa and Asia Minor from the lost continent of Atlantis, not under its present name but rather under the general designation Sun and Fire Worship. The ancient Mysteries did not cease to exist when Christianity became the world's most powerful religion. Great Pan did not die! Freemasonry is the proof of his survival. The pre-Christian Mysteries simply assumed the symbolism of the new faith, perpetuating through its emblems and allegories the same truths which had been the property of the wise since the beginning of the world. There is no true explanation, therefore, for Christian symbols save that which is concealed within pagan philosophy. Without the mysterious keys carried by the hierophants of the Egyptian, Brahmin, and Persian cults the gates of Wisdom cannot be opened. Consider with reverent spirit, therefore, the sublime allegory of the Temple and its Builders, realizing that beneath its literal interpretation lies hidden a Royal Secret.

According to the Talmudic legends, Solomon understood the mysteries of the Qabbalah. He was also an alchemist and a necromancer, being able to control the dæmons, and from them and other inhabitants of the

invisible worlds he secured much of his wisdom. In his translation of *Clavicula Salomonis*, or *The Key of Solomon the King*, a work presumably setting forth the magical secrets gathered by Solomon and used by him in the conjuration of spirits and which, according to Frank C. Higgins, contains many sidelights on Masonic initiatory rituals, S. L. MacGregor-Mathers recognizes the probability that King Solomon was a magician in the fullest sense of that word. "I see no reason to doubt," he affirms, "the tradition which assigns the authorship of the 'Key' to King Solomon, for among others Josephus, the Jewish historian, especially mentions the magical works attributed to that monarch; this is confirmed by many Eastern traditions, and his magical skill is frequently mentioned in the Arabian Nights."

Concerning Solomon's supernatural powers, Josephus writes in his *Eighth Book of the Antiquities of the Jews*:

"Now the sagacity and wisdom which God had bestowed on Solomon was so great that he exceeded the ancients, in so much that he was no way inferior to the Egyptians, who are said to have been beyond all men in understanding; * * * God also enabled him to learn that skill which expelled demons, which is a science useful and sanative to him. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day."

The mediaeval alchemists were convinced that King Solomon understood the secret processes of Hermes by means of which it was possible to multiply metals. Dr. Bacstrom writes that the *Universal Spirit* (CHiram) assisted King Solomon to build his temple, because Solomon being wise in the wisdom of alchemy knew how to control this incorporeal essence and, setting it to work for him, caused the invisible universe to supply him with vast amounts of gold and silver which most people believed were mined by natural methods.

The mysteries of the Islamic faith are now in the keeping of the dervishes--men who, renouncing worldliness, have withstood the test of a thousand and one days of temptation. Jelal-ud-din, the great Persian Sufic poet and philosopher, is accredited with having founded the Order of Mevlevi, or the "dancing dervishes," whose movements exoterically signify the motions of the celestial bodies and esoterically

result in the establishment of a rhythm which stimulates the centers of spiritual consciousness within the dancer's body.

"According to the mystical canon, there are always on earth a certain number of holy men who are admitted to intimate communion with the Deity. The one who occupies the highest position among his contemporaries is called the 'Axis' (Qūtb) or 'Pole' of his time. * * * Subordinate to the Qūtb are two holy beings who bear the title of 'The Faithful Ones,' and are assigned places on his right and left respectively. Below these is a quartette of 'Intermediate Ones' (Evtād); and on successively lower planes are five 'Lights' (Envār), and seven 'Very Good' (Akhyār). The next rank is filled by forty 'Absent Ones' (Rijāl-i-ghaib), also termed 'Martyrs' (Shuheda). When an 'Axis' quits this earthly existence, he is succeeded by the 'Faithful One' who has occupied the place at his right hand. * * * For to these holy men, who also bear the collective titles of 'Lords of Souls,' and 'Directors,' is committed a spiritual supremacy over mankind far exceeding the temporal authority of earthly rulers." (See *Mysticism and Magic in Turkey*, by L. M. J. Garnett.)

The *Axis* is a mysterious individual who, unknown and unsuspected, mingles with mankind and who, according to tradition, has his favorite seat upon the roof of the Caaba. J. P. Brown, in *The Dervishes*, gives a description of these "Master Souls."

FREEMASONRY'S PRICELESS HERITAGE

The *sanctum sanctorum* of Freemasonry is ornamented with the gnostic jewels of a thousand ages; its rituals ring with the divinely inspired words of seers and sages. A hundred religions have brought their gifts of wisdom to its altar; arts and sciences unnumbered have contributed to its symbolism. Freemasonry is a world-wide university, teaching the liberal arts and sciences of the soul to all who will hearken to its words. Its chairs are seats of learning and its pillars uphold an arch of universal education. Its trestleboards are inscribed with the eternal verities of all ages and upon those who comprehend its sacred depths has dawned the realization that within the Freemasonic Mysteries lie hidden the long-lost arcana sought by all peoples since the genesis of human reason.

The philosophic power of Freemasonry lies in its symbols--its priceless heritage from the Mystery schools of antiquity. In a letter to Robert Freke Gould, Albert Pike writes:

"It began to shape itself to my intellectual vision into something more imposing and majestic, solemnly mysterious and grand. It seemed to me like the Pyramids in their loneliness, in whose yet undiscovered chambers may be hidden, for the enlightenment of coming generations, the sacred books of the Egyptians, so long lost to the world; like the Sphynx half buried in the desert. In its symbolism, which and its spirit of brotherhood are its essence, Freemasonry is more ancient than any of the world's living religions. It has the symbols and doctrines which, older than himself, Zarathustra inculcated; and it seemed to me a spectacle sublime, yet pitiful--the ancient Faith of our ancestors holding out to the world its symbols once so eloquent, and mutely and in vain asking for an interpreter. And so I came at last to see that the true greatness and majesty of Freemasonry consist in its proprietorship of these and its other symbols; and that its symbolism is its soul."

Though the temples of Thebes and Karnak be now but majestic heaps of broken and time-battered stone, the spirit of Egyptian philosophy still marches triumphant through the centuries. Though the rock-hewn sanctuaries of the ancient Brahmins be now deserted and their carvings crumbled into dust, still the wisdom of the Vedas endures. Though the oracles be silenced and the House of the Mysteries be now but rows of ghostly columns, still shines the spiritual glory of Hellas with luster undiminished. Though Zoroaster, Hermes, Pythagoras, Plato, and Aristotle are now but dim memories in a world once rocked by the transcendency of their intellectual genius, still in the mystic temple of Freemasonry these god-men live again in their words and symbols; and the candidate, passing through the initiations, feels himself face to face with these illumined hierophants of days long past.

Mystic Christianity

THE true story of the life of Jesus of Nazareth has never been unfolded to the world, either in the accepted Gospels or in the Apocrypha, although a few stray hints may be found in some of the commentaries written by the ante-Nicene Fathers. The facts concerning His identity and mission are among the priceless mysteries preserved to this day in the secret vaults beneath the "Houses of the Brethren." To a few of the Knights Templars, who were initiated into the arcana of the Druses, Nazarenes, Essenes, Johannites, and other sects still

inhabiting the remote and inaccessible fastnesses of the Holy Land, part of the strange story was told. The knowledge of the Templars concerning the early history of Christianity was undoubtedly one of the main reasons for their persecution and final annihilation. The discrepancies in the writings of the early Church Fathers not only are irreconcilable, but demonstrate beyond question that even during the first five centuries after Christ these learned men had for the basis of their writings little more substantial than folklore and hearsay. To the easy believer everything is possible and there are no problems. The unemotional person in search of facts, however, is confronted by a host of problems with uncertain factors, of which the following are typical:

According to popular conception, Jesus was crucified during the thirty-third year of His life and in the third year of His ministry following His baptism. About A.D. 180, St. Irenæus, Bishop of Lyons, one of the most eminent of the ante-Nicene theologians, wrote *Against Heresies*, an attack on the doctrines of the Gnostics. In this work Irenæus declared upon the authority of the Apostles themselves that Jesus lived to old age. To quote: "They, however, that they may establish their false opinion regarding that which is written, 'to proclaim the acceptable year of the Lord,' maintain that He preached for one year only, and then suffered in the twelfth month. [In speaking thus], they are forgetful of their own disadvantage, destroying His whole work, and robbing Him of that age which is both more necessary and more honourable than any other; that more advanced age, I mean, during which also as a teacher He excelled all others. For how could He have had His disciples, if He did not teach? And how could He have taught, unless He had reached the age of a Master? For when He came to be baptised, He had not yet completed His thirtieth year, but was beginning to be about thirty years of age (for thus Luke, who has mentioned His years, has expressed it: 'Now Jesus was, as it were, beginning to be thirty years old,' when He came to receive baptism); and, (according to these men,) He preached only one year reckoning from His baptism. On completing His thirtieth year He suffered, being in fact still a young man, and who had by no means attained to advanced age. Now, that the first stage of early life embraces thirty years, and that this extends onward to the fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, *which Our Lord possessed while He still fulfilled the office of a Teacher*, even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, (affirming) that John conveyed to them that information. And he remained among them up to the time of Trajan. Some of them, moreover, saw not only John, but the other apostles also, and heard the very same account from them, and bear testimony as to the (validity of) the statement. Whom then should we rather believe? Whether such men as these, or Ptolemæus, who never saw the apostles, and who never even in his dreams attained to the slightest trace of an apostle?"

Commenting on the foregoing passage, Godfrey Higgins remarks that it has fortunately escaped the hands of those destroyers who have attempted to render

the Gospel narratives consistent by deleting all such statements. He also notes that the doctrine of the crucifixion was a *vexata questio* among Christians even during the second century. "The evidence of Irenæus," he says, "cannot be touched. On every principle of sound criticism, and of the doctrine of probabilities, it is unimpeachable."

It should further be noted that Irenæus prepared this statement to contradict another apparently current in his time to the effect that the ministry of Jesus lasted but *one* year. Of all the early Fathers, Irenæus, writing within eighty years after the death of St. John the Evangelist, should have had reasonably accurate information. If the disciples themselves related that Jesus lived to advanced age in the body, why has the mysterious number 33 been arbitrarily chosen to symbolize the duration of His life? Were the incidents in the life of Jesus purposely altered so that His actions would fit more closely into the pattern established by the numerous Savior-Gods who preceded Him? That these analogies were recognized and used as a leverage in converting the Greeks and Romans is evident from a perusal of the writings of Justin Martyr, another second-century authority. In his *Apology*, Justin addresses the pagans thus:

"And when we say also that the Word, who is the first-birth of God, was produced without sexual union, and that He, Jesus Christ, Our Teacher, was crucified and died, and rose again, and ascended into heaven, we propound nothing different from what you believe regarding those whom you esteem sons of Jupiter. * * * And if we assert that the Word of God was born of God in a peculiar manner, different from ordinary generation, let this, as said above, be no extraordinary thing to you, who say that Mercury is the angelic word of God. But if any one objects that He was crucified, in this also He is on a par with those reputed sons of Jupiter of yours, who suffered as we have now enumerated."

From this it is evident that the first missionaries of the Christian Church were far more willing to admit the similarities between their faith and the faiths of the pagans than were their successors in later centuries.

In an effort to solve some of the problems arising from any attempt to chronicle accurately the life of Jesus, it has been suggested that there may have lived in Syria at that time two or more religious teachers bearing the name *Jesus*, *Jehoshua* or *Joshua*, and that the lives of these men may have been confused in the Gospel stories. In his *Secret Sects of Syria and the Lebanon*, Bernard H. Springett, a Masonic author, quotes from an early book, the name of which he was not at liberty to disclose because of its connection with the ritual of a sect. The last part of his quotation is germane to the subject at hand:

"But Jehovah prospered the seed of the Essenians, in holiness and love, for many generations. Then came the chief of the angels, according to the commandment of GOD, to raise up an heir to the Voice of Jehovah. And, in four generations more, an heir was born, and named Joshua, and he was the child of Joseph and Mara, devout worshippers of Jehovah, who stood aloof from all other people save the Essenians. And this Joshua, in Nazareth, reestablished Jehovah, and restored many of the lost rites and ceremonies. In the thirty-sixth year of his age he was stoned to death in Jerusalem * * *"



THE ROUND TABLE OF KING ARTHUR.

From Jennings' *The Rosicrucians, Their Rites and Mysteries*.

According to tradition, Arthur, when a boy of fifteen, was crowned King of Britain, in A.D. 516. Soon after his ascension to the throne he founded the Order of the Knights of the Round Table at Windsor. Thereafter the Knights met annually at Carleon, Winchester, or at Camelot, to celebrate Pentecost. From all parts of Europe came the brave and the bold, seeking admission into this noble order of British knighthood. Nobility, virtue, and valor were its requirements, and those possessing these qualities to a marked degree were welcomed to King Arthur's court at Camelot. Having gathered the bravest and noblest Knights of Europe about him, King Arthur chose twenty-four who excelled all the others in daring and integrity and formed of them his Circle of the Round Table. According to legend, each of these Knights was so great in dignity and power that none could occupy a more exalted seat than another, so when they gathered at the table to celebrate the anniversary of their foundation it was necessary to use a round table that all might occupy chairs of equal importance.

While it is probable that the Order of the Round Table had its distinctive rituals and symbols, the knowledge of them has not survived the ages. Elias Ashmole, in his volume on the Order of the Garter, inserted a double-page plate showing the insignia of all the orders of knighthood, the block set aside for the symbol of the Round Table being left blank. The chief reason for the loss of the symbolism of the Round Table was the untimely death of King Arthur upon the field of Kamblan (A.D. 542) in the forty-first year of his life. While he destroyed his bitter enemy, Mordred, in this famous battle, it cost him not only his own life but the lives of nearly all his Knights of the Round Table, who died defending their commander.

Within the last century several books have been published to supplement the meager descriptions in the Gospels of Jesus and His ministry. In some instances these narratives claim to be founded upon early manuscripts recently discovered; in others, upon direct spiritual revelation. Some of these writings are highly plausible, while others are incredible. There are persistent rumors that Jesus visited and studied in both Greece and India, and that a coin struck in His honor in India during the first century has been discovered. Early Christian records are known to exist in Tibet, and the monks of a Buddhist monastery in Ceylon still preserve a record which indicates that Jesus sojourned with them and became conversant with their philosophy.

Although early Christianity shows every evidence of Oriental influence, this is a subject the modern church declines to discuss. If it is ever established beyond question that Jesus was an initiate of the pagan Greek or Asiatic Mysteries, the effect upon the more conservative members of the Christian faith is likely to be cataclysmic. If Jesus was God incarnate, as the solemn councils of the church discovered, why is He referred to in the New Testament as "called of God an high priest after the order of Melchizedek"? The words "after the order" make Jesus one of a line or order of which there must have been others of equal or even superior dignity. If the "Melchizedeks" were the divine or priestly rulers of the nations of the earth before the inauguration of the system of temporal rulers, then the statements attributed to St. Paul would indicate that Jesus either was one of these "philosophic elect" or was attempting to reestablish their system of government. It will be remembered that Melchizedek also performed the same ceremony of the drinking of wine and the breaking of bread as did Jesus at the Last Supper.

George Faber declares the original name of Jesus was Jescua Hammassiah. Godfrey Higgins has discovered two references, one in the *Midrashjoholeth* and the other in the *Abodazara* (early Jewish commentaries on the Scriptures), to the effect that the surname of Joseph's family was *Panther*, for in both of these works it is stated that a man was healed "in the name of Jesus ben Panther." The name *Panther* establishes a direct connection between Jesus and Bacchus--who was nursed by panthers and is sometimes depicted riding either on one of these animals or in a chariot drawn by them. The skin of the panther was also sacred in certain of the Egyptian initiatory ceremonials. The monogram IHS, now interpreted to mean *Iesus Hominum Salvator* (Jesus Savior of Men), is another direct link between the Christian and the Bacchic rites. IHS is derived from the Greek YHΣ, which, as its

numerical value (608) signifies, is emblematic of the sun and constituted the sacred and concealed name of Bacchus. (See *The Celtic Druids* by Godfrey Higgins.) The question arises, Was early Roman Christianity confused with the worship of Bacchus because of the numerous parallelisms in the two faiths? If the affirmative can be proved, many hitherto incomprehensible enigmas of the New Testament will be solved.

It is by no means improbable that Jesus Himself originally propounded as allegories the cosmic activities which were later confused with His own life. That the Χριστός, *Christos*, represents the solar power revered by every nation of antiquity cannot be controverted. If Jesus revealed the nature and purpose of this solar power under the name and personality of *Christos*, thereby giving to this abstract power the attributes of a god-man, He but followed a precedent set by all previous World-Teachers. This god-man, thus endowed with all the qualities of Deity, signifies the latent divinity in every man. Mortal man achieves deification only through at-one-ment with this divine Self. Union with the immortal Self constitutes immortality, and he who finds his true Self is therefore "saved." This *Christos*, or divine man in man, is man's real hope of salvation--the living Mediator between abstract Deity and mortal humankind. As Atys, Adonis, Bacchus, and Orpheus in all likelihood were originally illumined men who later were confused with the symbolic personages whom they created as personifications of this divine power, so Jesus has been confused with the *Christos*, or god-man, whose wonders He preached. Since the *Christos* was the god-man imprisoned in every creature, it was the first duty of the initiate to liberate, or "resurrect," this Eternal One within himself. He who attained reunion with his *Christos* was consequently termed a *Christian*, or *Christened*, man.

One of the most profound doctrines of the pagan philosophers concerned the Universal Savior-God who lifted the souls of regenerated men to heaven through His own nature. This concept was unquestionably the inspiration for the words attributed to Jesus: "I am the way, the truth, and the life: no man cometh unto the Father but by me." In an effort to make a single person out of Jesus and His *Christos*, Christian writers have patched together a doctrine which must be resolved back into its original constituents if the true meaning of Christianity is to be rediscovered. In the Gospel narratives the *Christos* represents the perfect man who, having passed through the various stages of the "World Mystery" symbolized by the thirty-three years, ascends to the heaven sphere where he is reunited with his Eternal

Father. The story of Jesus as now preserved is--like the Masonic story of Hiram Abiff--part of a secret initiatory ritualism belonging to the early Christian and pagan Mysteries.

During the centuries just prior to the Christian Era, the secrets of the pagan Mysteries had gradually fallen into the hands of the profane. To the student of comparative religion it is evident that these secrets, gathered by a small group of faithful philosophers and mystics, were reclothed in new symbolical garments and thus preserved for several centuries under the name of *Mystic Christianity*. It is generally supposed that the Essenes were the custodians of this knowledge and also the initiators and educators of Jesus. If so, Jesus was undoubtedly initiated in the same temple of Melchizedek where Pythagoras had studied six centuries before.

The Essenes--the most prominent of the early Syrian sects--were an order of pious men and women who lived lives of asceticism, spending their days in simple labor and their evenings in prayer. Josephus, the great Jewish historian, speaks of them in the highest terms. "They teach the immortality of the soul," he says, "and esteem that the rewards of righteousness are to be earnestly striven for." In another place he adds, "Yet is their course of life better than that of other men and they entirely addict themselves to husbandry. " The name *Essenes* is supposed to be derived from an ancient Syrian word meaning "physician," and these kindly folk are believed to have held as their purpose of existence the healing of the sick in mind, soul, and body. According to Edouard Schuré, they had two principal communities, or centers, one in Egypt on the banks of Lake Maoris, the other in Palestine at Engaddi, near the Dead Sea. Some authorities trace the Essenes back to the schools of Samuel the Prophet, but most agree on either an Egyptian or Oriental origin. Their methods of prayer, meditation, and fasting were not unlike those of the holy men of the Far East. Membership in the Essene Order was possible only after a year of probation. This Mystery school, like so many others, had three degrees, and only a few candidates passed successfully through all. The Essenes were divided into two distinct communities, one consisting of celibates and the other of members who were married.

The Essenes never became merchants or entered into the commercial life of cities, but maintained themselves by agriculture and the raising of sheep for wool; also by such crafts as pottery and carpentry. In the Gospels and Apocrypha, Joseph, the father of Jesus, is referred to as both a carpenter and a potter. In the Apocryphal Gospel of Thomas and

also that of Pseudo-Matthew, the child Jesus is described as making sparrows out of clay which came to life and flew away when he clapped his hands. The Essenes were regarded as among the better educated class of Jews and there are accounts of their having been chosen as tutors for the children of Roman officers stationed in Syria. The fact that so many artificers were listed among their number is responsible for the order's being considered as a progenitor of modern Freemasonry. The symbols of the Essenes include a number of builders' tools, and they were secretly engaged



THE GREAT GEORGE AND COLLAR OF THE GARTER.

From Ashmole's *Order of the Garter*.

The Order of the Garter was probably formed by Edward III in imitation of King Arthur's Knights of the Round Table, which institution was hopelessly scattered after the battle of Kamblan. The popular story to the effect that the Countess of Salisbury's garter was the original inspiration for the foundation of the order is untenable. The motto of the Order of the Garter is "Honi soit qui mal y pense" (Shamed be he who thinks evil of it). St. George is looked upon as the Patron of the order, for he typifies the higher nature of man overcoming the dragon of his own lower nature. While St. George is supposed to have lived during the third century, it is probable that he was a mythological personage borrowed from pagan mythology.

in the erection of a spiritual and philosophical temple to serve as a dwelling place for the living God.

Like the Gnostics, the Essenes were emanationists. One of their chief objects was the reinterpretation of the Mosaic Law according to certain secret spiritual keys preserved by them from the time of the founding of their order. It would thus follow that the Essenes were Qabbalists and, like several other contemporary sects flourishing in Syria, were awaiting the advent of the *Messiah* promised in the early Biblical

writings. Joseph and Mary, the parents of Jesus, are believed to have been members of the Essene Order. Joseph was many years the senior of Mary. According to *The Protevangelium*, he was a widower with grown sons, and in the *Gospel of Pseudo-Matthew* he refers to Mary as a little child less in age than his own grandchildren. In her infancy Mary was dedicated to the Lord, and the Apocryphal writings contain many accounts of miracles associated with her early childhood. When she was twelve years old, the priests held counsel as to the future of this child who had dedicated herself to the Lord, and the Jewish high priest, bearing the breastplate, entered into the Holy of Holies, where an angel appeared to him, saying, "Zacharias, go forth and summon the widowers of the people and let them take a rod apiece and she shall be the wife of him to whom the Lord shall show a sign." Going forth to meet the priests at the head of the widowers, Joseph collected the rods of all the other men and gave them into the keeping of the priests. Now Joseph's rod was but half as long as the others, and the priests on returning the rods to the widowers paid no attention to Joseph's but left it behind in the Holy of Holies. When all the other widowers had received back their wands, the priests awaited a sign from heaven, but none came. Joseph, because of his advanced age, did not ask for the return of his rod, for to him it was inconceivable that he should be chosen. But an angel appeared to the high priest, ordering him to give back the short rod which lay unnoticed in the Holy of Holies. As the high priest handed the rod to Joseph, a white dove flew from the end of it and rested upon the head of the aged carpenter, and to him was given the child.

The editor of *The Sacred Books and Early Literature of the East* calls attention to the peculiar spirit with which the childhood of Jesus is treated in most of the Apocryphal books of the New Testament, particularly in one work attributed to the doubting Thomas, the earliest known Greek version of which dates from about A.D. 200: "The child Christ is represented almost as an imp, cursing and destroying those who annoy him." This Apocryphal work, calculated to inspire its readers with fear and trembling, was popular during the Middle Ages because it was in full accord with the cruel and persecuting spirit of mediæval Christianity. Like many other early sacred books, the book of Thomas was fabricated for two closely allied purposes: first, to outshine the pagans in miracle working; second, to inspire all unbelievers with the "fear of the Lord." Apocryphal writings of this sort have no possible basis in fact. At one time an asset, the "miracles" of Christianity have become its greatest liability. Supernatural phenomena, in a credulous

age interpolated to impress the ignorant, in this century have only achieved the alienation of the intelligent.

In *The Greek Gospel of Nicodemus* it is declared that when Jesus was brought into the presence of Pilate the standards borne by the Roman guards bowed their tops in homage to him in spite of every effort made by the soldiers to prevent it. In *The Letters of Pilate* the statement also appears that Cæsar, being wroth at Pilate for executing a just man, ordered him to be decapitated. Praying for forgiveness, Pilate was visited by an angel of the Lord, who reassured the Roman governor by promising him that all Christendom should remember his name and that when Christ came the second time to judge His people he (Pilate) should come before Him as His witness.

Stories like the foregoing represent the incrustations that have attached themselves to the body of Christianity during the centuries. The popular mind itself has been the self-appointed guardian and perpetuator of these legends, bitterly opposing every effort to divest the faith of these questionable accumulations. While popular tradition often contains certain basic elements of truth, these elements are usually distorted out of all proportion. Thus, while the generalities of the story may be fundamentally true, the details are hopelessly erroneous. Of truth as of beauty it may be said that it is most adorned when unadorned. Through the mist of fantastic accounts which obscure the true foundation of the Christian faith is faintly visible to the discerning few a great and noble doctrine communicated to the world by a great and noble soul. Joseph and Mary, two devout and holy-minded souls, consecrated to the service of God and dreaming of the coming of a Messiah to serve Israel, obeyed the injunctions of the high priest of the Essenes to prepare a body for the coming of a great soul. Thus of an immaculate conception Jesus was born. By *immaculate* is meant clean, rather than supernatural.

Jesus was reared and educated by the Essenes and later initiated into the most profound of their Mysteries. Like all great initiates, He must travel in an easterly direction, and the silent years of His life no doubt were spent in familiarizing Himself with that secret teaching later to be communicated by Him to the world. Having consummated the ascetic practices of His order, He attained to the *Christening*. Having thus reunited Himself with His own spiritual source, He then went forth in the name of the One who has been crucified since before the worlds were and, gathering about Him disciples and apostles, He instructed them in that secret teaching which had been lost--in part, at least--from

the doctrines of Israel. His fate is unknown, but in all probability He suffered that persecution which is the lot of those who seek to reconstruct the ethical, philosophical, or religious systems of their day.

To the multitudes Jesus spoke in parables; to His disciples He also spoke in parables, though of a more exalted and philosophic nature. Voltaire said that Plato should have been canonized by the Christian Church, for, being the first propounder of the *Christos* mystery, he contributed more to its fundamental doctrines than any other single individual. Jesus disclosed to His disciples that the lower world is under the control of a great spiritual being which had fashioned it according to the will of the Eternal Father. The mind of this great angel was both the mind of the world and also the worldly mind. So that men should not die of worldliness the Eternal Father sent unto creation the eldest and most exalted of His powers--the Divine Mind. This Divine Mind offered Itself as a living sacrifice and was broken up and eaten by the world. Having given Its spirit and Its body at a secret and sacred supper to the twelve manners of rational creatures, this Divine Mind became a part of every living thing. Man was thereby enabled to use this power as a bridge across which he might pass and attain immortality. He who lifted up his soul to this Divine Mind and served It was righteous and, having attained righteousness, liberated this Divine Mind, which thereupon returned again in glory to Its own divine source. And because He had brought to them this knowledge, the disciples said one to another: "Lo, He is Himself this Mind personified!"

THE ARTHURIAN CYCLE AND LEGEND OF THE HOLY GRAIL

According to legend, the body of the Christos (the Spiritual Law) was given into the keeping of two men, of whom the Gospels make



JAKOB BÖHME, THE TEUTONIC THEOSOPHER.

From William Law's Translation of *The Works of Jakob Böhme*.

Jakob Böhme was born in the year 1575 in a village near Gorlitz, and died in Silesia in 1624. He had but little schooling and was apprenticed at an early age to a shoemaker. He later became a journeyman shoemaker, married and had four children. One day while tending his master's shoe shop, a mysterious stranger entered who while he seemed to possess but little of this world's goods, appeared to be most wise and noble in spiritual attainment. The stranger asked the price of a pair of shoes, but young Böhme did not dare to name a figure, for fear that he would displease his master. The stranger insisted and Böhme finally placed a valuation which he was all that his master possibly could hope to secure for the shoes. The stranger immediately bought them and departed. A short distance down the street the mysterious stranger stopped and cried out in a loud voice, "Jakob, Jakob come forth." In amazement and fright, Böhme ran out of the house. The strange man fixed his eyes upon the youth--great eyes which sparkled and seemed filled with divine light. He took the boy's right hand and addressed him as follows--"Jakob, thou art little, but shalt be great, and become another Man, such a one as at whom the World shall wonder. Therefore be pious, fear God, and reverence His Word. Read diligently the Holy Scriptures, wherein you have Comfort and Instruction. For thou must endure much Misery and Poverty, and suffer Persecution, but be courageous and persevere, for God loves, and is gracious to thee." Deeply impressed by the prediction, Böhme became ever more intense in his search for truth. At last his labors were rewarded. For seven days he remained in a mysterious condition during which time the mysteries of the invisible world were revealed to him. It has been said of Jakob Böhme that he revealed to all mankind the deepest secrets of alchemy. He died surrounded by his family, his last words being "Now I go hence into Paradise."

but brief mention. These were Nicodemus and Joseph of Arimathea, both devout men who, though not listed among the disciples or apostles of the Christos, were of all men chosen to be custodians of His sacred remains. Joseph of Arimathea was one of the initiated brethren and is called by A. E. Waite, in his *A New Encyclopædia of Freemasonry*, "the first bishop of Christendom." just as the temporal (or visible) power of the Holy See was established by St. Peter(?), so the spiritual (or invisible) body of the faith was entrusted to the "Secret Church of the Holy Grail" through apostolic succession from Joseph of Arimathea, into whose keeping had been given the perpetual symbols of the covenant--the ever-flowing cup and the bleeding spear.

Presumably obeying instructions of St. Philip, Joseph of Arimathea, carrying the sacred relics, reached Britain after passing through many and varied hardships. Here a site was allotted to him for the erection of a church, and in this manner Glastonbury Abbey was founded. Joseph planted his staff in the earth and it took root, becoming a miraculous

thorn bush which blossomed twice a year and which is now called the Glastonbury thorn. The end of the life of Joseph of Arimathea is unknown. By some it is believed that, like Enoch, he was translated; by others, that he was buried in Glastonbury Abbey. Repeated attempts have been made to find the Holy Grail, which many believe to have been hidden in a crypt beneath the ancient abbey. The Glastonbury chalice recently discovered and by the devout supposed to be the original Sangreal can scarcely be accepted as genuine by the critical investigator. Beyond its inherent interest as a relic, like the famous Antioch chalice it actually proves nothing when it is realized that practically little more was known about the Christian Mysteries eighteen centuries ago than can be discovered today.

The origin of the Grail myth, as of nearly every other element in the great drama, is curiously elusive. Sufficient foundation for it may be found in the folklore of the British Isles, which contains many accounts of magic cauldrons, kettles, cups, and drinking horns. The earliest Grail legends describe the cup as a veritable horn of plenty. Its contents were inexhaustible and those who served it never hungered or thirsted. One account states that no matter how desperately ill a person might be he could not die within eight days of beholding the cup. Some authorities believe the Holy Grail to be the perpetuation of the holy cup used in the rites of Adonis and Atys. A communion cup or chalice was used in several of the ancient Mysteries, and the god Bacchus is frequently symbolized in the form of a vase, cup, or urn. In Nature worship the ever-flowing Grail signifies the bounty of the harvest by which the life of man is sustained; like Mercury's bottomless pitcher, it is the inexhaustible fountain of natural resource. From the evidence at hand it would indeed be erroneous to ascribe a purely Christian origin to the Grail symbolism.

In the Arthurian Cycle appears a strange and mysterious figure--Merlin, the magician. In one of the legends concerning him it is declared that when Jesus was sent to liberate the world from the bondage of evil, the Adversary determined to send an Antichrist to undo His labors. The Devil therefore in the form of a horrible dragon overshadowed a young woman who had taken refuge in sanctuary to escape the evil which had destroyed her family. When Merlin, her child, was born he partook of the characteristics of his human mother and demon father. Merlin, however, did not serve the powers of darkness but, being converted to the true light, retained only two of the supernatural powers inherited from his father: prophecy and miracle working. The story of Merlin's infernal father must really be considered as an allegorical allusion to the

fact that he was a "philosophical son" of the serpent or dragon, a title applied to all initiates of the Mysteries, who thus acknowledge Nature as their mortal mother and wisdom in the form of the serpent or dragon as their immortal Father. Confusion of the dragon and serpent with the powers of evil has resulted as an inevitable consequence from misinterpretation of the early chapters of Genesis.

Arthur while an infant was given into the keeping of Merlin, the Mage, and in his youth instructed by him in the secret doctrine and probably initiated into the deepest secrets of natural magic. With Merlin's assistance, Arthur became the leading general of Britain, a degree of dignity which has been confused with kingship. After Arthur had drawn the sword of Branstock from the anvil and thus established his divine right to leadership, Merlin further assisted him to secure from the Lady of the Lake the sacred sword Excalibur. After the establishment of the Round Table, having fulfilled his duty, Merlin disappeared, according to one account vanishing into the air, where he still exists as a shadow communicating at will with mortals; according to another, retiring of his own accord into a great stone vault which he sealed from within.

It is reasonably certain that many legends regarding Charlemagne were later associated with Arthur, who is most famous for establishing the Order of the Round Table at Winchester. Reliable information is not to be had concerning the ceremonies and initiatory rituals of the "Table Round." In one story the Table was endowed with the powers of expansion and contraction so that fifteen or fifteen hundred could be seated around it, according to whatever need might arise. The most common accounts fix the number of knights who could be seated at one time at the Round Table at either twelve or twenty-four. The twelve signified the signs of the zodiac and also the apostles of Jesus. The knights' names and also their heraldic arms were emblazoned upon their chairs. When twenty-four are shown seated at the Table, each of the twelve signs of the zodiac is divided into two parts--a light and a dark half--to signify the nocturnal and diurnal phases of each sign. As each sign of the zodiac is ascending for two hours every day, so the twenty-four knights represent the hours, the twenty-four elders before the throne in *Revelation*, and twenty-four Persian deities who represent the spirits of the divisions of the day. In the center of the Table was the symbolic rose of the Passion of Our Lord Jesus Christ, the symbol of resurrection in that He "rose" from the dead. There was also a mysterious empty seat called the *Siege Perilous* in which none might sit except he who was successful in his quest for the Holy Grad.

In the personality of Arthur is to be found a new form of the ever-recurrent cosmic myth. The prince of Britain is the sun, his knights are the zodiac, and his flashing sword may be the sun's ray with which he fights and vanquishes the dragons of darkness or it may represent the earth's axis. Arthur's Round Table is the universe; the *Siege Perilous* the throne of the perfect man. In its terrestrial sense, Arthur was the Grand Master of a secret Christian-Masonic brotherhood of philosophic mystics who termed themselves *Knights*. Arthur received the exalted position of Grand Master of these Knights because he had faithfully accomplished the withdrawal of the sword (spirit) from the anvil of the base metals (his lower nature). As invariably happens, the historical Arthur soon was confused with the allegories and myths of his order until now the two are inseparable. After Arthur's death on the field of Kamblan his Mysteries ceased, and esoterically he was borne away on a black barge, as is so beautifully described by Tennyson in his *Morte d'Arthur*. The great sword *Excalibur* was also cast back into the waters of eternity--all of which is a vivid portrayal of the descent of cosmic night at the end of the Day of Universal Manifestation. The body of the historical Arthur was probably interred at Glastonbury Abbey, a building closely identified with the mystic rites of both the Grail and the Arthurian Cycle.

The mediæval Rosicrucians were undoubtedly in possession of the true secret of the Arthurian Cycle and the Grail legend, much of their symbolism having been incorporated into that order. Though the most obvious of all keys to the Christos mystery, the Grail legend has received the least consideration.



THE NIMBUS AND AUREOLE IN SYMBOLISM.

From Audsley's *Handbook of Christian Symbolism*.

The golden halos around the heads of pagan gods and Christian saints refer both to their being bathed in the glory of the sun and also to the fact that a spiritual sun within their own natures is radiating its *glow-ray* and surrounding them with celestial splendor. Whenever the nimbus is composed of straight radiant lines, it is solar in significance; whenever curved lines are used for beams, it partakes lunar nature; whenever they are united, it symbolizes a, harmonious blending of both principles. The circular nimbus is solar and masculine, while the lozenge-shaped nimbus, or *vesica piscis*, is lunar and feminine. The same symbolism is preserved in the circular and lozenge-shaped windows of cathedrals. There is a complete science contained in the shape, color, and adornments of the halos of saints and martyrs. A plain golden ring usually surrounds the head of a canonized saint, while God the Father and God the Son have a far more ornate aureole, usually adorned with a St. George Cross, a flowered cross, or a liliated cross, with only three of the arms visible.

The Cross and the Crucifixion

ONE of the most interesting legends concerning the cross is that preserved in *Aurea Legenda*, by Jacobus de Vorigaine. The Story is to the effect that Adam, feeling the end of his life was near, entreated his son Seth to make a pilgrimage to the Garden of Eden and secure from the angel on guard at the entrance the *Oil of Mercy* which God had promised mankind. Seth did not know the way; but his father told him it was in an eastward direction, and the path would be easy to follow, for when Adam and Eve were banished from the Garden of the Lord, upon the path which their feet had trod the grass had never grown.

Seth, following the directions of his father, discovered the Garden of Eden without difficulty. The angel who guarded the gate permitted him to enter, and in the midst of the garden Seth beheld a great tree, the branches of which reached up to heaven. The tree was in the form of a cross, and stood on the brink of a precipice which led downward into the depths of hell. Among the roots of the tree he saw the body of his brother Cain, held prisoner by the entwining limbs. The angel refused to give Seth the *Oil of Mercy*, but presented him instead with three seeds from the Tree of Life (some say the Tree of Knowledge). With these Seth returned to his father, who was so overjoyed that he did not desire to live longer. Three days later he died, and the three seeds were buried in his mouth, as the angel had instructed. The seeds became a sapling with three trunks in one, which absorbed into itself the blood of Adam, so that the life of Adam was in the tree. Noah dug up this tree by the roots and took it with him into the Ark. After the waters subsided, he buried

the skull of Adam under Mount Calvary, and planted the tree on the summit of Mount Lebanon.

Moses beheld a visionary being in the midst of this tree (the burning bush) and from it cut the magical rod with which he was able to bring water out of a stone. But because he failed to call upon the Lord the second time he struck the rock, he was not permitted to carry the sacred staff into the Promised Land; so he planted it in the hills of Moab. After much searching, King David discovered the tree; and his son, Solomon, tried to use it for a pillar in his Temple, but his carpenters could not cut it so that it would fit; it was always either too long or too short. At last, disgusted, they cast it aside and used it for a bridge to connect Jerusalem with the surrounding hills. When the Queen of Sheba came to visit King Solomon she was expected to walk across this bridge. Instead, when she beheld the tree, she refused to put her foot upon it, but, after kneeling and praying, removed her sandals and forded the stream. This so impressed King Solomon that he ordered the log to be overlaid with golden plates and placed above the door of his Temple. There it remained until his covetous grandson stole the gold, and buried the tree so that the crime would not be discovered.

From the ground where the tree was buried there immediately bubbled forth a spring of water, which became known as Bethesda. To it the sick from all Syria came to be healed. The angel of the pool became the guardian of the tree, and it remained undisturbed for many years. Eventually the log floated to the surface and was used as a bridge again, this time between Calvary and Jerusalem; and over it Jesus passed to be crucified. There was no wood on Calvary; so the tree was cut into two parts to serve as the cross upon which the Son of Man was crucified. The cross was set up at the very spot where the skull of Adam had been buried. Later, when the cross was discovered by the Empress Helena, the wood was found to be of four different varieties contained in one tree (representing the elements), and thereafter the cross continued to heal all the sick who were permitted to touch it.

The prevalent idea that the reverence for the cross is limited to the Christian world is disproved by even the most superficial investigation of its place in religious symbolism. The early Christians used every means possible to conceal the pagan origin of their symbols, doctrines, and rituals. They either destroyed the sacred books of other peoples among whom they settled, or made them inaccessible to students of comparative philosophy, apparently believing that in this way they could stamp out all record of the pre-Christian origin of their doctrines.

In some cases the writings of various ancient authors were tampered with, passages of a compromising nature being removed or foreign material interpolated. The supposedly spurious passage in Josephus concerning Jesus is an example adduced to illustrate this proclivity.

THE LOST LIBRARIES OF ALEXANDRIA

Prior to the Christian Era seven hundred thousand of the most valuable books, written upon parchment, papyrus, vellum, and wax, and also tablets of stone, terra cotta, and wood, were gathered from all parts of the ancient world and housed in Alexandria, in buildings specially prepared for the purpose. This magnificent repository of knowledge was destroyed by a series of three fires. The parts that escaped the conflagration lighted by Cæsar to destroy the fleet in the harbor were destroyed about A.D. 389 by the Christians in obedience to the edict of Theodosius, who had ordered the destruction of the Serapeum, a building sacred to Serapis in which the volumes were kept. This conflagration is supposed to have destroyed the library that Marcus Antonius had presented to Cleopatra to compensate in part for that burned in the fire of the year 51.

Concerning this, H. P. Blavatsky, in *Isis Unveiled*, has written: "They [the Rabbis of Palestine and the wise men] say that not all the rolls and manuscripts, reported in history to have been burned by Cæsar, by the Christian mob, in 389, and by the Arab General Amru, perished as it is commonly believed; and the story they tell is the following: At the time of the contest for the throne, in 51 B. C., between Cleopatra and her brother Dionysius Ptolemy, the Bruckion, which contained over seven hundred thousand rolls all bound in wood and fire-proof parchment, was undergoing repairs and a great portion of the original manuscripts, considered among the most precious, and which were not duplicated, were stored away in the house of one of the librarians. * * * Several hours passed between the burning of the fleet, set on fire by Cæsar's order, and the moment when the first buildings situated near the harbor caught fire in their turn; and * * * the librarians, aided by several hundred slaves attached to the museum, succeeded in saving the most precious of the rolls." In all probability, the books which were saved lie buried either in Egypt or in India, and until they are discovered the modern world must remain in ignorance concerning many great philosophical and mystical truths. The ancient world more clearly understood these missing links--the continuity of the pagan Mysteries in Christianity.

THE CROSS IN PAGAN SYMBOLISM

In his article on the *Cross and Crucifixion* in the *Encyclopædia Britannica*, Thomas Macall Fallow casts much light on the antiquity of this ideograph. "The use of the cross as a religious symbol in pre-Christian times, and among non-Christian peoples, may



HISTORY OF THE HOLY CROSS.

From Berjeau's *History of the Holy Cross*.

(1) Adam directing Seth how to reach the Garden of Eden. (2) Seth placing the three seeds from the Tree of Life under the tongue of the dead Adam. (3) The Queen of Sheba, refusing to place her feet upon the sacred tree, forded the stream. (4) Placing the sacred tree over the door of Solomon's Temple. (5) The crucifixion of Christ upon a cross made from the wood of the holy tree. (6) Distinguishing the true cross from the other two by testing its power to raise a corpse to life.

probably be regarded as almost universal, and in very many cases it was connected with some form of nature worship."

Not only is the cross itself a familiar object in the art of all nations, but the veneration for it is an essential part of the religious life of the greater part of humanity. It is a common symbol among the American Indians--North, Central, and South. William W. Seymour states: "The Aztec goddess of rain bore a cross in her hand, and the Toltecs claimed that their deity, Quetzalcoatl, taught them the sign and ritual of the cross, hence his staff, or sceptre of power, resembled a crosier, and his mantle was covered with red crosses." (*The Cross in Tradition, History and Art*.)

The cross is also highly revered by the Japanese and Chinese. To the Pythagoreans the most sacred of all numbers was the 10, the symbol of which is an X, or cross. In both the Japanese and Chinese languages the character of the number 10 is a cross. The Buddhist wheel of life is composed of two crosses superimposed, and its eight points are still preserved to Christendom in the peculiarly formed cross of the Knights Templars, which is essentially Buddhistic. India has preserved the cross, not only in its carvings and paintings, but also in its architectonics; a great number of its temples--like the churches and cathedrals of Christendom--are raised from cruciform foundations.

On the *mandalas* of the Tibetans, heaven is laid out in the form of a cross, with a demon king at each of the four gates. A remarkable cross of great antiquity was discovered in the island caves of Elephanta in the harbor of Bombay. Crosses of various kinds were favorite motifs in the art of Chaldea, Phœnicia, Egypt, and Assyria. The initiates of the Eleusinian Mysteries of Greece were given a cross which they suspended about their necks on a chain, or cord, at the time of initiation. To the Rosicrucians, Alchemists, and Illuminati, the cross was the symbol of light, because each of the three letters L V X is derived from some part of the cross.

THE TAU CROSS

There are three distinct forms of the cross. The first is called the TAU (more correctly the TAV). It closely resembles the modern letter T, consisting of a horizontal bar resting on a vertical column, the two arms being of equal length. An oak tree cut off some feet above the ground and its upper part laid across the lower in this form was the symbol of the Druid god *Hu*. It is suspected that this symbol originated among the Egyptians from the spread of the horns of a bull or ram (Taurus or Aries) and the vertical line of its face. This is sometimes designated as the *hammer cross*, because if held by its vertical base it is not unlike a mallet or gavel. In one of the Qabbalistic Masonic legends, CHiram Abiff is given a hammer in the form of a TAU by his ancestor, Tubalcain. The TAU cross is preserved to modern Masonry under the symbol of the T square. This appears to be the oldest form of the cross extant.

The TAU cross was inscribed on the forehead of every person admitted into the Mysteries of Mithras. When a king was initiated into the Egyptian Mysteries, the TAU was placed against his lips. It was tattooed upon the bodies of the candidates in some of the American Indian

Mysteries. To the Qabbalist, the TAU stood for heaven and the Pythagorean *tetractys*. The *Caduceus* of Hermes was an outgrowth of the TAU cross. (See Albert Pike.)

THE CRUX ANSATA

The second type was that of a T, or TAU, cross surmounted by a circle, often foreshortened to the form of an upright oval. This was called by the ancients the Crux Ansata, or the cross of life. It was the key to the Mysteries of antiquity and it probably gave rise to the more modern story of St. Peter's golden key to heaven. In the Mysteries of Egypt the candidate passed through all forms of actual and imaginary dangers, holding above his head the Crux Ansata, before which the powers of darkness fell back abashed. The student is reminded of the words *In hoc signo vinces*. The TAU form of the cross is not unlike the seal of Venus, as Richard Payne Knight has noted. He states: "The cross in this form is sometimes observable on coins, and several of them were found in a temple of Serapis [the Serapeum], demolished at the general destruction of those edifices by the Emperor Theodosius, and were said by the Christian antiquaries of that time to signify the future life."

Augustus Le Plongeon, in his *Sacred Mysteries Among the Mayas and Quiches*, notes that the Crux Ansata, which he calls The Key to the Nile and the Symbol of Symbols, either in its complete form or as a simple TAU, was to be seen adorning the breasts of statues and bas-reliefs at Palenque, Copan, and throughout Central America. He notes that it was always associated with water; that among the Babylonians it was the emblem of the water gods; among the Scandinavians, of heaven and immortality; and among the Mayas, of rejuvenation and freedom from physical suffering.

Concerning the association of this symbol with the *waters of life*, Count Goblet d'Alviella, in his *Migration of Symbols*, calls attention to the fact that an instrument resembling the Crux Ansata and called the *Nilometer* was used by the ancient Egyptians for measuring and regulating the inundations of the river Nile. It is probable that this relationship to the Nile caused it to be considered the symbol of life, for Egypt depended entirely upon the inundations of this river for the irrigation necessary to insure sufficient crops. In the papyrus scrolls the Crux Ansata is shown issuing from the mouths of Egyptian kings when they pardoned enemies, and it was buried with them to signify the immortality of the soul. It was carried by many of the gods and goddesses and apparently

signified their divine benevolence and life-giving power. The Cairo Museum contains a magnificent collection of crosses of many shapes, sizes, and designs, proving that they were a common symbol among the Egyptians.

THE ROMAN AND GREEK CATHOLIC CROSSES

The third form of the cross is the familiar Roman or Greek type, which is closely associated with the crucifixion of Jesus Christ, although it is improbable that the cross used resembled its more familiar modern form. There are unlimited sub-varieties of crosses, differing in the relative proportions of their vertical and horizontal sections. Among the secret orders of different generations we find compounded crosses, such as the triple TAU in the Royal Arch of Freemasonry and the double and triple crosses of both Masonic and Roman Catholic symbolism.

To the Christian the cross has a twofold significance. First, it is the symbol of the death of his Redeemer, through whose martyrdom he feels that he partakes of the glory of God; secondly, it is the symbol of humility, patience, and the burden of life. It is interesting that the cross should be both a symbol of life and a symbol of death. Many nations deeply considered the astronomical aspect of religion, and it is probable that the Persians, Greeks, and Hindus looked upon the cross as a symbol of the equinoxes and the solstices, in the belief that at certain seasons of the year the sun was symbolically crucified upon these imaginary celestial angles.

The fact that so many nations have regarded their Savior as a personification of the sun globe is convincing evidence that the cross must exist as an astronomical element in pagan allegory. Augustus Le Plongeon believed that the veneration for the cross was partly due to the rising of a constellation called the Southern Cross, which immediately preceded the annual rains, and as the natives of those latitudes relied wholly upon these rains to raise their crops, they viewed the cross as an annual promise of the approaching storms, which to them meant life.

There are four basic elements (according to both ancient philosophy and modern science), and the ancients represented them by the four arms of the cross, placing at the end of each arm a mysterious Qabbalistic creature to symbolize the power of one of these elements. Thus, they symbolized the element of earth by a bull; water by a scorpion, a

serpent, or an eagle; fire by a lion; and air by a human head surrounded by wings. It is significant that the four letters inscribed upon parchment (some say wood) and fastened to the top of the cross at the time of the crucifixion should be the first letters of four Hebrew words which stand for the four elements: "*Iammin*, the sea or water; *Nour*, fire; *Rouach*, the air; and *lebeschah*, the dry earth." (See *Morals and Dogma*, by Albeit Pike.)

That a cross can be formed by opening or unfolding the surfaces of a cube has caused that symbol to be associated with the earth. Though a cross within a circle has long been regarded as a sign of the planet Earth, it should really be considered as the symbol of the composite element earth, since it is composed of the four triangles of the elements. For thousands of years the cross has been identified with the plan of salvation for humanity. The elements--salt, sulphur, mercury, and Azoth--used in making the Philosopher's Scone in Alchemy, were often symbolized by a cross. The cross of the four cardinal angles also had its secret significance, and Masonic parties of three still go forth to the four cardinal points of the compass in search of the Lost Word.

The material of which the cross was formed was looked upon as being an essential element in its symbolism. Thus, a golden cross symbolized illumination; a silver cross, purification; a cross of base metals, humiliation; a cross of wood, aspiration. The fact that



THE EASTER ISLAND FIGURE SHOWING CRUX ANSATA ON REVERSE

That the Crux Ansata migrated to many parts of the earth is proved by the fact that it was sculptured upon the back of at least one of the mysterious stone figures found on Easter Island in the south Pacific. The statue in question--one of the smallest in the group--was brought to London by a sailing ship, and is now in the British Museum; the Crux Ansata on the reverse side is plainly visible.

among many nations it was customary to spread the arms in prayer has influenced the symbolism of the cross, which, because of its shape, has

come to be regarded as emblematic of the human body. The four major divisions of the human structure--bones, muscles, nerves, and arteries--are considered to have contributed to the symbolism of the cross. This is especially due to the fact that the spinal nerves cross at the base of the spine, and is a reminder that "Our Lord was crucified also in Egypt."

Man has four vehicles (or mediums) of expression by means of which the spiritual Ego contacts the external universe: the physical nature, the vital nature, the emotional nature, and the mental nature. Each of these partakes in principle of one of the primary elements, and the four creatures assigned to them by the Qabbalists caused the cross to be symbolic of the compound nature of man.

THE CRUCIFIXION--A COSMIC ALLEGORY

Saviors unnumbered have died for the sins of man and by the hands of man, and through their deaths have interceded in heaven for the souls of their executioners. The martyrdom of the *God-Man* and the redemption of the world through His blood has been an essential tenet of many great religions. Nearly all these stories can be traced to sun worship, for the glorious orb of day is the Savior who dies annually for every creature within his universe, but year after year rises again victorious from the tomb of winter. Without doubt the doctrine of the crucifixion is based upon the secret traditions of the Ancient Wisdom; it is a constant reminder that the divine nature of man is perpetually crucified upon the animal organism. Certain of the pagan Mysteries included in the ceremony of initiation the crucifixion of the candidate upon a cross, or the laying of his body upon a cruciform altar. It has been claimed that Apollonius of Tyana (the Antichrist) was initiated into the Arcanum of Egypt in the Great Pyramid, where he hung upon a cross until unconscious and was then laid in the tomb (the coffer) for three days. While his body was unconscious, his soul was thought to pass into the realms of the immortals (the place of death) After it had vanquished death (by recognizing that life is eternal) it returned again to the body, which then rose from the coffer, after which he was hailed as a brother by the priests, who believed that he had returned from the land of the dead. This concept was, in substance, the teaching of the Mysteries.

THE CRUCIFIED SAVIORS

The list of the deathless mortals who *suffered* for man that he might receive the boon of eternal life is an imposing one. Among those connected historically or allegorically with a crucifixion are Prometheus, Adonis, Apollo, Arys, Bacchus, Buddha, Christna, Horus, Indra, Ixion, Mithras, Osiris, Pythagoras, Quetzalcoatl, Semiramis, and Jupiter. According to the fragmentary accounts extant, all these heroes gave their lives to the service of humanity and, with one or two exceptions, died as martyrs for the cause of human progress. In many mysterious ways the manner of their death has been designedly concealed, but it is possible that most of them were crucified upon a cross or tree. The first friend of man, the immortal Prometheus, was crucified on the pinnacle of Mount Caucasus, and a vulture was placed over his liver to torment him throughout eternity by clawing and rending his flesh with its talons. Prometheus disobeyed the edict of Zeus by bringing fire and immortality to man, so for man he suffered until the coming of Hercules released him from his ages of torment.

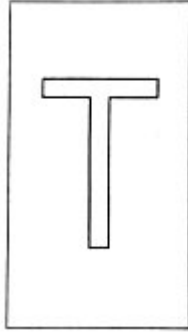
Concerning the crucifixion of the Persian Mithras, J. P. Lundy has written: "Dupuis tells us that Mithra was put to death by crucifixion, and rose again on the 25th of March. In the Persian Mysteries the body of a young man, apparently dead, was exhibited, which was feigned to be restored to life. By his sufferings he was believed to have worked their salvation, and on this account he was called their Savior. His priests watched his tomb to the midnight of the vigil of the 25th of March, with loud cries, and in darkness; when all at once the light burst forth from all parts, the priest cried, Rejoice, O sacred initiated, your God is risen. His death, his pains, and sufferings, have worked your salvation." (See *Monumental Christianity*.)

In some cases, as in that of the Buddha, the crucifixion mythos must be taken in an allegorical rather than a literal sense, for the manner of his death has been recorded by his own disciples in the *Book of the Great Decease*. However, the mere fact that the symbolic reference to death upon a tree has been associated with these heroes is sufficient to prove the universality of the crucifixion story.

The East Indian equivalent of Christ is the immortal Christna, who, sitting in the forest playing his flute, charmed the birds and beasts by his music. It is supposed that this divinely inspired Savior of humanity was crucified upon a tree by his enemies, but great care has been taken to destroy any evidence pointing in that direction. Louis Jacolliot, in his book *The Bible in India*, thus describes the death of Christna: "Christna understood that the hour had come for him to quit the earth, and return

to the bosom of him who had sent him. Forbidding his disciples to follow him, he went, one day, to make his ablutions on the banks of the Ganges * * *. Arriving at the sacred river, he plunged himself three times therein, then, kneeling, and looking to heaven, he prayed, expecting death. In this position he was pierced with arrows by one of those whose crimes he had unveiled, and who, hearing of his journey to the Ganges, had, with generation. a strong troop, followed with the design of assassinating him * * *. The body of the God-man was suspended to the branches of a tree by his murderer, that it might become the prey of vultures. News of the death having spread, the people came in a crowd conducted by Ardjouna, the dearest of the disciples of Christna, to recover his sacred remains. But the mortal frame of the redeemer had disappeared--no doubt it had regained the celestial abodes * * * and the tree to which it had been attached had become suddenly covered with great red flowers and diffused around it the sweetest perfume." Other accounts of the death of Christna declare that he was tied to a cross-shaped tree before the arrows were aimed at him.

The existence in Moor's *The Hindu Pantheon* of a plate of Christna with nail wounds in his hands and feet, and a plate in Inman's *Ancient Faiths* showing an Oriental deity with what might well be a nail hole in one of his feet, should be sufficient motive for further investigation of this subject by those of unbiased minds. Concerning the startling discoveries which can be made along these lines, J. P. Lundy in his *Monumental Christianity* presents the following information: "Where did the Persians get their notion of this prophecy as thus interpreted respecting Christ, and His saving mercy and love displayed on the cross? Both by symbol and actual crucifix we see it on all their monuments. If it came from India, how did it get there, except from the one common and original centre of all primitive and pure religion? There is a most extraordinary plate, illustrative of the whole subject, which representation I believe to be anterior to Christianity. It is copied from Moor's *Hindu Pantheon*, not as a curiosity, but as a most singular monument of the crucifixion. I do not venture to give it a name, other than that of a *crucifixion in space*. * * * Can it be the Victim-Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were? Can it be Plato's second God who impressed himself on the universe in the form of the cross? Or is it his divine man who would be scourged, tormented, fettered, have his eyes burnt out; and lastly, having suffered all manner of evils, would be *crucified*? Plato learned his theology in Egypt and the East, and must have known of the crucifixion of Krishna, Buddha, Mithra [*et al*]. At any rate, the religion of India had its mythical crucified victim long anterior to Christianity,



THE TAU CROSS.

The TAU Cross was the sign which the Lord told the people of Jerusalem to mark on their foreheads, as related by the Prophet Ezekiel. It was also placed as a symbol of liberation upon those charged with crimes but acquitted.



THE CRUX ANSATA.

Both the cross and the circle were phallic symbols, for the ancient world venerated the generative powers of Nature as being expressive of the creative attributes of the Deity. The Crux Ansata, by combining the masculine TAU with the feminine oval, exemplified the principles of generation.



APOLLONIUS OF TYANA.

From *Historia Deorum Fatidicorum*.

Concerning Apollonius and his remarkable Powers, Francis Barrett, in his *Biographia Antiqua*, after describing how Apollonius quelled a riot without speaking a word, continues: "He traveled much, professed himself a legislator; understood all languages, without having learned them; he had the surprising faculty of knowing what was transacted at an immense distance, and at the time the Emperor Domitian was stabbed, Apollonius being at a vast distance and standing in the market-place of the city, exclaimed, 'Strike! strike!--'tis time, the tyrant is no more.' He understood the language of birds; he condemned dancing and other diversions of that sort. he recommended charity and piety; he traveled over almost all the countries of the world; and he died at a very great age."

as a type of the real one [*Pro Deo et Ecclesia!*], and I am inclined to think that we have it in this remarkable plate."

The modern world has been misled in its attitude towards the so-called pagan deities, and has come to view them in a light entirely different from their true characters and meanings. The ridicule and slander heaped by Christendom upon Christna and Bacchus are excellent examples of the persecution of immortal principles by those who have utterly failed to sense the secret meaning of the allegories. Who was the crucified man of Greece, concerning whom vague rumors have been afloat? Higgins thinks it was Pythagoras, the true story of whose death was suppressed by early Christian authors because it conflicted with their teachings. Was it true also that the Roman legionaries carried on the field of battle standards upon which were crosses bearing the crucified Sun Man?

THE CRUCIFIXION OF QUETZALCOATL

One of the most remarkable of the crucified World Saviors is the Central American god of the winds, or the Sun, Quetzalcoatl, concerning whose activities great secrecy was maintained by the Indian priests of Mexico and Central America. This strange immortal, whose name means *feathered snake*, appears to have come out of the sea, bringing with him a mysterious cross. On his garments were embellished clouds and red crosses. In his honor, great serpents carved from stone were placed in different parts of Mexico.

The cross of Quetzalcoatl became a sacred symbol among the Mayas, and according to available records the Maya Indian angels had crosses of various pigments painted on their foreheads. Similar crosses were placed over the eyes of those initiated into their Mysteries. When Cortez arrived in Mexico, he brought with him the cross. Recognizing this, the natives believed that he was Quetzalcoatl returned, for the latter had promised to come back in the infinite future and redeem his people.

In *Anacalypsis*, Godfrey Higgins throws some light on the cross and its symbolism in America: "The Incas had a cross of very fine marble, or beautiful jasper, highly polished, of one piece, three-fourths of an ell in length, and three fingers in width and thickness. It was kept in a sacred chamber of a palace, and held in great veneration. The Spaniards enriched this cross with gold and jewels, and placed it in the cathedral of Cuzco. Mexican temples are in the form of a cross, and face the four cardinal points. Quexalcoatl is represented in the paintings of the Codex Borgianus nailed to the cross. Sometimes even the two thieves are there crucified with him. In Vol. II. plate 75, the God is crucified in the Heavens, in a circle of nineteen figures, the number of the Metonic cycle. A serpent is depriving him of the organs of generation. In the Codex Borgianus, (pp. 4, 72, 73, 75,) the Mexican God is represented crucified and nailed to the cross, and in another place hanging to it, with a cross in his hands. And in one instance, where the figure is not merely outlined, the cross is red, the clothes are coloured, and the face and hands quite black. If this was the Christianity of the German Nestorius, how came he to teach that the crucified Savior was black? The name of the God who was crucified was Quexalcoatl.

The crucifixion of the Word in space, the crucifixion of the dove often seen in religious symbolism--both of these are reminders of pagan overshadowing. The fact that a cross is formed by the spread wings of a bird in relation to its body is no doubt one of the reasons why the Egyptians used a bird to symbolize the immortal nature of man, and often show it hovering over the mummified body of the dead and

carrying in one of its claws the sign of life and in the other the sign of breath.

THE NAILS OF THE PASSION

The three nails of the Passion have found their way into the symbolism of many races and faiths. There are many legends concerning these nails. One of these is to the effect that originally there were four nails, but one was dematerialized by a Hebrew Qabbalist and magician just as they were about to drive it through the foot of the Master. Hence it was necessary to cross the feet. Another legend relates that one of the nails was hammered into a crown and that it still exists as the imperial diadem of a European house. Still another story has it that the bit on the bridle of Constantine's horse was a Passion nail. It is improbable, however, that the nails were made of iron, for at that time it was customary to use sharpened wooden pegs. Hargrave Jennings, in his *Rosicrucians, Their Rites and Mysteries*, calls attention to the fact that the mark or sign used in England to designate royal property and called the broad arrow is nothing more nor less than the three nails of the crucifixion grouped together, and that by placing them point to point the ancient symbol of the Egyptian TAU cross is formed.

In his *Ancient Freemasonry*, Frank C. Higgins reproduces the Masonic apron of a colossal stone figure at Quirigua, Guatemala. The central ornament of the apron is the three Passion nails, arranged exactly like the British broad arrow. That three nails should be used to crucify the Christ, three murderers to kill CHiram Abiff, and three wounds to slay Prince Coh, the Mexican Indian Osiris, is significant.

C. W. King, in his *Gnostics and Their Remains*, thus describes a Gnostic gem: "The Gnostic Pleroma, or combination of all the Æons [is] expressed by the outline of a man holding a scroll * * *. The left hand is formed like three bent *spikes* or *nails*; unmistakably the same symbol that Belus often holds in his extended hand on the Babylonian cylinders, afterwards discovered by the Jewish Cabalists in the points of the letter Shin, and by the mediæval mystics in o the Three Nails of the Cross." From this point Hargrave Jennings continues King's speculations, noting the resemblance of the nail to an obelisk, or pillar, and that the Qabbalistic value of the Hebrew letter Shin, or Sin, is 300, namely, 100 for each spike.

The Passion nails are highly important symbols, especially when it is realized that, according to the esoteric systems of culture, there are certain secret centers of force in the palms of the hands and in the soles of the feet.

The driving of the nails and the flow of blood and water from the wounds were symbolic of certain secret philosophic practices of the Temple. Many of the Oriental deities have mysterious symbols on the hands and feet. The so-called footprints of Buddha are usually embellished with a magnificent sunburst at the point where the nail pierced the foot of Christ.

In his notes on the theology of Jakob Böhme, Dr. Franz Hartmann thus sums up the mystic symbolism of the crucifixion: "The cross represents terrestrial life, and the crown of thorns the sufferings of the soul within the elementary body, but also the victory of the spirit over the elements of darkness. The body is naked, to indicate that the candidate for immortality must divest himself of all desires for terrestrial things. The figure is nailed to the cross, which symbolizes the death and surrender of the self-will, and that it should not attempt to accomplish anything by its own power, but merely serve as an instrument wherein the Divine will is executed. Above the head are inscribed the letters: I. N. R. J. whose most important meaning is: In Nobis Regnat Jesus (Within ourselves reigns Jesus). But this signification of this inscription can be practically known only to those who have actually died relatively to the world of desires, and risen above the temptation for personal existence; or, to express it in other words, those who have become alive in Christ, and in whom thus the kingdom of Jesus (the holy love-will issuing from the heart of God) has been established." One of the most interesting interpretations of the crucifixion allegory is that which identifies the man Jesus with the personal consciousness of the individual. It is this personal consciousness that conceives of and dwells in the sense of separateness, and before the aspiring soul can be reunited with the ever-present and all-pervading Father this personality must be sacrificed that the Universal Consciousness may be liberated.



THE CRUCIFIXION OF QUETZALCOATL.
(From the Codex Borgianus.)

From Kingsborough's *Antiquities of Mexico*.

Lord Kingsborough writes: "May we not refer to the seventy-third page of the Borgia MS., which represents Quetzalcoatl both crucified, and as it were cut in pieces for the cauldron, and with equal reason demand, whether anyone can help thinking that the Jews of the New World [Lord Kingsborough sought to prove that the Mexicans were descendants of the Jews] applied to their Messiah not only all the prophecies contained in the Old Testament relating to Christ, but likewise many of the incidents recorded of him in the Gospels."



THE CRUCIFIXION IN SPACE.

From Higgins' *Anacalypsis*.

Of this remarkable Oriental drawing, J. P. Lundy has written:---It looks like a Christian crucifix in many respects, and in some others it does not. The drawing, attitude, and the nail-marks in hands and feet, indicate a Christian origin; while the Parthian coronet of seven points, the absence of the wood and of the usual inscription, and the rays of glory above seem to point to some Christian origin. Can it be the Victim, Man, or the Priest and Victim both in one, of the Hindu mythology, who offered himself a sacrifice before the worlds were?"

The Mystery of the Apocalypse

THE presence of the Temple of Diana at Ephesus marked that city as sacred to the Mystery religion, for the Seven Wonders of the ancient world were erected to indicate the repositories of recondite knowledge. Of Ephesus, H. P. Blavatsky writes:

"It was a focus of the universal 'secret' doctrines; the weird laboratory whence, fashioned in elegant Grecian phraseology, sprang the quintessence of Buddhistic, Zoroastrian, and Chaldean philosophy. Artemis, the gigantic concrete symbol of theosophico-pantheistic abstractions, the great mother Multimamma, androgyne and patroness of the 'Ephesian writings,' was conquered by Paul; but although the zealous converts of the apostles pretended to burn all their books on 'curious arts, τὰ περίεργα, enough of these remained for them to study when their first zeal had cooled off." (See *Isis Unveiled*.)

Being a great center of pagan learning, Ephesus has been the locale for many early Christian myths. The assertion has been made that it was the last domicile of the Virgin Mary; also that the tomb of St. John the Divine was located there. According to legend, St. John did not depart from this life in the usual manner but, selecting his vault, entered it while still alive, and closing the entrance behind him, vanished forever from mortal sight. A rumor was current in ancient Ephesus that St. John would sleep in his tomb until the return of the Savior, and that when the apostle turned over on his sepulchral couch the earth above moved like the coverlets of a bed.

Subjected to more criticism than any other book now incorporated in the New Testament, the Apocalypse--popularly accredited to St. John the Divine--is by far the most important but least understood of the Gnostic Christian writings. Though Justin Martyr declared the Book of Revelation to have been written by "John, one of Christ's apostles," its authorship was disputed as early as the second century after Christ. In the third century these contentions became acute and even Dionysius of Alexandria and Eusebius attacked the Johannine theory, declaring that both the Book of Revelation and the Gospel according to St. John were written by one Cerinthus, who borrowed the name of the great apostle the better to foist his own doctrines upon the Christians. Later Jerome questioned the authorship of the Apocalypse and during the Reformation his objections were revived by Luther and Erasmus. The

once generally accepted notion that the Book of Revelation was the actual record of a "mystical experience" occurring to St. John while that seer was an exile in the Isle of Parmos is now regarded with disfavor by more critical scholars. Other explanations have therefore been advanced to account for the symbolism permeating the volume and the original motive for its writing. The more reasonable of these theories may be summed up as follows:

First, upon the weight of evidence furnished by its own contents the Book of Revelation may well be pronounced a pagan writing—one of the sacred books of the Eleusinian or Phrygian Mysteries. As a corollary, the real author of a work setting forth the profundities of Egyptian and Greek mysticism must have been an initiate himself and consequently obligated to write only in the symbolic language of the Mysteries.

Second, it is possible that the Book of Revelation was written to reconcile the seeming discrepancies between the early Christian and pagan religious philosophies. When the zealots of the primitive Christian Church sought to Christianize pagandom, the pagan initiates retorted with a powerful effort to paganize Christianity. The Christians failed but the pagans succeeded. With the decline of paganism the initiated pagan hierophants transferred their base of operations to the new vehicle of primitive Christianity, adopting the symbols of the new cult to conceal those eternal verities which are ever the priceless possession of the wise. The Apocalypse shows clearly the resultant fusion of pagan and Christian symbolism and thus bears irrefutable evidence of the activities of these initiated minds operating through early Christianity.

Third, the theory has been advanced that the Book of Revelation represents the attempt made by the unscrupulous members of a certain religious order to undermine the Christian Mysteries by satirizing their philosophy. This nefarious end they hoped to attain by showing the new faith to be merely a restatement of the ancient pagan doctrines, by heaping ridicule upon Christianity, and by using its own symbols toward its disparagement. For example, the star which fell to earth (Rev. viii. 10-11) could be construed to mean the Star of Bethlehem, and the bitterness of that star (called Wormwood and which poisoned mankind) could signify the "false" teachings of the Christian Church. While the last theory has gained a certain measure of popularity, the profundity of the Apocalypse leads the discerning reader to the inevitable conclusion that this is the least plausible of the three hypotheses. To those able to

pierce the veil of its symbolism, the inspired source of the document requires no further corroborative evidence.

In the final analysis, true philosophy can be limited by neither creed nor faction; in fact it is incompatible with every artificial limitation of human thought. The question of the pagan or Christian origin of the Book of Revelation is, consequently, of little importance. The intrinsic value of the book lies in its magnificent epitome of the Universal Mystery--an observation which led St. Jerome to declare that it is susceptible of seven entirely different interpretations. Untrained in the reaches of ancient thought, the modern theologian cannot possibly cope with the complexities of the Apocalypse, for to him this mystic writing is but a phantasmagoria the divine inspiration of which he is sorely tempted to question. In the limited space here available it is possible to sketch but briefly a few of the salient features of the vision of the seer of Patmos. A careful consideration of the various pagan Mysteries will assist materially also in filling the inevitable gaps in this abridgment.

In the opening chapter of the Apocalypse, St. John describes the Alpha and Omega who stood in the midst of the seven golden candlesticks. Surrounded by his flaming planetary regents, this Sublime One thus epitomizes in one impressive and mysterious figure the entire sweep of humanity's evolutionary growth--past, present, and future.

"The first stages of man's earthly development," writes Dr. Rudolph Steiner, "ran their course at a period when the earth was still 'fiery'; and the first human incarnations were formed out of the element of fire; at the end of his earthly career man will himself radiate his inner being outwards creatively by the force of the element of fire. This continuous development from the beginning to the end of the earth reveals itself to the 'seer,' when he sees on the astral plane the archetype of evolving man. * * * The beginning of earthly evolution stands forth in the fiery feet, its end in the fiery countenance, and the complete power of the 'creative word,' to be finally won, is seen in the fiery source coming out of the mouth." (See *Occult Seals and Columns*.)

In his Restored New Testament, James Morgan Pryse traces the relationship of the various parts of the Alpha and Omega to the seven sacred planets of the ancients. To quote:

"The Logos-figure described is a composite picture of the seven sacred planets: he has the snowy-white hair of Kronos ('Father Time'), the

blazing eyes of 'wide-seeing' Zeus, the sword of Arcs, the shining face of Helios, and the *chiton* and girdle of Aphrodite; his feet are of mercury, the metal sacred to Hermes, and his voice is like the murmur of the ocean's waves (the 'many waters'), alluding to Selene, the Moon-Goddess of the four seasons and of the waters."



THE THRONE OF GOD AND OF THE LAMB.

From Jacob Behmen's Works.

Before the throne of God was the crystal sea representing the Schamayim, or the living waters which are above the heavens. Before the throne also were four creatures--a bull, a lion, an eagle, and a man. These represented the four corners of creation and the multitude of eyes with which they were covered are the stars of the firmament. The twenty-four elders have the same significance as the priests gathered around the statue of Ceres in the Greater Eleusinian Rite and also the Persian Genii, or gods of the hours of the day, who, casting away their crowns, glorify the Holy One. As symbolic of the divisions of time, the elders adore the timeless and enduring Spirit in the midst of them.

The seven stars carried by this immense Being in his right hand are the Governors of the world; the flaming sword issuing from his mouth is the Creative Fiat, or Word of Power, by which the illusion of material permanence is slain. Here also is represented, in all his symbolic splendor, the hierophant of the Phrygian Mysteries, his various insignia emblematic of his divine attributes. Seven priests bearing lamps are his attendants and the stars carried in his hand are the seven schools of the Mysteries whose power he administers. As one *born again* out of spiritual darkness, into perfect wisdom, this archimagus is made to say: "I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."

In the second and third chapters St. John delivers to the "seven churches which are in Asia" the injunctions received by him from the Alpha and

Omega. The churches are here analogous to the rungs of a *Mithraic* ladder, and John, being "in the spirit," ascended through the orbits of the seven sacred planets until he reached the inner surface of the Empyrean.

"After the soul of the prophet," writes the anonymous author of *Mankind: Their Origin and Destiny*, "in his ecstatic state has passed in its rapid flight through the seven spheres, from the sphere of the moon to that of Saturn, or from the planet which corresponds to Cancer, the gate of men, to that of Capricorn, which is the gate of the gods, a new gate opens to him in the highest heaven, and in the zodiac, beneath which the seven planets revolve; in a word, in the firmament, or that which the ancients called *crystallinum primum*, or the crystal heaven."

When related to the Eastern system of metaphysics, these churches represent the chakras, or nerve ganglia, along the human spine, the "door in heaven" being the *brahmarandra*, or point in the crown of the skull (Golgotha), through which the spinal spirit fire passes to liberation. The church of Ephesus corresponds to the *muladhara*, or sacral ganglion, and the other churches to the higher ganglia according to the order given in Revelation. Dr. Steiner discovers a relationship between the seven churches and the divisions of the Aryan race. Thus, the church of Ephesus stands for the Arch-Indian branch; the church of Smyrna, the Arch-Persians; the church of Pergamos, the Chaldean-Egyptian-Semitic; the church of Thyatira, the Grecian-Latin-Roman; the church of Sardis, the Teuton-Anglo-Saxon; the church of Philadelphia, the Slavic; and the church of Laodicea, the Manichæan. The seven churches also signify the Greek vowels, of which *Alpha* and *Omega* are the first and the last. A difference of opinion exists as to the order in which the seven planers should be related to the churches. Some proceed from the hypothesis that Saturn represents the church of Ephesus; but from the fact that this city was sacred to the moon goddess and also that the sphere of the moon is the first above that of the earth, the planets obviously should ascend in their ancient order from the moon to Saturn. From Saturn the soul would naturally ascend through the door in the Empyrean.

In the fourth and fifth chapters St. John describes the throne of God upon which sat the Holy One "which was and is, and is to come." About the throne were twenty-four lesser seats upon which sat twenty-four elders arrayed in white garments and wearing crowns of gold. "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the

seven Spirits of God." He who sat upon the throne held in His right hand a book sealed with seven seals which no man in heaven or earth had been found worthy to open. Then appeared a Lamb (Aries, the first and chief of the zodiacal signs) which had been slain, having seven horns (rays) and seven eyes (lights). The Lamb took the book from the right hand of Him that sat upon the throne and the four beasts and all the elders fell down and worshiped God and the Lamb. During the early centuries of the Christian Church the lamb was universally recognized as the symbol of Christ, and not until after the fifth synod of Constantinople (the "Quinisext Synod," A.D. 692) was the figure of the crucified man substituted for that of Agnus Dei. As shrewdly noted by one writer on the subject, the use of a lamb is indicative of the Persian origin of Christianity, for the Persians were the only people to symbolize the first sign of the zodiac by a lamb.

Because a lamb was the sin offering of the ancient pagans, the early mystic Christians considered this animal as an appropriate emblem of Christ, whom they regarded as the sin offering of the world. The Greeks and the Egyptians highly venerated the lamb or ram, often placing its horns upon the foreheads of their gods. The Scandinavian god Thor carried a hammer made from a pair of ram's horns. The lamb is used in preference to the ram apparently because of its purity and gentleness; also, since the Creator Himself was symbolized by Aries, His Son would consequently be the little Ram or Lamb. The lambskin apron worn by the Freemasons over that part of the body symbolized by Typhon or Judas represents that purification



EPISODES FROM THE MYSTERIES OF THE APOCALYPSE.

From Klauber's *Historiae Biblicae Veteris et Novi Testamenti*.

In the central foreground, St. John the Divine is kneeling before the apparition of the Alpha and Omega standing in the midst of the seven lights and surrounded by an aureole of flames and smoke. In the heavens above the twenty-four elders with their harps and censers bow before the throne of the Ancient One, from

whose hand the Lamb is taking the book sealed with seven seals. The seven spirit, of God, in the form of cups from which issue tongues of fire, surround the head of the Ancient One, and the four beasts (the cherubim) kneel at the corners of His throne. In the upper left-hand corner are shown the seven angels bearing the trumpets and also the altar of God and the angel with the censer. In the upper right are the spirits of the winds; below them is the virgin clothed with the sun, to whom wings were given that she might fly into the wilderness. To her right is a scene representing the spirits of God hurling the evil serpent into the bottomless pit. At the lower left St. John is shown receiving from the angelic figure, whose legs are pillars of fire and whose face is a shining sun, the little book which he is told to eat if he would understand the mysteries of the spiritual life.

The plate also contains a number of other symbols, including episodes from the destruction of the world and the crystal sea pouring forth from the throne of God. By the presentation of such symbolic conceptions in the form of rituals and dramatic episodes the secrets of the Phrygian Mysteries were perpetuated. When these sacred pageantries were thus revealed to all mankind indiscriminately and each human soul was appointed its own initiator into the holy rite, of the philosophic life, a boon was conferred upon humanity which cannot be fully appreciated until men and women have grown more responsive to those mysteries which are of the spirit.

of the generative processes which is a prerequisite to true spirituality. In this allegory the Lamb signifies the purified candidate, its seven horns representing the divisions of illuminated reason and its seven eyes the chakras, or perfected sense-perceptions.

The sixth to eleventh chapters inclusive are devoted to an account of the opening of the seven seals on the book held by the Lamb. When the first seal was broken, there rode forth a man on a white horse wearing a crown and holding in his hand a bow. When the second seal was broken, there rode forth a man upon a red horse and in his hand was a great sword. When the third seal was broken there rode forth a man upon a black horse and with a pair of balances in his hand. And when the fourth seal was broken there rode forth Death upon a pale horse and hell followed after him. The four horsemen of the Apocalypse may be interpreted to signify the four main divisions of human life. *Birth* is represented by the rider on the white horse who comes forth conquering and to conquer; the impetuosity of *youth* by the rider on the red horse who took peace from the earth; *maturity* by the rider on the black horse who weighs all things in the scales of reason; and *death* by the rider on the pale horse who was given power over a fourth part of the earth. In the Eastern philosophy these horsemen signify the four

yugas, or ages, of the world which, riding forth at: their appointed times, become for a certain span the rulers of creation.

Commenting on the twenty-fourth allocution of Chrysostom, in *The Origin of all Religious Worship*, Dupuis notes that each of the four elements was represented by a horse bearing the name of the god "who is set over the element." The first horse, signifying the fire ether, was called Jupiter and occupied the highest place in the order of the elements. This horse was winged, very fleet, and, describing the largest circle, encompassed all the others. It shone with the purest light, and on its body were the images of the sun, the moon, the stars, and all the bodies in the ethereal regions. The second horse, signifying the element of air, was Juno. It was inferior to the horse of Jupiter and described a smaller circle; its color was black but that part exposed to the sun became luminous, thus signifying the diurnal and nocturnal conditions of air. The third horse, symbolizing the element of water, was sacred to Neptune. It was of heavy gait and described a very small circle. The fourth horse, signifying the static element of earth, described as immovable and champing its bit, was the steed of Vesta. Despite their differences in temperature, these four horses lived harmoniously together, which is in accord with the principles of the philosophers, who declared the world to be preserved by the concord and harmony of its elements. In time, however, the racing horse of Jupiter burned the mane of the horse of earth; the thundering steed of Neptune also became covered with sweat, which overflowed the immovable horse of Vesta and resulted in the deluge of Deucalion. At last the fiery horse of Jupiter will consume the rest, when the three inferior elements--purified by reabsorption in the fiery ether--will come forth renewed, constituting "a new heaven and a new earth."

When the fifth seal was opened St. John beheld those who had died for the word of God. When the sixth seal was broken there was a great earthquake, the sun being darkened and the moon becoming like blood. The angels of the winds came forth and also another angel, who sealed upon their foreheads 144,000 of the children of Israel that they should be preserved against the awful day of tribulation. By adding the digits together according to the Pythagorean system of numerical philosophy, the number 144,000 is reduced to 9, the mystic symbol of man and also the number of initiation, for he who passes through the nine degrees of the Mysteries receives the sign of the cross as emblematic of his regeneration and liberation from the bondage of his own infernal, or inferior, nature. The addition of the three ciphers to the original sacred number 1.44 indicates the elevation of the mystery to the third sphere.

When the seventh seal was broken there was silence for the space of half an hour. Then came forth seven angels and to each was given a trumpet. When the seven angels sounded their trumpets--intoned the seven-lettered Name of the Logos--great catastrophes ensued. A star, which was called Wormwood, fell from heaven, thereby signifying that the secret doctrine of the ancients had been given to men who had profaned it and caused the wisdom of God to become a destructive agency. And another star--symbolizing the false light of human reason as distinguished from the divine reason of the initiate--fell from heaven and to it (materialistic reason) was given the key to the bottomless pit (Nature), which it opened, causing all manner of evil creatures to issue forth. And there came also a mighty angel who was clothed in a cloud, whose face was as the sun and his feet and legs as pillars of fire, and one foot was upon the waters and the other upon the land (the Hermetic *Anthropos*). This celestial being gave St. John a little book, bidding him eat it, which the seer did. The book is representative of the secret doctrine--that spiritual food which is the nourishment of the spirit. And St. John, being "in the spirit," ate his fill of the wisdom of God and the hunger of his soul was appeased.

The twelfth chapter treats of a great wonder appearing in the heavens: a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. This woman represents the constellation of Virgo and also the Egyptian Isis, who, about to be delivered of her son Horus, is attacked by Typhon, the latter attempting to destroy the child predestined by the gods to slay the



JOHN'S VISION OF THE NEW JERUSALEM.

From Klauber's *Historiae Biblicae Veteris et Novi Testamenti*.

In the upper left-hand corner is shown the destruction of Babylon, also the angel which cast the great millstone into the sea, saying, "Thus with

violence shall that great city Babylon be thrown down and shall be found no more at all." Below is the horseman, called Faithful and True, casting the beast into the bottomless pit. At the lower right is the angel with the key to the bottomless pit, who with a great chain binds Satan for a thousand years. In the heavens above is represented one like unto the Son of Man, who carries a great sickle with which he reaps the harvest of the world. In the center is the Holy City, the New Jerusalem, with its twelve gates and the mountain of the Lamb rising in the midst thereof. From the throne of the Lamb pours the great river of crystal, or living water, signifying the spiritual doctrine: upon all who discover and drink of its waters are conferred immortality. Kneeling upon a high cliff, St. John gazes down upon the mystic city, the archetype of the perfect civilization yet to be. Above the New Jerusalem, in a great sunburst of glory, is the throne of the Ancient One, which is the light of those who dwell in the matchless empire of the spirit. Beyond the recognition of the uninitiated world is an ever-increasing aggregation composed of the spiritual elect. Though they walk the earth as ordinary mortals, they are of a world apart and through their ceaseless efforts the kingdom of God is being slowly but surely established upon earth. These illumined souls are the builders of the New Jerusalem, and their bodies are the living stones in its walls. Lighted by the torch of truth they carry on their work, through their activities the *golden age* will return to the earth and the power of sin and death will be destroyed. For this reason they declare that virtuous and illumined men, instead of ascending to heaven, will bring heaven down and establish it in the midst of earth itself.

Spirit of Evil. The war in heaven relates to the destruction of the planet Ragnarok and to the fall of the angels. The virgin can be interpreted to signify the secret doctrine itself and her son the initiate born out of the "womb of the Mysteries." The Spirit of Evil thus personified in the great dragon attempted to control mankind by destroying the mother of those illumined souls who have labored unceasingly for the salvation of the world. Wings were given to the Mysteries (the virgin) and they flew into the wilderness; and the evil dragon tried to destroy them with a flood (of false doctrine) but the earth (oblivion) swallowed up the false doctrines and the Mysteries endured.

The thirteenth chapter describes a great beast which rose out of the sea, having seven heads and ten horns. Faber sees in this amphibious monster the Demiurgus, or Creator of the world, rising out of the Ocean of Chaos. While most interpreters of the Apocalypse consider the various beasts described therein as typical of evil agencies, this

viewpoint is the inevitable result of unfamiliarity with the ancient doctrines from which the symbolism of the book is derived. Astronomically, the great monster rising out of the sea is the constellation of Cetus (the whale). Because religious ascetics looked upon the universe itself as an evil and ensnaring fabrication, they also came to regard its very Creator as a weaver of delusions. Thus the great sea monster (the world) and its Maker (the Demiurgus), whose strength is derived from the Dragon of Cosmic Power, came to be personified as a beast of horror and destruction, seeking to swallow up the immortal part: of human nature. The seven heads of the monster represent the seven stars (spirits) composing the constellation of the Great Dipper, called by the Hindus *Rishis*, or Cosmic Creative Spirits. The ten horns Faber relates to the ten primordial patriarchs. These may also denote the ancient zodiac of ten signs.

The number of the beast (666) is an interesting example of the use of Qabbalism in the New Testament and among early Christian mystics. In the following table Kircher shows that the names of Antichrist as given by Iranaeus all have 666 as their numerical equivalent.

T	300	Λ	30	Λ	1	Λ	30
ε	5	α	1	ν	50	α	1
ι	10	μ	40	τ	300	τ	300
τ	300	π	80	ε	5	ε	5
α	1	ε	5	μ	40	ι	10
ν	50	τ	300	ο	70	ν	50
		ι	10	ς	200	ο	70
		ς	200			ς	200
	666		666		666		666

James Morgan Pryse also notes that according to this method of figuring, the Greek term ἡ φθην, which signifies the lower mind, has 666 as its numerical equivalent. It is also well known to Qabbalists that Ἰησοῦς, Jesus, has for its numerical value another sacred and secret number--888. Adding the digits of the number 666 and again adding the digits of the sum gives the sacred number--9 the symbol of man in his unregenerate state and also the path of his resurrection.

The fourteenth chapter opens with the Lamb standing on Mount Zion (the eastern horizon), about Him gathered the 144,000 with the name of God written in their foreheads. An angel thereupon announces the fall of Babylon--the city of confusion or worldliness. Those perish who do not overcome worldliness and enter into the realization that spirit--and not matter--is enduring; for, having no interests other than those which are material, they are swept to destruction with the material world. And St. John beheld One like unto the Son of Man (Perseus) riding upon a cloud (the substances of the invisible world) and bearing in his hand a sharp sickle, and with the sickle the Shining One reaped the earth. This is a symbol of the Initiator releasing into the sphere of reality the higher natures of those who, symbolized by ripened grain, have reached the point of liberation. And there came another angel (Boötes)--Death--also with a sickle (Karma), who reaped the vines of the earth (those who have lived by the false light) and cast them into the winepress of the wrath of God (the purgatorial spheres).

The fifteenth to eighteenth chapters inclusive contain an account of seven angels (the Pleiades) who pour their vials upon the earth. The contents of their vials (the loosened energy of the Cosmic Bull) are called the seven last plagues. Here also is introduced a symbolic figure, termed "the harlot of Babylon," which is described as a woman seated upon a scarlet-colored beast having seven heads and ten horns. The woman was arrayed in purple and scarlet and bedecked with gold, precious stones, and pearls, having in her hand a golden cup full of abominations. This figure may be an effort (probably interpolated) to vilify Cybele, or Artemis, the Great Mother goddess of antiquity. Because the pagans venerated the *Mater Deorum* through symbols appropriate to the feminine generative principle they were accused by the early Christians of worshipping a courtesan. As nearly all the ancient Mysteries included a test of the neophyte's moral character, the temptress (the animal soul) is here portrayed as a pagan goddess.

In the nineteenth and twentieth chapters is set forth the preparation of that mystical sacrament called the marriage of the Lamb. The bride is the soul of the neophyte, which attains conscious immortality by uniting itself to its own spiritual source. The heavens opened once more and St. John saw a white horse, and the rider (the illumined mind) which sat upon it was called *Faithful* and *True*. Out of his mouth issued a sharp sword and the armies of heaven followed after him. Upon the plains of heaven was fought the mystic Armageddon--the last great war between light and darkness. The forces of evil under the Persian Ahriman battled against the forces of good under Ahura-Mazda. Evil was vanquished and the beast and the false prophet cast into a lake of fiery brimstone. Satan was bound for a thousand years. Then followed the last judgment; the books were opened, including the book of life. The dead were judged according to their works and those whose names were not in the book of life were cast into a sea of fire. To the neophyte, Armageddon represents the last struggle between the flesh and the spirit when, finally

overcoming the world, the illumined soul rises to union with its spiritual Self. The judgment signifies the weighing of the soul and was borrowed from the Mysteries of Osiris. The rising of the dead from their graves and from the sea of illusion represents the consummation of the process of human regeneration. The sea of fire into which those are cast who fail in the ordeal of initiation signifies the fiery sphere of the animal world.

In the twenty-first and twenty-second chapters are pictured the new heaven and the new earth to be established at the close of Ahriman's reign. St. John, carried in the spirit to a great and high mountain (the brain), beheld the New Jerusalem descending as a bride adorned for her husband. The Holy City represents the regenerated and perfected world, the trued *ashlar* of the Mason, for the city was a perfect cube, it being written, "the length and the breadth and the height of it are equal." The foundation of the Holy City consisted of a hundred and forty-four stones in twelve rows, from which it is evident that the New Jerusalem represents the microcosm, patterned after the greater universe in which it stands. The twelve gates of this symbolic dodecahedron are the signs of the zodiac through which the celestial impulses descend into the inferior world; the jewels are the precious stones of the zodiacal signs; and the transparent golden streets are the streams of spiritual light along which the initiate passes on his path towards the sun. There is no material temple in that city, for God and the Lamb are the temple; and there is neither sun nor moon, for God and the Lamb are the light. The glorified and spiritualized initiate is here depicted as a city. This city will ultimately be united with the spirit of God and absorbed into the Divine Effulgency.

And St. John beheld a river, the Water of Life, which proceeded out of the throne of the Lamb. The river represents the stream pouring from the First Logos, which is the life of all things and the active cause of all creation. There also was the Tree of Life (the spirit) bearing twelve manner of fruit, whose leaves were for the healing of the nations. By the tree is also represented the year, which every month yields some good for the maintenance of existing creatures. Jesus then tells St. John that He is the root and the offspring of David and the bright and morning star (Venus). St. John concludes with the words, "The grace of our Lord Jesus Christ be with you all. Amen."



THE FOUR HORSEMEN OF THE APOCALYPSE.

From *Solis' Biblische Figuren*.

In the allegory of the four horsemen--according to the mysteries of philosophy--is set forth the condition of man during the stages of his existence. In his first and spiritual state he is crowned. As he descends into the realm of experience he carries the sword. Reaching physical expression--which is his least spiritual state--he carries the scales, and by the "philosophic death" is released again into the highest spheres. In the ancient Roman games the chariot of the sun was drawn by four horses of different colors and the horsemen of the Apocalypse may be interpreted to represent the solar energy riding upon the four elements which serve as media for its expression.

The Mysteries and Their Emissaries

DID that divine knowledge which constituted the supreme possession of the pagan priestcrafts survive the destruction of their temples? Is it yet accessible to mankind, or does it lie buried beneath the rubbish of ages, entombed within the very sanctuaries that were once illuminated by its splendor? "In Egypt," writes Origen, "the philosophers have a sublime and secret knowledge respecting the nature of God. What did Julian imply when he spoke of the secret initiations into the sacred Mysteries of the Seven-Rayed God who lifted souls to salvation through His own nature? Who were the blessed theurgists who understood them profundities concerning which Julian dared not speak? If this inner doctrine were always concealed from the masses, for whom a simpler code had been devised, is it not highly probable that the exponents of every aspect of modern civilization--philosophic, ethical, religious, and scientific--are ignorant of the true meaning of the very theories and tenets on which their beliefs are founded? Do the arts and sciences that the race has inherited from older nations conceal beneath their *fair exterior* a mystery so great that only the most illumined intellect can grasp its import? *Such is undoubtedly the case.*

Albert Pike, who has gathered ample evidence of the excellence of the doctrines promulgated by the Mysteries, supports his assertions by quoting from the writings of Clement of Alexandria, Plato, Epictetus, Proclus, Aristophanes, and Cicero, all of whom unite in lauding the high ideals of these institutions. From the unqualified testimony of such reputable authorities no reasonable doubt can exist that the initiates of Greece, Egypt, and other ancient countries possessed the correct solution to those great cultural, intellectual, moral, and social problems which in an unsolved state confront the humanity of the twentieth century. The reader must not interpret this statement to mean that antiquity had foreseen and analyzed every complexity of this generation, but rather that the Mysteries had evolved a method

whereby the mind was so trained in the fundamental verities of life that it was able to cope intelligently with any emergency which might arise. Thus the reasoning faculties were organized by a simple process of mental culture, for it was asserted that where reason reigns supreme, inconsistency cannot exist. Wisdom, it was maintained, lifts man to the condition of Godhood, a fact which explains the enigmatical statement that the Mysteries transformed "roaring beasts into divinities."

The preeminence of any philosophical system can be determined only by the excellence of its products. The Mysteries have demonstrated the superiority of their culture by giving to the world minds of such overwhelming greatness, souls of such beatific vision, and lives of such outstanding impeccability that even after the lapse of ages the teachings of these individuals constitute the present spiritual, intellectual, and ethical standards of the race. The initiates of the various Mystery schools of past ages form a veritable golden chain of supermen and superwomen connecting heaven and earth. They are the links of that Homeric "golden chain" with which Zeus boasted he could bind the several parts of the universe to the pinnacle of Olympus. The sons and daughters of Isis are indeed an illustrious line--founders of sciences and philosophies, patrons of arts and crafts, supporting by the transcendency of their divinely given power the structures of world religions erected to do them homage. Founders of doctrines which have molded the lives of uncounted generations, these Initiate-Teachers bear witness to that spiritual culture which has always existed--and always will exist--as a divine institution in the world of men.

Those who represent an ideal beyond the comprehension of the masses must face the persecution of the unthinking multitude who are without that divine idealism which inspires progress and those rational faculties which unerringly sift truth from falsehood. The lot of the Initiate-Teacher is therefore almost invariably an unhappy one. Pythagoras, crucified and his university burned; Hypatia, torn from her chariot and rended limb from limb; Jacques de Molay, whose memory survives the consuming flame; Savonarola, burned in the square of Florence; Galileo, forced to recant upon bended knee; Giordano Bruno, burned by the Inquisition; Roger Bacon, compelled to carry on his experiments in the secrecy of his cell and leave his knowledge hidden under cipher; Dante Alighieri, dying in exile from his beloved city; Francis Bacon, patient under the burden of persecution; Cagliostro, the most vilified man of modern times--all this illustrious line bear unending witness of man's inhumanity to man. The world has ever been prone to heap plaudits upon its fools and calumny upon its thinkers. Here and there notable

exceptions occur, as in the case of the Comte de St.-Germain, a philosopher who survived his inquisitors and through the sheer transcendency of his genius won a position of comparative immunity. But even the illustrious Comte--whose illumined intellect merited the homage of the world--could not escape being branded an impostor, a charlatan, and an adventurer. From this long list of immortal men and women who have represented the Ancient Wisdom before the world, three have been chosen as outstanding examples for more detailed consideration: the first the most eminent woman philosopher of all ages; the second the most maligned and persecuted man since the beginning of Christian Era; the third the most brilliant and the most successful modern exponent of this Ancient Wisdom.

HYPATIA

Sitting in the chair of philosophy previously occupied by her father, Theon the mathematician, the immortal Hypatia was for many years the central figure in the Alexandrian School of Neo-Platonism. Famed alike for the depth of her learning and the charm of her person, beloved by the citizens of Alexandria, and frequently consulted by the magistrates of that city, this noble woman stands out from the



THE TABLE OF CEBES.

From Vænius' *Theatro Moral de la Vida Humana*.

There is legend to the effect that the Tablet of Cebes, a dialogue between Cebes and Gerundio, was based upon an ancient table set up in the Temple of Kronos at Athens or Thebes which depicted the entire progress of human life. The author of the *Tablet of Cebes* was a disciple of Socrates, and lived about 390 B.C. The world is represented as a great mountain. Out of the earth at the base of it come he myriads of human creatures who climb upward in search of truth and immortality. Above the clouds which conceal the summit of the mountain is the goal of human attainment--true happiness. The figures and groups are arranged

as follows: (1) the door of the wall of life; (2) the Genius or Intelligence; (3) deceit (4) opinions, desires, and pleasures; (5) fortune; (6) the strong; (7) vengery, insatiability, flattery; (8) sorrow; (9) sadness; (10) misery; (11) grief, (12) rage or despair; (13) the house of misfortune; (14) penitence; (15) true opinion; (16) false opinion; (17) false doctrine; (18) poets, orators, geometers, et. al.; (19) incontinence, sexual indulgence, and opinion; (20) the road of the true doctrine (21) continence and patience; (22) the true doctrine; (23) truth and persuasion; (24) science and the virtues; (25) happiness, (26) the highest (first) pleasure of the wise man; (27) the lazy and the strays.

pages of history as the greatest of the pagan martyrs. A personal disciple of the magician Plutarch, and versed in the profundities of the Platonic School, Hypatia eclipsed in argument and public esteem every proponent of the Christian doctrines in Northern Egypt. While her writings perished at the time of the burning of the library of Alexandria by the Mohammedans, some hint of their nature may be gleaned from the statements of contemporaneous authors. Hypatia evidently wrote a commentary on the *Arithmetic* of Diophantus, another on the *Astronomical Canon* of Ptolemy, and a third on the *Conics* of Apollonius of Perga. Synesius, Bishop of Ptolemais, her devoted friend, wrote to Hypatia for assistance in the construction of an astrolabe and a hydroscope. Recognizing the transcendence of her intellect, the learned of many nations flocked to the academy where she lectured.

A number of writers have credited the teachings of Hypatia with being Christian in spirit; in fact she removed the veil of mystery in which the new cult had enshrouded itself, discoursing with such clarity upon its most involved principles that many newly converted to the Christian faith deserted it to become her disciples. Hypatia not only proved conclusively the pagan origin of the Christian faith but also exposed the purported miracles then advanced by the Christians as tokens of divine preference by demonstrating the natural laws controlling the phenomena.

At this time Cyril--later to be renowned as the founder of the doctrine of the Christian Trinity and canonized for his zeal--was Bishop of Alexandria. Seeing in Hypatia a continual menace to the promulgation of the Christian faith, Cyril--indirectly at least--was the cause of her tragic end. Despite every later effort to exonerate him from the stigma of her murder, the incontrovertible fact remains that he made no effort to avert the foul and brutal crime. The only shred of excuse which might be offered in his defense is that, blinded by the spell of fanaticism, Cyril considered Hypatia to be a sorceress in league with the Devil. In contrast to the otherwise general excellence of the literary works of

Charles Kingsley maybe noted his puerile delineation of character of Hypatia in his book by that name. Without exception, the meager historical references to this virgin philosopher attest her virtue, integrity, and absolute devotion to the principles of Truth and Right.

While it is true that the best minds of the Christianity of that period may readily be absolved from the charge of *participes criminis*, the implacable hatred of Cyril unquestionably communicated itself to the more fanatical members of his faith, particularly to a group of monks from the Nitrian desert. Led by Peter the Reader, a savage and illiterate man, they attacked Hypatia on the open street as she was passing from the academy to her home. Dragging the defenseless woman from her chariot, they took her to the Cæsarean Church. Tearing away her garments, they pounded her to death with clubs, after which they scraped the flesh from her bones with oyster shells and carried the mutilated remains to a place called Cindron, where they burned them to ashes.

Thus perished in A.D. 415 the greatest woman initiate of the ancient world, and with her fell also the Neo-Platonic School of Alexandria. The memory of Hypatia has probably been perpetuated in the hagiolatry of the Roman Catholic Church in the person of St. Catherine of Alexandria.

THE COMTE DI CAGLIOSTRO

The "divine" Cagliostro, one moment the idol of Paris, the next a lonely prisoner in a dungeon of the Inquisition, passed like a meteor across the face of France. According to his memoirs written by him during his confinement in the Bastille, Alessandro Cagliostro was born in Malta of a noble but unknown family. He was reared and educated in Arabia under the tutelage of Altotas, a man well versed in several branches of philosophy and science and also a master of the transcendental arts. While Cagliostro's biographers generally ridicule this account, they utterly fail to advance in its stead any logical solution for the source of his magnificent store of arcane knowledge.

Branded as an impostor and a charlatan, his miracles declared to be legerdemain, and his very generosity suspected of an ulterior motive, the Comte di Cagliostro is undoubtedly the most calumniated man in modern history. "The mistrust," writes W. H. K. Trowbridge, "that mystery and magic always inspire made Cagliostro with his fantastic

personality an easy target for calumny. After having been riddled with abuse till he was unrecognizable, prejudice, the foster child of calumny, proceeded to lynch him, so to speak. For over one hundred years his character has dangled on the gibbet of infamy, upon which the *sbirri* of tradition have inscribed a curse on any one who shall attempt to cut him down. His fate has been his fame. He is remembered in history, not so much for anything he did, as for what was done to him." (See *Cagliostro, the Splendour and Misery of a Master of Magic*.)

According to popular belief Cagliostro's real name was Giuseppe Balsamo, and he was a Sicilian by birth. Within recent years, however, doubts have arisen as to whether this belief is in accord with the facts. It may yet be proved that in part, at least, the tirades of abuse heaped upon the unfortunate Comte have been directed against the wrong man. Giuseppe Balsamo was born in 1743 of honest but humble parentage. From boyhood he exhibited selfish, worthless, and even criminal tendencies, and after a series of escapades disappeared. Trowbridge(*loc. cit.*) presents ample proof that Cagliostro was not Giuseppe Balsamo, thus disposing of the worst accusation against him. After six months' imprisonment in the Bastille, on his trial Cagliostro was exonerated from any implication in the theft of the famous "Queen's Necklace," and later the fact was established that he had actually warned Cardinal de Rohan of the intended crime. Despite the fact, however, that he was discharged as innocent by the French trial court, a deliberate effort to vilify Cagliostro was made by an artist--more talented than intelligent--who painted a picture showing him holding the fatal necklace in his hand. The trial of Cagliostro has been called the prologue of the French Revolution. The smoldering animosity against Marie Antoinette and Louis XVI engendered by this trial later burst forth as the holocaust of the Reign of Terror. In his brochure, *Cagliostro and His Egyptian Rite of Freemasonry*, Henry R. Evans also ably defends this much persecuted man against the infamies so unjustly linked with his name.

Sincere investigators of the facts surrounding the life and mysterious "death" of Cagliostro are of the opinion that the stories circulated against him may be traced to the machinations of the Inquisition, which in this manner sought to justify his persecution. The basic charge against Cagliostro was that he had attempted to found a Masonic lodge in Rome--nothing more. All other accusations are of subsequent date. For some reason undisclosed, the Pope commuted Cagliostro's sentence of death to perpetual imprisonment. This act in itself showed the regard in which Cagliostro was held even by his enemies. While his death is believed to have occurred several years later in an Inquisitional

dungeon in the castle of San Leo, it is highly improbable that such was the case. There are rumors that he escaped, and according to one very significant story Cagliostro fled to India, where his talents received the appreciation denied them in politics-ridden Europe.

After creating his Egyptian Rite, Cagliostro declared that since women had been admitted into the ancient Mysteries there was no reason why they should be excluded from the modern orders. The Princesse de Lamballe graciously accepted the dignity of Mistress of Honor in his secret society, and on the evening of her initiation the most important members of the French court were present. The brilliance of the affair attracted the attention of the Masonic lodges in Paris. Their representatives, in a sincere desire to understand the Masonic Mysteries, chose the learned orientalist Court de Gébelin as their spokesman, and invited Comte di Cagliostro to attend a conference to assist in clearing up a number of important questions concerning Masonic philosophy. The Comte accepted the invitation.

On May 10, 1785, Cagliostro attended the conference called for that purpose, and his power and simplicity immediately won for him the favorable opinion of the entire gathering. It took but a few words for the Court de Gébelin to discover that he was talking not only to a fellow scholar but to a man infinitely his superior. Cagliostro immediately presented an address, which was so unexpected, so totally different from anything ever heard before by those assembled, that all were speechless with amazement. Cagliostro declared the Rose-Cross to be the ancient and true symbol of the Mysteries and, after a brief description of its original symbolism, branched out into a consideration of the symbolic meaning of letters, predicting to the assembly the future of France in a graphic manner that left no room for doubt that the speaker was a man of insight and supernatural power. With a curious arrangement of the letters of the alphabet, Cagliostro foretold in detail the horrors of the coming revolution and the fall of the monarchy, describing minutely the fate of the various members of the royal family. He also prophesied the advent of Napoleon and the rise of the First Empire. All this he did to demonstrate that which can be accomplished by superior knowledge.

Later when arrested and sent to the Bastille, Cagliostro wrote on the wall of his cell the following cryptic message which, when interpreted, reads: "In 1789 the besieged Bastille will on July 14th be pulled down by you from top to bottom." Cagliostro was the mysterious agent of the Knights Templars, the Rosicrucian initiate whose magnificent store of

learning is attested by the profundity of the Egyptian Rite of Freemasonry. Thus Comte di Cagliostro remains one of the strangest characters in history--believed by his friends to have lived forever and to have taken part in the marriage feast of Cana, and accused by his enemies of being the Devil incarnate! His powers of prophecy are ably described by Alexandre Dumas in *The Queen's Necklace*. The world he sought to serve in his own strange way received him not, but has followed with relentless persecution down through the centuries even the very memory of this illustrious adept who, unable to accomplish the great labor at hand, stepped aside in favor of his more successful compatriot, the Comte de St-Germain.

THE COMTE DE ST.-GERMAIN

During the early part of the eighteenth century there appeared in the diplomatic circles of Europe the most baffling personality of history--a man whose life was so near a synonym of mystery that the enigma of his true identity was as insolvable to his contemporaries as it has been to later investigators. The Comte de St.-Germain was recognized as the outstanding scholar and linguist of his day. His versatile accomplishments extended from chemistry and history to poetry and music. He played several musical instruments with great skill and among his numerous compositions was a short opera. He was also an artist of rare ability and the remarkably luminous effects which he created on canvas are believed to have been the result of his mixing powdered mother-of-pearl with his pigments. He gained worldwide distinction for his ability to reproduce in his paintings the original luster of the precious stones appearing upon the costumes of his subjects. His linguistic proficiency verged on the supernatural. He spoke German, English, Italian, Portuguese, Spanish, French with a Piedmontese accent, Greek, Latin, Sanskrit, Arabic, and Chinese with such fluency that in every land he visited he was accepted as a native. He was ambidextrous to such a degree that: he could write the same article with both hands simultaneously. When the two pieces of paper were afterwards placed together with a light behind them, the writing on one sheet exactly covered, letter for letter, the writing on the other.

As a historian, the Comte de St.-Germain possessed uncanny knowledge of every occurrence of the preceding two thousand years, and in his reminiscences he described in intimate detail events of previous centuries in which he had played important rôles. He assisted Mesmer in developing the theory of mesmerism, and in all probability was the actual discoverer of that science. His knowledge of chemistry

was so profound that he could remove flaws from diamonds and other precious stones--a feat which he actually performed at the request of Louis XV in 1757. He was also recognized as an art critic without a peer and was often consulted regarding paintings accredited to the great masters. His claim to the possession of the fabled *elixir of life* was home witness to by Madame de Pompadour, who discovered, she declared, that he had presented a lady of the court with a certain priceless liquid which had had the effect of preserving her youthful vivacity and beauty for over twenty-five years beyond the normal term.

The startling accuracy of his prophetic utterances gained for him no small degree of fame. To Marie Antoinette he predicted the fall of the French monarchy, and he was also aware of the unhappy fate of the royal family years before the Revolution actually took place. The crowning evidence, however, of the Comte's genius was his penetrating grasp of the political situation of Europe and the consummate skill with which he parried the thrusts of his diplomatic adversaries. He was employed by a number of European governments, including the French, as a secret agent, and at all times bore credentials which gave him *entrée* to the most exclusive circles.

In her excellent monograph, *The Comte de St.-Germain, the Secret of Kings*, Mrs. Cooper-Oakley lists the most important names under which this amazing person masqueraded between the years 1710 and 1822. "During this time," she writes, "we have M. de St.-Germain as the Marquis de Montferrat, Comte Bellamarre or Aymar at Venice, Chevalier Schoening at Pisa, Chevalier Weldon at Milan and Leipzig, Comte Soltikoff at Genoa and Leghorn, Graf Tzarogy at Schwalbach and Triesdorf, Prinz Ragoczy at Dresden, and Comte de St.-Germain at Paris, The Hague, London, and St. Petersburg." It is evident that M. de St.-Germain adopted these various names in the interests of the political secret service work which historians have presumed to be the major mission of his life.

The Comte de St.-Germain has been described as of medium height, well proportioned in body, and of regular and pleasing features. His complexion was somewhat swarthy and his hair dark, though often shown powdered. He dressed simply, usually in black, but his clothes were well fitting and of the best quality. He had apparently a mania for diamonds, which he wore not only in rings but also in his watch and chain, his snuff box, and upon his buckles. A jeweler once estimated the value of his shoe buckles at 200,000 francs. The Comte is generally depicted as a man in middle life, entirely devoid of wrinkles and free

from any physical infirmity. He ate no meat and drank no wine, in fact seldom dined in the presence of any second person. Although he was looked upon as a charlatan and impostor by a few nobles at the French court, Louis XV severely reprimanded a courtier who made a disparaging remark concerning him. The grace and dignity that characterized his conduct, together with his perfect control of every situation, attested the innate refinement and culture of one "to the manner born." This remarkable person also had the surprising and impressive ability to divine, even to the most minute details, the questions of his inquisitors before they were asked. By something akin to telepathy he was also able to feel when his presence was needed in some distant city or state, and it has even been recorded of him that he had the astonishing habit not only of appearing in his own apartment and in those of friends without resorting to the conventionality of the door but also of departing therefrom in a similar manner.

M. de St.-Germain's travels covered many countries. During the reign of Peter III he was in Russia and between the years 1737 and 1742 in the court of the Shah of Persia as an honored guest. On the subject of his wanderings Una Birch writes: "The travels of the Comte de Saint-Germain covered a long period of years and a great range of countries. From Persia to France and from Calcutta to Rome he was known and respected. Horace Walpole spoke with him in London in 1745; Clive knew him in India in 1756; Madame d'Adhémar alleges that she met him in Paris in 1789, five years after his supposed death; while other persons pretend to have held conversations with him in the early nineteenth century. He was on familiar and intimate terms with the crowned heads of Europe and the honoured friend of many distinguished persons of all nationalities. He is even mentioned in the memoirs and letters of the day, and always as a man of mystery. Frederick the Great, Voltaire, Madame de Pompadour, Rousseau, Chatham, and Walpole, all of whom knew him personally, rivalled each other in curiosity as to his origin. During the many decades in which he was before the world, however, no one succeeded in discovering why he appeared as a Jacobite agent in London, as a conspirator in Petersburg, as an alchemist and connoisseur of pictures in Paris, or as a Russian general at Naples. * * * Now and again the curtain which shrouds his actions is drawn aside, and we are permitted to see him fiddling in the music room at Versailles, gossiping with Horace Walpole in London, sitting in Frederick the Great's library at Berlin, or conducting illuminist meetings in caverns by the Rhine." (See *The Nineteenth Century*, January, 1908.)

The Comte de St.-Germain has been generally regarded as an important figure in early activities of the Freemasons. Repeated efforts, however, probably with an ulterior motive, have been made to discredit his Masonic affiliations. An example of this is the account appearing in *The Secret Tradition in Freemasonry*, by Arthur Edward



THE "DIVINE" CAGLIOSTRO.

From Houdon's Bust of Cagliostro.

The Comte di Cagliostro is described as a man not overly tall, but square shouldered and deep of chest. His head, which was large, was abundantly covered with black hair combed back from his broad and noble forehead. His eyes were black and very brilliant, and when he spoke with great feeling upon some profound subject the pupils dilated, his eyebrows rose, and he shook his head like a maned lion. His hands and feet were small—an indication of noble birth—and his whole bearing was one of dignity and studiousness. He was filled with energy, and could accomplish a prodigious amount of work. He dressed somewhat fantastically, gave so freely from an inexhaustible purse that he received the title of "Father of the Poor," accepted nothing from anyone, and maintained himself in magnificence in a combined temple and palace in the Rue d, la Sourdière. According to his own statement he was initiated into the Mysteries by none other than the Comte de St.-Germain. He had traveled through all parts of the world, and in the ruins of ancient Babylon and Nineveh had discovered wise men who understood all the secrets of human life.

Waite. This author, after making several rather disparaging remarks on the subject, amplifies his article by reproducing an engraving of the wrong Comte de St.-Germain, apparently being unable to distinguish between the great illuminist and the French general. It will yet be established beyond all doubt that the Comte de St.-Germain was both a Mason and a Templar; in fact the memoirs of Cagliostro contain a direct statement of his initiation into the order of the Knights Templars at the

hands of St.-Germain. Many of the illustrious personages with whom the Comte de St.-Germain associated were high Masons, and sufficient memoranda have been preserved concerning the discussions which they held to prove that he was a master of Freemasonic lore. It is also reasonably certain that he was connected with the Rosicrucians--possibly having been the actual head of that order.

The Comte de St.-Germain was thoroughly conversant with the principles of Oriental esotericism. He practiced the Eastern system of meditation and concentration, upon several occasions having been seen seated with his feet crossed and hands folded in the posture of a Hindu Buddha. He had a retreat in the heart of the Himalayas to which he retired periodically from the world. On one occasion he declared that he would remain in India for eighty-five years and then would return to the scene of his European labors. At various times he admitted that he was obeying the orders of a power higher and greater than himself. What he did not say was that this superior power was the Mystery school which had sent him into the world to accomplish a definite mission. The Comte de St.-Germain and Sir Francis Bacon are the two greatest emissaries sent into the world by the Secret Brotherhood in the last thousand years.

E. Francis Udny, a Theosophical writer, is of the belief that the Comte de St.-Germain was not the son of Prince Rákóczy of Transylvania, but because of his age could have been none other than the prince himself, who was known to be of a deep philosophic and mystic nature. The same writer believes the Comte de St.-Germain passed through the "philosophic death" as Francis Bacon in 1626, as François Rákóczy in 1735, and as Comte de St.-Germain in 1784. He also feels that the Comte de St.-Germain was the famous Comte de Gabalis, and as Count Hompesch was the last Grand Master of the Knights of Malta. It is well known that many members of the European secret societies have feigned death for various purposes. Marshal Ney, a member of the Society of Unknown Philosophers, escaped the firing squad and under the name of Peter Stuart Ney lived and taught school for over thirty years in North Carolina. On his deathbed, P. S. Ney told Doctor Locke, the attending physician, that he was Marshal Ney of France.

In concluding an article on the identity of the inscrutable Comte de St.-Germain, Andrew Lang writes: "Did Saint-Germain really die in the palace of Prince Charles of Hesse about 1780-85? Did he, on the other hand, escape from the French prison where Grosley thought he saw him, during the French Revolution? Was he known to Lord Lytton

about 1860? * * * Is he the mysterious Muscovite adviser of the Dalai Lama? Who knows? He is a will-o'-the-wisp of the memoir-writers of the eighteenth century. " (See *Historical Mysteries*.)

EPISODES FROM AMERICAN HISTORY

Many times the question has been asked, Was Francis Bacon's vision of the "New Atlantis" a prophetic dream of the great civilization which was so soon to rise upon the soil of the New World? It cannot be doubted that the secret societies of Europe conspired to establish upon the American continent "a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." Two incidents in the early history of the United States evidence the influence of that *silent body* which has so long guided the destinies of peoples and religions. By them nations are created as vehicles for the promulgation of ideals, and while nations are true to these ideals they survive; when they vary from them they vanish like the Atlantis of old which had ceased to "know the gods."

In his admirable little treatise, *Our Flag*, Robert Allen Campbell revives the details of an obscure, but most important, episode of American history--the designing of the Colonial flag of 1775. The account involves a mysterious man concerning whom no information is available other than that he was on familiar terms with both General George Washington and Dr. Benjamin Franklin. The following description of him is taken from Campbell's treatise:

"Little seems to have been known concerning this old gentleman; and in the materials from which this account is compiled his name is not even once mentioned, for he is uniformly spoken of or referred to as 'the Professor.' He was evidently far beyond his threescore and ten years; and he often referred to historical events of more than a century previous just as if he had been a living witness of their occurrence; still he was erect, vigorous and active--hale, hearty, and clear-minded--as strong and energetic every way as in the prime of his life. He was tall, of fine figure, perfectly easy, and very dignified in his manners; being at once courteous, gracious and commanding. He was, for those times and considering the customs of the Colonists, very peculiar in his method of living; for he ate no flesh, fowl or fish; he never used for food any 'green thing,' any roots or anything unripe; he drank no liquor, wine or ale; but confined his diet to cereals and their products, fruits that were ripened

on the stem in the sun, nuts, mild tea and the sweets of honey, sugar or molasses.

"He was well educated, highly cultivated, of extensive as well as varied information, and very studious. He spent considerable of his time in the patient and persistent conning of a number of very rare old books and ancient manuscripts which he seemed to be deciphering, translating or rewriting. These books and manuscripts, together with his own writings, he never showed to anyone; and he did not even mention them in his conversations with the family, except in the most casual way; and he always locked them up carefully in a large, old-fashioned, cubically shaped, iron-bound, heavy, oaken chest, whenever he left his room, even for his meals. He took long and frequent walks alone, sat on the brows of the neighboring hills, or mused in the midst of the green and flower-gemmed meadows. He was fairly liberal--but in no way lavish--in spending his money, with which he was well supplied. He was a quiet, though a very genial and very interesting, member of the family; and he was seemingly at home upon any and every topic coming up in conversation. He was, in short, one whom everyone would notice and respect, whom few would feel well acquainted with, and whom no one would presume to question concerning himself--as to whence he came, why he tarried, or whither he journeyed. "

By something more than a mere coincidence the committee appointed by the Colonial Congress to design a flag accepted an invitation to be guests, while in Cambridge, of the same family with which the Professor was staying. It was here that General Washington joined them for the purpose of deciding upon a fitting emblem. By the signs which passed between them it was evident that both General Washington and Doctor Franklin recognized the Professor, and by unanimous approval he was invited to become an active member of the committee. During the proceedings which followed, the Professor was treated with the most profound respect and all of his suggestions immediately acted upon. He submitted a pattern which he considered symbolically appropriate for the new flag, and this was unhesitatingly accepted by the other six members of the committee, who voted that the arrangement suggested by the Professor be forthwith adopted. After the episode of the flag the Professor quietly vanished, and nothing further is known concerning him.

Did General Washington and Doctor Franklin recognize the Professor as an emissary of the Mystery school which has so long controlled the political destinies of this planet? Benjamin Franklin was a philosopher

and a Freemason--possibly a Rosicrucian initiate. He and the Marquis de Lafayette--also a man of mystery--constitute two of the most important links in the chain of circumstance that culminated in the establishment of the original thirteen American Colonies as a free and independent nation. Doctor Franklin's philosophic attainments are well attested in *Poor Richard's Almanac*, published by him for many years under the name of Richard Saunders. His interest in the cause of Freemasonry is also shown by his republication of Anderson's *Constitutions of Freemasonry*, a rare and much disputed work on the subject.

It was during the evening of July 4, 1776, that the second of these mysterious episodes occurred. In the old State House in Philadelphia a group of men were gathered for the momentous task of severing the last tie between the old country and the new. It was a grave moment and not a few of those present feared that their lives would be the forfeit for their audacity. In the midst of the debate a fierce voice rang out. The debaters stopped and turned to look upon the stranger. Who was this man who had suddenly appeared in their midst and transfixed them with his oratory? They had never seen him before, none knew when he had entered, but his tall form and pale face filled them with awe. His voice ringing with a holy zeal, the stranger stirred them to their very souls. His closing words rang through the building: "*God has given America to be free!*" As the stranger sank into a chair exhausted, a wild enthusiasm burst forth. Name after name was placed upon the parchment: the Declaration of Independence was signed. But where was the man who had precipitated the accomplishment of this immortal task--who had lifted for a moment the veil from the eyes of the assemblage and revealed to them a part at least of the great purpose for which the new nation was conceived? He had disappeared, nor was he ever seen again or his identity established. This episode parallels others of a similar kind recorded by ancient historians attendant upon the founding of every new nation. Are they coincidences, or do they demonstrate that the divine wisdom of the ancient Mysteries still is present in the world, serving mankind as it did of old?

Precepts of the Pistis Sophia

***PISTIS SOPHIA; A Gnostic MISCELLANY: BEING
FOR THE MOST PART EXTRACTS FROM THE BOOKS
OF THE SAVIOUR, TO WHICH ARE ADDED EXCERPTS***

**FROM A COGNATE LITERATURE; ENGLISHED, By G.
R. S. Mead., London: J. M. Watkins, [1921]**

INTRODUCTION

The Askew Codex. THE unique MS. of the Coptic Gnostic document commonly called 'Pistis Sophia' was bought by the British Museum in 1785 from the heirs of Dr. Askew, and is now catalogued as MS. Add. 5114. The title on the back of the modern binding is '*Piste Sophia Coptice*.' On top of the first page of the MS. is the signature 'A. Askew, M.D.' On the first page of the binding is the following note, probably in the hand of Woide, the most famous Coptic scholar of those days and Librarian of the Museum:

"Codex dialecti Superioris Ægypti, quam Sahidicam seu Thebaidicam vocant, cujus titulus exstat pagina 115: Pmeh snaou n̄tomos n̄piste Sophia--Tomos secundus fidelis Sapientiæ--deest pagina 337-344."

The title 'Piste Sophia' is incorrect. Nowhere is this form found in the very numerous instances of the name in the text, and the hastily suggested 'emendation' of Dulaurier and Renan to read 'Piste Sophia' throughout has perforce received no support.

Woide, in a letter to Michaelis (Bibliography, 4), says that Askew bought the MS. from a book-seller (apparently in London); its previous

history is unknown. Crum informs us in an official description (Bib. 46, p. 173) that at the end of a copy in the B.M. of the sale-catalogue of Askew's MSS. is the entry: 'Coptic MS. £10. 10. 0.,' and that this refers presumably to our Codex--a good bargain indeed!

The best descriptions of the MS. are by Schmidt (Introd. to his Trans., Bib. 45, pp. xi f.), and Crum (*l.c.*). The Codex is of parchment and contains 178 leaves = 356 pages 4to (8¾ x 6½ in.). The writing is in two columns of from 30 to 34 lines each. There are 23 quires in all; but the first has only 12 and the last 8 pages, of which the last page is left blank. It is, as a whole, in an exceptionally well-preserved state, only 8 leaves being missing (see ch. 143, end).

The Scripts. The writing as a whole is the work of two scribes, whose entirely different hands are very clearly distinguishable. The first (MS.

pp. 1-22, 196-354) wrote a fine, careful, old uncial, and the second (MS. pp. 23-195) in comparison a careless, clumsy hand with signs of shakiness which S. thinks might suggest the writing of an old man. They used different inks and different methods both of paging and correction, not to speak of other peculiarities. These scribes must have been contemporaries and divided the task of copying fairly equally between them. So far Crum and Schmidt are in complete agreement; they differ only as to the handwriting of a note on MS. p. 114, col. 2, of the superscription on p. 115 and of the last page (see pp. 105, 106 and 325 of Trans.).

The Contents. From an external point of view the contents fall into 4 main Divisions, generally referred to as Books i.-iv.

i. The first extends to the end of ch. 62, where in the MS. more than a column and a half has been left blank, and a short, but entirely irrelevant, extract has been copied on to the second column, presumably from some other book of the general allied literature.

There is no title, either superscription or subscription, to this Div. Why the second scribe left a blank here in his copying is a puzzle, for the text which follows on MS. p. 115 runs straight on without a break of subject or incident.

ii. The next page is headed 'The Second Book (or Section) of Pistis Sophia.' Crum assigns this superscription to the second hand, and the short extract on the second column of the preceding page to the first. But Schmidt thinks that both are later additions by another hand, and this is borne out both by the colour of the ink and also by the very important fact that the older Coptic MSS. have the title at the end and not at the beginning of a volume, conserving the habit of the ancient roll-form. And as a matter of fact we find at the bottom of MS. p. 233, col. 1, the subscription: 'A Portion of the Books (or Texts) of the Saviour' (see end of ch. 100).

iii. There follows a short piece on the Gnosis of the Ineffable (ch. 101), which is without any setting and entirely breaks the order of sequence of ideas and is the end of a larger whole. It is clearly an extract from another 'Book.'

After this again with ch. 102 we have a very distinct change of subject, though not of setting, from the ending of ii., so that, in my opinion, it is

difficult to regard it as an immediate continuation. Later, at ch. 126, occurs another abrupt change of subject, though not of setting, preceded by a lacuna in the text. At the end of ch. 135 (bottom of MS. p. 318, col. 1) we have again the subscription: 'A Portion of the Books of the Saviour.'

iv. The last piece has no title, either superscription or subscription. From the change of setting in its introduction and the nature of its contents it is generally assigned to an earlier phase of the literature. Here again a complete change of subject occurs with ch. 144, after a lacuna of 8 leaves. Finally, on the last page is an appendix, somewhat in the style of the Mark-conclusion, beginning quite abruptly in the middle of a sentence and presumably part of a larger whole. The contents, measurements and writing make it almost certain that it formed no part of the original copy. At the very end two lines surrounded by ornamentation are erased. These may have contained the names of the owner or scribes, or possibly a general subscript title.

The Title. From the above indications and from a detailed study of the contents it is evident that, though the episode of the adventures of Pistis Sophia, her repentances and songs and their solutions (chh. 30-64), occupy much space, it is by no means the principal theme of the collection; it is rather an incident. The blundering heading of a later scribe, 'The Second Book of Pistis Sophia,' some two-thirds of the way through this episode, has misled earlier scholars and set up the bad habit of referring to the whole document as the 'Pistis Sophia'--a habit it is now too late to change. If there is any general title to be derived from the MS. itself, it should be rather 'A Portion' or 'Portions of the Books of the Saviour.' Whether this title can be made to cover Div. iv. is an open question. In any case we have before us extracts from a more extensive literature which belonged to the same group, and of which there were at least two strata. The contents of the Askew Codex are thus a collection or a miscellany, and not a single consistent work. It is very difficult, therefore, to distinguish the contents by any consistent nomenclature. I have followed the usual custom of calling the whole 'Pistis Sophia,' and let Divv. i. and ii. stand as Books i. and ii., as is usually done, though this is clearly improper, judged from the point of view of contents. Thereafter I have distinguished the extracts in Div. iii. as being from two different 'Books' (apart from the short insertion at the beginning), and again those in Div. iv. as being from two different 'Books,' these 'Books' meaning simply subdivisions of or excerpts from larger wholes.

It seems highly probable that our scribes did not do the extracting themselves, but found it already done in the copy which lay before them.

The Date of the MS. The date of our MS. is undecided, owing to the difficulty of making exact judgments in Coptic paleography. The general view assigns it with Schmidt to the 5th century. It may be noted that Woide (Bib. 3) assigned it to the 4th, and Crum seems to agree with him. Hyvernat (Bib. 21) suggests the 6th, and Wright (Bib. 16) the 7th. Amélineau (Bib. 35) goes to a ridiculous extreme by placing it in the 9th or 10th century, but his too radical views have been severely criticized.

Translated from the Greek. The Coptic of the P.S. is in pure Sahidic--that is, the dialect of Upper Egypt,--preserving many features of antiquity. It is, however, clearly not the original language in which the extracts were written. These, like the rest of the extant Coptic Gnostic documents, were originally composed in Greek. This is shown by the very large number of Greek words, not only names, but substantives, adjectives, verbs, adverbs, and even conjunctions, left untranslated, on well-nigh every page, and this applies to the O.T. and N.T. quotations equally with the rest. The Schwartz-Petermann Latin version preserves every Greek word throughout untranslated, and Schmidt's German translation invariably adds them in brackets. In the P.S. a large number of abstract qualificative general names of exalted super-æonic orders is given, such as 'Unapproachables,' 'Uncontainables,' which could not possibly be native to Coptic diction. In a number of passages again, where the translator had difficulty, he slavishly follows the Greek construction. Frequently also he gives alternative renderings. The fact of translation from the Greek is well-nigh universally acknowledged; and indeed we now possess decisive objective proof, for one of the documents in the Berlin Codex, which presents identical linguistic phenomena, lay before Irenæus in its Greek original form (Bib. 47). Nevertheless Granger (Bib. 44) and Scott-Moncrieff (Bib. 56) have questioned this fact of translation, and quite recently Rendel Harris (Bib. 60), after accepting the general consensus of opinion (Bib. 49), has changed his mind and thinks that the matter should be reinvestigated. None of these scholars, however, has set forth any objective grounds for his opinion. It is difficult to believe that any one who has laboured through the versions line by line and word by word can have the slightest doubt on the matter. The whole style of the work is foreign to the Coptic idiom, as may be seen from Amélineau's Introduction to his French version (Bib. 35), where he writes (p. x): "Whoever has any knowledge of the Coptic language knows that this idiom is foreign to

long sentences; that it is a tongue eminently analytic and by no means synthetic; that its sentences are composed of small clauses exceedingly precise, and almost independent of each other. Of course all Coptic authors are not equally easy, some of them are even exceedingly difficult to understand; but this much is certain, that never under any circumstances in Coptic do we come across those periods with complicated incidental sentences, of three or four different clauses, whose elements are synthetically united together so that the sense of the entire sentence cannot be grasped therefore we arrive at the last clause. Nevertheless, this is just what the reader meets with in this work. The sentences are so entangled with incidental and complicated propositions, that often, indeed very often, the Coptic translator has lost the thread, so to say, and made main propositions out of incidental clauses. . . . The one thing that it conclusively proves is that the book was originally written in a learned language."

Amélineau makes rather too much of the abstruse nature of the subject; for, though many passages are transcendental or mystical, nevertheless the whole is conceived in a narrative or descriptive style. There is no attempt at philosophical argument, no really involved logical propositions. We may then take it as sufficiently established that Greek originals underlay the whole contents of the Askew Codex. It is on this basis at any rate that rests every methodical attempt which has hitherto been made to determine the most probable place and date of origin and to discover the school or circle to which the P.S. miscellany can be referred.

Originals composed in Egypt. Amid much else that is uncertain no one has questioned that the immediate place of origin must be sought in an Egyptian environment. In other words, the 'Books' of the miscellany were all composed or compiled in Egypt, though where precisely it is impossible to conjecture. But the clearly Egyptian elements are not the more numerous; moreover, they do not seem to be the most fundamental, but are blended with, or rather superimposed upon, others which clearly did not originate in Egypt.

The date of composition is a difficult problem, and is bound up with the more puzzling question of the sect to which the P.S. literature should be ascribed. There is as yet no certainty; it is a matter of cumulative probabilities at best.

Date: The 2nd-century Theory. The earlier view ascribed the P.S. to Valentinus, who died probably about the middle of the, or a decade later, or alternatively to an adherent of the Valentinian school. We may call it the 2nd-century theory. A succession of scholars were of this opinion, among whom may be mentioned Woide, Jablonski, La Croze, Dulaurier, Schwartz, Renan, Révillout, Usener and Amélineau. This earlier view can hardly be said to have been supported by any great show of detailed argument, except by the French Egyptologist and Coptic scholar Amélineau, who was its most stalwart supporter. Seven years prior to his translation of P.S. in 1895, Amélineau devoted 156 pp. of a voluminous essay (Bib. 19), in which he sought to prove the Egyptian origins of Gnosticism--a general thesis which can hardly be maintained in the light of more recent research,--to a comparison of the system of Valentinus with that of the P.S.

The 3rd-century Theory Meantime in Germany, shortly after the appearance of Schwartz's Latin version in 1851, the careful analysis of the system of the P.S. by Köstlin in 1854 gave rise to or confirmed another view. It abandoned the Valentinian origin, and pronounced generally in favour of what may be called an 'Ophitic' derivation. Köstlin placed the date of the P.S. in the 1st half of the 3rd century, and Lipsius (Bib. 15) and Jacobi (Bib. 17) accepted his finding. We may call this alternative general view the 3rd-century theory.

In 1891 Harnack, accepting Köstlin's analysis of the system, attacked the problem from another point of view, basing himself chiefly on the use of scripture, as shown in the quotations from the O.T. and N.T., and on the place of the doctrinal ideas and stage of the sacramental practices in the general history of the development of Christian dogma and rites. He pointed out also one or two other vague indications, such as a reference to persecution, from which he concluded that it was written at a date when the Christians were 'lawfully' persecuted. These considerations led him to assign the most probable date of composition to the 2nd half of the 3rd century. Schmidt in 1892 accepted this judgment, with the modification, however, that Div. iv. belonged to an older stratum of the literature, and should therefore be placed in the 1st half of the century. This general view has been widely adopted as the more probable. In Germany it has been accepted by such well-known specialists as Bousset, Preuschen and Liechtenhan; and in France by De Faye. Among English scholars may be mentioned chiefly E. F. Scott, Scott-Moncrieff and Moffat.

The only recent attempt to return to the earlier 2nd-century view is that of Legge in 1915 (Bib. 57), who roundly plumps for Valentinus as the author. In order to do this he thinks it necessary first of all to get out of the way Harnack's parallels in P.S. with the fourth gospel. They may just as well, he contends, be compilations from the synoptics. One clear parallel only can be adduced, and this may be due to a common source. I am not convinced by this criticism; nor do I think it germane to Legge's general contention, for it is precisely in Valentinian circles that the fourth gospel first emerges in history. In the Introduction to the first edition of the present work I registered my adhesion to the Valentinian hypothesis, but, as I now think, somewhat too precipitously. On general grounds the 3rd-century theory seems to me now the more probable; but, even if Harnack's arguments as a whole hold, I see no decisive reason why the P.S. may not equally well fall within the 1st half as within the 2nd half of the century.

The 'Ophitic' Background. The question of the sect or even grouping to the P.S. literature should be assigned is still more difficult. To call it 'Ophitic' is nebulous at best. Ophitism in Gnosticism is ill-defined, if not chaotic, owing to the confusing indications of the Church Fathers. They called Ophitic or classed as Ophitic very different sects who never used the name for themselves. It ought to mean people either who worshipped the serpent or in whose symbolism or mythology the serpent played the most characteristic or dominant rôle. But most of what we are told of the views and doctrines of circles directly referred to under this opprobrious designation (as it is clearly intended to be by the heresiologists) and of those brought into close connection with them, has not the slightest reference to what by hypothesis should have been their chief cult-symbol. *Sed et serpens* is conspicuous by its absence. All that we can legitimately say is that along this confused line of heredity we have to push back our researches in any endeavour to discover the earliest developments of Gnosticism in Christian circles. These took place unquestionably first on Syrian ground, and doubtless had already a long heredity behind them, former phases of syncretism, blendings of Babylonian, Persian, Semitic and other elements. The 'Ophitic' elements in P.S. are of Syrian origin, but developed on Egyptian soil. If there is also a slight Hellenistic tinging, it is not of a philosophizing nature.

Three vague Pointers. Can we, however, find any indications in the P.S. which might be thought to direct us whither to search in the jumble of sects which the chief heresiological Fathers bring into an 'Ophitic' connection? There are three vague pointers: (1) Philip is declared pre-

eminently (chh. 22, 42) to be the scribe of all the deeds and discourses of the Saviour, but with him are associated Thomas and Matthew (ch. 43); (2) in Div. iii. Mary Magdalene stands forth as the chief questioner, no less than 39 of the 42 questions being put in her mouth; (3) in Div. iv. a foul act of obscene sorcery is condemned as the most heinous of all sins (ch. 147).

Now, Epiphanius (writing about 374-377 A.D.) groups together certain sects under the names Nicolaitans, Gnostics, Ophites, Cainites, Sethians and Archontics; these possessed a rich apocalyptic literature. Among the titles of their books reference is made to a *Gospel of Philip* (Hær. xxvi. 13) and *Questions of Mary*, both *The Great* and *The Little* (ib. 8). A quotation is given from the former, and several from the latter. But in both cases they are of an obscene nature and have clearly nothing whatever to do with P.S. in any way. It is true that the more abundant quotations are from *The Great Questions*, and this has led Harnack and others to assume that *The Little Questions* may have been of a different and even ascetic character. But Epiphanius classes the two writings together without distinction; and even if the title *Questions of Mary* could be legitimately given to part of the contents of P.S., surely these would be more appropriately styled *The Great* and not *The Little Questions*? Finally, the document from which Epiphanius quotes belongs to a different type of setting. Mary questions apart, is alone with Jesus. She is not with the rest of the disciples, as in the P.S.

In describing these sects Epiphanius repeatedly dwells on certain unspeakably foul rites and practices which he would have us believe were widely spread among them. P.S. condemns with even greater severity a similar obscene abomination, introducing this stern reprobation with the solemn words, the only instance of such an outbreak in the whole narrative: "Jesus was wroth with the world in that hour and said unto The libertinist Sects of Epiphanius. Thomas: 'Amên, I say unto you: This sin is more heinous than all sins and all iniquities.'" There is, however, no indication that in the experience of the writers of the P.S. such a practice was widespread; on the contrary, it would seem for them to have been a rare occurrence--indeed, the most horrible thing of which they had ever heard. If Epiphanius is to be relied on here, it is vain to look for the Gnostics of the P.S. in such an environment. But Epiphanius has no great reputation for accuracy in general, and it is very difficult to believe in such widespread iniquity of so loathsome a nature. In any case he is writing at a later date. Liechtenhan's hypothesis (Bib. 41), that a certain common body of literature was rewritten--on the one hand to serve libertinist

propensities, and on the other in the interest of ascetic tendencies,-- though more or less accepted by Harnack, seems to me to be too facile a generalization to meet the special difficulty with which we are confronted. Epiphanius in his youth had certain unfortunate experiences with the adherents of a libertine sect in Egypt, and the moral shock it gave him seems to have warped his judgment as a historian in this part of his work; it led him to collect every scrap of evidence of obscenity he could lay hands on and every gross scandal that had come to his ears, and freely to generalize therefrom.

The Severians. Into relation with the above-mentioned Epiphanian group of names Schmidt brings the ascetic Severians; these, according to our heresiologist (xlv.), still in his own day maintained a miserable existence in the upper Thebaid. To them S. would specifically refer the P.S. But, in my opinion, it is very difficult indeed to fit in what Epiphanius tells us so sketchily of these people, however skilfully it is analyzed, with the main doctrines and practices in the P.S.

The Bruce Codex. With nothing but Patristic indications before us, no matter what pains are taken to submit them to microscopic critical inspection, it seems impossible to place the P.S. precisely. But our Codex does not stand in isolation as the only directly known Christian Gnostic document--that is to say, as coming straight from the hands of the Gnostics themselves, though by way of translation. We have first of all the two MSS. of the Bruce Codex in the Bodleian, Oxford. One of these, *The Book of the Great Logos according to the Mystery*, is closely connected with the literature from which the P.S. miscellany is excerpted, especially with Div. iv. We can say with a high degree of confidence that it belonged to the same tradition, though whether to an earlier or later stratum is not quite decided. There are, however, no indications in it which will further help us as to date or name of sect. The second MS., a lofty apocalypse, which unfortunately bears no title, is of another line of tradition or type of interest. Schmidt, in the Introduction to his translation (p. xxvi, Bib. 45), thinks he can refer it with certainty to the Sethian-Archontic group, placing it in the 1st half of the 3rd century, instead of, as previously (Bib. 28), in the last quarter of the 2nd. His reason for this change of view may be seen from the following observations, which introduce us to the third extant, but unpublished, collection of Coptic Gnostic works.

The Berlin Codex. On July 16, 1896, Schmidt surprised and delighted students of Gnosticism by reporting, at a sitting of the Royal Prussian Academy of Sciences, on the contents of a precious Coptic Gnostic

Codex which had in January of the same year been procured by Dr Reinhardt at Cairo from a dealer in antiquities from Akhmīm, and is now in the safe custody of the Berlin Egyptian Museum (*Sitzungsberichte d. k. p. Akad. d. Wissensch. zu Berlin*, xxxvi). This notice and a more detailed study of one of the treatises by S. in 1907 (Bib. 47) give us all the information we possess so far concerning this very important Codex. In 1900 I summarized S.'s first notice in the first edition of my *Fragments of a Faith Forgotten* (pp. 579-592). The Codex consists mainly of three original Greek Gnostic works in Coptic translation: (1) *The Gospel of Mary*; (2) *The Apocryphon of John*; (3) *The Wisdom of Jesus Christ*. At the end there is an extract from *The Acts of Peter*, which are also of Gnostic origin, setting forth an episode from the healing wonders of the Apostle.

The Gospel of Mary relates visions of John and Mary Magdalene, but Schmidt gives us none of their contents. He is equally reserved as to the contents of *The Wisdom of Jesus Christ*, giving only the introduction. After the resurrection the twelve disciples and seven women-disciples of Jesus go into Galilee to a certain mountain (as in Div. iv. of P.S.). To them Jesus appears as a great angel of light and bids them lay all their questions before him. The disciples bring forward their questions and receive the desired replies. Schmidt must have told Harnack more about the contents, for in an appendix to the report, the latter ventures on the suggestion that it may possibly be found that this treatise is the lost book of Valentinus referred to under the title of *Wisdom*.

The so-called Barbēlō-Gnostics. It is the second treatise, *The Apocryphon of John*, to which S. devotes most of his attention in both the papers to which we are referring, the titles of which are respectively, 'A Pre-irenæic Gnostic Original Work in Coptic' and 'Irenæus and his Source in *Adv. Hær.* i. 29,' S. proves beyond a shadow of doubt that the Greek original of this Gnostic apocryphon lay before Irenæus (c. 190 A.D.), and that the Church Father's method of quotation and summarizing is, to say the least of it, misleading, for it practically makes nonsense of what is by no means absurd. The treatise tells us much of interest concerning the part played by Barbēlō, 'the perfect Power,' 'the Æon perfect in glory'; the system is of the philosophized type and by no means inconsistent. Hitherto the clumsy treatment of it by Irenæus has been generally referred to as descriptive of the tenets of the Barbēlō-Gnostics, and to them Scott (Bib. 54) and Moffat (Bib. 58) have sought variously to ascribe the P.S. These Gnostics are brought by Irenæus into a confused relationship with some of the sects of the group on which Epiphanius two centuries later animadverted so severely.

The Sethians. Schmidt, however, has shown that the document in question belongs immediately to the literature of the Sethians, to whom also he now ascribes the Untitled Apocalypse of the Bruce Codex. *The Apocryphon of John* is clearly imbued with a very similar spirit of philosophizing to that of the Valentinian school, and Schmidt promises to compare the two systems in detail, so as to determine their relationship, when he publishes his translation of these new documents, which are of so great importance for the history of the Christianized Gnosis.

The present Position of the Enquiry. What precise light the publication of Schmidt's labours will throw, directly or indirectly, on the puzzling question of the exact placing of the P.S. literature, we must wait to see; it is highly probable, however, that it will throw some light on its problems. But from what we glean so far from the above indications it may be again suggested that, though the Valentinian hypothesis will have to be definitely abandoned, there seems nothing to compel us to lean to the 2nd rather than to the 1st half of the 3rd century for the date. Here the view of Lipsius (Bib. 20) and Bousset (Bib. 48), that similar features in the P.S. and the religion of Mani are in a more primitive form in the former than in the latter, has to be considered. Manichæism emerged somewhere about 265 A.D., but it is very difficult to say what was its precise original form. The similarities in the two systems may of course be due to their coming from a common source.

The new and the old Perspective in Gnostic Studies. What is certain is that we have in the contents of the Askew, Bruce and Berlin Codices a rich material which hands on to us valuable direct information concerning what I have called 'The Gnosis according to its Friends,' in distinction from what previously used to be our only sources, the polemical writings of the heresiological Fathers, which set forth 'The Gnosis according to its Foes.' We have thus at last a new standpoint from which to review the subject, and therewith the opportunity of revising our impressions in a number of respects; a considerably different angle of vision must needs change the perspective of no little in the picture.

The chief business or interest of the orthodox Fathers was to select and stress what appeared to them to be the most bizarre points and elements, all that was most absurd in their judgment, in the many Gnostic systems, and of course, and rightly, everything that could be thought to be ethically reprehensible. Good, bad and indifferent were only too frequently lumped together. It was of no interest to this

polemic to mention similarities in belief and practice between the heretics and their opponents, to dwell on the lofty faith of numbers of these Gnostics in the transcendent excellence and overmastering glory of the Saviour, or on many signs of spiritual inwardness, and especially of high virtue, in which they were at the least not less scrupulous than their critics. Doubtless there were sects and groups whose tenets were absurd at any valuation, and some whose laxity of ethics demanded severe reprobation. But the majority could not be accused on the score of moral delinquency, indeed no few were rigidly ascetic; and some of their speculations again have a sublimity of their own, and in a number of cases anticipated Catholic dogma. If we turn to our direct sources in Coptic translation, we find that the ethic is admirable, even if we are averse from over-asceticism in the religious life, and that their whole-souled devotion to and worship of the Saviour is unbounded.

It is no part of the plan of this translation to attempt anything in the nature of a commentary. That would mean a second volume, and would in any case be an unsatisfactory performance; for much would still remain obscure, even if every ray of light shed on this or that special point by those who have most deeply studied the subject, were gathered together. One or two very general remarks, however, may be ventured.

The Ministry of the First Mystery. In the P.S. Jesus is everywhere pre-eminent and central. He is here revealed as Saviour and First Mystery, who knows all and unveils all, infinite in compassion. As such he is pre-existent from eternity, and his ministry is not only earthly, but cosmic and supercosmic; indeed, it is the chief feature in the divine economy. Yet nowhere is he called the Christ. If this is intentional, no reason seems to be assignable for such an abstention. There is no sign of antagonism to Judaism or to the O.T. On the contrary, the psalms and other utterances which are quoted, are validated by the theory that it was the Power of the Saviour which so prophesied of old through the mouth of a David, a Solomon, or an Isaiah.

The post-resurrectional Setting. The whole setting is post-resurrectional. In Divv. i.-iii. Jesus has already, for eleven years after the crucifixion, been instructing his disciples, men and women, in the Gnosis. The scene now depicts the disciples as gathered round the Saviour on the Mount of Olives on earth. The range and scope of this prior teaching may be seen in Div. iv., where the introductory words speak of it as taking place simply after the crucifixion. In this stratum the scene is different. The sacramental rite is solemnized on earth; it takes place, however, on

the Mount of Galilee and not on the Mount of Olives. But the scene is not confined to earth only, for the disciples are also taken into some of the regions of the invisible world, above and below, have vision there conferred upon them, and are instructed on its meaning. Now in Divv. i.-iii. Jesus promises to take the disciples into the spheres and heavens for the direct showing of their nature and quality and inhabitants, but there is no fulfilment of this promise in the excerpts we have from 'The Books of the Saviour.' It is not to be supposed, however, that Div. iv. is part of the fulfilment of the high promise made in the prior extracts; for in it we move in an earlier phase of the instruction and in an atmosphere of lesser mysteries than those indicated in the preceding part.

Divv. i.-iii. throughout proclaim the revelation of higher mysteries. This is only now made. The higher Revelation within this Setting, possible by the supremely joyous fact that in the twelfth year of the inner-teaching-ministry a great, if not supreme, moment in the life of the Saviour has been accomplished: his earthly ministry is now achieved, and he is invested with the full radiance of his triple robe of glory, which embraces the whole powers of the universe. He ascends into heaven in dazzling light which blinds the disciples. After thirty hours he returns again, and in compassion withdraws his blinding splendour, so as to give his final teaching to his faithful in his familiar form. This means that 'The Books of the Saviour' purport to contain not only a post-resurrectional teaching, and therefore a Gnostic revelation supplementary to the public preaching before the crucifixion, but also a still higher and more intimate unveiling within the post-resurrectional instruction already current in the tradition. If there had been apocalyptic elements and visions in the prior literature, there were to be still more transcendental revelations now on the completion of the ministry. Until the investiture, or rather reinvestiture, had taken place according to the divine command, it had not been possible for the Saviour to speak in utter openness face to face on all things; now it is possible. Such is the convention.

The Æon-lore. In Divv. i.-iii. there is presupposed throughout a system of æons and the rest, which is already highly complex and shows manifest signs of consisting of stages once severally at the summit of earlier systems, but now successively subordinated. It is clear then that, if still loftier hierarchies are to be brought on to the stage, it can only be by again reducing what had previously been regarded as 'the end of all ends' to a subordinate position. This is the method adopted, and we lose

ourselves in the recital of the designations and attributes of ever more transcendental beings and spaces and mysteries.

The Sophia Episode.In all of this, however, there is no sign of interest in metaphysical speculation; there is no philosophizing. It is then not any element of Hellenic thought proper in the æonology, which is said to have been so strongly the case with the teaching of Valentinus himself, that has led so many to conjecture a Valentinian derivation. It is rather the long episode of the sorrowing Sophia which has influenced them. This episode reflects on a lower level of the cosmic scale somewhat of the *motif* of the 'tragic myth' of the world-soul, the invention of which is generally ascribed to Valentinus himself, though he may possibly have transformed or worked up already existing materials or notions. It is this long Sophia episode and its skilfully inverted mystical exegesis and allegorical interpretation, following the methods developed by Alexandrine contemplatives, which has produced the impression on many that it was of fundamental importance for the system of the P.S.

The ethical Interest.It is certainly an indication of the deep interest of the circle in repentance and the penitential psalms. But the interest is here ethical rather than cosmological. Pistis Sophia would seem to be intended to represent the type of the faithful repentant individual soul. Throughout, the chief interest is in salvation and redemption. This is to be acquired by repentance and by renunciation of the world, its lures and cares, but above all by faith in the Saviour, the Divine Light, and his mysteries. The first requisite is sincere repentance. The chief topic round which all the ethical teaching naturally centres, is sin, its cause and its purification, and the revelation of the mystery of the forgiveness of sins and of the infinite compassion of the First Mystery. Though there is very much also concerning the complex schematology of the invisible worlds and the hierarchies of being, much concerning the soul and its origin, of how it comes to birth and departs from earth-life, much of the light-power, the spiritual element in man,--all is subordinated to the ethical interest in the first place, and in the second to the efficacy of the high mysteries of salvation.

The Mysteries.The whole is set forth in terms of these mysteries, which are now conceived in a far more vital way than was apparently the case in the earlier literature. On the lower side the mysteries still in some respects keep in touch with the tradition of words-of-power, authentic and incorruptible names, and so forth, though there is little of this specifically in Divv. i.-iii. But it is evidently intended that the higher mysteries should now be conceived in the light of the fact that the

Saviour himself is in himself concretely the First Mystery and indeed the Last Mystery, and that the mysteries are not so much spiritual powers as substantive beings of transcendent excellence. The light-robe is a mystery of mysteries, and they who have received of the high mysteries become light-streams in passing from the body. The mysteries are closely intertwined with the lore of the glory and its modes.

The astral Lore. One of the main elements in the lower schematology is the ancient astral lore, those ground-conceptions of sidereal religion which dominated the thought of the times and upheld their sway directly and indirectly for long centuries after. But here again our Gnostics, while retaining the schematology for certain purposes, placed it low in the scale. Moreover, while not denying that previously there was truth even in the astrological art, they reduced the chances of the horoscope-casters to zero, by declaring that the Saviour in the accomplishment of his cosmic ministry had now drastically changed the revolution of the spheres, so that henceforth no calculations could be counted on; these were now of no more value than the spinning of a coin.

Transcorporation. Our Gnostics were also transmigratists; transcorporation formed an integral part of their system. They found no difficulty in fitting it into their plan of salvation, which shows no sign of the expectation of an immediate end of all things--that prime article of faith of the earliest days. So far from thinking that reincarnation is alien to gospel-teaching, they elaborately interpret certain of the most striking sayings in this sense, and give graphic details of how Jesus, as the First Mystery, brought to rebirth the souls of John the Baptizer and of the disciples, and supervised the economy of his own incarnation. In this respect the P.S. offers richer material for those interested in this ancient and widespread doctrine than can be found in any other old-world document in the West.

The magical Element. A far more distressingly puzzling immixture is the element of magic. In Div. iv. especially there are invocations and many names which resemble those found in the Greek magical papyri and other scattered sources. But no one has so far thrown any clear light on this most difficult subject of research in general, much less on its relation to the P.S. It is evident that the writers of Div. iv. and of the first treatise of the Bruce Codex set a high value on such formulæ and on authentic names; nor are these entirely absent from the excerpts from 'The Books of the Saviour,' as witness the five words written on the light-robe. Our Gnostics unquestionably believed in a high magic, and

were not averse from finding in what was presumably its most reputable tradition, material which they considered to be germane to their purpose. In this tradition there must have been a supreme personage possessing characteristics that could be brought into close connection with their ideal of the Saviour, for they equate a certain Aberamenthō with him. The name occurs once or twice elsewhere; but who or what it suggested, we do not know. In any case, as they utilized and attempted to sublimate so much else which was considered by many in those days to be most venerable, in order that they might the more extend and exalt the glory of the Saviour and take up into it what they considered the best of everything, so did they with what was presumably the highest they could find in the hoary tradition of magical power, which had enjoyed empery for so long in the antique world and still continued to maintain itself even in religio-philosophical circles, where we should, from the modern standpoint, least expect to find it.

History and psychic story. As to the setting of the narrative,--if we had not such an abundance of instances of pseudo-historic and pseudo-epigraphic scripture-writing, if this were not, so to speak, the commonplace, not only of apocryphal and apocalyptic literature, but also of no little that falls within the borders of canonical sanction, we might be more surprised than we are at the form in which the composers or compilers have framed their work. It is clear that they loved and worshipped Jesus with an ecstasy of devotion and exaltation; they do not fall short in this of the greatest of his lovers. What sort of authority, then, could they have supposed they had for conceiving the setting of their narrative in the way they have?

Objective physical history, in the rigid sense in which we understand it to-day, was of secondary interest to them, to say the least; indeed, it was apparently of little moment to the Gnostics of any school, and their opponents were not infrequently rowing in the same boat. The Gnostics were, however, less disingenuous; they strenuously declared their belief in continued revelation, they delighted in apocalyptic and in psychic story. The belief in a post-resurrectional teaching had doubtless existed for long in many forms in Gnostic circles. It must have been widespread; for, as shown by Schmidt quite recently (Bib. 59), a Catholic writer in Asia Minor found himself compelled to steal the fire of the Gnostics and adopt the same convention in an orthodox document that was intended to be a polemic against Gnostic ideas, somewhere in the 3rd quarter of the 2nd century. However they arrived at their conviction, it seems highly probable that the writers of the P.S. must have sincerely believed they had high authority for their

proceeding, and were in some way emboldened by 'inspiration' to carry out their task. As far as they were concerned, they do not by any means seem conscious of belonging to a decadent movement or of deterioration in the quality of the ideas they were attempting to set forth, as so many modern critics would have it. On the contrary, they thought they were depositories or recipients of profound mysteries never hitherto revealed, and that by a knowledge of these mysteries they could the more efficiently evangelize the world.

The P.S. a reserved Document. It is evident, however, that the P.S. was never intended to be circulated as a public gospel. Certain things are to be preached or proclaimed to the world, but only certain things. Certain mysteries, again, the recipients were to bestow under certain conditions, but others were to be reserved. The 'Books of the Saviour' are, therefore, to be regarded as apocrypha in the original sense of the word--that is, 'withdrawn' or 'reserved' writings. As such they fell within the proscriptions of artificial secrecy common to all the initiatory institutions of the time and of all time. And artificial secrecy can with difficulty, if ever, avoid the moral and intellectual hazard of its innate obscurations. The P.S. was intended for already initiated disciples, for chosen learners, though no pledge of secrecy is mentioned. It was intended, above all, for would-be apostles, for those who should go forth to proclaim what was for them the best of good news; it is clearly the inner instruction of a zealously propagandist sect.

Its general Value. If 'The Books of the Saviour' in their full original form--for in the extant P.S. we have but selections from them and the formulæ of the higher mysteries are omitted,--and if what is given of the lower mysteries in Div. iv. were held back from public perusal owing partly at least to the fear of the unworthy making improper use of them, there is little danger to-day on this score, for this part of the miscellany remains so far the most securely incomprehensible. And indeed no little else remains obscure, even when we are of those who have made a protracted study of the psychical elements in mysticism and of the general psychology of religious experience. But there is much also in our Codex which has a charm of its own. There are things of rare, if exotic, beauty, things of profound ethical significance, things of delicate spiritual texture.

In any case, however all these very various elements and features in the syncretism be judged and evaluated, the Pistis Sophia is unquestionably a document of the first importance, not only for the history of

Christianized Gnosticism, but also for the history of the development of religion in the West.

A Skeleton of the Scheme of the System. In conclusion, a skeleton of the scheme under-lying the P.S. is added. It may prove of service generally to assist the reader in the maze of details.

The Ineffable.

The Limbs of the Ineffable.

I. The Highest Light-world or Realm of Light.

i. The First Space of the Ineffable.

ii. The Second Space of the Ineffable, or The First Space of the First Mystery.

iii. The Third Space of the Ineffable, or The Second Space of the First Mystery.

II. The Higher (or Middle) Light-world.

i. The Treasury of the Light.

1. The Emanations of the Light.

2. The Orders of the Orders.

ii. The Region of the Right.

iii. The Region of the Midst.

III. The Lower Light or Æon-world, or The Mixture of Light and Matter.

i. The Region of the Left.

1. The Thirteenth Æon.

2. The Twelve Eons. p. li

3. The Fate.

4. The Sphere.

5. The Rulers of the Ways of the (Lower) Midst.

6. The Firmament.

ii. The World (Kosmos), especially Mankind.

iii. The Under-world.

1. The Amente.

2. The Chaos.

3. The Outer Darkness.

Finally, the bibliography which follows is not simply a list of authors' names and of the titles of their contributions to the subject, but is furnished with notes which may serve briefly to indicate the chief moments in the development of the literature and in the history of opinion. There doubtless are a few articles hidden away in the back numbers of periodicals which should be added fully to complete the list; but they cannot be of any importance, or they would have been referred to by some one or other of the subsequent writers.

[THE FIRST BOOK OF]**PISTIS SOPHIA****CHAPTER 1.**

1. Jesus hitherto instructeth his disciples only up to the regions of the First Mystery. It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth mystery without and below--those [four-and-twenty] which are in the second space of the

First Mystery which is before all mysteries,--the Father in the form of a dove.

What the First Mystery surroundeth. And Jesus said to his disciples: "I am come forth out of that First Mystery, which is the last mystery, that is the four-and-twentieth mystery." And his disciples have not known nor understood that anything existeth within that mystery; but they thought of that mystery, that it is the head of the universe and the head of all existence; and they thought it is the completion of all completions, because Jesus had said to them concerning that mystery, that it surroundeth the First Commandment and the five Impressions and the great Light |2. and the five Helpers and the whole Treasury of the Light.

And moreover Jesus had not told his disciples

The regions of the great Invisible. the total expansion of all the regions of the great Invisible and of the three triple-powers and of the four-and-twenty invisibles, and all their regions and their æons and their orders, how they are extended--those which are the emanations of the great Invisible--and their ungenerated and their self-generated and their generated and their light-givers and their unpaired and their rulers and their authorities and their lords and their archangels and their angels and their decans and their servitors and all the houses of their spheres and all the orders of every one of them.

The Treasury of the Light. And Jesus had not told his disciples the total expansion of the emanations of the Treasury, nor their orders, how they are extended; nor had he told them their saviours, according to the order of every one, how they are; nor had he told them what guard is at every [gate] of the Treasury of the Light; nor had he told them the region of the Twin-saviour, |3. who is the Child of the Child; nor had he told them the regions of the three Amëns, in what regions they are expanded; nor had he told them into what region the five Trees are expanded; nor as to the seven Amëns, that is the seven Voices, what is their region, how they are expanded.

The Light-world. And Jesus had not told his disciples of what type are the five Helpers, nor into what region they are brought; nor had he told them how the great Light hath expanded itself, nor into what region it hath been brought; nor had he told them of the five Impressions, nor as to the First Commandment, into what region they have been brought.

But he had discoursed with them generally, teaching that they exist, but he had not told them their expansion and the order of their regions, how they are. For this cause they have not known that there were also other regions within that mystery.

And he had not told his disciples: "I have gone forth out of such and such regions until I entered into that mystery, and until I went forth out of it"; but, in teaching them, he said to them: "I am come forth from that mystery." For this cause then they thought of that mystery, that it is the completion |4. of completions, and that it is the head of the universe and that it is the total Fulness. For Jesus had said to his disciples: "That mystery surroundeth that universe of which I have spoken unto you from the day when I met with you even unto this day." For this cause then the disciples thought there is nothing within that mystery.

CHAPTER 2

Jesus and his disciples are seated on the Mount of Olives. It came to pass then, when the disciples were sitting together on the Mount of Olives, speaking of these words and rejoicing in great joy, and exulting exceedingly and saying one to another: "Blessed are we before all men who are on the earth, because the Saviour hath revealed this unto us, and we have received the Fulness and the total completion,"--they said this to one another, while Jesus sat a little removed from them.

A great light-power descendeth on Jesus. And it came to pass then, on the fifteenth day of the moon in the month Tybi, which is the day on which the moon is full, on that day then, when the sun had come forth in his going, that there came forth behind him a great light-power shining most exceedingly, and there was no measure to the light conjoined with it. For it came out of the Light of lights, and it came out of the last mystery, which is the four-and-twentieth |5. mystery, from within without,--those which are in the orders of the second space of the First Mystery. And that light-power came down over Jesus and surrounded him entirely, while he was seated removed from his disciples, and he had shone most exceedingly, and there was no measure for the light which was on him.

It surroundeth him entirely. And the disciples had not seen Jesus because of the great light in which he was, or which was about him; for their eyes were darkened because of the great light in which he was. But they saw only the light, which shot forth many light-rays. And the light-

rays were not like one another, but the light was of divers kind, and it was of divers type, from below upwards, one [ray] more excellent than the other, . . ., in one great immeasurable glory of light; it stretched from under the earth right up to heaven.--And when the disciples saw that light, they fell into great fear and great

CHAPTER 3

Jesus ascendeth into heaven. It came to pass then, when that light-power had come down over Jesus, that it gradually surrounded him entirely. Then Jesus ascended or soared into the height, shining most exceedingly in an immeasurable light. And the disciples gazed after him and none of them spake, until he had reached unto heaven; but they all kept in deep silence. This then came to pass on the fifteenth day of the moon, on the day on which it is full in the month Tybi.

The confusion of the powers and the great earthquake. It came to pass then, when Jesus had reached the heaven, after three hours, that all the powers of the heaven fell into agitation, and all were set in motion one against the other, they and all their æons and all their regions and all their orders, and the whole earth was agitated and all they who dwell thereon. And all men who are in the world fell into agitation, and also the disciples, and all thought: Peradventure the world will be rolled up.

And all the powers in the heavens ceased not from their agitation, they and the whole world, and all were moved one against the other, from the third hour of the fifteenth day of the moon of Tybi until the ninth hour of the morrow. And all the angels and their archangels and all the powers of the height, all sang praises to the interiors of the |7. interiors, so that the whole world heard their voices, without their ceasing till the ninth hour of the morrow.

CHAPTER 4

But the disciples sat together in fear and were in exceedingly great agitation and were afraid because of the great earthquake which took place, and they wept together, saying: "What will then be? Peradventure the Saviour will destroy all regions?" Thus saying, they wept together.

Jesus descendeth again. While they then said this and wept together, then, on the ninth hour of the morrow, the heavens opened, and they saw Jesus descend, shining most exceedingly, and there was no

measure for his light in which he was. For he shone more [radiantly] than at the hour when he had ascended to the heavens, so that men in the world cannot describe the light which was on him; and it shot forth light-rays in great abundance, and there was no measure for its rays, and its light was not alike together, but it was of divers kind and of divers type, some [rays] being more excellent than others . . . ; and the whole light consisted together. The nature of his gloryIt was of threefold kind, and the one [kind] was more excellent than the other. . . . The second, that in the midst, was more excellent than the first which was below, and the third, which was above them all, was more excellent than the two which were below. And the first glory, which was placed below them all, was like to the light which had come over Jesus before he had ascended |8. into the heavens, and was like only itself in its light. And the three light-modes were of divers light-kinds, and they were of divers type, one being more excellent than the other. . . .

CHAPTER 5

Jesus addresseth them.And it came to pass then, when the disciples saw this, that they feared exceedingly, and were in agitation. Then Jesus, the compassionate and tender-hearted, when he saw his disciples, that they were in great agitation, spake with them, saying: "Take courage. It is I, be not afraid."

CHAPTER 6

It came to pass then, when the disciples had heard this word, that they said: "Lord, if it be thou, withdraw thy light-glory into thyself that we may be able to stand; otherwise our eyes are darkened, and we are agitated, and the whole world also is in agitation because of the great light which is about thee."

He draweth his light unto himself.Then Jesus drew to himself the glory of his light; and when this was done, all the disciples took courage, stepped forward to Jesus, fell down all together, adored him, rejoicing in great joy, and said unto him: "Rabbi, whither hast thou gone, or what was thy ministry on which thou hast gone, or wherefor rather were all these confusions and all the earth-quakings which have taken place?"

He promiseth to tell them all things.Then Jesus, the compassionate, said unto them: "Rejoice and exult from this hour on, for I have gone to the regions out of which I had come forth. From this day on then will I

discourse with you in openness, |9. from the beginning of the Truth unto its completion; and I will discourse with you face to face without similitude. From this hour on will I not hide anything from you of the [mystery] of the height and of that of the region of Truth. For authority hath been given me through the Ineffable and through the First Mystery of all mysteries to speak with you, from the Beginning right up to the Fulness,. both from within without and from without within. Hearken, therefore, that I may tell you all things.

"It came to pass, when I sat a little removed from you on the Mount of Olives, that I thought on the order of the ministry for the sake of which I was sent, that it was completed, and that the last mystery, that is the four-and-twentieth mystery from within without,--those which are in the second space of the First Mystery, in the orders of that space,--had not yet sent me my Vesture. It came to pass then, when I had known that the order of the ministry for the sake of which I had come, was completed, and that that mystery had not yet sent me my Vesture, which I had left behind in it, until its time was completed, thinking then this, I sat on the Mount of Olives a little removed from you.

CHAPTER 7

"It came to pass, when the sun rose in the east, thereafter then through the First Mystery, which existed from the beginning, on account of which the universe hath arisen, |10. out of which also I am myself now come, not in the time before my

crucifixion, but now,--it came to pass, through the command of that mystery, that there shouldHow the Vesture of Light was sent unto him. be sent me my Light-vesture, which it had given me from the beginning, and which I had left behind in the last mystery, that is the four-and-twentieth mystery from within without,--those which are in the orders of the second space of the First Mystery. That Vesture then I left behind in the last mystery, until the time should be completed to put it on, and I should begin to discourse with the race of men and reveal unto them all from the beginning of the Truth to its completion, and discourse with them from the interiors of the interiors to the exteriors of the exteriors and from the exteriors of the exteriors to the interiors of the interiors. Rejoice then and exult and rejoice more and more greatly, for to you it is given that I speak first with you from the beginning of the Truth to its completion.

Of the souls of the disciples and their incarnation."For this cause have I chosen you verily from the beginning through the First Mystery. Rejoice then and exult, for when I set out for the world, |11. I brought from the beginning with me twelve powers, as I have told you from the beginning, which I have taken from the twelve saviours of the Treasury of the Light, according to the command of the First Mystery. These then I cast into the womb of your mothers, when I came into the world, that is those which are in your bodies to-day. For these powers have been given unto you before the whole world, because ye are they who will save the whole world, and that ye may be able to endure the threat of the rulers of the world and the pains of the world and its dangers and all its persecutions, which the rulers of the height will

bring upon you. For many times have I said unto you that I have brought the power in you out of the twelve saviours who are in the Treasury of the Light. For which cause I have said unto you indeed from the beginning that ye are not of the world. I also am not of it. For all men who are in the world have gotten their souls out of [the power of] the rulers of the æons. But the power which is in you is from me; your souls belong to the height. I have brought twelve powers of the twelve saviours of the Treasury of the Light, taking them out of the portion of my power which |13. I did first receive. And when I had set forth for the world, I came into the midst of the rulers of the sphere and had the form of Gabriël the angel of the æons; and the rulers of the æons did not know me, but they thought that I was the angel Gabriël.

Of the incarnation of John the Baptizer."It came to pass then, when I had come into the midst of the rulers of the æons, that I looked down on the world of mankind, by command of the First Mystery. I found Elizabeth, the mother of John the Baptizer, before she had conceived him, and I sowed into her a power which I had received from the little Iaō, the Good, who is in the Midst, that he might be able to make proclamation before me and make ready my way, and baptize with the water of the forgiveness of sins. That power then is in the body of John.

That John was Elias in a former birth."Moreover in place of the soul of the ruler which he was appointed to receive, I found the soul of the prophet Elias in the æons of the sphere; and I took him thence, and took hi soul and brought it to the Virgin of Light, and she gave it over to her receivers; they brought it to the sphere of the rulers and cast it into the womb of Elizabeth. So the power of the little Iaō, who is in the Midst, and the soul of the prophet Elias, they were bound into the body of John the Baptizer. For this cause then were ye in doubt aforetime, I when I

said unto you: 'John said: I am not the Christ,' and ye said unto me: 'It standeth written in the scripture: When the Christ shall come, Elias cometh before him and maketh ready his way.' But when ye said this unto me, I said unto you: 'Elias verily is come and hath made ready all things, as it standeth written, and they have done unto him as they would.' And when I knew that ye had not understood that I had discoursed with you concerning the soul of Elias which is bound into John the Baptizer, I answered you in the discourse in openness face to face: 'If ye like to accept John the Baptizer: he is Elias, of whom I have said that he will come.'"

CHAPTER 8

Of his own incarnation through Mary. And Jesus continued again in the discourse and said: "It came to pass then thereafter, that at the command of the First Mystery I looked down on the world of mankind and found Mary, who is called 'my mother' according to the body of matter. I spake with her in the type of Gabriël, and when she had turned herself to the height towards me, I cast thence into her the first power which I had received from Barbēlō--that is the body which I have borne in the height. And instead of the soul I cast into her the power which I |14. have received from the great Sabaōth, the Good, who is in the region of the Right.

"And the twelve powers of the twelve saviours. More concerning the light-powers in the disciples. of the Treasury of the Light which I had received from the twelve ministers of the Midst, I cast into the sphere of the rulers. And the decans of the rulers and their servitors thought that they were souls of the rulers; and the servitors brought them, they bound them into the body of your mothers. And when your time was completed, ye were born in the world without souls of the rulers in you. And ye have received your portion out of the power which the last Helper hath breathed into the Mixture, that [power] which is blended with all the invisibles and all rulers and all æons,--in a word, which is blended with the world of destruction which is the Mixture. This [power], which from the beginning I brought out of myself, I have cast into the First Commandment, and the First Commandment cast a portion thereof into the great Light, and the great Light cast a portion of that which it had received, into the five Helpers, and the last Helper took a portion of that which it received, and cast it into the Mixture. And [this portion] is in all who are in the Mixture, |15. as I have just said unto you."

Why they should rejoice that he time of his investiture had come. This then Jesus said to his disciples on the Mount of Olives. Jesus continued again in the discourse with his disciples [and said]: "Rejoice and exult and add joy to your joy, for the times are completed for me to put on my Vesture, which hath been prepared for me from the beginning, which I left behind in the last mystery until the time of its completion. Now the time of its completion is the time when I shall be commanded through the First Mystery to discourse with you from the beginning of the Truth to the completion thereof, and from the interiors of the interiors [to the exteriors of the exteriors], for the world will be saved through you. Rejoice then and exult, for ye are blessed before all men who are on the earth. It is ye who will save the whole world."

CHAPTER 9

It came to pass then, when Jesus had finished saying these words to his disciples, that he continued again in the discourse, and said unto them: "Lo, I have then put on my Vesture, and all authority hath been given me through the First Mystery. Yet a little while and I will tell you the mystery of the universe and the fulness of the universe; and I will hide nothing from you from this hour on, but in fulness will I perfect you in all fulness and |16. in all perfection and in all mysteries, which are the perfection of all perfections and the fulness of all fulnesses and the gnosis of all gnoses,--those which are in my Vesture. I will tell you all mysteries from the exteriors of the exteriors to the interiors of the interiors. But hearken that I may tell you all things which have befallen me.

CHAPTER 10

The mystery of the five words on the vesture."It came to pass then, when the sun had risen in the east, that a great light-power came down, in which was my Vesture, which I had left behind in the four-and-twentieth mystery, as I have said unto you. And I found a mystery in my Vesture, written in five words of those from the height: *zama zama ôzza rachama ôzai*,--whose solution is this:

The solution thereof."O Mystery, which is without in the world, for whose sake the universe hath arisen,--this is the total outgoing and the total ascent, which hath emanated all emanations and all that is therein and for whose sake all mysteries and all their regions have arisen,--come hither unto us, for we are thy fellow-members. We are all with

thyself; we are one and the same. Thou art the First Mystery, |17. which existed from 1 the beginning in the Ineffable before it came forth; and the name thereof are we all. Now, therefore, are we all come to meet thee at the last limit, which also is the last mystery from within; itself is a portion of us. Now, therefore, have we sent thee thy Vesture, which hath belonged to thee from the beginning, which thou hast left behind in the last limit, which also is the last mystery from within, until its time should be completed, according to the commandment of the First Mystery. Lo, its time is completed; put it on [thee].

The three robes of light."Come unto us, for we all draw nigh to thee to clothe thee with the First Mystery and all his glory, by commandment of himself, in that the First Mystery hath given us it, consisting of two vestures, to clothe thee therewith, besides the one which we have sent thee, for thou art worthy of them, since thou art prior to us, and existeth before us. For this cause, therefore, hath the First Mystery sent thee through us the mystery of all his glory, consisting of two vestures.

The first vesture."In the first is the whole glory of all the names of all mysteries and all emanations of the orders |18. of the spaces of the Ineffable.

The second vesture."And in the second vesture is the whole glory of the name of all mysteries and all emanations which are in the orders of the two spaces of the First Mystery.

"And in this [third] vesture, which we have. The third vesture, just sent thee, is the glory of the name of the mystery of the Revealer, which is the First Commandment, and of the mystery of the five Impressions, and of the mystery of the great Envoy of the Ineffable, who is the great Light, and of the mystery of the five Leaders, who are the five Helpers. There is further in this vesture the glory of the name of the mystery of all orders of the emanations of the Treasury of the Light and of their saviours, and [of the mystery] of the orders of the orders, which are the seven Amëns and the seven Voices and the five Trees and the three Amëns and the Twin-saviour, that is the Child of the Child, and of the mystery of the nine guards of the three gates of the Treasury of the Light. There is further therein the whole glory of the name [of all those] which are in the Right, and of all those which are in the Midst. And further there is therein the whole glory of the name of the great Invisible, |19. which is the great Forefather, and the mystery of the three triple-powers and the mystery of their whole region and the

mystery of all their invisibles and of all those who are in the thirteenth æon, and the name of the twelve æons and of all their rulers and all their archangels and all their angels and of all those who are in the twelve æons, and the whole mystery of the name of all those who are in the Fate and in all the heavens, and the whole mystery of the name of all those who are in the sphere, and of its firmaments and of all who are in them, and of all their regions.

"Lo, therefore, we have sent thee this vesture, which no one knew from the First Commandment.

The day of 'come unto us.'downwards, for the glory of its light was hidden in it, and the spheres and all regions u from the First Commandment downwards [have not known it]. Haste thee, therefore, clothe thyself with this vesture and come unto us. For we draw nigh unto thee, to clothe thee by command of the First Mystery with thy two vestures [other] which existed for thee from the beginning with the First Mystery until the time appointed by the Ineffable is completed. |20. Come, therefore, to us quickly, that we may put them on thee, until thou hast fulfilled the total ministry of the perfection of the First Mystery which is appointed by the Ineffable. Come, therefore, to us quickly, in order that we may clothe thee with them, according to the command of the First Mystery. For yet a little while, a very little while, and thou shalt come unto us and leave the world. Come, therefore, quickly, that thou mayest receive thy whole glory, that is the glory of the First Mystery.'

CHAPTER 11

Jesus putteth on his vesture."It came to pass then, when I saw the mystery of all these words in the vesture which was sent me, that straightway I clothed myself therewith, and I shone most exceedingly and soared into the height.

He entereth the firmament."I came before the [first] gate of the firmament, shining most exceedingly, and there was no measure for the light which was about me, and the gates of the firmament were shaken one over against another and all opened at once.

The powers of the firmament are amazed and fall down and adore him."And all rulers and all authorities and all angels therein were

thrown all together into agitation because of the great light which was on me. And they gazed at the radiant vesture of

light with which I was clad, and they saw the mystery which contains their names, |21. and they feared most exceedingly. And all their bonds with which they were bound, were unloosed and every one left his order, and they all fell down before me, adored and said: 'How hath the lord of the universe passed through us without our knowing?' And they all sang praises together to the interiors of the interiors; but me they saw not, but they saw only the light. And they were in great fear and were exceedingly agitated and sang praises to the interiors of the interiors.

CHAPTER 12

He entereth the first sphere."And I left that region behind me and ascended to the first sphere, shining most exceedingly, forty-and-nine-times more brightly than I had shone in the firmament. It came to pass then, when I had reached the gate of the first sphere, that its gates were shaken and opened of themselves at once.

The powers of the first sphere are amazed and fall down and adore him."I entered into the houses of the sphere, shining most exceedingly, and there was no measure to the light that was about me. And all the rulers and all those who are in that sphere, fell into agitation one against another. And they saw the great light that was about me, and they gazed upon my vesture and saw thereon the mystery of their name. And they fell into still greater agitation, and were in great fear, saying: 'How hath the lord of the universe passed through us without our knowing?' |22. And all their bonds were unloosed and their regions and their orders; and every one left his order, and they fell down all together, adored before me, or before my vesture, and all sang praises together to the interiors of the interiors, being in great fear and great agitation.

CHAPTER 13

He entereth the second sphere."And I left that region behind me and came to the gate of the second sphere, which is the Fate. Then were all its gates thrown into agitation and opened of themselves. And I entered into the houses of the Fate, shining most exceedingly, and there was no measure for the light that was about me, for I shone in the Fate forty-and-nine times more than in the [first] sphere.

The powers of the second sphere are amazed and fall down and adore him."And all the rulers and all those who are in the Fate, were thrown into agitation and fell on one another and were in exceeding great fear on seeing the great light that was about me. And they gazed on my vesture of light and saw the mystery of their name on my vesture and fell into still greater agitation; and they were in great fear, saying: 'How hath the lord of the universe passed through us without our knowing?' And all the bonds of their regions and of their orders and of their houses were unloosed; they all came at once, fell down, adored before me and sang praises all together |23. to the interiors of the interiors, being in great fear and great agitation.

CHAPTER 14

He entereth the æons."And I left that region behind me and ascended to the great æons of the rulers and came before their veils and their gates, shining most exceedingly, and there was no measure for the light which was about me. It came to pass then, when I arrived at the twelve æons, that their veils and their gates were shaken one over against the other. Their veils drew themselves apart of their own accord, and their gates opened one over against the other. And I entered into the æons, shining most exceedingly, and there was no measure for the light that was about me, forty-and-nine times more than the light with which I shone in the houses of the Fate.

The powers of the æons are amazed and fall down and adore him."And all the angels of the æons and their archangels and their rulers and their gods and their lords and their authorities and their tyrants and their powers and their light-sparks and their light-givers and their unpaired and their invisibles and their forefathers and their triple-powers saw me, shining most exceedingly, and there was no measure for the light which was about me. And they were thrown into agitation the one over against the other and great fear fell upon them, when they saw the great light that was about me. And in their great agitation and their great fear they withdrew as far as |24. the region of the great invisible Forefather, and of the three great triple-powers. And because of the great fear of their agitation, the great Forefather, he and the three triple-powers, kept on running hither and thither in his region, and they could not close all their regions because of the great fear in which they were. And they agitated all their æons together and all their spheres and all their orders, fearing and being greatly agitated because of the great light which was about me--not of the former quality that it was about me when I was on the earth of man-kind, when the light-vesture came over me,--for the

world could not bear the light such as it was in its truth, else would the world at once be destroyed and all upon it,--but the light which was about me in the twelve æons was eight-thousand-and-seven-hundred-myrriad times greater than that which was about me in the world among you.

CHAPTER 15

Adamas and the tyrants fight against the light."It came to pass then, when all those who are in the twelve æons saw the great light which was about me, that they were all thrown into agitation one over against the other, and ran hither and thither in the æons. And all æons and all heavens and their whole ordering were agitated one over against the other on |25. account of the great fear which was on them, for they knew not the mystery which had taken place. And Adamas, the great Tyrant, and all the tyrants in all the æons began to fight in vain against the light, and they knew not against whom they fought, because they saw nothing but the overmastering light.

"It came to pass then, when they fought against the light, that they were weakened all together one with another, were dashed down in the æons and became as the inhabitants of the earth, dead and without breath of life.

He taketh from them a third of their power."And I took from all a third of their power, that they should no more be active in their evil doings, and that, if the men who are in the world, invoke them in their mysteries--those which the angels who transgressed have brought down, that is their sorceries,--in order that, therefore, if they invoke them in their evil doings, they may not be able to accomplish them.

He changeth the motion of their spheres."And the Fate and the sphere over which they rule, I have changed and brought it to pass that they spend six months turned to the left and accomplish their influences, and that six months they face to the right and accomplish their influences. For by command of the First Commandment and by command of the First Mystery |26. Yew, the Overseer of the Light, had set them facing the left at every time and accomplishing their influences and their deeds.

CHAPTER 16

"It came to pass then, when I came into their region, that they mutinied and fought against the light. And I took the third of their power, in order that they should not be able to accomplish their evil deeds. And the Fate and the sphere, over which they rule, I have changed, and set them facing the left six months and accomplishing their influences, and I have set them turned another six months to the right and accomplishing their influences."

CHAPTER 17

When then he had said this to his disciples, he said unto them: "Who hath ears to hear, let him hear."

It came to pass then, when Mary had heard the Saviour say these words, that she gazed fixedly into the air for the space of an hour. She said: "My Lord, give commandment unto me to speak in openness."

Mary Magdalene asketh and receiveth permission to speak. And Jesus, the compassionate, answered and said unto Mary: "Mary, thou blessed one, whom I will perfect in all mysteries of those of the height, discourse in openness, thou, whose heart is raised to the kingdom of heaven more than all thy brethren."

CHAPTER 18

Then said Mary to the Saviour: "My Lord, the word which thou hast spoken unto us: 'Who |27. hath ears to hear, let him hear,' thou sayest in order that we may understand the word which thou hast spoken. Hearken, therefore, my Lord, that I may discourse in openness."

Mary interpreteth the discourse from the words of Isaiah. "The word which thou hast spoken: 'I have taken a third from the power of the rulers of all the æons, and changed their Fate and their sphere over which they rule, in order that, if the race of men invoke them in the mysteries--those which the angels who transgressed have taught them for the accomplishing of their evil and lawless deeds in the mystery of their sorcery,'--in order then that they may no more from this hour accomplish their lawless deeds, because thou hast taken their power from them and from their horoscope-casters and their consulters and from those who declare to the men in the world all things which shall come to pass, in order that they should no more from this hour know how to declare unto them any thing at all which will come to pass (for

thou hast changed their spheres, and hast made them spend six months turned to the left and accomplishing their influences, and another six months facing the right and accomplishing their influences),-- concerning this word then, my Lord, the power which was in the prophet Isaiah, hath spoken thus and proclaimed aforetime in a spiritual similitude, discoursing on the 'Vision about Egypt': 'Where then, O Egypt, where are thy consulters and horoscope-casters and those who cry |28. out of the earth and those who cry out of their belly? Let them then declare unto thee from now on the deeds which the lord Sabaōth will do!'

"The power then which was in the prophet Isaiah, prophesied before thou didst come, that thou wouldst take away the power of the rulers of the æons and wouldst change their sphere and their Fate, in order that they might know nothing from now on. For this cause it hath said also: 'Ye shall then know not of what the lord Sabaōth will do ' ; that is, none of the rulers will know what thou wilt do from now on,--for they are 'Egypt,' because they are matter. The power then which was in Isaiah, prophesied concerning thee aforetime, saying: 'From now on ye shall then know not what the lord Sabaōth will do.' Because of the light-power which thou didst receive from Sabaōth, the Good, who is in the region of the Right, and which is in thy material body to-day, for this cause then, my Lord Jesus, thou hast said unto us: 'Who hath ears to hear, let him hear,'--in order that thou mightest know whose heart is ardently raised to the kingdom of heaven."

CHAPTER 19

It came to pass then, when Mary had finished saying these words, that he said: "Well said, Mary, for thou art blessed before all women on the earth, |29. because thou shalt be the fulness of all fulnesses and the perfection of all perfections."

Jesus commendeth Mary. She further questioneth him on the changing of the spheres. Now when Mary had heard the Saviour speak these words, she exulted greatly, and she came before Jesus, fell down before him, adored his feet and said unto him: "My Lord, hearken unto me, that I may question thee on this word, before that thou discoursest with us about the regions whither thou didst go."

Jesus answered and said unto Mary: "Discourse in openness and fear not; all things on which thou questionest, I will reveal unto thee."

CHAPTER 20

She said: "My Lord, will all the men who know the mystery of the magic of all the rulers of all the æons of the Fate and of those of the sphere, in the way in which the angels who transgressed have taught them, if they invoke them in their mysteries, that is in their evil magic, to the hindering of good deeds,--will they accomplish them henceforth from now on or not?"

Jesus explaineth further the conversion of the spheres. Jesus answered and said unto Mary: "They will not accomplish them as they accomplished them from the beginning, because I have taken away a third of their power; but they will raise a loan from those who know the mysteries of the magic of the thirteenth æon. And if they invoke the mysteries of the magic of those who are in the thirteenth æon, |30. they will accomplish them well and surely, because I have not taken away power from that region, according to the command of the First Mystery."

CHAPTER 21

And it came to pass, when Jesus had finished saying these words, that Mary continued again and said: "My Lord, will not then the horoscope-casters and consulters from now on declare unto men what will come to pass for them?"

And Jesus answered and said unto Mary: "If the horoscope-casters find the Fate and the sphere turned towards the left, according to their first extension, their words will come to pass, and they will say what is to take place. But if they chance on the Fate or the sphere turned to the right, they are bound to say nothing true, for I have changed their influences and their squares and their triangles and their octagons; seeing that their influences from the beginning onwards were continuously turned to the left and their squares and their triangles and their octagons. But now I have made them spend six months turned to the left and six months turned to the right. He who then shall find their reckoning from the time when I changed them, setting them so as to spend six months facing towards their left and six months facing their right paths,--he who then shall observe them in this wise, |31. will know their influences surely and will declare all things which they will do. In like manner also the consulters, if they invoke the names of the rulers and chance on them facing the left, will tell [men] with accuracy

all things concerning which they shall ask their decans. On the contrary, if the consulters invoke their names when they face to the right, they will not give ear unto them, because they are facing in another form compared with their former position in which Yew had established them; seeing that other are their names when they are turned to the left and other their names when they are turned to the right. And if they invoke them when they are turned to the right, they will not tell them the truth, but they will con-found them with confusion and threaten them with threatening. Those then who do not know their path, when they are turned to the right, and their triangles and their squares and all their figures, will find nothing true, but will be confounded in great confusion and will find themselves in great delusion, because I have now changed the works which they effected aforetime in their squares, when turned to the left, and in their triangles and in their octagons, in which they were busied continuously turned to the left; and I have made them spend six months forming all their configurations turned to the right, in order that they may be confounded in confusion in their whole range. |32. And moreover I have made them spend six months turned to the left and accomplishing the works of their influences and all their configurations, in order that the rulers who are in the æons and in their spheres and in their heavens and in all their regions, may be confounded in confusion and deluded in delusion, so that they may not understand their own paths."

CHAPTER 22

Philip questioneth Jesus. It came to pass then, when Jesus had finished saying these words, while Philip sat and wrote all the words that Jesus spake,--thereafter then it came to pass that Philip came forward, fell down and adored the feet of Jesus, saying: "My Lord and Saviour, grant me authority to discourse before thee and to question thee on this word, before thou discourest with us concerning the regions whither thou didst go because of thy ministry."

And the compassionate Saviour answered and said unto Philip: "Authority is given thee to bring forward the word which thou wilt."

And Philip answered and said unto Jesus: "My Lord, on account of what mystery hast thou changed the binding of the rulers and their æons and their Fate and their sphere and all their regions, and made them confounded in confusion on their path and deluded in their

course? Hast thou then done this unto them for the salvation of the world or hast thou not?"

CHAPTER 23

Why the path of the æons was changed And Jesus answered and said unto Philip and to all the disciples together: "I have | 33. changed their path for the salvation of all souls. Amēn, amēn, I say unto you If I had not changed their path, a host of souls would have been destroyed, and they would have spent a long time, if the rulers of the æons and the rulers of the Fate and of the sphere and of all their regions and all their heavens and all their æons had not been brought to naught; and the souls would have continued a long time here outside, and the completion of the number of perfect souls would have been delayed, which [souls] shall be counted in the Inheritance of the Height through the mysteries and shall be in the Treasury of the Light. For this cause then I have changed their path, that they might be deluded and fall into agitation and yield up the power which is in the matter of their world and which they fashion into souls, in order that those who shall be saved, might be quickly purified and raised on high, they and the whole power, and that those who shall not be saved, might be quickly destroyed."

CHAPTER 24

Mary questioneth him again. It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary, the fair in her discourse and the blessed one, came forward, fell at the feet of Jesus and said: "My Lord, suffer me that I speak before thee, and be | 34. not wroth with me, if oft I give thee trouble questioning thee."

The Saviour, full of compassion, answered and said unto Mary: "Speak the word which thou wilt, and I will reveal it to thee in all openness."

Mary answered and said unto Jesus: "My Lord, in what way will the souls have delayed themselves here outside, and in what type will they be quickly purified?"

CHAPTER 25

And Jesus answered and said unto Mary: "Well said, Mary; thou questionest finely with thy excellent question, and thou throwest light on all things with surety and precision. Now, therefore, from now on will I hide nothing from you, but I will reveal unto you all things with surety and openness. Hearken then, Mary, and give ear, all ye disciples: Before I made proclamation to all the rulers of the æons and to all the rulers of the Fate and Of the sphere, they were all bound in their bonds and in their spheres and in their seals, as Yew, the Overseer of the Light, had bound them from the beginning; and every one of them remained in his order, and every one journeyed according to his course, as Yew, the Overseer of the Light, had established them. And when the time of the number of Melchisedec, the great Receiver of the Light, The coming of Melchisedec. came, he was wont to come into the midst of the æons and of all the rulers |35. who are bound in the sphere and in the Fate, and he carried away the purification of the light from all the rulers of the æons and from all the rulers of the Fate and from those of the sphere--for he carried away then that which brings them into agitation--and he set in motion the hastener who is over them, and made them turn their circles swiftly, and he [sc. the hastener] carried away their power which was in them and the breath of their mouth and the tears [lit. waters] of their eyes and the sweat of their bodies.

Of the fashioning of the souls of men."And Melchisedec, the Receiver of the Light; purifieth those powers and carrieth their light into the Treasury of the Light, while the servitors of all the rulers gather together all matter from them all; and the servitors of all the rulers of the Fate and the servitors of the sphere which is below the æons, take it and fashion it into souls of men and cattle and reptiles and wild-beasts and birds, and send them down into the world of mankind. And further the receivers of the sun and the receivers of the moon, if they look above and see the configurations of the paths of the æons and the configurations of the Fate and those of the sphere, then they take from them the light-power; and the |36. receivers of the sun get it ready and deposit it, until they hand it over to the receivers of Melchisedec, the Light-purifier. And their material refuse they bring to the sphere which is below the æons, and fashion it into [souls of] men, and fashion it also into souls of reptiles and of cattle and of wild-beasts and of birds, according to the circle of the rulers of that sphere and according to all the configurations of its revolution, and they cast them into this world of mankind, and they become souls in this region, as I have just said unto you.

CHAPTER 26

"This then they accomplished continuously before their power was diminished in them and they waned and became exhausted, or powerless. It came to pass then, when they became powerless, that their power began to cease in them, so that they became exhausted in their power, and their light, which was in their region, ceased and their kingdom was destroyed, and the universe became quickly raised up.

"It came to pass then, when they had perceived this at the time, and when the number of the cipher of Melchisedec, the Receiver [of the Light], happened, then had he to come out again and enter into the midst of the rulers of all the æons and into the midst of all the rulers of the Fate and of those of the sphere; and he threw them into agitation, and made them quickly abandon their circles. And forthwith they were constrained, and cast forth the power out of themselves, out of the breath of their mouth and the tears of their eyes and the sweat of their bodies.

The rulers devour their matter so that souls may not be fashioned."And Melchisedec, the Receiver of the Light, purifieth them, as he doth continually; he carrieth their light into the Treasury of the Light. And all the rulers of the æons and the rulers of the Fate and those of the sphere turn to the matter of their refuse; they devour it and do not let it go and become souls in the world. They devour then their matter, so that they may not become powerless and exhausted and their power cease in them and their kingdom become destroyed, but in order that they may delay and linger a long time until the completion of the number of the perfect souls who shall be in the Treasury of the Light.

CHAPTER 27

"It came to pass then, when the rulers of the æons and those of the Fate and those of the sphere continued to carry out this type,--turning on themselves, devouring the refuse of their matter, and not allowing souls to be born into the world of mankind, in order that they might delay in being rulers, and that the powers which are in their powers, that is the souls, might spend a long time here outside,--they then persisted doing this continually for two circles.

"It came to pass then, when I wished to ascend for the ministry for the sake of which I was called |38. by command of the First Mystery, that I came up into the midst of the tyrants of the rulers of the twelve æons,

with my light-vesture about me, shining most exceedingly, and there was no measure for the light which was about me.

Adamas and the tyrants fight against the light-vesture."It came to pass then, when those tyrants saw the great light which was about me, that the great Adamas, the Tyrant, and all the tyrants of the twelve æons, all together began to fight against the light of my vesture, desiring to hold it fast among them, in order to delay in their rulership. This then they did, not knowing against whom they fought.

Jesus taketh from them a third of their power and changeth their course."When then they mutinied and fought against the light, thereon by command of the First Mystery I changed the paths and the courses of their æons and the paths of their Fate and of their sphere. I made them face six months towards the triangles on the left and towards the squares and towards those in their aspect and towards their octagons, just as they had formerly been. But their manner of turning, or facing, I changed to another order, and made them other six months face towards the works of their influences in the squares on the right and in their triangles and in those in their aspect and in their octagons. And I made them to be confounded in great confusion and deluded in great delusion |39.--the rulers of the æons and all the rulers of the Fate and those of the sphere; and I set them in great agitation, and thence on they were no longer able to turn towards the refuse of their matter to devour it, in order that their regions may continue to delay and they [themselves] may spend a long time as rulers.

"But when I had taken away a third of their power, I changed their spheres, so that they spend a time facing to the left and another time facing to the right. I have changed their whole path and their whole course, and I have made the path of their course to hurry, so that they may be quickly purified and raised up quickly. And I have shortened their circles, and made their path more speedy, and it will be exceedingly hurried. And they were thrown into confusion in their path, and from then on were no more able to devour the matter of the refuse of the purification. They no more have the power of devouring their matter of their light. And moreover I have shortened their times and their periods, so that the perfect number of souls who shall receive the mysteries and be in the Treasury of the Light, shall be quickly completed. For had I not changed their courses, and had I not shortened their periods, they would not have let any soul come into the world, because of the matter of their refuse |40. which they devoured, and they would have destroyed many souls. For this cause I said unto you

aforetime: 'I have shortened the times because of my elect; otherwise no soul would have been able to be saved.' And I have shortened the times and the periods because of the perfect number of the souls who shall receive the mysteries, that is to say, the 'elect'; and had I not shortened their periods, no material soul would have been saved, but they would have perished in the fire which is in the flesh of the rulers. This then is the word on which thou dost question me with precision."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that they fell down all together, adored him and said to him: "Blessed are we before all men, for unto us thou hast revealed these great exploits."

CHAPTER 28

The powers adore the light-vesture. And Jesus continued again in his discourse and said unto his disciples: "Hearken concerning the things which befell me among the rulers of the twelve æons and all their rulers and their lords and their authorities and their angels and their archangels. When then they had seen the vesture of light which was about me, they and their unpaired, then every one of them saw the mystery of his name, that it was on my vesture of light, which was about me. They fell down all together, adored the vesture of light which was about me, and cried out all together, saying: 'How hath the lord of the universe passed through us without our knowing it?' And they all sang praises together to the interiors of the interiors. And all their triple-powers and their great forefathers and their ungenerated and their self-generated and their generated and their gods and their light-sparks and their light-bearers--in a word all their great ones--saw the tyrants of their region, that their power was diminished in them. And they were in weakness and themselves fell into great and immeasurable fear. And they gazed on the mystery of their name on my vesture, and they had set out to come and adore the mystery of their name which was on my vesture, and they could not because of the great light which was about me; but they adored a little removed from me, and they adored the light of my vesture and all cried out together, singing praises to the interiors of the interiors.

The tyrants become as the dead." It came to pass then, when this befell among the tyrants who are below these rulers, that they all lost power and fell down to the ground in their æons and became as the dead

world-dwellers with no breath in them, as they |42. became in the hour when I took from them their power.

"It came to pass then thereafter, when I left those æons, that every one of all those who were in the twelve æons, was bound to their order all together, and they accomplished their works as I have established them, so that they spend six months turned to the left and accomplishing their works in their squares and their triangles and in those which are in their aspect, and that further they spend another six months facing to the right and towards their triangles and their squares and those which are in their aspect. Thus then will those who are in the Fate and in the sphere travel.

CHAPTER 29

Jesus entereth the thirteenth æon and findeth Pistis Sophia."It came to pass then thereafter that I ascended to the veils of the thirteenth æon. It came to pass then, when I had arrived at their veils, that they drew apart of their own accord and opened themselves for me. I entered in into the thirteenth æon and found Pistis Sophia below the thirteenth æon all alone and no one of them with her. And she sat in that region grieving and mourning, because she had not been admitted into the thirteenth æon, her higher region. And she was moreover grieving because of the torments which Self-willed, who is one of the three triple-powers, had inflicted on her. But this,--when I shall come to speak with you respecting their expansion, |43. I will tell you the mystery, how this befell her.

Sophia and her fellow-powers behold the light."It came to pass then, when Pistis Sophia saw me shining most exceedingly and with no measure for the light which was about me, that she was in great agitation and gazed at the light of my vesture. She saw the mystery of her name on my vesture and the whole glory of its mystery, for formerly she was in the region of the height, in the thirteenth æon,--but she was wont to sing praises to the higher light, which she had seen in the veil of the Treasury of the Light.

"It came to pass then, when she persisted in singing praises to the higher light, that all the rulers who are with the two great triple-powers, and her invisible who is paired with her, and the other two-and-twenty invisible emanations gazed [at the light],--in as much as Pistis Sophia and her pair, they and the other two-and-twenty emanations make up

four-and-twenty emanations, which the great invisible Forefather and the two great triple-powers have emanated."

CHAPTER 30

Mary desireth to hear the story of Sophia. It came to pass then, when Jesus had said this unto his disciples, that Mary came forward and said: "My Lord, I have heard thee say aforetime: 'Pistis Sophia is herself one of the four-and-twenty emanations, how then is she not in their region? | 44. But thou hast said: 'I found her below the thirteenth æon.'"

[THE STORY OF PISTIS SOPHIA]

Sophia desireth to enter the Light-world. And Jesus answered and said unto his disciples: "It came to pass, when Pistis Sophia was in the thirteenth æon, in the region of all her brethren the invisibles, that is the four-and-twenty emanations of the great Invisible,—it came to pass then by command of the First Mystery that Pistis Sophia gazed into the height. She saw the light of the veil of the Treasury of the Light, and she longed to reach to that region, and she could not reach to that region. But she ceased to perform the mystery of the thirteenth æon, and sang praises to the light of the height, which she had seen in the light of the veil of the Treasury of the Light.

The rulers hate her for ceasing in their mystery. "It came to pass then, when she sang praises to the region of the height, that all the rulers in the twelve æons, who are below, hated her, because she had ceased from their mysteries, and because she had desired to go into the height and be above them all. For this cause then they were enraged against her and hated her, [as did] the great triple-powered Self-willed, that is the third triple-power, who is in the thirteenth æon, he who had become disobedient, in as much as he had not emanated the whole purification of his power in him, and had not given the purification of his light at the time when the rulers gave their purification, in that he desired to rule over the whole thirteenth æon | 45. and those who are below it.

Self-willed uniteth himself with the rulers of the twelve æons and emanateth a lion-faced power to plague Sophia. "It came to pass then, when the rulers of the twelve æons were enraged against Pistis Sophia, who is above them, and hated her exceedingly, that the great triple-powered Self-willed, of whom I have just now told you, joined himself to the rulers of the twelve æons, and also was enraged against Pistis

Sophia and hated her exceedingly, because she had thought to go to the light which is higher than her. And he emanated out of himself a great lion-faced power, and out of his matter in him he emanated a host of other very violent material emanations, and sent them into the regions below, to the parts of the chaos, in order that they might there lie in wait for Pistis

Sophia and take away her power out of her, because she thought to go to the height which is above them all, and moreover she had ceased to perform their mystery, and lamented continuously and sought after the light which she had seen. And the rulers who abide, or persist, in performing the mystery, hated her, and all the guards who are at the gates of the æons, hated her also.

"It came to pass then thereafter by command of the First Commandment that the great triple-powered Self-willed, who is one of the three |46. triple-powers, pursued Sophia in the thirteenth æon, in order that she should look towards the parts below, so that she might see in that region his lion-faced light-power and long after it and go to that region, so that her light might be taken from her.

CHAPTER 31

Sophia taketh the lion-faced power of Self-willed for the true Light."It came to pass then thereafter that she looked below and saw his light-power in the parts below; and she knew not that it is that of the triple-powered Self-willed, but she thought that it came out of the light which she had seen from the beginning in the height, which came out of the veil of the Treasury of the Light. And she thought to herself: I will go into that region without my pair and take the light and thereout fashion for myself light-æons, so that I may go to the Light of lights, which is in the Height of heights.

She descendeth to the twelve æons and thence into the chaos."This then thinking, she went forth from her own region, the thirteenth æon, and went down to the twelve æons. The rulers of the æons pursued her and were enraged against her, because she had thought of grandeur. And she went forth also from the twelve æons, and came into the regions of the chaos and drew nigh to that lion-faced light-power to devour it. But all |47. the material emanations of Self-willed surrounded her, and the great lion-faced light-power devoured The emanations of Self-willed squeeze the light-powers out of Sophia.all the light-powers in Sophia

and cleaned out her light and devoured it, and her matter was thrust into the chaos; it became a lion-faced ruler in the chaos, of which one half is fire and the other darkness,--that is Yaldabaōth, of whom I have spoken unto you many times. When then this befell, Sophia became very greatly exhausted, and that lion-faced light-power set to work to take away from Sophia all her light-powers, and all the material powers of Self-willed surrounded Sophia at the same time and pressed her sore.

CHAPTER 32

"And Pistis Sophia cried out most exceedingly, she cried to the Light of lights which she had seen from the beginning, in which she had had faith, and uttered this repentance, saying thus:

The first repentance of Sophia."1. O Light of lights, in whom I have had faith from the beginning, hearken now then, O Light, unto my repentance. Save me, O Light, for evil thoughts have entered into me.

"2. I gazed, O Light, into the lower parts and saw there a light. thinking: I will go to that region, in order that I may take that light. And I went and found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region, for I was sore pressed by all the emanations of Self-willed, and the lion-faced power took away my light in me.

"3. And I cried for help, but my voice hath not reached out of the darkness. And I looked unto the height, that the Light, in which I had had faith, might help me.

"4. And when I looked unto the height, I saw all the rulers of the æons, how in their numbers they looked down on me and rejoiced over me, though I had done them no ill; but they hated me without a cause. And when the emanations of Self-willed saw the rulers of the æons rejoicing over me, they knew that the rulers of the æons would not come to my aid; and those emanations which sore pressed me with violence, took courage, and the light which I had not taken from them, they have taken from me.

"5. Now, therefore, O Light of Truth, thou knowest that I have done this in my innocence, thinking that the lion-faced light-power belonged to thee; and the sin which I have done is open before thee.

"6. Suffer me no more to lack, O Lord, for I have had faith in thy light from the beginning; O Lord, O Light of the powers, suffer me no more to lack my light.

"7. For because of thy inducement and for the sake of thy light am I fallen into this oppression, and shame hath covered me.

"8. And because of |49. the illusion of thy light, I am become a stranger to my brethren, the invisibles, and to the great emanations of Barbēlō.

"9. This hath befallen me, O Light, because I have been zealous for thy abode; and the wrath of Self-willed is come upon me--of him who had not hearkened unto thy command to emanate from the emanation of his power--because I was in his æon without performing his mystery.

"10. And all the rulers of the æons mocked me.

"11. And I was in that region, mourning and seeking after the light which I had seen in the height.

"12. And the guards of the gates of the æons searched for me, and all who remain in their mystery mocked me.

"13. But I looked up unto the height towards thee and had faith in thee. Now, therefore, O Light of lights, I am sore pressed in the darkness of chaos. If now thou wilt come to save me,--great is thy mercy,--then hear me in truth and save me.

"14. Save me out of the matter of this darkness, that I may not be submerged therein, that I may be saved from the emanations of god Self-willed which press me sore, and from their evil doings.

"15. Let not this darkness submerge me, and let not this lion-faced power entirely devour the whole of my power, and |50. let not this chaos shroud my power.

"16. Hear me, O Light, for thy grace is precious, and look down upon me according to the great mercy of thy Light.

"17. Turn not thy face from me, for I am exceedingly tormented.

"18. Haste thee, hearken unto me and save my power.

"19. Save me because of the rulers who hate me, for thou knowest my sore oppression and my torment and the torment of my power which they have taken from me. They who have set me in all this evil are before thee; deal with them according to thy good pleasure.

"20. My power looked forth from the midst of the chaos and from the midst of the darkness, and I waited for my pair, that he should come and fight for me, and he came not, and I looked that he should come and lend me power, and I found him not.

"21. And when I sought the light, they gave me darkness; and when I sought my power, they gave me matter.

"22. Now, therefore, O Light of lights, may the darkness and the matter which the emanations of Self-willed have brought upon me, be unto them for a snare, and may they be ensnared therein, and recompense them and may they be made to stumble and not come into the region of their Self-willed.

"23. May they remain in the darkness and not behold the light; may they behold the chaos for ever, and let them not look unto the height.

"24. Bring upon them their revenge, and may thy judgment lay hold upon them.

"25. Let them not henceforth | 51. come into their region to their god Self-willed, and let not his emanations henceforth come into their regions; for their god is impious and self-willed, and he thought that he had done this evil of himself, not knowing that, had I not been brought low according to thy command, he would not have had any authority over me.

"26. But when thou hadst by thy command brought me low, they pursued me the more, and their emanations added pain to my humiliation.

"27. And they have taken light-power from me and fallen again to pressing me sore, in order to take away all the light in me. Because of

this in which they have set me, let them not ascend to the thirteenth æon, the region of Righteousness.

"28. But let them not be reckoned in the lot of those who purify themselves and the light, and let them not be reckoned with those who will quickly repent, that they may quickly receive mysteries in the Light.

"29. For they have taken my light from me, and my power hath begun to cease in me and I am destitute of my light.

"30. Now, therefore, O Light, which is in thee and is with me, I sing praises to thy name, O Light, in glory.

"31. May my song of praise please thee, O Light, as an excellent mystery, which leadeth to the gates of the Light, which they who shall repent will utter, and the light of which will purify them.

"32. Now, therefore, let |52. all matters rejoice; seek ye all the Light, that the power of the stars which is in you, may live.

"33. For the Light hath heard the matters, nor will it leave any without having purified them.

"34. Let the souls and the matters praise the Lord of all æons, and [let] the matters and all that is in them [praise him].

"35. For God shall save their soul from all matters, and a city shall be prepared in the Light, and all the souls who are saved, will dwell in that city and will inherit it.

"36. And the soul of them who shall receive mysteries will abide in that region, and they who have received mysteries in its name will abide therein."

CHAPTER 33

It came to pass then, when Jesus had spoken these words unto his disciples, that he said unto them: "This is the song of praise which Pistis Sophia uttered in her first repentance, repenting of her sin, and reciting

all which had befallen her. Now, therefore: 'Who hath ears to hear, let him hear.'"

Mary again came forward and said: "My Lord, my indweller of light hath ears, and I hear with my light-power, and thy spirit which is with me, hath sobered me. Harken then that I may speak concerning the repentance which Pistis Sophia hath uttered, speaking of |53. her sin and all that befell her. Thy light-power hath prophesied thereof aforetime through the prophet David in the sixty-eighth Psalm:

Mary interpreteth the first repentance from Psalm lxviii"1. Save me, O God, for the waters are come in even unto my soul.

"2. I sank, or am submerged, in the slime of the abyss, and power was not. I have gone-down into the depths of the sea; a tempest hath submerged me.

"3. I have kept on crying; my throat is gone, my eyes faded, waiting patiently for God.

"4. They who hate me without a cause are more than the hairs of my head; mighty are my foes, who violently pursued me. They required of me that which I took not from them.

"5. God, thou hast known my foolishness, and my faults are not hid from thee.

"6. Let not them that wait on thee, O Lord, Lord of powers, be ashamed for my sake; let not those who seek thee be ashamed for my sake, O Lord, God of Israel, God of powers.

"7. For thy sake have I endured shame; shame hath covered my face.

"8. I am become a stranger to my brethren, a stranger unto the sons of my mother.

"9. For the zeal of thy house hath consumed me; the revilings of them that revile thee have fallen upon me.

"10. I bowed my soul with fasting, and it was turned to my reproach.

"11. I put on sackcloth; I became unto them a bye-word.

"12. They who sit at the gates, chattered at me; and they who drink wine, harped about me.

"13. But I prayed with my soul unto thee, |54. O Lord; the time of thy well-liking is [now], O God. In the fulness of thy grace give ear unto my salvation in truth.

"14. Save me out of this slime, that I sink not therein; let me be saved from them that hate me, and from the deep of waters.

"15. Let not a water-flood submerge me, let not the deep swallow me, let not a well close its mouth above me.

"16. Hear me, O Lord, for thy grace is good; according to the fulness of thy compassion look down upon me.

"17. Turn not thy face away from thy servant, for I am oppressed.

"18. Hear me quickly, give heed to my soul and deliver it.

"19. Save me because of my foes, for thou knowest my disgrace, my shame and my dishonour; all my oppressors are before thee.

"20. My heart awaiteth disgrace and misery; I waited for him who should sorrow with me, but I could not come at him, and for him who should comfort me, and I found him not.

"21. They gave me gall for my meat; and in my thirst they gave me vinegar to drink.

"22. Let their table be unto them for a trap and for a snare and for a retribution and for a stumbling-block.

"23. Mayest thou bend their backs at all time.

"24. Pour out thy anger upon them, and let the wrath of thy anger lay hold upon them.

"25. Let their encampment be desolate, let there be no dweller in their habitations.

"26. For they persecuted him whom thou hast smitten, and added to the smart of their woundings.

"27. They added iniquity to their iniquities; let them not come into | 55. thy righteousness.

"28. Let them be wiped out of the book of the living, and let them not be written in among the righteous.

"29. I am a poor wretch who is heart-broken too; it is the salvation of thy face which hath taken me unto itself.

"30. I will praise the name of God in the ode, and exalt it in the song of thanksgiving.

"31. This shall please God better than a young bull which putteth forth horns and hoofs.

"32. May the wretched see and make merry; seek ye God, that your souls may live.

"33. For God hath heard the wretched and despiseth not the prisoners.

"34. Let heaven and earth praise the Lord, the sea and all that is therein.

"35. For God will save Zion, and the cities of Judæa will be built up, and they will dwell there and inherit it.

"36. The seed of his servants shall possess it, and they who love his name shall dwell therein."

CHAPTER 34

It came to pass then, when Mary had finished speaking these words unto Jesus in the midst of the disciples, that she said unto him: "My Lord, this is the solution of the mystery of the repentance of Pistis Sophia." | 56.

It came to pass then, when Jesus had heard Mary speak these words, that he said unto her: "Well said, Mary, blessed one, the fulness, or all-blessed fulness, thou who shalt be sung of as blessed in all generations."

CHAPTER 35

The second repentance of Sophia. Jesus continued again in the discourse and said: "Pistis Sophia again continued and still sang praises in a second repentance, saying thus:

"1. Light of lights, in whom I have had faith, leave me not in the darkness until the end of my time.

"2. Help me and save me through thy mysteries; incline thine ear unto me and save me.

"3. May the power of thy light save me and carry me to the higher æons; for thou wilt save me and lead me into the height of thy æons.

"4. Save me, O Light, from the hand of this lion-faced power and from the hands of the emanations of god Self-willed.

"5. For it is thou, O Light, in whose light I have had faith and in whose light I have trusted from the beginning.

"6. And I have had faith in it from the time when it emanated me, and thou thyself didst make me to emanate; and I have had faith in thy light from the beginning.

"7. And when I had faith in thee, the rulers of the æons mocked at me, saying: She hath ceased in her mystery. Thou art |57. my saviour and thou art my deliverer and thou art my mystery, O Light.

"8. My mouth was filled with glorifying, that I may tell of the mystery of thy grandeur at all times.

"9. Now, therefore, O Light, leave me not in the chaos for the completion of my whole time; forsake me not, O Light.

"10. For all the emanations of Self-willed have taken from me my whole light-power and have surrounded me. They desired to take away my whole light from me utterly and have set a watch on my power,

"11. Saying one to another together: The Light hath forsaken her, let us seize her and take away the whole light in her.

"12. Therefore then, O Light, cease not from me; turn thee, O Light, and save me from the hands of the merciless.

"13. May they who would take away my power, fall down and become powerless. May they who would take away my light-power from me, be enwrapped in darkness and sink into powerlessness.'

"This then is the second repentance which Pistis Sophia hath uttered, singing praises to the Light."

CHAPTER 36

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Do ye understand in what manner I discourse with you?"

And Peter started forward and said unto Jesus: Peter complaineth of Mary."My Lord, we will not endure this woman, for she taketh the opportunity from us and hath let none of us speak, but she discourseth many times."

And Jesus answered and said unto his disciples: "Let him in whom the power of his spirit shall seethe, so that he understandeth what I say, |58.come forward and speak. But now, Peter, I see thy power in thee, that it understandeth the solution of the mystery of the repentance which Pistis Sophia hath uttered. Now, therefore, Peter, speak the thought of her repentance in the midst of thy brethren."

Peter interpreteth the second repentance from Psalm lxx.And Peter answered and said unto Jesus "O Lord, give ear that I may speak the thought of her repentance, of which aforetime thy power prophesied through the prophet David, uttering her repentance in the seventieth Psalm:

"1. O God, my God, I have trusted in thee, let me no more be put to shame for ever.

"2. Save me in thy righteousness and set me free; incline thine ear unto me and save me.

"3. Be unto me a strong God and a firm place to save me; for thou art my strength and my refuge.

"4. My God, save me from the hand of the sinner and from the hand of the transgressor and from the impious [one].

"5. For thou art my endurance, O Lord, thou art my hope from my youth up.

"6. I have trusted myself to thee from my mother's womb; thou hast brought me out of my mother's womb. My remembrance is ever in thee.

"7. I have become as the crazy for many; | 59.

thou art my help and my strength, thou art my deliverer, O Lord.

"8. My mouth was filled with glorifying, that I may praise the glory of thy splendour the whole day long.

"9. Cast me not away in the time of age; if my soul fades, forsake me not.

"10. For mine enemies have spoken evil against me and they who lay in wait for my soul, have taken counsel against my soul,

"11. Saying together: God hath forsaken him; pursue and seize him, for there is no saviour.

"12. God, give heed to my help.

"13. Let them be ashamed and destroyed who calumniate my soul. Let them be enwrapped in shame and disgrace who seek evil against me.'

"This then is the solution of the second repentance which Pistis Sophia hath uttered."

CHAPTER 37

Jesus promiseth to perfect the disciples in all things. The Saviour answered and said unto Peter: "Finely, Peter; this is the solution of her. repentance. Blessed are ye before all men on the earth, because I have revealed unto you these mysteries. Amēn, amēn, I say unto you: |60. I will perfect you in all fulness from the mysteries of the interior to the mysteries of the exterior and fill you with the spirit, so that ye shall be called 'spiritual, perfected in all fulness.' And, amēn, amēn, I say unto you: I will give unto you all the mysteries of all the regions of my Father and of all the regions of the First Mystery, so that he whom ye shall admit on earth, shall be admitted into the Light of the height; and he whom ye shall expel on earth, shall be expelled from the kingdom of my Father in the heaven. But hearken, therefore, and give ear attentively to all the repentances which Pistis Sophia hath uttered. She continued again and uttered the third repentance, saying:

The third repentance of Sophia."1. O Light of powers, give heed and save me.

"2. May they who would take away my light, lack and be in the darkness. May they who would take away my power, turn into chaos and be put to shame.

"3. May they turn quickly to darkness, who press me sore and say: We have become lords over her.

"4. May rather all those who seek the Light, rejoice and exult, and they who desire thy mystery, say ever: May the mystery be exalted.

"5. Save me then now, O Light, for I lacked my light, which they have taken away, and I needed my power, which they have taken from me. Thou then, O Light, thou art my saviour, and thou art my deliverer, O Light. Save me quickly out of this chaos."

CHAPTER 38

And it came to pass, when Jesus had finished speaking these words unto his disciples, saying: "This is the third repentance of Pistis Sophia," that he said unto them: "Let him in whom a sensitive spirit hath arisen, come forward and speak the thought of the repentance which Pistis Sophia hath uttered."

Martha asketh and receiveth permission to speak. It came to pass then, before Jesus had finished speaking, that Martha came forward, fell down at his feet, kissed them, cried aloud and wept with lamentation and in humbleness, saying: "My Lord, have mercy upon me and have compassion with me, and let me speak the solution of the repentance which Pistis Sophia hath uttered."

And Jesus gave his hand unto Martha and said unto her: "Blessed is every one who humbleth himself, for on him they shall have mercy. Now, therefore, Martha, art thou blessed. But proclaim then the solution of the thought of the repentance of Pistis Sophia."

Martha interpreteth the third repentance from Psalm lxix. And Martha answered and said unto Jesus in the midst of the disciples: "Concerning the repentance which Pistis Sophia hath uttered, O |62. my Lord Jesus, of it thy light-power in David prophesied aforetime in the sixty-ninth Psalm, saying:

"1. O Lord God, give heed to my help.

"2. Let them be put to shame and con-founded who seek after my soul.

"3. May they turn straightway and be put to shame, who say unto me: Ha, ha.

"4. May all who seek thee, be joyful and exult because of thee, and they who love thy salvation, say ever: May God be exalted.

"5. But I am wretched, I am poor; O Lord, help me. Thou art my helper and defence; O Lord, delay not.'

"This then is the solution of the third repentance which Pistis Sophia hath uttered, singing praises to the height."

CHAPTER 39

It came to pass then, when Jesus had heard Martha speak these words, that he said unto her: "Well said, Martha, and finely."

And Jesus continued again in the discourse and said unto his disciples: "Pistis Sophia again continued in the fourth repentance, reciting it before she was oppressed a second time, in order that the lion-faced power and |63. all the material emanations with it, which Self-willed had sent into the chaos, might not take away her total light in her. She uttered then this repentance as follows:

The fourth repentance of Sophia."1. O Light, in whom I have trusted, give ear to my repentance, and let my voice reach unto thy dwelling-place.

"2. Turn not away thy light-image from me, but have heed unto me, if they oppress me; and save me quickly at the time when I shall cry unto thee.

"3. For my time is vanished like a breath and I am become matter.

"4. They have taken my light from me, and my power is dried up. I have forgotten my mystery which heretofore I was wont to accomplish.

"5. Because of the voice of the fear and the power of Self-willed my power is vanished.

"6. I am become as a demon apart, who dwelleth in matter and light is not in him, and I am become as a counterfeiting spirit, which is in a material body and light-power is not in it.

"7. And I am become as a decan who is alone in the air.

"8. The emanations of Self-willed have sore oppressed me, and my pair hath said unto himself:

"9. Instead of with light which was in her, they have filled her with chaos. I have devoured the sweat of my own matter and the anguish of the tears from the matter of my eyes, so that they who oppress me may not take the rest.

"10. All this hath befallen me, O Light, by thy | 64. commandment and thy command, and it is thy commandment that I am here.

"11. Thy commandment hath brought me down, and I am descended as a power of the chaos, and my power is numbed in me.

"12. But thou, O Lord, art Light eternal, and dost visit them who are for ever oppressed.

"13. Now, therefore, O Light, arise and seek my power and the soul in me. Thy commandment is accomplished, which thou didst decree for me in my afflictions. My time is come, that thou shouldst seek my power and my soul, and this is the time which thou didst decree to seek me.

"14. For thy saviours have sought the power which is in my soul, because the number is completed, and in order that also its matter may be saved.

"15. And then at that time shall all the rulers of the material æons be in fear of thy light, and all the emanations of the thirteenth material æon shall be in fear of the mystery of thy light, so that the others may put on the purification of their light.

"16. For the Lord will seek the power of your soul. He hath revealed his mystery,

"17. So that he may regard the repentance of them who are in the regions below; and he hath not disregarded their repentance.

"18. This is then that mystery which is become the type in respect of the race which shall be born; and the race which shall be born will sing praises to the height.

"19. For the Light hath looked down from the height of its light. It will look down on | 65. the total matter,

"20. To hear the sighing of those in chains, to loose the power of the souls whose power is bound,--

"21. So that it may lay its name in the soul and its mystery in the power."

CHAPTER 40

John asketh and receiveth permission to speak. It came to pass while Jesus spake these words unto his disciples, saying unto them: "This is the fourth repentance which Pistis Sophia hath uttered; now, therefore, let him who understandeth, understand,"--it came to pass then, when Jesus had spoken these words, that John came forward, adored the breast of Jesus and said unto him: "My Lord, give commandment to me also, and grant me to speak the solution of the fourth repentance which Pistis Sophia hath uttered."

Jesus said unto John: "I give thee commandment, and I grant thee to speak the solution of the repentance which Pistis Sophia hath uttered."

John answered and said: "My Lord and Saviour, concerning this repentance which Pistis Sophia hath uttered, thy light-power which was in David, hath prophesied aforetime in the one-hundred-and-first Psalm:

John interpreteth the repentance from Psalm ci."1. Lord, give ear unto my supplication and let my voice reach unto thee.

"2. Turn not away thy face from me; incline thine ear unto me in the day when I am oppressed; quickly give ear to me on the day when I shall cry unto thee.

"3. For | 66. my days are vanished as smoke and my bones are parched as stone.

"4. I am scorched as the grass, and my heart is dried up; for I have forgotten to eat my bread.

"5. From the voice of my groaning my bones cleaved to my flesh.

"6. I am become as a pelican in the desert; I am become as a screech-owl in the house.

"7. I have passed the night watching; I am become as a sparrow alone on the roof.

"8. My enemies have reviled me all the day long, and they who honour me, have injured me.

"9. For I have eaten ashes instead of my bread and mixed my drink with tears,

"10. Because of thy wrath and thy rage; for thou hast lifted me up and cast me down.

"11. My days have declined as a shadow, and I am dried up as the grass,

"12. But thou, O Lord, thou endurest for ever, and thy remembrance unto the generation of generation[s].

"13. Arise and have mercy upon Zion, for the time is come to have mercy upon her; the proper time is come.

"14. Thy servants have longed for her stones, and will take pity on her land.

"15. And the nations will have fear of the name of the Lord, and the kings of the earth have fear of thy sovereignty.

"16. For the Lord will build up Zion and reveal himself in his sovereignty.

"17. He hath regarded the prayer of the humble and hath not despised their supplication.

"18. This shall be recorded for another generation, and the people who shall be created will praise the Lord.

"19. Because he hath looked down on his holy height; the Lord hath looked down from the heaven on the earth,

"20. To hear the sighing |67. of those in chains, to loose the sons of those who are slain,

"21. To proclaim the name of the Lord in Zion and his praise in Jerusalem.'

"This, my Lord, is the solution of the mystery of the repentance which Pistis Sophia hath uttered."

CHAPTER 41

Jesus commendeth John. It came to pass then, when John had finished speaking these words to Jesus in the midst of his disciples, that he said unto him: "Well said, John, the Virgin, who shalt rule in the kingdom of the Light."

The emanations of Self-willed again squeeze the light out of Sophia. And Jesus continued again in the discourse anti said unto his disciples: "It came to pass again thus: The emanations of Self-willed again oppressed Pistis Sophia in the chaos and desired to take from her her whole light; and not yet was her commandment accomplished, to lead her out of the chaos, and not yet had the command reached me through the First Mystery, to save her out of the chaos. It came to pass then, when all the material emanations of Self-willed oppressed her, that she cried out and uttered the fifth repentance, saying:

The fifth repentance of Sophia."1. Light of my salvation, I sing praise unto thee in the region of the height and again in the chaos.

"2. I sing praise unto thee in my hymn with which I sang praise in the height and with which I sang praise unto thee when I was in the chaos. Let it come into thy presence, and give heed, O Light, to my repentance.

"3. For my power is filled up with |68. darkness, and my light hath gone down into the chaos.

"4. I am myself become as the rulers of the chaos, who are gone into the darknesses below; I am become as a material body, which hath no one in the height who will save it.

"5. I am become also as matters from which their power hath been taken, when they are cast down into the chaos,--[matters] which thou hast not saved, and they are condemned utterly by thy commandment.

"6. Now, therefore, have they put me into the darkness below,--in darkneses and matters which are dead and in them [is] no power.

"7. Thou hast brought thy commandment upon me and all things which thou hast decreed.

"8. And thy spirit hath withdrawn and abandoned me. And moreover by thy commandment the emanations of my eon have not helped me and have hated me and separated themselves from me, and yet am I not utterly destroyed.

"9. And my light is diminished in me, and I have cried up to the light with all the light in me, and I have stretched forth my hands unto thee.

"10. Now, therefore, O Light, wilt thou not accomplish thy commandment in the chaos, and will not the deliverers, who come according to thy commandment, arise in the darkness and come and be disciples for thee'?

"11. Will they not utter the mystery of thy name in the chaos?

"12. Or will they not rather utter thy name in a matter of the chaos, in which thou wilt not [thyself] purify?

"13. But I have sung praises unto thee, O Light, and my repentance will reach unto thee |69. in the height.

"14. Let thy light come upon me,

"15. For they have taken my light, and I am in pain on account of the Light from the time when I was emanated. And when I had looked into the height to the Light, then I looked down below at the light-power in the chaos; I rose up and went down.

"16. Thy commandment came upon me, and the terrors, which thou didst decree for me, have brought me into delusion.

"17. And they have surrounded me, in numbers as water, they have laid hold on me together all my time.

"18. And by thy commandment thou hast not suffered my fellow-emanations to help me, nor hast thou suffered my pair to save me out of my afflictions.'

"This then is the fifth repentance which Pistis Sophia hath uttered in the chaos, when all the material emanations of Self-willed had continued and oppressed her."

CHAPTER 42

When then Jesus had spoken these words unto his disciples, he said unto them: "Who hath ears to hear, let him hear; and let him whose spirit seetheth up in him, come forward and speak the solution of the thought of the fifth repentance of Pistis Sophia."

Philip the scribe complaineth. And when Jesus had finished saying these words, Philip started forward, held up and laid down the book in his hand,--for he is the scribe of all the discourses which Jesus spake, and of all of that which he did,--Philip then | 70. came forward and said unto him: "My Lord, surely then it is not on me alone that thou hast enjoined to take care for the world and write down all the discourses which we shall speak and [all we shall] do? And thou hast not suffered me to come forward to speak the solution of the mysteries of the repentance of Pistis Sophia. For my spirit hath oftentimes seethed in me and been unloosed and constrained me to come forward and speak the solution of the repentance of Pistis Sophia; and I could not come forward because I am the scribe of all the discourses."

Jesus explaineth that the appointed scribes are Philip and Thomas and Matthew. It came to pass then, when Jesus had heard Philip, that he said unto him: "Hearken, Philip, blessed one, that I may discourse with thee; for it is thou and Thomas and Matthew on whom it is enjoined by the First Mystery to write all the discourses which I shall speak and [all which I shall] do, and all things which ye shall see. But as for thee, the number of the discourses which thou hast to write, is so far not yet completed. When it is then completed, thou art to come forward and proclaim what pleaseth thee. Now, therefore, ye three have to write down all the discourses which I shall speak and [all things which I

shall] do and which ye shall see, in order that ye may bear witness to all things of the kingdom of heaven."

CHAPTER 43

When then Jesus had said this, he said unto his disciples: "Who hath ears to hear, let him hear." |71.

Mary interpreteth the words of Jesus concerning the three witnesses. Mary started forward again, stepped into the midst, placed herself by Philip and said unto Jesus: "My Lord, my in-dweller of light hath ears, and I am ready to hear with my power, and I have understood the word which thou hast spoken. Now, therefore, my Lord, hearken that I may discourse in openness, thou who hast said unto us: 'Who hath ears to hear, let him hear.'"

"Concerning the word which thou hast spoken unto Philip: 'It is thou and Thomas and Matthew on whom it hath been enjoined--to you three by the First Mystery, to write all the discourses of the kingdom of the Light and thereto to bear witness'; hearken, therefore, that I may proclaim the solution of this word. This is what thy light-power prophesied aforetime through Moses: 'By two or three witnesses shall every matter be established.' The three witnesses are Philip and Thomas and Matthew."

Philip is now given permission to speak. It came to pass then, when Jesus had heard this word, that he said: "Well said, Mary, this is the solution of the word. Now, therefore, do thou, Philip, come forward and proclaim the solution of the fifth repentance of Pistis Sophia, and thereafter take thy seat and write all the discourses which I shall speak, until the number of thy portion which thou hast to write of the words of the kingdom of the Light is completed. Then shalt thou come forward and speak what thy spirit shall understand. But do thou |72. then now proclaim the solution of the fifth repentance of Pistis Sophia."

And Philip answered and said unto Jesus: "My Lord, hearken that I may speak the solution of her repentance. For thy power hath prophesied aforetime concerning it through David in the eighty-seventh Psalm, saying:

Philip interpreteth the fifth repentance from Psalm lxxxvii."1. Lord, God of my salvation, by day and by night have I cried unto thee.

"2. Let my weeping come before thee; incline thine ear to my supplication, O Lord.

"3. For my soul is full of evil, my life hath drawn nigh to the world below.

"4. I am counted among them who have gone down into the pit; I am become as a man who hath no helper.

"5. The free among the dead are as the slain who are thrown away and sleep in tombs, whom thou no more rememberest, and they are destroyed through thy hands.

"6. They have set me in a pit below, in darkness and shadow of death.

"7. Thy wrath hath settled down upon me and all thy cares have come upon me. (Selah.)

"8. Thou hast put away mine acquaintances far from me; they have made me an abomination for them. They have abandoned me, and I cannot go forth.

"9. My eye hath become dim in my misery; I have cried unto thee, O Lord, the whole day and have stretched forth my hands unto thee.

"10. Wilt thou not surely work thy wonders on the dead? Will not surely the physicians arise and confess thee?

"11. Will they not surely proclaim thy name in the |73. tombs,

"12. And thy righteousness in a land which thou hast forgotten?

"13. But I have cried unto thee, O Lord, and my prayer shall reach thee early in the morning.

"14. Turn not thy face away from me.

"15. For I am miserable, I am in sorrow from my youth up. And when I had exalted myself, I humbled myself and arose.

"16. Thy angers are come upon me and thy terrors have brought me into delusion.

"17. They have surrounded me as water; they have seized upon me the whole day long.

"18. My fellows hast thou kept far from me and my acquaintances from my misery.'

"This is then the solution of the mystery of the fifth repentance which Pistis Sophia hath uttered, when she was oppressed in the chaos."

CHAPTER 44

Philip is commended and continueth writing. It came to pass then, when Jesus had heard Philip speak these words, that he said: "Well said, Philip, well-beloved. Now, therefore, come, take thy seat and write thy portion of all the discourses which I shall speak, and [of all things which I shall] do, and of all that thou shalt see."

And forthwith Philip sat down and wrote.

It came. to pass thereafter that Jesus continued again in the discourse and said unto his disciples: "Then did Pistis Sophia cry to the Light. It forgave her sin, in that she had left her region and gone down into the darkness. She uttered the sixth repentance, saying thus:

The sixth repentance of Sophia."1. I have sung praises | 74. unto thee, O Light, in the darkness below.

"2. Hearken unto my repentance, and may thy light give heed to the voice of my supplication.

"3. O Light, if thou thinkest on my sin, I shall not be able to stand before thee, and thou wilt abandon me,

"4. For thou, O Light, art my saviour; because of the light of thy name I have had faith in thee, O Light.

"5. And my power hath had faith in thy mystery; and moreover my power hath trusted in the Light when it was among those of the height; and it hath trusted in it when it was in the chaos below.

"6. Let all the powers in me trust in the Light when I am in the darkness below, and may they again trust in the Light if they come into the region of the height.

"7. For it is [the Light] which hath compassion on us and delivereth us; and a great saving mystery is in it.

"8. And it will save all powers out of the chaos because of my transgression. For I have left my region and am come down into the chaos.'

"Now, therefore, whose mind is exalted, let him understand."

CHAPTER 45

It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Understand ye in what manner I discourse with you?"

Andrew came forward and said: "My Lord, concerning the solution of the sixth repentance of Pistis Sophia, thy light-power prophesied aforetime through David in the one-hundred-and-twenty-ninth Psalm, saying: |75.

Andrew interpreteth the sixth repentance from Psalm cxxix."1. Out of the depths I have cried unto thee, O Lord.

"2. Hearken unto my voice; let thine ears give heed to the voice of my supplication.

"3. O Lord, if thou heedest my iniquities, who will be able to pass [the test]?

"4. For pardon is in thy hands; for the sake of thy name have I waited for thee, O Lord.

"5. My soul hath waited for thy word.

"6. My soul hath hoped in the Lord from the morning until the evening.
Let Israel hope in the Lord from the morning until the evening.

"7. For grace standeth by the Lord and with him is great redemption.

"8. And he will deliver Israel from all his iniquities.'

Jesus commendeth Andrew. He promiseth that the tyrants shall be judged and consumed by the wise fire. Jesus said unto him: "Well said, Andrew, blessed one. This is the solution of her repentance. Amèn, amèn, I say unto you: I will perfect you in all mysteries of the Light and all gnoses from the interiors of the interiors to the exteriors of the exteriors, from the Ineffable down to the darkness of darknesses, from the Light of lights down to the . . . of matter, from all the gods down to the demons, from all the lords down to the decans, from all the authorities down to the servitors, from the creation of men down to [that] of the wild-beasts, of the cattle and of the reptiles, in order that ye may be called perfect, perfected in |76. all fulness. Amèn, amèn, I say unto you: In the region where I shall be in the kingdom of my Father, ye will also be with me. And when the perfect number is completed, so that the Mixture shall be dissolved, I will give commandment that they bring all tyrant gods, who have not given up the purification of their light, and will give commandment to the wise fire, over which the perfect pass, to eat into those tyrants, until they give up the last purification of their light."

Mary interpreteth the words of Jesus. It came to pass then, when Jesus had finished speaking these words unto his disciples, that he said unto them: "Understand ye in what manner I speak with you?"

Mary said: "Yea, Lord, I have understood the word which thou hast spoken. Concerning then the word which thou hast said: At the dissolution of the whole Mixture thou shalt take thy seat on a light-power and thy disciples, that is ourselves, shall sit on the right of thee, and thou shalt judge the tyrant gods, who have not given up the purification of their light, and the wise fire will bite into them, until they give up the last light in them,--concerning this word then thy light-power prophesied aforetime through David, in the eighty-first Psalm, saying:

"God shall sit in the assembly (synagogue) | 77. of the gods and try the gods."

Jesus said unto her: "Well said, Mary."

CHAPTER 46

The repentance of Sophia is not yet accepted. She is mocked by the æons. Jesus continued again in the discourse and said unto his disciples: "It came to pass, when Pistis Sophia had finished uttering the sixth repentance for the forgiveness of her transgression, that she turned again to the height, to see if her sins were forgiven her, and to see whether they would lead her up out of the chaos. But by commandment of the First Mystery not yet was she hearkened to, so that her sin should be forgiven and she should be led up out of the chaos. When then she had turned to the height to see whether her repentance were accepted from her, she saw all the rulers of the twelve æons mocking at her and rejoicing over her because her repentance was not accepted from her. When then she saw that they mocked at her, she grieved exceedingly and lifted up her voice to the height in her seventh repentance, saying:

The seventh repentance of Sophia."1. O Light, I have lifted up my power unto thee, my Light.

"2. On thee have I had faith. Let me not be scorned; let not the rulers of the twelve æons, who hate me, rejoice over me.

"3. For all who have faith in thee shall not be put to shame. Let them who have taken away my power, remain in darkness; and let them not get from it any profit, but let it be taken away from them. | 78.

"4. O Light, show me thy ways, and I shall be saved in them; and show me thy paths, whereby I shall be saved out of the chaos.

"5. And guide me in thy light, and let me know, O Light, that thou art my saviour. On thee will I trust the whole of my time.

"6. Give heed that thou save me, O Light, for thy mercy endureth for ever.

"7. As to my transgression, which I have committed from the beginning in my ignorance, put it not to my account, O Light, but rather save me through thy great mystery of the forgiveness of sins because of thy goodness, O Light.

"8. For good and sincere is the Light. For this cause will it grant me my way, to be saved out of my transgression;

"9. And for my powers, which are diminished through the fear of the material emanations of Self-willed, will it draw near after its commandment, and will teach my powers, which are diminished because of the merciless, its gnosis.

"10. For all gnoses of the Light are saving means and are mysteries for all who seek the regions of its Inheritance and its mysteries.

"11. For the sake of the mystery of thy name, O Light, forgive my transgression, for it is great.

"12. To every one who trusteth in the Light it will give the mystery which suiteth him;

"13. And his soul will abide in the regions of the Light and his power will inherit |79. the Treasury of the Light.

"14. The Light giveth power to them who have faith in it; and the name of its mystery belongeth to those who trust in it. And it will show them the region of the Inheritance, which is in the Treasury of the Light.

"15. But I have ever had faith in the Light, for it will save my feet from the bonds of the darkness.

"16. Give heed unto me, O Light, and save me, for they have taken away my name from me in the chaos.

"17. Because of all the emanations my afflictions and my oppression have become exceedingly manifold. Save me out of my transgression and this darkness.

"18. And look upon the grief of my oppression and forgive my transgression.

"19. Give heed to the rulers of the twelve æons, who have hated me through jealousy.

"20. Watch over my power and save me, and let me not remain in this darkness, for I have had faith in thee.

"21. And they have made of me a great fool for having had faith in thee, O Light.

"22. Now, therefore, O Light, save my powers from the emanations of Self-willed, by whom I am oppressed.'

"Now, therefore, who is sober, let him be sober."

When then Jesus had spoken this unto his disciples, Thomas came forward and said: "My Lord, I am sober, I am plentifully sober, and my spirit is ready in me, and I rejoice exceedingly that thou hast revealed these words unto us. But indeed I have borne with my brethren until now, so that I should not anger them; nay rather I have borne with every one that he should come before thee and speak |80. the solution of the repentance of Pistis Sophia. Now, therefore, my Lord, concerning the solution of the seventh repentance of Pistis Sophia thy light-power hath prophesied through the prophet David in the twenty-fourth Psalm, thus

Thomas interpreteth the seventh repentance from Psalm xxiv."1. O Lord, unto thee have I lifted up my soul, O my God.

"2. I have abandoned myself unto thee; let me not be put to shame and let not mine enemies mock at me.

"3. For all who wait upon thee shall not be put to shame; let them be put to shame who do iniquity without a cause.

"4. O Lord, show me thy ways and teach me thy paths.

"5. Lead me in the way of thy truth and teach me, for thou art my God and my saviour; on thee will I wait all the day long.

"6. Call to remembrance thy mercies, O Lord, and the favours of thy grace, for they are from eternity.

"7. Remember not the sins of my youth and those of my ignorance. Remember me according to the fulness of thy mercy because of thy goodness, O Lord.

"8. The Lord is gracious and sincere; therefore fore will he instruct sinners in the way.

"9. He will guide the tender-hearted | 81. in the judgment and will teach the tender-hearted his ways.

"10. All the ways of the Lord are grace and truth for them who seek his righteousness and his testimonies.

"11. For thy name's sake, O Lord, forgive me my sin, [for] it is exceedingly great.

"12. Who is the man who feareth the Lord? For him will he establish laws in the way which he hath chosen.

"13. His soul will abide in good things and his seed will inherit the land.

"14. The Lord is the strength of them who fear him; and the name of the Lord belongeth to them who fear him, to make known unto them his covenant.

"15. Mine eyes are raised ever unto the Lord, for he will draw my feet out of the snare.

"16. Look down upon me and be gracious unto me, for I am an only-begotten; I am wretched.

"17. The afflictions of my heart have increased; bring me out of my necessities.

"18. Look upon my abasement and my woe, and forgive me all my sins.

"19. Look upon mine enemies, how they have increased themselves and hated me with unjust hatred.

"20. Preserve my soul and save me; let me not | 82. be put to shame, for I have hoped on thee.

"21. The simple and sincere have joined themselves to me, for I have waited on thee, O Lord.

"22. O God, deliver Israel from all his afflictions."

Jesus commendeth Thomas. And when Jesus had heard the words of Thomas, he said unto him: "Well said, Thomas, and finely. This is the solution of the seventh repentance of Pistis Sophia. Amēn, amēn, I say unto you: All generations of the world shall bless you on earth, because I have revealed this unto you and ye have received, of my spirit and have become understanding and spiritual, understanding what I say. And hereafter will I fill you full with the whole light and the whole power of the spirit, so that ye may understand from now on all which shall be said unto you and which ye shall see. Yet a little while and I will speak with you concerning the height without within and within without."

CHAPTER 47

Jesus leadeth Sophia to a less confined region, but without the commandment of the First Mystery. Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had uttered the seventh repentance in the chaos, that the commandment through the First Mystery had not come to me | 83. to save her and lead her up out of the chaos. Nevertheless of myself out of compassion without commandment I led her into a somewhat spacious region in the chaos. And when the material emanations of Self-willed had noticed that she had been led into a somewhat spacious region in the chaos, they ceased a little to oppress her, for they thought that she would be led up out of the chaos altogether. When this then took place, Pistis Sophia did not know that I was her helper; nor did she know me at all, but she continued and persisted withal singing praises to the Light of the Treasury, which she had seen aforetime and on which she had had faith, and she thought that it [sc. the Light] also was her helper and it was the same to which she had sung praises, thinking it was the Light in truth. But as indeed she had had faith in the Light which belongeth to the Treasury in truth, therefore will she be led up out of the chaos and her repentance will be accepted from her. But the commandment of the First Mystery was not yet accomplished to accept

her repentance from her. But hearken now in order that I may tell you all things which befell Pistis Sophia.

The emanations of Self-willed oppress her again."It came to pass, when I had led her unto a somewhat spacious region in the chaos, that the emanations of Self-willed ceased entirely to oppress her, thinking that she would be led up out of the chaos altogether. It came to pass then, when |84. the emanations of Self-willed had noticed that Pistis Sophia had not been led up out the chaos, that they turned about again all together, oppressing her vehemently. Because of this then she uttered the eighth repentance, because they had not ceased to oppress her, and had turned about to oppress her to the utmost. She uttered this repentance, saying thus:

The eighth repentance of Sophia."1. On thee, O Light, have I hoped. Leave me not in the chaos; deliver me and save me according to thy gnosis.

"2. Give heed unto me and save me. Be unto me a saviour, O Light, and save me and lead me unto thy light.

"3. For thou art my saviour and wilt lead me unto thee. And because of the mystery of thy name lead me and give me thy mystery.

"4. And thou wilt save me from this lion-faced power, which they have laid as a snare for me, for thou art my saviour.

"5. And in thy hands will I lay the purification of my light; thou hast saved me, O Light, according to thy gnosis.

"6. Thou art become wroth with them who keep watch over me and will not be able to lay hold of me utterly. But I have had faith in the Light.

"7. I will rejoice and will sing praises that thou hast had mercy upon me and hast heeded and saved me from the oppression in which I was. And thou wilt set free my power out of the chaos.

"8. And thou hast not left me in the hand of the lion-faced power; but thou hast led me into a region which is not oppressed."

CHAPTER 48

The emanations of Self-willed cease for a time to oppress Sophia. When then Jesus had said this unto his disciples, he answered again and said unto them: "It came to pass then, when the lion-faced power had noticed that Pistis Sophia had not been led up altogether out of the chaos, |85. that it came again with all the other material emanations of Self-willed, and they oppressed Pistis Sophia again. It came to pass then, when they oppressed her, that she cried out in the same repentance, saying:

She continueth her repentance."9. Have mercy upon me, O Light, for they have oppressed me again. Because of thy commandment, the light in me is distracted and my power and my understanding.

"10. My power hath begun to wane whiles I am in these afflictions, and the number of my time whiles I am in the chaos. My light is diminished, for they have taken away my power from me, and all the powers in me are tossed about.

"11. I am become powerless in the presence of all the rulers of the æons, who hate me, and in the presence of the four-and-twenty emanations, in whose region I was. And my brother, my pair, was afraid to help me, because of that in which they have set me.

"12. And all the rulers of the height have counted me as matter in which is no light. I am become as a material power which hath fallen out of the rulers,

"13. And all who are in the æons said: She hath become chaos. And thereafter all the pitiless powers encompassed me together and proposed to take away the whole light in me.

"14. But I have trusted in thee, O Light, and said: Thou art my saviour.

"15. And my commandment, which thou hast decreed for me, is in thy hands. Save me out of the hands of the emanations of Self-willed, which oppress me and persecute me.

"16. Send thy light over me, for I am as naught before thee, |86. and save me according to thy compassion.

"17. Let me not be despised, for I have sung praises unto thee, O Light. Let chaos cover the emanations of Self-willed, let them be led down into the darkness.

"18. Let the mouth of them be shut up, who would devour me with guile, who say: Let us take the whole light in her,--although I have done them no ill."

CHAPTER 49

And when Jesus had spoken this, Matthew came forward and said: "My Lord, thy spirit hath stirred me and thy light hath made me sober to proclaim this eighth repentance of Pistis Sophia. For thy power hath prophesied thereof aforetime through David in the thirtieth Psalm, saying:

Matthew interpreteth the eighth repentance from Psalm xxx."1. On thee, O Lord, have I hoped. Let me never be put to shame; save me according to thy righteousness.

"2. Incline thine ear unto me, save me quickly. Be thou unto me a protecting God and a house of refuge to save me.

"3. For thou art my support and my refuge; for thy name's sake thou wilt guide me and feed me.

"4. And thou wilt draw me out of this snare, which they have laid privily for me; for thou art my protection.

"5. Into thy hands I will render my spirit; thou hast redeemed me, O Lord, God of Truth.

"6. Thou hast hated them who hold to vain emptiness; but I have trusted.

"7. And I shall rejoice because of my Lord and make merry over thy grace. For thou hast looked down upon my humbleness and saved my soul out of my necessities.

"8. And thou hast not shut me up in the hands of my foes; thou hast set my feet on a broad space.

"9. Be gracious unto me, O Lord, for I am afflicted; my eye is distracted in the wrath and my soul and my body.

"10. For my years have wasted away in sadness and my life is wasted in sighing. My power is enfeebled in misery and my bones are distracted.

"11. I am become a mockery for all my foes and my neighbours. |88. I am become a fright for my acquaintances, and they who saw me, are fled away from me.

"12. I am forgotten in their heart as a corpse, and I have become as a ruined vessel.

"13. For I have heard the scorn of many who encompass me round about. Massing themselves together against me, they took counsel to take away my soul from me.

"14. But I have trusted in thee, O Lord. I said: Thou art my God.

"15. My lots are in thy hands. Save me from the hand of my foes and free me from my persecutors.

"16. Reveal thy face over thy slave, and free me according to thy grace, O Lord.

"17. Let me not be put to shame, for I have cried unto, thee. Let the impious be put to shame and turn towards hell.

"18. Let the crafty lips be struck dumb, which allege iniquity against the righteous in pride and scorn."

CHAPTER 50

Jesus commendeth Matthew and promiseth his disciples that they shall sit on thrones with him. And when Jesus had heard these words, he said: "Finely [said], Matthew. Now, therefore, amēn, I say unto |89. you: When the perfect number is completed and the universe is raised hence, I will take my seat in the Treasury of the Light, and ye yourselves will sit on twelve light-powers, until we have restored all the orders of the twelve saviours to the region of the inheritances of every one of them."

And when he had said this, he said: "Under-stand ye what I say?"

Mary interpreteth the words of Jesus. Mary came forward and said: "O Lord, concerning this matter thou hast said to us aforetime in similitude: 'Ye have awaited with me in the trials, and I will bequeath unto you a kingdom, as my Father hath bequeathed it unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on twelve thrones and judge the twelve tribes of Israel.'"

He said unto her: "Well said, Mary."

Jesus continued again and said unto his disciples: "It came to pass then thereafter, when the emanations of Self-willed oppressed Pistis Sophia in the chaos, that she uttered the ninth repentance, saying:

The ninth repentance of Sophia. "1. O Light, smite down them who have taken away my power from me, and take away the power from them who have taken away mine from me.

"2. For I am thy power and thy light. |90. Come and save me.

"3. Let great darkness cover my oppressors. Say unto my power: I am he who will save thee.

"4. Let all those who would take away my light from me utterly, lack their power. Let them face about unto the chaos and become powerless, who would take away my light from me utterly.

"5. Let their power be as dust, and let Yew, thy angel, smite them.

"6. And if they would go into the height, let darkness seize upon them and let them slip down and turn to the chaos. And let thy angel Yew pursue them and cast them down into the darkness below.

"7. For they have set a lion-faced power as a trap for me, although I have done them no ill, from which its light will be taken; and they have oppressed the power in me, which they will not be able to take away.

"8. Now, therefore, O Light, take away the purification from the lion-faced power without its knowing it,--the thought which Self-willed hath

thought, to take away my light; take away his own and let the light be taken away from the lion-faced power, which set the trap for me.

"9. But my power will exult in the Light and rejoice that he will save it.

"10. And all the portions of my power shall say: There is no saviour but thee. For thou wilt save me out of the hand of the lion-faced power, which hath taken away my power from me, and thou savest me out of the hands of them who have taken away my power and my light from me.

"11. For they have risen up against me, lying against me and saying | 91. that I know the mystery of the Light which is in the height, [the Light] in which I have had faith. And they have constrained me, [saying:] Tell unto us the mystery of the Light in the height,--that which I know not.

"12. And they have requited me with all this ill because I have had faith in the Light of the height; and they have made my power lightless.

"13. But when they constrained me, I sat in the darkness, my soul bowed down in mourning.

"14. And do thou, O Light--for that reason sing I praise to thee--save me. I know that thou wilt save me because I fulfilled thy will ever since I was in my æon. I fulfilled thy will, as the invisibles who are in my region, and as my pair. And I mourned, looking unceasingly and searching for the Light.

"15. Now, therefore, have all the emanations of Self-willed surrounded me and rejoiced over me and sore oppressed me without my knowing [them]. And they have fled away and ceased from me but have had no pity upon me.

"16. They have returned again and made trial of me and they have oppressed me in great oppression and ground their teeth against me, desiring to take away my light from me utterly.

"17. How long, therefore, O Light, dost thou suffer them, that they oppress me? Save my power from their evil thoughts and save me from

the hand of the lion-faced power; for I alone of the invisibles am in this region.

"18. I will sing praises unto thee, O Light, |92. in the midst of all who are gathered together against me, and I will cry unto thee in the midst of all who oppress me.

"19. Now, therefore, O Light, let not them who hate me and desire to take away my power from me, rejoice over me--who hate me and flash their eyes against me, though I have not done anything unto them.

"20. For indeed they have fawned upon me with sweet words, asking me concerning the mysteries of the Light which I know not, and have craftily spoken against me and been enraged against me, because I have had faith in the Light in the height.

"21. They have opened their chops against me and said.: Well indeed, we will take from her her light.

"22. Now, therefore, O Light, thou hast known their guile; suffer them not and let not thy help be far from me.

"23. Quickly, O Light, vindicate and avenge me,

"24. And give judgment on me according to thy goodness. Now, therefore, O Light of lights, let them not take away my light from me,

"25. And let them not say in their heart: Our power is gluttled with her light. And let them not say: We have consumed her power.

"26. But rather let darkness come upon them, and let those who long to take away my light from me, become powerless, and let them be clothed with chaos and darkness, who say there: We will take away her light and her power.

"27. Now, therefore, save me that I may rejoice, for I long for the thirteenth æon, the region of Righteousness, and |93. I shall say evermore: May the light of thy angel Yew shine more and more.

"28. And my tongue will sing praises to thee in thy gnosis my whole time in the thirteenth æon.'

CHAPTER 51

It came to pass, when Jesus had finished saying these words unto his disciples, that he said unto them: "Who is sober among you, let him proclaim their solution."

James came forward, kissed the breast of Jesus and said: "My Lord, thy spirit hath sobered me, and I am ready to proclaim their solution. Concerning them indeed thy power hath prophesied aforetime through David in the thirty-fourth Psalm, saying thus concerning the ninth repentance of Pistis Sophia:

James interpreteth the ninth repentance from Psalm xxxiv."¹1. Give sentence, O Lord, on them who do me injustice, and fight against them who fight against me.

"²2. Lay hand on weapon and shield and stand up to help me.

"³3. Draw forth a sword and conceal it [*sic*] from my oppressors. Say unto my soul: I am thy salvation.

"⁴4. Let them be put to shame and abashed who strive after my soul; let them fall back and be put to shame who imagine evil against me.

"⁵5. Let them be as chaff |⁹⁴. before the wind, and let the angel of the Lord pursue after them.

"⁶6. Let their way be darkness and slippery, and let the angel of the Lord oppress them.

"⁷7. For without cause have they hid a snare for me for their own spoiling, and they have mocked at my soul in vain.

"⁸8. Let a snare come upon them which they know not, and let the net which they have hid for me, catch them, and let them fall into this snare.

"⁹9. But my soul will exult in the Lord and rejoice in its salvation.

"¹⁰10. All my bones shall say: O Lord, who can be like unto thee?--thou who settest free the wretched from the hand |⁹⁵. of him who is stronger

than him; and thou savest a wretched and poor [one] from the hands of them who spoil him.

"11. Unjust witnesses came forward and have asked me that which I knew not.

"12. They have requited me evil for good and childlessness for my soul.

"13. But when they molested me, I clothed me in a sack and humbled my soul with fasting, and my prayer will return into my breast.

"14. I was pleasing unto thee, as unto my neighbour and as unto my brother; and I humbled myself as one in mourning and as one who is sad.

"15. They have rejoiced over me, and they are put to shame. Scourges have gathered themselves together against me and I knew not; they were cut off and were troubled.

"16. They have brought me to trial and mocked me with mocking; they have ground |96. their teeth against me.

"17. O Lord, when wilt thou look upon me? Restore again my soul from their evil works and save my only one from the hands of the lions.

"18. I will confess to thee, O Lord, in the great assembly, and I will sing praises to thee in the midst of a countless people.

"19. Let not them who unjustly treat me as a foe, rejoice over me, who hate me without a cause and wink with their eyes.

"20. For indeed they discourse with me with words of peace, though they plot wrath with craft.

"21. They opened their chops wide against me and said: Well indeed, our eyes have filled our sight with him.

"22. Thou hast seen, O Lord. Keep not silence, O Lord, withdraw not thyself from me.

"23. Arise, O Lord, | 97. and give heed to my vindication, give heed to my vengeance, my God and my Lord.

"24. Judge me, O Lord, according to thy justice; let them not rejoice over me, my God.

"25. And let them not say: Well done, our soul. Let them not say: We have consumed him.

"26. Let them be put to shame and be scorned, who rejoice at my mischance. Let them be clothed with shame and disgrace who speak boastingly against me.

"27. Let them who desire my justification, exult and rejoice and let them who desire the peace of his slave, say: May the Lord be great and arise.

"28. My tongue will exult over thy justification and over thy honour all the day long."

CHAPTER 52

Jesus commendeth James and promiseth the first place unto the disciples. When James then had said this, Jesus said unto him: "Well said, finely, James. This is the solution of the ninth repentance of Pistis Sophia. Amēn, amēn, I say unto you: Ye shall be the first in the kingdom of heaven before all invisibles and all gods and rulers who are in the thirteenth æon and in the twelfth æon; and not only ye, but also every one who shall accomplish my mysteries."

And when he had said this, he said unto them: "Understand ye in what manner I discourse with you?"

Mary interpreteth the words of Jesus. Mary started forward again and said: "Yea, O Lord, this is what thou didst say unto us aforetime: 'The last shall be first and the first shall be last.' The first then, who were created before us, are the invisibles, for indeed they arose before mankind, they and the gods and the rulers; and the men who shall receive mysteries, will be first into the kingdom of heaven."

Jesus said unto her: "Well said, Mary."

The repentance of Sophia is accepted. Jesus is sent to help her. Jesus continued again and said unto his disciples: "It came to pass then, when Pistis Sophia had proclaimed the ninth repentance, that the lion-faced power oppressed her again, desiring to take away all powers from her. She cried out again to the Light, saying: |99.

"O Light, in whom I have had faith from the beginning, for whose sake I have endured these great pains, help me.'

"And in that hour her repentance was accepted from her. The First Mystery hearkened unto her, and I was sent off at his command. I came to help her, and led her up out of the chaos, because she had repented, and also because she had had faith in the Light and had endured these great pains and these great perils. She had been deluded through the god-like Self-willed, and had not been deluded through anything else, save through a light-power, because of its resemblance to the Light in which she had had faith. For this cause then was I sent forth at the command of the First Mystery to help her secretly. I did not however yet go to the region of the æons at all; but I passed down through the midst out of them, without any single power knowing it, either those of the interior of the interior or those of the exterior of the exterior, save only the First Mystery.

"It came to pass then, when I came into the chaos to help her, that she saw me, that I was understanding and shone exceedingly and was full of compassion for her. For I was not self-willed as the lion-faced power, which had taken away the light-power from Sophia, and had also oppressed her in order to take away from her the whole light in her. Sophia then saw me, that I shone ten-thousand times more than the lion-faced power, |100. and that I was full of compassion for her. And she knew that I came out of the Height of heights, in whose light she had had faith from the beginning. Pistis Sophia then took courage and uttered the tenth repentance, saying:

The tenth repentance of Sophia."1. I have cried unto thee, O Light of lights, in my oppression and thou hast hearkened unto me.

"2. O Light, save my power from unjust and lawless lips and from crafty traps.

"3. The light which was being taken from me in crafty snaring, will not be brought unto thee.

"4. For the traps of Self-willed and the nooses of the merciless [one] are spread out.

"5. Woe unto me, that my dwelling was far off, and I was in the dwellings of the chaos.

"6. My power was in regions which are not mine.

"7. And I entreated those merciless [ones]; and when I entreated them, they fought against me without a cause."

CHAPTER 53

When then Jesus had said this unto his disciples, he said unto them: "Now, therefore, let him whom his spirit stirreth, come forward and speak the solution of the tenth repentance of Pistis Sophia."

Peter answered and said: "O Lord, concerning this thy light-power prophesied aforetime through David in the one-hundred-and-nineteenth Psalm; saying:

Peter interpreteth the tenth repentance from Psalm cxix."1. I cried unto thee, O Lord, in my oppression, and thou hearkenest unto me.

"2. O Lord, save |101. my soul from unjust lips and from crafty tongues.

"3. What will be given unto thee or what will be added unto thee with a crafty tongue?

"4. The arrows of the strong [one] are made sharp with the coal of the desert.

"5. Woe unto me, that my dwelling is far off, and I dwelt in the tents of Kedar.

"6. My soul hath dwelt in many regions as a guest.

"7. I was peaceful with them who hate peace; if I spake unto them, they fought against me without a cause.'

"This is now, therefore, O Lord, the solution of the tenth repentance of Pistis Sophia, which she hath uttered when the material emanations of Self-willed oppressed her, they and his lion-faced power, and when they oppressed her exceedingly."

Jesus commendeth Peter. Jesus said unto him: "Well said, Peter, and finely. This is the solution of the tenth repentance of Pistis Sophia."

CHAPTER 54

Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when this lion-faced power saw me, how I drew nigh unto Pistis Sophia, shining very exceedingly, that it grew still more furious and emanated from itself a multitude of exceedingly violent emanations. When this then befell, Pistis Sophia uttered the eleventh repentance, saying:

"1. Why hath the mighty power raised itself in evil?

The eleventh repentance of Sophia."2. Its plotting taketh away the light from me all the time, and as sharp iron have they taken away power |102. from me.

"3. I chose to descend into the chaos rather than to abide in the thirteenth æon, the region of Righteousness.

"4. And they desired to lead me craftily, in order to consume my whole light.

"5. For this cause then will the Light take away their whole light, and also their whole matter will be made naught. And it will take away their light and not suffer them to abide in the thirteenth æon, their dwelling-place, and will not have their name in the region of those who shall live.

"6. And the four-and-twenty emanations will see what hath befallen thee, O lion-faced power, and will be afraid and not be disobedient, but give the purification of their light.

"7. And they will see thee and will rejoice over thee and say: Lo, an emanation which hath not given the purification of its light, so that it may be saved, but boasted itself in the abundance of the light of its

power, because it did not emanate from the power in it, and hath said: I will take away the light from Pistis Sophia, which will now be taken from it.'

"Now, therefore, let him in whom his power is raised, come forward and proclaim the solution of the eleventh repentance of Pistis Sophia."

Then Salome came forward and said: "My Lord, concerning this thy light-power prophesied aforetime through David in the fifty-first Psalm, saying:

Salome interpreteth the repentance from Psalm li."1. Why doth the mighty [one] boast himself in |103. his wickedness?

"2. Thy tongue hath studied unrighteousness all the day long; as a sharp razor hast thou practised craft.

"3. Thou lovedst wickedness more than goodness; thou lovedst to speak unrighteousness more than righteousness.

"4. Thou lovedst all words of submerging and a crafty tongue.

"5. Wherefor will God bring thee to naught utterly, and will uproot thee and drag thee out from thy dwelling-place, and will root out thy root and cast it away from the living. (Selah.)

"6. The righteous will see and be afraid, and they will mock at him and say:

"7. Lo, a man who made not God for his helper, but trusted to his great riches and was mighty in his vanity.

"8. But I am as a fruit-bearing olive-tree in the house of God. I have trusted in the grace of God from all eternity.

"9. And I will confess unto thee, for thou hast dealt faithfully with me; and I will wait on thy name, for it is auspicious in the presence of thy holy [ones].'

"This then is now, therefore, my Lord, the solution of the eleventh repentance of Pistis Sophia. While thy light-power hath roused me, I have spoken it according to thy desire."

Jesus commendeth Salome. It came to pass then, when Jesus had heard these words which Salome spake, that he said: "Well said, Salome. Amèn, amèn, I say unto you: I will perfect you in all mysteries of the kingdom of the Light."

CHAPTER 55

Self-willed aideth his emanations and they again oppress Sophia. And Jesus continued again in the discourse and said unto his disciples: "It came to pass then thereafter, that I drew near unto the chaos, shining very exceedingly, to take away the light from that lion-faced power. As I shone exceedingly, it was in fear and cried out to its self-willed god, that he should help it. And forthwith the self-willed god looked out of the thirteenth æon, and looked down into the chaos, exceedingly wrathful | 105. and desiring to help his lion-faced power. And forthwith the lion-faced power, it and all its emanations, surrounded. Pistis Sophia, desiring to 'take away the whole light in Sophia. It came to pass then, when they oppressed Sophia, that she cried to the height, crying unto me that I should help her. It came to pass then, when she looked to the height, that she saw Self-willed exceedingly wrathful, and she was in fear, and uttered the twelfth repentance because of Self-willed and his emanations. She cried on high unto me, saying:

The twelfth repentance of Sophia."1. O Light, forget not my praise-singing.

"2. For Self-willed and his lion-faced power have opened their chops against me and have acted craftily against me.

"3. They have surrounded me, desiring to take away my power, and have hated me, because I have sung praises unto thee.

"4. Instead of loving me they slandered me. But I sang praises.

"5. They plotted a plot to take away my power, because I have sung to thee praises, O Light; and hated me, because I have loved thee.

"6. Let the darkness come over Self-willed, and let the ruler of the outermost darkness abide at his right hand.

"7. And when thou passest sentence, take from him his power; and the deed which he hath plotted, to take from me my light,--mayest thou take his from him.

"8. And may all his powers of his light in him finish, and let |106. another of the three triple-powers receive his sovereignty.

"9. May all the powers of his emanation be lightless and may his matter be without any light in it.

"10. May his emanations remain in the chaos and not dare to go to their region. May their light in them die away and let them not go to the thirteenth æon, their region.

"11. May the Receiver, the Purifier of the lights, purify all the lights which are in Self-willed, and take them from them.

"12. May the rulers of the lower darkness rule over his emanations, and let no one give them shelter in his region; and let no one hearken to the power of his emanations in the chaos.

"13. Let them take away the light in his emanations and blot out their name from the thirteenth æon, yea rather take his name for ever out of that region.

"14. And on the lion-faced power let them bring the sin of him who emanated it, before the Light, and not wipe out the iniquity of the matter which hath brought him [*sc.* Self-willed] forth.

"15. And may their sin be altogether before the Light eternally, and may they let them not look beyond [the chaos] and take their names out of all regions;

"16. Because they have not spared me and have oppressed him whose light and |107.whose power they have taken away, and also conformably with those who set me therein, they desired to take away my whole light from me.

"17. They loved to descend to the chaos; so let them abide therein, and they shall not be brought up [therefrom] from now on. They desired not the region of Righteousness for dwelling-place, and they shall not be taken thither from now on.

"18. He put on darkness as a garment, and it entered into him as water, and it entered in into all his powers as oil.

"19. Let him wrap himself into the chaos as into a garment, and gird himself with the darkness as with a leathern girdle for ever.

"20. Let this befall them who have brought this upon me for the Light's sake and have said: Let us take away her whole power.

"21. But do thou, O Light, have mercy upon me for the sake of the mystery of thy name, and save me in the goodness of thy grace.

"22. For they have taken away my light and my power; and my power hath inwardly tottered, and I could not stand upright in their midst.

"23. I am become as matter which is fallen; I am tossed hither and thither as a demon in the air.

"24. My power hath perished, because I possess no mystery; and my matter hath become dwindled because of my light, for they have taken it away.

"25. And they mocked me; they looked at me, nodding at me.

"26. Help me according to thy mercy.' | 108.

"Now, therefore, let him whose spirit is ready, come forward and utter the solution of the twelfth repentance of Pistis Sophia."

CHAPTER 56

And Andrew came forward and said: "My Lord and Saviour, thy light-power hath prophesied aforetime through David concerning this repentance which Pistis Sophia hath uttered, and said in the one-hundred-and-eighth Psalm:

"1. God, keep not silent at my praise-singing. Andrew interpreteth the twelfth repentance from Psalm cviii."2. For the mouths of the sinner and crafty have opened their chops against me and with crafty deceitful tongue have talked behind me.

"3. And they have surrounded me with words of hate and have fought against me without a cause.

"4. Instead of loving me they have slandered me. But I prayed.

"5. They showed evil against me for good and hate for my love.

"6. Set a sinner over him, and let the slanderer stand at his right hand.

"7. When sentence is passed upon him, may he go forth condemned and his prayer become sin.

"8. May his days be shortened and another receive his overseership.

"9. May his children become orphans and his wife a widow.

"10. May his children be carried away and be driven forth and beg; may they be thrown out of their houses.

"11. May the money-lender sift out all that he hath, |109. and may strangers plunder all his best efforts.

"12. Let there be no man to back him, and no one to take pity on his orphans.

"13. May his children be exterminated and his name blotted out in a single generation.

"14. Let the sin of his fathers be remembered before the Lord, and the sin of his mother be not blotted out.

"15. Let them be ever present to the Lord and his memory be rooted out from the earth;

"16. In that he hath not thought of using mercy and hath persecuted a poor and wretched man and hath persecuted a sorry creature to slay him.

"17. He loved cursing,--and it shall come unto him. He desired not blessing,--it shall stay far from him.

"18. He clothed himself with cursing as with a vesture, and it entered into his bowels as water, and it was as oil in his bones.

"19. May it be for him as a garment in which he shall be wrapped, and as a girdle with which he shall ever be girded.

"20. This is the work of them who slander [me] before the Lord, and speak unlawfully against my soul.

"21. But do thou, O Lord God, be gracious unto me; for thy name's sake save me.

"22. For I am poor and I am wretched; my heart is tumult within me.
| 110.

"23. I am carried away in the midst as a shadow which hath sunk down, and I am shaken out as grass-hoppers.

"24. My knees have become weak from fasting, and my flesh is altered from [lack of] oil.

"25. But I have become a mock unto them; they saw me and wagged their heads.

"26. Help, O Lord God, and save me according to thy grace.

"27. May they know that this is thy hand, and that thou, O Lord, hast fashioned them.'

"This is then the solution of the twelfth repentance which Pistis Sophia uttered, when she was in the chaos."

CHAPTER 57

And Jesus continued again in the discourse and said unto his disciples:
 "It came to pass again thereafter that Pistis Sophia cried unto me, saying:

"O Light of lights, I have transgressed in the twelve æons, and have descended from them; wherefor have I uttered the twelve repentances, [one] for each æon. Now, therefore, O Light of lights, forgive me my transgression, for it is exceedingly great, because I have abandoned the regions of the height and have come to dwell in the regions of the chaos.'

"When then Pistis Sophia had said this, she continued again in the thirteenth repentance, saying:

The thirteenth repentance of Sophia."1. Hearken unto me singing praises unto thee, O Light of lights. Hearken unto me uttering the repentance for the thirteenth æon, the region out of which I have come down, in order that the thirteenth repentance of the thirteenth æon may be accomplished,—those [æons] | **111**. which I have overstepped and out of which I have come down.

"2. Now, therefore, O Light of lights, hearken unto me singing praises unto thee in the thirteenth æon, my region out of which I have come down.

"3. Save me, O Light, in thy great mystery and forgive my transgression in thy forgiveness.

"4. And give unto me the baptism and forgive my sins and purify me from my transgression.

"5. And my transgression is the lion-faced power, which will never be hidden from thee; for because of it have I gone down.

"6. And I alone among the invisibles, in whose regions I was, have transgressed, and have gone down into the chaos. Moreover I have transgressed, that thy commandment may be accomplished.'

"This then Pistis Sophia said. Now, therefore, let him whom his spirit urgeth to understand her words, come forward and proclaim her thought."

Martha came forward and said: "My Lord, my spirit urgeth me to proclaim the solution of that which Pistis Sophia hath spoken; thy power hath prophesied aforetime concerning it through David in the fiftieth Psalm, saying thus:

Martha interpreteth the thirteenth repentance from Psalm 1."¹1. Be gracious unto me, O God, according to thy |**112**. great grace; according to the fulness of thy mercy blot out my sin.

"2. Wash me thoroughly from my iniquity.

"3. And may my sin be ever present to thee,

"4. That thou mayest be justified in thy words and prevail when thou judgest me.'

"This is then the solution of the words which Pistis Sophia hath uttered."

Jesus said unto her: "Well said, finely, Martha, blessed [one]."

CHAPTER 58

Jesus sendeth forth a light-power to help Sophia. And Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had said these words, that the time was fulfilled that she should be led out of the chaos. And of myself, without the First Mystery, I despatched out of myself a light-power, and I sent it down to the chaos, so that it might lead Pistis Sophia forth from the deep regions of the chaos, and lead [her] to the higher regions of the chaos, until the command should come from the First Mystery that she should be led entirely forth out of the chaos. And my light-power led Pistis Sophia up to the higher regions of the chaos. It came to pass then, when the emanations of Self-willed had noticed that Pistis Sophia was led forth into the higher regions of the chaos, that they also sped after her upwards, desiring to bring her again into the lower regions of the chaos. And my light-power, which I had sent to lead up Sophia out of the chaos, shone exceedingly. It came to pass then, when the emanations of Self-willed pursued Sophia, |**113**. when she had been led into the higher regions of the chaos, that she again sang praises and cried out unto me, saying:

Sophia uttereth a song of praise."1. I will sing praises unto thee, O Light, for I desired to come unto thee. I will sing thee praises, O Light, for thou art my deliverer.

"2. Leave me not in the chaos. Save me, O Light of the Height, for it is thou that I have praised.

"3. Thou has sent me thy light through thyself and hast saved me. Thou hast led me to the higher regions of the chaos.

"4. May the emanations of Self-willed which pursue me, sink down into the lower regions of the chaos, and let them not come to the higher regions to see me.

"5. And may great darkness cover them and darker gloom come over them. And let them not see me in the light of thy power, which thou hast sent unto me to save me, so that they may not again get dominion over me.

"6. And let not their resolution which they have formed, to take away my power, take effect for them. And as they have spoken against me, to take from me my light, take rather from them theirs instead of mine.

"7. And they have proposed to take away my whole light and have not been able to take it, for thy light-power was with me.

"8. Because they have taken counsel without thy commandment, O Light, therefore have they not been able to take away my light.

"9. Because I | **114**. have had faith in the Light, I shall not be afraid; and the Light is my deliverer and I shall not fear.'

"Now, therefore, let him whose power is exalted, speak the solution of the words which Pistis Sophia hath uttered."

And it came to pass, when Jesus had finished speaking these words unto his disciples, that Salome came forward and said: "My Lord, my power constraineth me to speak the solution of the words which Pistis Sophia hath uttered. Thy power hath prophesied aforetime through Solomon, saying:

Salome interpreteth the song of Sophia from the Odes of Solomon."1. I will give thanks unto thee, O Lord, for thou art my God.

"2. Abandon me not, O Lord, for thou art! my hope.

"3. Thou hast given me thy vindication for naught, and I am saved through thee.

"4. Let them who pursue me, fall down and let them not see me.

"5. May a smoke-cloud cover their eyes and an air-mist darken them, and let them not see the day, so that they may not seize me.

"6. May their resolution be impotent, and may what they concoct come upon them.

"7. They have devised a resolution, and it hath not taken effect for them.

"8. And they are vanquished, although they be mighty, and what they have wickedly pre-pared is fallen upon them.

"9. My hope is in the Lord, and I shall not be afraid, for thou art my God, my Saviour."

It came to pass then, when Salome had finished saying these words, that Jesus said unto her: "Well said, |115. Salome; and finely. This is the solution of the words which Pistis Sophia hath uttered."

CHAPTER 59

The power sent by Jesus formeth a light-wreath on Sophia's head. And Jesus continued again in the discourse and said unto his disciples: "It came to pass then, when Pistis Sophia had finished saying these words in the chaos, that I made the light-power, which I had sent to save her, become a light-wreath on her head, so that from now on the emanations of Self-willed could not have dominion over her. And when it had become a light-wreath round her head, all the evil matters in her were shaken and all were purified in her. They perished and remained in the chaos, while the emanations of Self-willed gazed upon them and rejoiced. And the purification of the pure light which was in Pistis

Sophia, gave power to the light of my light-power, which had become a wreath round her head.

"It came to pass then moreover, when it surrounded the pure light in Sophia, and her pure light did not depart from the wreath of the power of the light-flame, so that the emanations of Self-willed should not rob it from it,--when then this befell her, the pure light-power in Sophia began to sing praises. And she praised my light-power, which was a wreath round her head, and she sang praises, saying:

"1. The Light hath become a wreath round Sophia uttereth another song of praise.my head; and I shall not depart from it, so that the emanations of Self-willed may not rob it from me.

"2. And though all the matters be shaken, |116. yet shall I not be shaken.

"3. And though all my matters perish and remain in the chaos,--those which the emanations of Self-willed see,--yet shall I not perish.

"4. For the Light is with me, and I myself am with the Light.'

"These words then Pistis Sophia uttered. Now, therefore, let him who understandeth the thought of these words, come forward and proclaim their solution."

Mary, his mother, asketh and receiveth permission to speak. Then Mary, the mother of Jesus, came forward and said: "My son according to the world, my God and Saviour according to the height, bid me proclaim the solution of the words which Pistis Sophia hath uttered."

And Jesus answered and said: "Thou also, Mary, hast received form which is in Barbēlō, according to matter, and hast received likeness which is in the Virgin of Light, according to light, thou and the other Mary, the blessed one; and on thy account the darkness hath arisen, and moreover out of thee did come forth the material body in which I am, which I have purified and refined,--now, therefore, I bid thee proclaim the solution of the words which Pistis Sophia hath uttered."

And Mary, the mother of Jesus, answered and said: "My Lord, thy light-power hath prophesied aforetime concerning these words through Solomon in the nineteenth Ode and said:

"1. The Lord is on my head as a wreath, and I shall not depart from him.

Mary, his mother, interpreteth the song of Sophia from the sixth ode of Solomon."2. The wreath in truth | 117. is woven for me; and it hath caused thy twigs to sprout in me.

"3. For it is not like unto a wreath withered that sprouteth not. But thou art alive on my head and thou hast sprouted upon me.

"4. Thy fruits are full and perfect, filled with thy salvation."

Jesus commendeth his mother. It came to pass then, when Jesus had heard his mother Mary say these words, that he said unto her: "Well said, finely. Amēn, amēn, I say unto thee: They shall proclaim thee blessed from one end of the earth to the other; for the pledge of the First Mystery hath taken up its abode with thee, and through that pledge shall all from the earth and all from the height be saved, and that pledge is the beginning and the end."

CHAPTER 60

The commandment of the First Mystery is fulfilled for taking Sophia entirely out of the chaos. And Jesus continued again in the discourse and said unto his disciples: "It came to pass when Pistis Sophia had uttered the thirteenth repentance,--in that hour was fulfilled the commandment of all the tribulations which were decreed for Pistis Sophia for the fulfilment of the First Mystery, which was from the beginning, and the time had come to save her out of the chaos and lead her out from all the darknesses. For her repentance was accepted from her through the First Mystery; and that mystery sent me a great light-power out of the height, that I might help Pistis Sophia | 118. and lead her up out of the chaos. The First Mystery and Jesus sent forth two light-powers to help Sophia. So I looked towards the æons into the height and saw that light-power which the First Mystery had sent me, that I might save Pistis Sophia out of the chaos. It came to pass, therefore, when I had seen it, coming forth from the æons and hastening down to me,--I was above the chaos,--that another light-power went forth out of me, that it too

might help Pistis Sophia. And the light-power which had come from the height through the First Mystery, came down upon the light-power which had gone out of me; and they met together and became a great stream of light."

When then Jesus had said this unto his disciples, he said: "Understand ye in what manner I discourse with you?"

Mary Magdalene interpreteth the mystery from Psalm lxxxiv. Mary started forward again and said: "My Lord, I understand what thou sayest. Concerning the solution of this word thy light-power hath prophesied aforetime through David in the eighty-fourth Psalm, saying:

"10. Grace and truth met together, and righteousness and peace kissed each other.

"11. Truth sprouted forth out of the earth, and righteousness looked down from heaven.'

"'Grace' then is the light-power which hath come down through the First Mystery; for the First Mystery hath hearkened unto Pistis Sophia and hath had |119. mercy on her in all her tribulations. 'Truth' on the other hand is the power which hath gone forth out of thee, for that thou hast fulfilled the truth, in order to save her out of the chaos. And 'righteousness' again is the power which hath come forth through the First Mystery, which will guide Pistis Sophia. And 'peace' again is the power which hath gone forth out of thee, so that it should enter into the emanations of Self-willed and take from them the lights which they have taken away from Pistis Sophia, that is, so that thou mayest gather them together into Pistis Sophia and make them at peace with her power. 'Truth' on the other hand is the power which went forth out of thee, when thou wast in the lower regions of the chaos. For this cause thy power hath said through David

'Truth sprouted out of the earth,' because thou wert in the lower regions of the chaos. 'Righteousness' on the other hand which hath 'looked down from heaven,'--it is the power which hath come down from the height through the First Mystery and hath entered into Pistis Sophia."

CHAPTER 61

It came to pass then, when Jesus had heard these words, that he said: "Well said, Mary, blessed one, who shalt inherit the whole Light-kingdom."

Thereon Mary, the mother of Jesus, also came forward and said: "My Lord and my Saviour, give commandment unto me also that I repeat this word."

Jesus said: "Whose spirit is understanding, him I do not prevent, but I urge him on still more to speak the thought which hath moved him. |120. Now, therefore, Mary, my mother according to matter, thou in whom I have sojourned, I bid thee that thou also speak the thought of the discourse."

Mary, the mother, further interpreteth the scripture. And Mary answered and said: "My Lord, concerning the word which thy power hath prophesied through David: 'Grace and truth met together, righteousness and peace kissed each other. Truth sprouted forth out of the earth, and righteousness looked down from heaven,'--thus hath thy power prophesied this word aforetime about thee.

"When thou wert little, before the spirit had The story of the phantom spirit. come upon thee, whilst thou wert in a vineyard with Joseph, the spirit came out of the height and came to me in my house, like unto thee; and I had not known him, but I thought that thou wast he. And the spirit said unto me: Where is Jesus, my brother, that I meet with him?' And when he had said this unto me, I was at a loss and thought it was a phantom to try me. So I seized him and bound him to the foot of the bed in my house, until I went forth to you, to thee and Joseph in the field, and I found you on the vineyard, Joseph propping up the vineyard. It came to pass, therefore, when thou didst hear me speak the word unto Joseph, that thou didst understand the word, wert joyful and saidest: 'Where is he, that I may see him; else I await him in this place.' And it came to pass, when Joseph had heard thee say these words, that he was startled. And we went down |121. together, entered the house and found the spirit bound to the bed. And we looked on thee and him and found thee like unto him. And he who was bound to the bed was unloosed; he took thee in his arms and kissed thee, and thou also didst kiss him. Ye became one.

"This then is the word and its solution. 'Grace' is the spirit which hath come down out of the height through the First Mystery, for it hath had

mercy on the race of men and sent its spirit that he should forgive the sins of the whole world, and they should receive the mysteries and inherit the Light-kingdom. 'Truth' on the other hand is the power which hath sojourned with me. When it had come forth out of Barbēlō, Of the spiritual and material bodies of Jesus.it became material body for thee, and hath made proclamation concerning the region of Truth. 'Righteousness' is thy spirit, who hath brought the mysteries out of the height to give them to the race of men. 'Peace' on the other hand is the power which hath sojourned in thy material body according to the world, which hath baptized the race of men, until it should make it stranger unto sin and make it at peace with thy spirit, so that they may be at peace with the emanations of the Light; that is, 'Grace and truth kissed each other.' As it saith: 'Truth sprouted forth out of the earth,'-- 'truth' is thy material body |122. which sprouted forth out of me according to the world of men, and hath made proclamation concerning the region of Truth. And again as it saith: 'Righteousness [looked down] from heaven'--'righteousness' is the power which looked out of the height, which will give the mysteries of the Light to the race of men, so that they will become righteous and good, and inherit the Light-kingdom."

It came to pass then, when Jesus had heard these words which his mother Mary spake, that he said: "Well said, finely, Mary."

CHAPTER 62

The other Mary came forward and said: "My Lord, bear with me and be not wroth with me. Yea, from the moment when thy mother spake with thee concerning the solution of these words, my power disquieted me to come forward and like-wise to speak the solution of these words."

Jesus said unto her: "I bid thee speak their solution."

Mary said: "My Lord, 'Grace and truth met together,'--'grace' then is the spirit who hath

Of the spiritual and material bodies of Jesus. The other Mary further interpreteth the same scripture from the baptism, of Jesus.come upon thee, when thou didst receive the baptism from John. 'Grace' then is the godly spirit who hath come upon thee; he hath had mercy on the race of men, hath come down and hath met with the power of Sabaōth, the Good which is in thee and which hath made proclamation concerning

the regions of Truth. It hath said again: 'Righteousness and peace kissed each other,'--'righteousness' then is the spirit of the Light, which did come upon thee and hath brought the mysteries of the height, |123. to give them unto the race of men. 'Peace' on the other hand is the power of Sabaöth, the Good, which is in thee,--he who hath baptized and hath forgiven the race of men,--and it hath made them at peace with the sons of the Light. And moreover as thy power hath said through David: 'Truth sprouted forth out of the earth,'--that is the power of Sabaöth, the Good, which sprouted forth out of Mary, thy mother, the dweller on earth. 'Righteousness,' which 'looked down from heaven,' on the other hand is the spirit in the height who hath brought all mysteries of the height and given them to the race of men; and they have become righteous and good, and have inherited the Light-kingdom."

And it came to pass, when Jesus had heard Mary speak these words, that he said: "Well said, Mary, inheritress of the Light."

And Mary, the mother of Jesus, again came forward, fell down at his feet, kissed them and said: "My Lord, my son and my Saviour, be not wroth with me, but pardon me, that I may once more speak the solution of these words. 'Grace and truth met together,'--it is I, Mary, Mary, the mother, again further interpreteth the same scripture from the meeting of herself with Elizabeth, mother of John the Baptizer. thy mother, and Elizabeth, mother of John, whom I have met. |124. 'Grace' then is the power of Sabaöth in me, which went forth out of me, which thou art. Thou hast had mercy on the whole race of men. 'Truth' on the other hand is the power in Elizabeth, which is John, who did come and hath made proclamation concerning the way of Truth, which thou art,--who hath made proclamation before thee. And again, 'Grace and truth met together,'--that is thou, my Lord, thou who didst meet John on the day when thou hadst to receive the baptism. And again thou and John are 'Righteousness and peace kissed Of the incarnation of Jesus. each other.'--'Truth hath sprouted forth out of the earth, and righteousness looked down from heaven,'--this is, during the time when thou didst minister unto thyself, thou didst have the form of Gabriël, thou didst look down upon me from heaven and speak with me. And when thou hadst spoken with me, thou didst sprout up in me,--that is the 'truth,' that is the power of Sabaöth, the Good, which is in thy material body, that is the 'truth' which 'sprouted up out of the earth.'"

It came to pass then, when Jesus had heard his mother Mary speak these words, that he said: "Well said, and finely. This is the solution of

all the words concerning which my light-power hath prophesied aforetime through the prophet David."

[THE NOTE OF A SCRIBE]

A note by a later hand, copied from another scripture. |125.(Now these are the names which I will give from the Boundless onward. Write them with a sign, that the Sons of God may be revealed from here on.

This is the name of the Immortal: *aaa*, *ōōō*; and this is the name of the Voice, for the sake of which the Perfect Man hath set himself in motion: *iii*. And these are the interpretations of the names of these mysteries: the first [name], which is *aaa*, its interpretation is *fff*; the second, which is *mmm* or *ōōō*, its interpretation is *aaa*; the third, which is *ps ps ps*, its interpretation is *ooo*; the fourth, which is *fff*, its interpretation is *nnn*; the fifth, which is *ddd*, its interpretation is *aaa*. He on the throne is *aaa*. This is the interpretation of the second: *aaaa*, *aaaa*, *aaaa*; this is the interpretation of the whole name.)

THE SECOND BOOK OF PISTIS SOPHIA

CHAPTER 63

JOHN also came forward and said: "O Lord, bid me also speak the solution of the words which thy light-power hath prophesied aforetime through David."

And Jesus answered and said unto John: "To thee too, John, I give commandment to speak the solution of the words which my light-power hath prophesied through David:

"10. Grace and truth met together, and righteousness and peace kissed each other.

"11. Truth hath sprouted forth out of the earth, and righteousness looked down from heaven."

John further interpreteth the same scripture. And John answered and said: "This is the word which thou hast said unto us aforetime: 'I have come out of the Height and entered into Sabaōth, the Good, and embraced the light-power in him.' Now, therefore, 'Grace and truth'

which 'met together,'--thou art 'grace,' thou who art sent out of the regions of the Height through thy Father, the First Mystery which looketh within, in that he hath sent thee, |127. that thou mayest have mercy on the whole world. 'Truth' on the other hand is the power of

Sabaōth, the Good, which bound itself in thee and which thou hast cast forth to the Left,--thou the First Mystery which looketh without. And the little Sabaōth, the Good, took it and cast it Of Sabaōth, Barbēlō, Yabraōth and the light-vesture.forth into the matter of Barbēlō, and he made proclamation concerning the regions of Truth to all the regions of those of the Left. That matter of Barbēlō then it is which is body for thee to-day.

"And 'righteousness and peace' which 'kissed each other,'--'righteousness' then art thou who didst bring all the mysteries through thy Father, the First Mystery which looketh within, and hast baptized this power of Sabaōth, the Good; and thou didst go to the region of the rulers and didst give unto them the mysteries of the Height; they became righteous and good.

"'Peace' on the other hand is the power of Sabaōth, that is thy soul, which did enter into the matter of Barbēlō, and all the rulers of the six æons of Yabraōth have made peace with the mystery of the Light.

"And 'truth' which 'sprouted forth out of the earth,'--it is the power of Sabaōth, the Good, which came out of the region of the Right, which lieth outside the Treasury of the Light., and which hath come into the region of those of the Left; |128. it hath entered into the matter of Barbēlō, and hath made proclamation concerning the mysteries of the region of Truth.

"'Righteousness' on the other hand which 'looked down from heaven,' is thou the First Mystery which looketh down without, as thou didst come out of the spaces of the Height with the mysteries of the Light-kingdom; and thou didst come down upon the light-vesture which thou didst receive from the hand of Barbēlō, which [vesture] is Jesus, our Saviour, in that thou didst come down upon him as a dove."

It came to pass then, when John had brought forward these words, that the First Mystery which looketh without, said unto -him: "Well said, John, beloved brother."

CHAPTER 64

Gabriël and Michaël are summoned to help Pistis Sophia. The First Mystery again continued and said: "It came to pass, therefore, that the power which had come out of the Height, that is I, in that my Father sent me to save Pistis Sophia out of the chaos, [that] I, therefore, and also the power which did go from me, and the soul which I had received from Sabaōth, the Good,--they drew towards one another and become a single light-stream, which shone very exceedingly. I called down Gabriël and Michaël out of the æons, at the command of my Father, the First Mystery which looketh within, and I gave unto them the light-stream and let them go down into the chaos |129. to help Pistis Sophia and to take the light-powers, which the emanations of Self-willed had taken from her, from them and give them to Pistis Sophia.

"And straightway, when they had brought down the light-stream into the chaos, it shone most exceedingly in the whole of the chaos, and spread itself over all their regions. And when the emanations of Self-willed had seen the great light of that stream, they were terror-stricken one with the other. And that stream drew forth out of them all the light-powers which they had taken from Pistis Sophia, and the emanations of Self-willed could not dare to lay hold of that light-stream in the dark chaos; nor could they lay hold of it with the art of Self-willed, who ruleth over the emanations.

The light-stream restoreth the light-powers to Sophia." And Gabriël and Michaël led the light-stream over the body of the matter of Pistis Sophia and poured into her all the light-powers which they had taken from her. And the body of her matter became shining throughout, and all the powers also in her, whose light they had taken away, took light and ceased to lack their light, for they got their light which had been taken from them, because the light was given them through me. And Michaël and Gabriël, who ministered and had brought the light-stream |130. into the chaos, will give them the mysteries of the Light; it is they to whom the light-stream was entrusted, which I have given unto them and brought into the chaos. And Michaël and Gabriël have taken no light for themselves from the lights of Sophia, which they had taken from the emanations of Self-willed.

"It came to pass then, when the light-stream had ingathered into Pistis Sophia all her light-powers, which it had taken from the emanations of Self-willed, that she became shining throughout; and the light-powers

also in Pistis Sophia, which the emanations of Self-willed had not taken, became joyful again and filled themselves with light. And the lights which were poured into Pistis Sophia, quickened the body of her matter, in which no light was present, and which was on the point of perishing or perished. And they raised up all her powers which were on the point of being dissolved. And they took unto themselves a light-power and became again as they were before, and they increased again in their sense of the Light. And all the light-powers of Sophia knew themselves mutually through my light-stream and were saved through the light of that stream. The light-stream, having accomplished its purpose, departeth from Sophia. And my light-stream, when it had taken away the lights from the emanations of Self-willed, which they had taken away from |131. Pistis Sophia, poured them into Pistis Sophia, and turned itself about and went up out of the chaos."

When then the First Mystery said this to the disciples, that it had befallen Pistis Sophia in the chaos, he answered and said unto them: "Understand ye in what manner I discourse with you?"

CHAPTER 65

Peter came forward and said: "My Lord, concerning the solution of the words which thou hast spoken, thus hath thy light-power prophesied aforetime through Solomon in his Odes:

Peter interpreteth the narrative from the Odes of Solomon."1. A stream came forth and became a great wide flood.

"2. It tore away all to itself and turned itself against the temple.

"3. Dams and buildings could not hold it, nor could the art of them who hold the waters.

"4. It was led over the whole land and laid hold of all.

"5. They who were on the dry sand, drank; their thirst was quieted and quenched, when the draught from the hand of the Highest was given.

"6. Blessed are the ministers of that draught, to whom the water of the Lord is entrusted.

"7. They have refreshed parched lips; they whose power was taken away, have gotten joy of heart and they have laid hold of souls, having poured in the breath, so that they should not die.

"8. They have raised up limbs which were fallen; they have given power to their openness and light unto their eyes.

"9. For they all have known themselves in the Lord and are saved through the water of Life eternal.'

"Hearken, therefore, my Lord, that I may set forth the word in openness. As thy |132. power hath prophesied through Solomon: 'A stream came forth and became a great wide flood,'--this is: The light-stream hath spread itself out in the chaos over all the regions of the emanations of Self-willed.

"And again the word which thy power hath spoken through Solomon: 'It tore away all to itself and led it over the temple,'--that is: It drew all the light-powers out of the emanations of Self-willed, which they had taken from Pistis Sophia, and poured them anew into Pistis Sophia.

"And again the word thy power hath spoken: 'The dams and buildings could not hold it,'--that is: The emanations of Self-willed could not hold the light-stream within the walls of the darkness of the chaos.

"And again the word which it hath spoken: It was led over the whole land and filled all,'--that is: When Gabriël and Michaël had led it over the body of Pistis Sophia, they poured into her all the lights which the emanations of Self-willed had taken from her, and the body of her matter shone.

"And the word which it hath spoken: 'They who were in the dry sand, drank,'--that is: All in Pistis Sophia whose light had before been taken away, got light.

"And the word which it hath spoken: 'Their thirst was quieted |133. and quenched,'--that is: Her powers ceased to lack the light, because their light, which had been taken from them, was given them [again].

"And again as thy power hath spoken: 'The draught through the Highest was given them,'--that is: The light was given unto them

through the light-stream, which came forth out of thee, the First Mystery."

"And as thy power hath spoken: 'Blessed are the ministers of that draught,'--this is the word which thou hast spoken: 'Michaël and Gabriël, who have ministered, have brought the light-stream into the chaos and also led it forth again. They will give them the mysteries of the Light of the Height, they to whom the light-stream is entrusted.'

"And again as thy power hath spoken: 'They have refreshed parched lips,'--that is: Gabriël and Michaël have not taken for themselves from the lights of Pistis Sophia, which they had spoiled from the emanations of Self-willed, but they have poured them into Pistis Sophia.

"And again the word which it hath spoken:

They whose power was taken away, have gotten joy of heart,'--that is: All the other powers of Pistis Sophia, which the emanations of Self-willed have not taken, are become exceedingly merry and have filled themselves with light from their light-fellows, for these have poured it into them. | 134.

"And the word which thy power hath spoken: 'They have quickened souls, having poured in the breath, so that they should not die,'--that is: When they had poured the lights into Pistis Sophia, they quickened the body of her matter, from which they had before taken its lights, and which was on the point of perishing.

"And again the word which thy power hath spoken: 'They have raised up limbs which were fallen, or that they should not fall,'--that is: When they poured into her her lights, they raised up all her powers which were on the point of being dissolved.

"And again as thy light-power hath spoken: They have received again their light and have become as they were before '; and again the word which it hath spoken: 'They have given light unto their eyes,'--that is: They have received sense in the Light and known the light-stream, that it belongeth to the Height.

"And again the word which it hath spoken: 'They all have known themselves in the Lord,'--that is: All the powers of Pistis Sophia have known one another through the light-stream.

"And again the word which it hath spoken: 'They are saved through water of Life eternal,'--that is: They are saved through the whole light-stream.

"And again the word which it hath spoken: 'The light-stream tore all to itself and drew it over the temple,'--that is: When the light-stream had taken all the light-powers of Pistis Sophia and had spoiled them from the emanations of Self-willed, it poured them into Pistis Sophia |135. and turned itself about and went out of the chaos and came over thee,--thou who art the temple.

"This is the solution of all the words which thy light-power hath spoken through the Ode of Solomon."

It came to pass then, when the First Mystery had heard Peter speak these words, that he said unto him: "Well said, blessed Peter. This is the solution of the words which have been spoken."

CHAPTER 66

The emanations of Self-willed cry aloud to him for help. And the First Mystery continued again in the discourse and said: "It came to pass then, before I had led forth Pistis Sophia out of the chaos, because it was not yet commanded me through my Father, the First Mystery which looketh within,--at that time then, after the emanations of Self-willed had perceived that my light-stream had taken from them the light-powers which they had taken from Pistis Sophia, and had poured them into Pistis Sophia, and when they again had seen Pistis Sophia, that she shone as she had done from the beginning, that they were enraged against Pistis Sophia and cried out again to their Self-willed, that he should come and help them, so that they might take away the powers in Pistis Sophia anew.

He sendeth forth another more violent power like unto a flying arrow." And Self-willed sent out of the height, out of the thirteenth æon, and sent another great light-power. It came down into the chaos |136. as a flying arrow, that he might help his emanations, so that they might take away the lights from Pistis Sophia anew. And when that light-

power had come down, the emanations of Self-willed which were in the chaos and oppressed Pistis Sophia, took great courage and again pursued Pistis Sophia with great terror and great alarm. And some of the emanations of Self-willed oppressed her. One of them changed itself into The fashioning of the serpent-, basilisk- and dragon-powers. the form of a great serpent; another again changed itself also into the form of a seven-headed basilisk; another again changed itself into the form of a dragon. And moreover the first power of Self-willed, the lion-faced, and all his other very numerous emanations, they came together and oppressed Pistis Sophia and led her again into the lower regions of the chaos and alarmed her again exceedingly.

The demon-power of Adamas dasheth Sophia down."It came to pass then that there looked down out of the twelve æons, Adamas, the Tyrant, who also was wroth with Pistis Sophia, because she desired to go to the Light of lights, which was above them all; therefore was he wroth with her. It came to pass then, when Adamas, the Tyrant, had looked down out of the twelve æons, that he saw the emanations of Self-willed oppressing Pistis Sophia, until they should take from her all her lights. It came to pass then, when the power of Adamas had come down into the chaos unto all the emanations of Self-willed,--it came to pass then, when that demon came down into the chaos, that it dashed down Pistis Sophia. And the lion-faced power and the serpent-form and the basilisk-form and the dragon-form and all the other very numerous emanations of Self-willed surrounded Pistis Sophia all together, desiring to take from her anew her powers in her, and they oppressed Pistis Sophia exceedingly and threatened her. It came to pass then, when they oppressed her and alarmed her exceedingly, that she cried again to the Light and sang praises, saying:

"1. O Light, it is thou who hast helped me; let thy light come over me.

Sophia again crieth to the Light."2. For thou art my protector, and I come hence unto thee, O Light, having faith in thee, O Light.

"3. For thou art my saviour from the emanations of Self-willed and of Adamas, the Tyrant, and thou shalt save me from all his violent threats.'

Gabriël and Michaël and the light-stream again go to her aid."And when Pistis Sophia had said this, then at the commandment |138. of my Father, the First Mystery which looketh within, I sent again Gabriël and Michaël and the great light-stream, that they should help Pistis Sophia.

And I gave commandment unto Gabriël and Michaël to bear Pistis Sophia in their hands, so that her feet should not touch the darkness below; and I gave them commandment moreover to guide her in the regions of the chaos, out of which she was to be led.

"It came to pass then, when the angels had come down into the chaos, they and the light-stream, and moreover [when] all the emanations of Self-willed and the emanations of Adamas had seen the light-stream, how it shone very exceedingly and there was no measure for the light about it, that they became terror-stricken and quitted Pistis Sophia. And the great light-stream surrounded Pistis Sophia on all sides of her, on her left and on her right and on all her sides, and it became a light-wreath round her head.

"It came to pass then, when the light-stream had surrounded Pistis Sophia, that she took great courage, and it ceased not to surround her on all her sides; and she was no longer in fear of the emanations of Self-willed which are in the chaos, nor was she any more in fear of the other new power of Self-willed which he had cast down into the chaos |139. as a flying arrow, nor did she any more tremble at the demon power of Adamas which had come out of the æons.

The transfiguration of Sophia."And moreover by commandment of myself, the First Mystery which looketh without, the light-stream which surrounded Pistis Sophia on all her sides, shone most exceedingly, and Pistis Sophia abode in the midst of the light, a great light being on her left and on her right, and on all her sides, forming a wreath round her head. And all the emanations of Self-willed [could] not change their face again, nor could they bear the shock of the great light of the stream, which was a wreath round her head. And all the emanations of Self-willed,—many of them fell at her right, because she shone most exceedingly, and many others fell at her left, and were not able at all to draw nigh unto Pistis Sophia because of the great light; but they fell all one on another, or they all came near one another, and they could not inflict any ill on Pistis Sophia, because she had trusted in the Light.

Jesus, the First Mystery looking without, causeth Sophia to triumph."And at the commandment of my Father, the First Mystery which looketh within, I myself went down into the chaos, shining most exceedingly, and approached the lion-faced power, which shone exceedingly, and took its whole light in it and held fast all the emanations of Self-willed, so that from now on they went not into their

region, that is the thirteenth æon. And I took away the power of all the emanations of Self-willed, and they all fell down in the chaos powerless. And I led forth Pistis Sophia, she being on the right of Gabriël and Michaël. And the great light-stream entered again into her. And Pistis Sophia beheld with her eyes her foes, that I had taken their light-power from them. And I led Pistis Sophia forth from the chaos, she treading under foot the serpent-faced emanation of Self-willed, and moreover treading under foot the seven-faced-basilisk emanation, and treading under foot the lion- and dragon-faced power. I made Pistis Sophia continue to stand upon the seven-headed-basilisk emanation of Self-willed; and it was more mighty than them all in its evil doings. And I, the First Mystery, stood by it and took all the powers in it, and made to perish its whole matter, so that no seed should arise from it from now on." |141.

CHAPTER 67

And when the First Mystery said this unto his disciples, he answered and said: "Understand ye in what manner I discourse with you?"

James came forward and said: "My Lord, concerning then the solution of the words which thou hast said, thus hath thy light-power prophesied thereon aforetime through David in the ninetieth Psalm:

James interpreteth the narrative from Psalm xc."1. Whoso then dwelleth under the help of the Most High, will abide under the shadow of the God of heaven.

"2. He will say unto the Lord: Thou art my succour and my place of refuge, my God, in whom I trust.

"3. For he will save me out of the snare of the hunters and from mighty word.

"4. He will shade thee with his breast, and thou shalt have trust beneath his wings; his truth shall surround thee as a shield.

"5. Thou wilt not be afraid of terror by night nor of an arrow which flieth by day,

"6. Of a thing which slinketh in the darkness, of a mischance and a demon at mid-day.

"7. A thousand will fall on |**142**. thy left, and ten thousand at thy right hand; but they shall not come nigh thee.

"8. Nay rather with thine eyes wilt thou behold, thou wilt see the requital of the sinners.

"9. For thou, O Lord, art my hope. Thou hast established the Most High for thyself as refuge.

"10. Harm will not come nigh unto thee; scourge will not come nigh thy dwelling.

"11. For he will give commandment to his angels on thy behalf that they guard thee on all thy ways,

"12. And bear thee on their hands, that thou mayest never strike with thy foot against a stone.

"13. Thou wilt stride over the serpent and basilisk and tread on lion and dragon.

"14. Because he hath trusted in me, I will save him; I will overshadow him, because he hath known my name.

"15. He will cry unto me and I shall hearken unto him; I am at his side in his tribulation and will save him and honour him,

"16. And increase him with many days and show him my salvation.'

"This, my Lord, is the solution of the words which thou hast said. Hearken therefore, that I may say it in openness.

"The word then which thy power hath spoken through David: 'Whoso then dwelleth under the help of the Most High, will abide under the shadow of the God of heaven,'--that is: When Sophia had trusted in the Light, she abode under the light of the light-stream, which through thee came out of the Height.

"And the word which thy power hath spoken through David: 'I will say unto the Lord: Thou art my succour and my refuge, my God, in whom I trust,'--it is the word with which Pistis Sophia hath sung praises: |**143**. 'Thou art my succour, and I come unto thee.'

"And again the word which thy power hath spoken: 'My God, in whom I trust, thou wilt save me out of the snare of the hunters and from mighty word,'--it is what Pistis Sophia hath said: 'O Light, I have faith in thee, for thou wilt save me from the emanations of Self-willed and from those of Adamas, the Tyrant, and thou wilt save me also from all their mighty threats.'

"And again the word which thy power hath spoken through David: 'He will shade thee with his breast, and thou wilt have trust beneath his wings,'--that is: Pistis Sophia hath been in the light of the light-stream, which hath come from thee, and hath continued in firm trust in the light, that on her left and that on her right, which are the wings of the light-stream.

"And the word which thy light-power hath prophesied through David: 'Truth will surround thee as a shield,'--it is the light of the light-stream which hath surrounded Pistis Sophia on all her sides as a shield.

"And the word which thy power hath spoken: 'He will not be afraid of terror by night,'--that is: Pistis Sophia hath not been afraid of the terrors and alarms into which she had been planted in the chaos, which is the 'night.'

"And the word which thy power hath spoken: |**144**. He will not be afraid of an arrow which flieth by day,'--that is: Pistis Sophia hath not been afraid of the power which Self-willed hath sent last of all out of the height, and which hath come into the chaos as it were a flying arrow. Thy light-power therefore hath said: 'Thou wilt not be afraid of an arrow which flieth by day,' for that power hath come out of the thirteenth æon, it being that which is lord over the twelve æons, and which giveth light unto all the æons; wherefor hath he [David] said 'day.'

"And again the word which thy power hath spoken: 'He will not be afraid of a thing which slinketh in the darkness,'--that is: Sophia hath not been afraid of the lion-faced emanation, which caused fear for Pistis Sophia in the chaos, which is the 'darkness.'

"And the word which thy power hath spoken: 'He will not be afraid of a mischance and of a demon at mid-day,'--that is: Pistis Sophia hath not been afraid of the demon emanation of Tyrant Adamas, which hath cast Pistis Sophia to the ground in a great mischance, and which hath come forth out of Adamas out of the twelfth æon; wherefor then hath thy power said: 'He will not be afraid of |145. the demon mischance at mid-day,'--'mid-day,' because it hath come out of the twelve æons, which is 'mid-day'; and again ['night,' because] it hath come out of the chaos, which is the 'night,' and because it hath come out of the twelfth æon which is in the midst between both; therefore hath thy light-power said 'mid-day,' because the twelve æons lie in the midst between the thirteenth æon and the chaos.

"And again the word which thy light-power hath spoken through David: 'A thousand will fall on his left, and ten thousand at his right hand, but they shall not come nigh him,'--that is: When the emanations of Self-willed, which are exceedingly numerous, could not bear the great light of the light-stream, many of them fell on the left hand of Pistis Sophia and many at her right, and they could not come nigh her, to do her [harm].

"And the word which thy light-power hath spoken through David: 'Nay rather with thine eyes wilt thou behold, and wilt see the requital of the sinners, for thou, O Lord, art my hope,'--that is the word: Pistis Sophia hath with her eyes beheld her foes, that is the emanations of Self-willed, who all |146. have fallen one on another; not only hath she with her eyes beheld this, but thou also thyself, my Lord, the First Mystery, hast taken the light-power which is in the lion-faced power, and hast moreover taken the power of all the emanations of Self-willed and moreover thou hast imprisoned them in that chaos, [so that] from henceforth they have not gone forth to their own region. Therefore then hath Pistis Sophia with her eyes beheld her foes, that is the emanations of Self-willed, in all which David hath prophesied concerning Pistis Sophia, saying: 'Nay rather with thine eyes wilt thou behold, and thou wilt see the requital of the sinners.' Not only hath she with her eyes beheld, how they fall one on another in the chaos, but she hath also seen the requital with which it was requited them. Just as the emanations of Self-willed have thought to take away the light of Sophia from her, so hast thou requited them and repaid them in full, and hast taken the light-power in them instead of the lights of Sophia, who hath had faith in the Light of the Height.

"And as thy light-power hath spoken through David: 'Thou hast established the Most High for thyself as refuge; harm will not come nigh unto thee, scourge will not come nigh thy dwelling,'--that is: When Pistis Sophia had had faith in the Light and was afflicted, she sang praises unto it, and the emanations of Self-willed could not inflict on her any harm, |147. nor could they [injure] her, nor could they at all come nigh her.

"And the word which thy light-power hath spoken through David: 'He will give commandment to his angels on thy behalf, that they guard thee on all thy ways and bear thee on their hands, that thou mayest never strike with thy foot against a stone,'--it is again thy word: Thou hast given commandment to Gabriël and Michaël, that they guide Pistis Sophia in all the regions of the chaos, until they lead her forth and that they uplift her on their hands, so that her feet do not touch the darkness beneath, and [that] on the other hand they of the lower darkness do not seize hold of her.

"And the word which thy light-power hath spoken through David: 'Thou wilt tread on serpent and basilisk and tread on lion and dragon; because he hath trusted in me, I will save him and I will overshadow him, because he hath known my name,'--that is the word: When Pistis Sophia was on the point of coming forth out of the chaos, she trod on the emanations of Self-willed, and she trod on the serpent-faced ones and on the basilisk-faced ones, which have seven heads; and she trod on the lion-faced power and on the dragon-faced one. Because she had had faith in the Light, is she saved from all of them.

"This, my Lord, is the solution of the words which thou hast spoken."

CHAPTER 68

It came to pass then, when the First Mystery had heard these words, that he said: "Well said, James, |148. beloved one."

And the First Mystery continued again in the discourse and said unto his disciples: "It came to pass, when I had led Pistis Sophia out of the chaos, that she cried out again and said:

Sophia singeth a song of praise."¹ I am saved out of the chaos and loosed from the bonds of the darkness. I am come unto thee, O Light.

"2. For thou wert light on all sides of me, saving me and helping me.

"3. And the emanations of Self-willed, which fought against me, thou hast hindered through thy light, and they could not come nigh me; for thy light was with me and saved me through thy light-stream.

"4. Because in sooth the emanations of Self-willed constrained me, they took from me my power and cast me out into the chaos with no light in me. So I became as heavy-weighting matter in comparison with them.

"5. And thereafter came a light-stream unto me through thee which saved me; it shone on my left and on my right and surrounded me on all sides of me, so that no part of me was without light.

"6. And thou hast covered me with the light of thy stream and purged from me all my evil matters; and I shall be relieved of all my matters because of thy light.

"7. And it is thy light-stream which hath raised me up and taken from me the emanations of Self-willed which constrained me.

"8. And I | 149. have become sure-trusting in thy light and purified light in thy stream.

"9. And the emanations of Self-willed which constrained me, have withdrawn themselves from me; and I shone in thy great power, for thou savest for ever.'

"This is the repentance which Pistis Sophia hath uttered, when she came forth out of the chaos and was freed from the bonds of the chaos. Now, therefore, who hath ears to hear, let him hear."

CHAPTER 69

It came to pass then, when the First Mystery had finished saying these words unto his disciples, that Thomas came forward, and said: "My Lord, my light-dweller hath ears and my mind hath understood the words which thou hast said. Now, therefore, give commandment unto me to set forth clearly the solution of the words."

And the First Mystery answered and said unto Thomas: "I give thee commandment to set forth the solution of the song which Pistis Sophia sang unto me."

Thomas interpreteth the song of Sophia from the Odes of Solomon. Thomas answered and said: "My Lord, concerning the song which Pistis Sophia hath uttered, because she was saved out of the chaos, thy light-power prophesied aforetime thereon through Solomon, the son of David, in his Odes:

"1. I am saved | **150.** from the bonds and am fled unto thee, O Lord.

"2. For thou hast been on my right hand, saving me and helping me.

"3. Thou hast hindered my adversaries and they have not been revealed, because thy face was with me, saving me in thy grace.

"4. I was despised in the sight of many and cast out; I have become as lead in their sight.

"5. Through thee I have gotten a power which helped me; for thou hast set lamps on my right and on my left, so that no side of me may be without light.

"6. Thou hast overshadowed me with the shadow of thy grace, and I was relieved of the coats of skin.

"7. It is thy right hand which hath raised me up, and thou hast taken the sickness from me.

"8. I have become powerful in thy truth and purified in thy righteousness.

"9. My adversaries have withdrawn themselves from me, and I am justified by thy goodness, for thy rest endureth unto all eternity.'

"This then, my Lord, is the solution of the repentance which Pistis Sophia hath uttered, when she was saved out of the chaos. Hearken, therefore, that I may say it in openness.

"The word then which thy light-power hath spoken through Solomon: 'I am saved from the bonds and am fled unto thee, O Lord,'--it is the word which Pistis Sophia hath spoken: 'I am loosed from the bonds of the darkness and am come unto thee, O Light.'

"And the word which thy power hath spoken: 'Thou wert on my right hand, saving | **151**. and helping me,'--it is again the word which Pistis Sophia hath spoken: 'Thou art become a light on all sides of me, [saving me] and helping me.'

"And the word which thy light-power hath spoken: 'Thou hast hindered my adversaries and they have not been revealed,'--it is the word which Pistis Sophia hath spoken: 'And the emanations of Self-willed which fought against me, thou hast hindered through thy light, and they could not come nigh me.'

"And the word which thy power hath spoken: 'Thy face was with me, saving me in thy grace,'--it is the word which Pistis Sophia hath spoken: 'Thy light was with me, saving me in thy light-stream.'

"And the word which thy power hath spoken: 'I was despised in the sight of many and cast out,'--it is the word which Pistis Sophia hath spoken:

The emanations of Self-willed constrained me and took my power from me, and I have been despised before them and cast out into the chaos, with no light in me.'

"And the word which thy power hath spoken:

I have become as lead in their sight,'--it is the word which Pistis Sophia hath spoken: 'When they had taken my light from me, I became as heavy-weighing matter before them.'

"And moreover the word which thy power hath spoken: 'Through thee | **152**. I have gotten a power for me which helped me,'--it is again the word which Pistis Sophia hath spoken: 'And thereafter came a light-power unto me through thee which saved me.'

"And the word which thy power hath spoken: 'Thou hast set lamps on my right and on my left, so that no side of me may be without light,'--it is the word which Pistis Sophia hath spoken:

'Thy power shone on my right and on my left and surrounded me on all sides of me, so that no part of me was without light.'

"And the word which thy power hath spoken:

'Thou hast overshadowed me with the shadow of thy grace,'--it is again the word which Pistis Sophia hath spoken: 'And thou hast covered me with the light of the stream.'

"And the word which thy power hath spoken: I was relieved of the coats of skin,'--it is again the word which Pistis Sophia hath spoken: 'And they have purified me of all my evil matters, and I raised myself above them in thy light.'

"And the word which thy power hath spoken through Solomon: 'It is thy right hand which hath raised me up, and hath taken the sickness from me,'--it is the word which Pistis Sophia hath spoken: 'And it is thy light-stream which hath raised me up in thy light and hath taken from me the emanations of Self-willed which constrained me.' |153.

"And the word which thy power hath spoken: 'I have become powerful in thy truth and purified in thy righteousness,'--it is the word which Pistis Sophia hath spoken: 'I have become powerful in thy light and purified light in thy stream.'

And the word which thy power hath spoken: 'My adversaries have withdrawn themselves from me,'--it is the word which Pistis Sophia hath spoken: 'The emanations of Self-willed which constrained me, have withdrawn themselves from me.'

"And the word which thy power hath spoken through Solomon: 'And I am justified in thy goodness, for thy rest endureth unto all eternity,'--it is the word which Pistis Sophia hath spoken: 'I am saved in thy goodness; for thou savest every one.'

"This then, O my Lord, is the whole solution of the repentance which Pistis Sophia hath uttered, when she was saved out of the chaos and loosed from the bonds of the darkness."

CHAPTER 70

It came to pass then when the First Mystery had heard Thomas say these words, that he said unto him: "Well said, finely, Thomas, blessed one. This is the solution of the song which Pistis Sophia hath uttered."

And the First Mystery continued again and said unto the disciples: "And Pistis Sophia continued and sang praises unto me, saying:

Sophia singeth another song of praise."1. I sing a song unto thee; | **154.** through thy commandment hast thou led me down out of the higher æon which is above, and hast led me up to the regions which are below.

"2. And again through thy commandment thou hast saved me out of the regions which are below, and through thee hast thou taken there the matter in my light-powers, and I have seen it.

"3. And thou hast scattered far from me the emanations of Self-willed which constrained me and were hostile to me, and hast bestowed power on me to loose myself from the bonds of the emanations of Adamas.

"4. And thou hast smitten the basilisk with the seven heads and cast it out with my hands and hast set me above its matter. Thou hast destroyed it, so that its seed may not raise itself up from now on.

"5. And thou Wert with me, giving me power in all this, and thy light surrounded me in all regions, and through thee hast thou made all the emanations of Self-willed powerless.

"6. For thou hast taken the power of their light from them and made straight my way to lead me out of the chaos.

"7. And thou hast removed me from the material darkneses and taken from them all my powers, from which the light had been taken.

"8. Thou hast put into them purified light and unto all my limbs, |155. in which was no light, thou hast given purified light from the Light of the Height.

"9. And thou hast made straight the way for them [sc. my limbs], and the light of thy face hath become for me life indestructible.

"10. Thou hast led me forth above the chaos, the region of chaos and extermination, in order that all the matters in it which are in that region, might be unloosed and all my powers be renewed in thy light, and thy light be in them all.

"11. Thou hast deposited the light of thy stream in me and I am become purified light.'

"This again is the second song which Pistis Sophia hath uttered. Who then hath understood this repentance, let him come forward and speak it."

CHAPTER 71

It came to pass then, when the First Mystery had finished saying these words, that Matthew came forward and said: "I have understood the solution of the song which Pistis Sophia hath uttered. Now, therefore, give commandment unto me, that I speak it in openness."

And the First Mystery answered and said: "I give commandment unto thee, Matthew, to set forth the interpretation of the song which Pistis Sophia hath uttered."

And Matthew answered and said: "Concerning the interpretation of the song which Pistis Sophia hath uttered, thus thy light-power prophesied aforetime thereon through the Ode of Solomon:

Matthew interpreteth the song of Sophia from the Odes of Solomon."1. He who hath led me down out of the higher regions which are above, hath led me up out of |156. the regions which are in the bottom below.

"2. Who hath there taken those in the midst, he hath taught me concerning them.

"3. Who hath scattered my foes and my adversaries, he hath bestowed power on me over the bonds, to unloose them.

"4. Who hath smitten the serpent with the seven heads with my hands, he hath set me up above its root, that I may extinguish its seed.

"5. And thou wert with me, helping me; in all regions thy name surrounded me.

"6. Thy right hand hath destroyed the venom of the slanderer; thy hand hath cleared the way for thy faithful.

"7. Thou hast freed them out of the tombs and hast removed them from the midst of the corpses.

"8. Thou hast taken dead bones and hast clothed them with a body and to them who stirred not, hast thou given the activity of life.

"9. Thy way is become indestructibleness and thy face [also].

"10. Thou hast led thy æon above decay, so that they all may be loosed and renewed and thy light become a foundation for them all.

"11. Thou hast piled thy riches upon them and they have become a holy dwelling-place.'

"This then, my Lord, is the solution of the song which Pistis Sophia hath uttered. Hearken, therefore, that I may say it in openness.

"The word which thy power hath spoken through Solomon: 'Who hath led me down out of the higher regions which are above, he hath also led me up out of the regions which are in the bottom below,'--it is the | 157. word which Pistis Sophia hath spoken: 'I sing praises unto thee; through thy commandment hast thou led me down out of this higher æon which is above, and hast led me to the regions below. And again through thy commandment thou hast saved me and led me up out of the regions which are below.'

"And the word which thy power hath spoken through Solomon: 'Who hath there taken those in the midst and hath taught me concerning them,'--it is the word which Pistis Sophis hath spoken: 'And again

through thy commandment hast thou caused the matter in the midst of my power to be purified, and I have seen it.'

"And moreover the word which thy power hath spoken through Solomon: 'Who hath scattered my foes and my adversaries,'--it is the word which Pistis Sophia hath spoken: 'Thou hast scattered far from me all the emanations of Self-willed which constrained me and were hostile to me.'

"And the word which thy power hath spoken: 'Who hath bestowed on me wisdom over the bonds, to unloose them,'--it is the word which Pistis Sophia hath spoken: 'And he hath bestowed on me wisdom to loose myself from the bonds of those emanations.'

"And the word which thy power hath spoken: Who hath smitten |158. the serpent with the seven heads with my hands, he hath set me up above its root, that I may extinguish its seed,'--it is the word which Pistis Sophia hath spoken: 'And thou hast smitten the serpent with the seven heads through my hands and set me up above its matter. Thou hast destroyed it, so that its seed may not raise itself up from now on.'

"And the word which thy power hath spoken: 'And thou wert with me, helping me,'--it is the word which Pistis Sophia hath spoken: 'And thou wert with me, giving me power in all this.'

"And the word which thy power hath spoken: 'And thy name surrounded me in all regions,'--it is the word which Pistis Sophia hath spoken: 'And thy light surrounded me in all their regions.'

"And the word which thy power hath spoken: 'And thy right hand hath destroyed the venom of the slanderers,'--it is the word which Pistis Sophia hath spoken: 'And through thee the emanations of Self-willed became powerless, for thou hast taken from them the light of their power.'

"And the word which thy power hath spoken:

Thy hand hath cleared the way for thy faithful,'--it is the word which Pistis Sophia hath spoken: 'Thou hast made straight my way to lead the out of the chaos, because I have had faith in thee.'

"And the word which thy power hath spoken: 'Thou hast freed them out of the tombs and hast removed them from the midst of the corpses,'--it is the word which Pistis Sophia hath spoken: 'Thou hast freed me out of the chaos and removed me out of the material darkneses, that is |159. out of the dark emanations which are in the chaos, from which thou hast taken their light.'

"And the word which thy power hath spoken: 'Thou hast taken dead bones and hast clothed them with a body, and to them who stirred not, thou hast given activity of life,'--it is the word which Pistis Sophia hath spoken: 'And thou hast taken all my powers in which was no light, and hast bestowed on them within purified light, and unto all my limbs, in which no light stirred, thou hast given life-light out of thy Height.'

"And the word which thy power hath spoken:

Thy way is become indestructibleness, and thy face [also],--it is the word which Pistis Sophia hath spoken: 'And thou hast made straight thy way for me, and the light of thy face hath become for me life indestructible.'

"And the word which thy power hath spoken: 'Thou hast led thy æon above decay, so that all might be loosed and renewed,'--it is the word which Pistis Sophia hath spoken: 'Thou hast led me, thy power, up above the chaos and above decay, that all the matters in that region may be loosed and all my powers renewed in the Light.'

"And the word which thy power hath spoken: 'And thy light hath [become] foundation for them all,'--it is the word which Pistis Sophia hath spoken: 'And thy light hath been in them all.' |160.

"And the word which thy light-power hath spoken through Solomon: 'Thou hast put thy riches over him, and he hath become a holy dwelling-place,'--it is the word which Pistis Sophia hath spoken: 'Thou hast stayed the light of thy stream over me, and I have become a purified light.'

"This then, my Lord, is the solution of the song which Pistis Sophia hath uttered."

CHAPTER 72

It came to pass then, when the First Mystery had heard Matthew speak these words, that he said: "Well said, Matthew, and finely, beloved. This is the solution of the song which Pistis Sophia hath uttered."

And the First Mystery continued again and said:

Sophia continueth to sing."¹ I will declare: Thou art the higher Light, for that hast saved me and led me unto thee, and thou hast not let the emanations of Self-willed, which are hostile unto me, take my light.

"² O Light of lights, I sing praises unto thee; thou hast saved me.

"³ O Light, thou hast led up my power out of the chaos; thou hast saved me from them which have gone down into the darkness.'

"These words again hath Pistis Sophia uttered, Now, therefore, whose mind hath become understanding, comprehending the words which Pistis Sophia hath uttered, let him come forward and set forth their solution."

Mary is afraid of Peter. It came to pass then, when the First Mystery had finished speaking these words unto the disciples, that Mary came forward and said: "My Lord, my mind is ever understanding, at every time to come forward and set forth the solution of the words which she hath uttered; but I am afraid of Peter, because he threatened me and hateth our sex."

And when she had said this, the First Mystery said unto her: "Every one who shall be filled with the spirit of light to come forward and set forth the solution of what I say,--no one shall be able to prevent him. Now, therefore, O Mary, set forth then the solution of the words which Pistis Sophia hath uttered."

Then Mary answered and said unto the First Mystery in the midst of the disciples: "My Lord, concerning the solution of the words which Pistis Sophia hath uttered, thus hath thy light-power prophesied aforetime through David:

Mary interpreteth the song of Sophia from Psalm xxix."¹ I will exalt thee, O Lord, for thou hast received me, and thou hast not made glad my foes over me.

"2. O Lord, my God, I cried up unto thee, and thou hast healed me.

"3. O Lord, thou hast led up my soul out of hell; thou hast saved me from them which have gone down into the pit."

CHAPTER 73

And when Mary had said this, the First Mystery said unto her, "Well said, finely, Mary, blessed one."

And he continued |162. again in the discourse and said unto the disciples: "Sophia again continued in this song and said:

Sophia continueth her song."1. The Light hath become my saviour.

"2. And it hath changed my darkness into light, and it has rent the chaos which surrounded me and girded me with light."

It came to pass then, when the First Mystery had finished saying these words, that Martha came forward and said: "My Lord, thy power hath prophesied aforetime through David concerning these words:

Martha interpreteth from Psalm xxix."10. The Lord hath become my helper.

"11. He hath changed my lamentation into joy; he hath rent my mourning-robe and girded me with joy."

And it came to pass when the First Mystery had heard Martha speak these words, that he said: "Well said, and finely, Martha."

And the First Mystery continued again and said unto the disciples: "Pistis Sophia again continued in the song and said:

Sophia continueth her song."1. My power, sing praises to the Light and forget not all the powers of the Light which it hath given unto thee.

"2. And the powers which are in thee, sing praises to the name of his holy mystery;

"3. Who forgiveth all thy transgression, who saveth thee from all the afflictions with which the emanations of Self-willed have constrained thee;

"4. Who hath saved thy light |163. from the emanations of Self-willed which belong to destruction; who hath wreathed thee with light in his compassion, until he saved thee;

"5. Who hath filled thee with purified light; and thy beginning will renew itself as an invisible of the Height.'

"With these words Pistis Sophia sang praises, because she was saved and remembered all things which I had done unto her."

CHAPTER 74

It came to pass then, when the First Mystery had finished setting forth these words unto the disciples, that he said unto them: "Who hath understood the solution of these words, let him come forward and say it in openness."

Mary again came forward and said: "My Lord, concerning these words with which Pistis Sophia hath sung praises, thus thy light-power prophesied them through David:

Mary interpreteth from Psalm cii."1. My soul, praise the Lord, let all that is in me praise his holy name.

"2. My soul, praise the Lord and forget not all his requitals.

"3. Who forgiveth all thy iniquities; who healeth all thy sicknesses;

"4. Who redeemeth thy life from decay; who wreatheth thee with grace and compassion;

"5. Who satisfieth thy longing with good things; thy youth will renew itself as an eagle's.'

"That is: Sophia will be as the invisibles who are in the Height; he hath, therefore, said 'as an eagle,' because the dwelling-place of the eagle is in

the height, and the |164. invisibles also are in the Height; that is: Pistis Sophia will shine as the invisibles, as she was from her beginning."

It came to pass then, when the First Mystery had heard Mary say these words, that he said: "Well said, Mary, blessed one."

Sophia is led to a region below the thirteenth æon and given a new mystery. It came to pass then thereafter, that the First Mystery continued again in the discourse and said unto the disciples: "I took Pistis Sophia and led her up to a region which is below the thirteenth æon, and gave unto her a new mystery of the Light which is not that of her æon, the region of the invisibles. And moreover I gave her a song of the Light, so that from now on the rulers of the æons could not [prevail] against her. And I removed her to that region until I should come after her and bring her to her higher region.

"It came to pass then, when I had removed her to that region, that she again uttered this song thus:

She continueth to sing. "'1. In faith have I had faith in the Light; and it remembered me and hearkened to my song.

"'2. It hath led my power up out of the chaos and the nether darkness of the whole matter and it hath led me up. It hath removed me to a higher and surer æon, lofty and firm; it hath changed my place on the way which leadeth to my region.

"'3. And it hath given unto me a new mystery, which is not that of my æon, and given unto me a song of the Light. Now, therefore, O Light, all the rulers will see what thou hast done unto me, and be |165. afraid and have faith in the Light.'

This song then Pistis Sophia uttered, rejoicing that she had been led up out of the chaos and brought to regions which are below the thirteenth æon. Now, therefore, let him whom his mind stirreth, so that he understandeth the solution of the thought of the song which Pistis Sophia hath uttered, come forward and say it."

Andrew came forward and said: "My Lord, this is concerning what thy light-power hath prophesied aforetime through David:

Andrew interpreteth from Psalm xxxix."1. In patience I tarried for the Lord; he hath given heed unto me and ear unto my weeping.

"2. He hath led up my soul out of the pit of misery and out of the filthy mire; he hath set my feet on a rock and made straight my steps.

"3. He hath put in my mouth a new song, a song of praise for our God. Many will see and be afraid and hope in the Lord."

It came to pass then, when Andrew had set forth the thought of Pistis Sophia, that the First Mystery said unto him: "Well said, Andrew, blessed one."

CHAPTER 75

And he continued again in the discourse and said unto the disciples: "These are all adventures which have befallen Pistis Sophia. |166. It came to pass then, when I had led her to the region which is below the thirteenth æon, and was about to go unto the Light and depart from her, that she said unto me:

The conversation of Sophia and the Light."O Light of lights, thou wilt go to the Light and depart from me. And Tyrant Adamas will know that thou hast departed from me and will know that my saviour is not at hand. And he will come again to this region, he and all his rulers who hate me, and Self-willed also will bestow power unto his lion-faced emanation, so that they all will come and constrain me all together and take my whole light from me, in order that I may become powerless and again without light. Now, therefore, O Light and my Light, take from them the power of their light, so that they may not be able to constrain me from now on.'

The Light promiseth to seal the regions of Self-willed."It came to pass then, when I heard these words which Pistis Sophia had spoken unto me, that I answered her, saying: 'My Father, who hath emanated me, hath not yet given me commandment to take their light from them; but I will seal the regions of Self-willed and of all his rulers who hate thee because thou hast had faith in the Light. And I will also seal the regions of Adamas and of his rulers, so that none of them may be able to fight with thee, until their time is completed and the season cometh that my Father give me commandment to take their light from them.'

CHAPTER 76

"And thereafter I said again unto her: 'Hearken that I |167. may speak with thee about their time, when this which I have said unto thee, will come to pass. It will come to pass when [the] three times are completed.'

"Pistis Sophia answered and said unto me: 'O Light, by what shall I know when the three times will take place, so that I may be glad and rejoice that the time is near for thee to bring me to my region, and moreover rejoice therein that the time is come when thou wilt take the light-power from all them which hate me, because I have had faith in thy light?'

How Sophia will know that the time of her final deliverance hath come."And I answered and said unto her: 'If thou seest the gate of the Treasury of the Great Light which is opened after the thirteenth æon, and that is the left [one],--when that gate is opened, then are the three times completed.'

"Pistis Sophia again answered and said: 'O Light, by what shall I know,--for I am in this region,--that that gate is opened?'

What will come to pass at that time."And I answered and said unto her: 'When that gate is opened, they who are in all the æons will know because of the Great Light which will obtain in all their regions. But see, I have now settled that they shall venture no ill against thee, until the three times are completed. And thou wilt have the power of going down into their twelve æons, |168. when it pleaseth thee, and also of returning and going into thy region, which is below the thirteenth æon, and in which thou now art. But thou wilt not have the power of passing through the gate of the Height which is in the thirteenth æon, so as to enter into thy region whence thou didst come down. Moreover, if then the three times are completed, Self-willed and all his rulers will again constrain thee, to take thy light from thee, being enraged against thee and thinking that thou hast imprisoned his power in the chaos, and thinking that thou hast taken its light from it. He will then be embittered against thee, to take from thee thy light, in order that he may send it down into the chaos and it may get down to that emanation of his, so that it may be able to come up out of the chaos and go to his region. Adamas will attempt this. But I will take all thy powers from him and give them unto thee, and I will come to take them. Now, therefore, if they constrain thee at that time, then sing praises to the

Light, and I will not delay to help thee. And I will quickly come unto thee to the regions which are below thee. And I will come down to their regions to take their light from them. And I will come to this region whither I have removed thee, and which is below the thirteenth |169. æon, until I bring thee to thy region whence thou art come.'

"It came to pass then, when Pistis Sophia had heard me say these words unto her, that she rejoiced with great joy. But I removed her to the region which is below the thirteenth æon. I went to the Light and departed from her."

And all these adventures the First Mystery told to the disciples, that they should come to pass for Pistis Sophia. And he sat on the Mount The time for the final deliverance of Sophia is completed. of Olives, narrating all these adventures in the midst of the disciples. And he continued again and said unto them: "And it came to pass again after this, while I was in the world of men and sat in the way, that is in this region which is the Mount of Olives, before my vesture was sent unto me, which I had deposited in the four-and-twentieth mystery from the interior, but the first from the exterior, which is the Great Uncontainable, in which I am enwrapped, and before I had gone to the Height to receive my second vesture,-- while I sat with you in this region, which is the Mount of Olives, that the time was completed of which I had said to Pistis Sophia: 'Adamas and all his rulers will constrain thee.'

CHAPTER 77

"It came to pass then, when that time came on,--and I was in the world of men, |170. sitting with you in this region, which is the Mount of Olives,--that Adamas looked down out of the twelve æons and looked down at the regions of the chaos and saw his demon power which is in the chaos, that no light at all was in it, because I had taken its light from it; and he saw it, that it was dark and Adamas sendeth forth two emanations of darkness to plague Sophia. could not go to his region, that is to the twelve moons. Thereon Adamas again remembered Pistis Sophia and became most exceedingly wroth against her, thinking that it was she who had imprisoned his power in the chaos, and thinking that it was she who had taken its light from it. And he was exceedingly embittered; he piled wrath on wrath and emanated out of himself a dark emanation and another, chaotic and evil, the violent [one], so as through them to harass Pistis Sophia. And he made a dark region in his

region, so as to constrain Sophia therein. And he took many of his rulers; they pursued after Sophia, in order that the two dark emanations which Adamas had emanated, might lead her into the dark chaos which he had made, and constrain her in that region and harass her, until they should take her whole light from her, and Adamas should take the light from Pistis Sophia and give it to the two dark violent emanations, and they should carry it to the great chaos which is below and dark, |171. and cast it into his dark power which is chaotic, if perchance it might be able to come to his region, because it had become exceedingly dark, for I had taken its light-power from it.

"It came to pass then, when they pursued after Pistis Sophia, that she cried out again and sang praises to the Light, since I had said unto her: 'If thou shalt be constrained and singest praises unto me, I will come quickly and help thee.' It came to pass then, when she was constrained,--and I sat with you in this region, that is on the Mount of Olives,--that she sang praises to the Light, saying:

Sophia again singeth a song to the Light."1. O Light of lights, I have had faith in thee. Save me from all these rulers who pursue after me, and help me,

"2. That in sooth they may never take from me my light, as the lion-faced power [did]. For thy light is not with me and thy light-stream to save me. Nay, Adamas is the more enraged against me, saying unto me: Thou hast imprisoned my power in the chaos.

"3. Now, therefore, O Light of lights, if I have done this and have imprisoned it, if I have done any injustice at all to that power,

"4. Or if I have constrained it, as it hath constrained me, then let all these rulers who pursue after me, take my light from me and leave me empty;

"5. And let foe Adamas pursue after my power and seize upon it and take my light from me and cast it into his dark power which is in the chaos, and keep my power in the chaos.

"6. Now, therefore, O Light, lay hold on me in thy wrath and lift up thy power above my foes who have lifted themselves up against me to the very end.

"7. Quicken me quickly, as thou hast said unto me: I will help thee.'

CHAPTER 78

It came to pass then, when the First Mystery had finished saying these words unto the disciples, that he said: "Who hath understood the words which I have spoken, let him come forward and set forth their solution."

James came forward and said: "My Lord, concerning this song which Pistis Sophia hath sung, thus thy light-power hath prophesied aforetime through David in the seventh Psalm:

James interpreteth the song from Psalm vii."1. O Lord, my God, in thee have I hoped. Free me from my pursuers and save me,

"2. That in sooth he may never steal away my soul as a lion, without any one to deliver and save.

"3. O Lord, my God, if I have done this, if injustice is on my hands,

"4. If I have requited those who requite me with evil, then let me fall down empty through my foes.

"5. And let the foe pursue after my soul and seize it, and trample my life to the ground and lay my honour in the dust. (Selah.)

"6. Arise, O Lord, in thy wrath, raise thyself up for the end of my foes.

"7. Arise according to the commandment which thou hast commanded.'" |173.

It came to pass then, when the First Mystery had heard James speak these words, that he said: "Well said, James, beloved."

CHAPTER 79

And the First Mystery continued again and said unto the disciples: "It came to pass then, when Pistis Sophia had finished uttering the words of this song, that she turned herself back to see whether Adamas and his

rulers had turned back to go to their æon. And she saw them, how they pursued after her. Then she turned unto them and said unto them:

Sophia addresseth Adamas and his rulers."1. Why pursue ye after me and say: I should not have help, that it [sc. the Light] should save me from you?

"2. Now, therefore, my vindicator is the Light and a strong [one]; but it is long-suffering until the time of which it hath said unto me: I will come and help thee. And it will not bring its wrath upon you always. But this is the time of which he hath spoken unto me.

"3. Now, therefore, if ye turn not back and cease not to pursue after me, then will the Light make ready its power, and it will make itself ready in all its powers.

"4. And in its power hath it made itself ready, so that it may take your lights which are in you, and ye may become dark; and its power hath brought it to pass, so that it may take your power from you and ye go to ground.'

"And when Pistis Sophia had said this, she looked at the region of Adamas and saw the dark and chaotic region |174. which he had made, and saw also the two dark exceedingly violent emanations which Adamas had emanated, in order that they might seize Pistis Sophia and cast her down into the chaos which he had made, and constrain and harass her in that region, until they should take her light from her. It came to pass then, when Pistis Sophia had seen those two dark emanations and the dark region which Adamas had made, that she feared and cried unto the Light, saying: Sophia again singeth to the Light."1. O Light, lo! Adamas, the doer of violence, is wrathful; he hath made a dark emanation,

"2. And he hath also emanated another chaos and hath made another dark and chaotic [one] and made it ready.

"3. Now, therefore, O Light, the chaos which he hath made, in order to cast me down therein and take from me my light-power, take then from him his own.

"4. And the plan which he hath devised, to take my light,--they are to take his own from him; and the injustice which he hath spoken, to take my lights from me,--take then all of his.'

"These are the words which Pistis Sophia hath uttered in her song. Now, therefore, who is sober in spirit, let him come forward and set forth the solution of the words which Pistis Sophia [hath uttered] in her song."

CHAPTER 80

Martha again came forward and said: "My Lord, |175. I am sober in my spirit and understand the words which thou sayest. Now, therefore, give me commandment to set forth their solution in openness."

And the First Mystery answered and said unto Martha: "I give thee commandment, Martha, to set forth the solution of the words which Pistis Sophia hath uttered in her song."

And Martha answered and said: "My Lord, these are the words which thy light-power hath prophesied aforetime through David in the seventh Psalm, saying:

"12. God is a righteous vindicator and strong and long-suffering, who bringeth not on his wrath every day.

Martha interpreteth the words of Sophia from Psalm vii."13. If ye turn not, he will whet his sword; he hath bent his bow and made it ready.

"14. And he hath made ready for him instruments of death; he hath made his arrows for those who will be burnt up.

"15. Behold, injustice hath been in labour, hath conceived wrong and brought forth iniquity.

"16. It hath digged a pit and hollowed it out. It will fall into the hole which it hath made.

"17. Its wrong will return on its own head, and its injustice will come down on its pate."

When Martha had said this, the First Mystery which looketh without, said unto her: "Well said, finely, Martha, blessed [one]."

CHAPTER 81

Jesus bringeth Sophia again to the thirteenth æon. It came to pass then, when Jesus had finished telling his disciples all the adventures which had befallen Pistis Sophia when she was in the chaos, and the way |176. she had sung praises to the Light, that it should save her and lead her out of the chaos, and lead her into the twelve æons, and also the way it had saved her out of all her afflictions with which the rulers of the chaos had constrained her, because she longed to go to the Light, that Jesus continued again in the discourse and said unto his disciples: "It came to pass then after all this, that I took Pistis Sophia and led her into the thirteenth æon, shining most exceedingly, there being no measure for the light which was about me. I entered into the region of the four-and-twenty invisibles, shining most exceedingly. And they fell into great commotion; they looked and saw Sophia, who was with me. Her they knew, but me they knew not, who I was, but held me for some sort of emanation of the Light-land.

"It came to pass then, when Pistis Sophia saw her fellows, the invisibles, that she rejoiced in great joy and exulted exceedingly and desired to proclaim the wonders which I had wrought on her below in the earth of mankind, until I saved her. She came into the midst of the |177. invisibles, and in their midst sang praises unto me, saying:

Sophia singeth the praises of the Light to her fellow-invisibles."1. I will give thanks unto thee, O Light, for thou art a saviour; thou art a deliverer for all time.

"2. I will utter this song to the Light, for it hath saved me and saved me out of the hand of the rulers, my foes.

"3. And thou hast preserved me in all the regions, thou hast saved me out of the height and the depth of the chaos and out of the æons of the rulers of the sphere.

"4. And when I was come out of the Height, I wandered round in regions in which is no light, and I could not return to the thirteenth æon, my dwelling-place.

"5. For there was no light in me nor power. My power was utterly weakened (?).

"6. And the Light saved me in all my afflictions. I sang praises unto the Light, and it hearkened unto me, when I was constrained.

"7. It guided me in the creation of the æons to lead me up into the thirteenth æon, my dwelling-place.

"8. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works unto the race of men.

"9. When I failed of my power, thou hast given me power; and when I failed of my light, thou didst fill me with purified light.

"10. I was in the darkness and in the shadow of the chaos, bound with the mighty fetters of the chaos, and no light was in me.

"11. For I have provoked the commandment of the Light and have transgressed, and I have made wroth the commandment of the Light, because I had gone out of my region.

"12. And when I |178. had gone down, I failed of my light and became without light, and no one had helped me.

"13. And in my affliction I sang praises unto the Light, and it saved me out of my afflictions.

"14. And it hath also broken asunder all my bonds and led me up out of the darkness and the affliction of the chaos.

"15. I will give thanks unto thee, O Light, that thou hast saved me and that thy wondrous works have been wrought in the race of men.

"16. And thou hast shattered the upper gates of the darkness and the mighty bolts of the chaos.

"17. And thou didst let me depart out of the region in which I had transgressed, and my light was taken, because I have transgressed.

"18. And I ceased from my mysteries and went down to the gates of the chaos.

"19. And when I was constrained, I sang praises to the Light. It saved me out of all my afflictions.

"20. Thou sentest thy stream; it gave me power and saved me out of all my afflictions.

"21. I will give thanks unto thee, O Light, that thou hast saved me, and for thy wondrous works in the race of men.'

"This then is the song which Pistis Sophia hath uttered in the midst of the four-and-twenty invisibles, desiring that they should know all the wondrous works which I had done for her, and desiring that they should know that I have gone to the world of men and have given them the mysteries of the Height. Now, therefore, who is exalted in his thought, let him come forward and say the solution of the song which Pistis Sophia hath uttered."

CHAPTER 82

It came to pass then, when Jesus | 179. had finished saying these words, that Philip came forward and said: "Jesus, my Lord, my thought is exalted, and I have understood the solution of the song which Pistis Sophia hath uttered. The prophet David hath prophesied concerning it aforetime in the one-hundred-and-sixth Psalm, saying:

Philip interpreteth the song from Psalm cvi."1. Give ye thanks unto the Lord, for he is good, for his grace is eternal.

"2. Let the delivered of the Lord say this, for it is he who hath delivered them out of the hand of their foes.

"3. He hath gathered them together out of their lands, from the east and from the west and from the north and from the sea.

"4. They wandered round in the desert, in a waterless country; they found not the way to the city of their dwelling-place.

"5. Hungry and thirsty, their soul fainted in them.

"6. He saved them out of their necessities. They cried unto the Lord and he hearkened unto them in their affliction.

"7. He led them on a straight way, that they might go to the region of their dwelling-place.

"8. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.

"9. For he hath satisfied a hungering soul; he hath filled a hungering soul with good things,

"10. Them who sat in darkness and the shadow of death, who were fettered in misery and iron.

"11. For |180. they had provoked the word of God and made wroth the determination of the Most High.

"12. Their heart was humbled in their miseries; they become weak and no one helped them.

"13. They cried unto the Lord in their affliction; he saved them out of their necessities.

"14. And he led them out of the darkness and the shadow of death and brake their bonds asunder.

"15. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.

"16. For he hath shattered the gates of brass and burst the bolts of iron asunder.

"17. He hath taken them unto himself out of the way of their iniquity. For they were brought low because of their iniquities.

"18. Their heart abhorred all manner of meat and they were near unto the gates of death.

"19. They cried unto the Lord in their affliction and he saved them out of their necessities.

"20. He sent his word and healed them and freed them from their miseries.

"21. Let them give thanks unto the Lord for his graciousness and his wondrous works unto the children of men.'

"This then, my Lord, is the solution of the song which Pistis Sophia hath uttered. Harken, therefore, my Lord, that I may say it clearly. The word in Booth which David hath spoken: 'Give ye thanks unto the Lord, for he is good, for his grace is eternal,'--it is the word which Pistis Sophia hath spoken: 'I will give thanks unto thee, O Light, for thou art a saviour and thou art a deliverer for all time.'

"And the word which hath David spoken: |181. 'Let the delivered of the Lord say this, for he hath delivered them out of the hand of their foes,'--it is the word which Pistis Sophia hath spoken: 'I will utter this song to the Light, for it hath saved me and saved me out of the hand of the rulers, my foes.' And the rest of the Psalm.

"This then, my Lord, is the solution of the song which Pistis Sophia hath uttered in the midst of the four-and-twenty invisibles, desiring that they should know all the wondrous works which thou hast done for her, and desiring that they should know that thou hast given thy mysteries to the race of men."

It came to pass then, when Jesus had heard Philip say these words, that he said: "Well said, blessed Philip. This is the solution of the song which Pistis Sophia hath uttered."

[END OF THE STORY OF PISTIS SOPHIA]

CHAPTER 83

Mary questioneth Jesus. It came to pass then again, after all this, that Mary came forward, adored the feet of Jesus and said: "My Lord, be not wroth with me, if I question thee, because we question concerning everything with precision and certainty. For thou hast said unto us aforetime: 'Seek that ye may find, and knock that it may be opened unto

you. For every one who seeketh shall find, and to every one who knocketh it shall be opened.' Now, therefore, my Lord, who is it whom I shall seek, or who is it at whom we shall knock? Or |182. who rather is able to give us the decision upon the words concerning which we shall question thee? Or who rather knoweth the power of the words concerning which we shall question? Because thou in the mind hast given us mind of the Light and hast given us sense and an exceedingly exalted thought; for which cause, therefore, no one existeth in the world of men nor any one in the height of the æons, who can give the decision on the words concerning which we question, save thee alone, who knoweth [*sic*] the universe, who is perfected in the universe; because we do not question in the manner in which the men of the world question, but because we question in the gnosis of the Height which thou hast given unto us, and we question moreover in the type of the excellent questioning which thou hast taught us, that we may question therein. Now, therefore, my Lord, be not wroth with me, but reveal unto me the matter concerning which I shall question thee."

It came to pass, when Jesus had heard Mary Magdalene say these words, that he answered and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty. Amên, amên, I say unto you: Rejoice in great joy and exult most exceedingly. If ye question concerning all with precision, then shall I exult most exceedingly, because ye question concerning all with precision and question in the manner in which it beseemeth to question. Now, therefore, question concerning what thou wouldst question, |183. and I will reveal it unto thee with joy."

It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced in great joy and exulted most exceedingly and said unto Jesus: "My Lord and Saviour, of what manner then are the four-and-twenty invisibles and of what type, or rather of what quality are they, or of what quality is then their light?"

CHAPTER 84

Of the glory of the four-and-twenty invisibles. And Jesus answered and said unto Mary: "What is there in this world which is like unto them, or rather what region is there in this world which is comparable to them? Now, therefore, to what am I to liken them, or rather what am I to say concerning them? For nothing existeth in this world to which I shall be able to liken them, and no form existeth in it which is able to be like

them. Now, therefore, nothing existeth in this world which is of the quality of the heaven. [But] amēn, I say unto you: Every one of the invisibles is nine times greater than the heaven and the sphere above it and the twelve æons all together, as I have already said unto you at another time. And no light existeth in this world which is more excellent than the light of the sun. Amēn, amēn, I say unto you: The four-and-twenty invisibles shine ten-thousand times more than the light of the sun which is in this world, as I have already |184. said unto you at another time. For the light of the sun in its shape in truth is not in this world, for its light pierceth through many veils and regions. But the light of the sun in its shape in truth, which is in the region of the Virgin of Light, shineth ten-thousand times more than the four-and-twenty invisibles and the great invisible forefather and also the great triple-powered god, as I have already said unto you at another time.

"Now, therefore, Mary, there is no form in this world, nor any light, nor any shape, which is comparable to the four-and-twenty invisibles, so that I may liken it to them. But yet a little while and I will lead thee and thy brethren and fellow-disciples into all the regions of the Height and will lead you into the three spaces of the First Mystery, save only the regions of the space of the Ineffable, and ye shall see all their shapes in truth without similitude.

"And if I lead you into the height and ye shall see the glory of them of the height, then will ye be in very great amazement.

Of the glory of the Fate."And if I lead you into the region of the rulers of the Fate, then will ye see the glory in which they are, and because of their overtowering great glory ye will deem this world before you as darkness of darkneses, and |185. ye will look at the whole world of men, how it will have the condition of a speck of dust for you because of the great distance it is far distant from it, and because of the great condition it is considerably greater than it.

Of the glory of the twelve æons."And if I lead you into the twelve æons, then will ye see the glory in which they are; and because of the great glory the region of the rulers of the Fate will count for you as the darkness of darkneses, and it will have for you the condition of a speck of dust because of the great distance it is far distant from it and because of the great condition it is considerably greater than them, as I have already said unto you at another time.

Of the glory of the thirteenth æon."And if I lead you moreover into the thirteenth æon, then will ye see the glory in which they are; the twelve æons will count for you as the darkness of darkneses, and ye shall look at the twelve æons, how it [sc. their region] will have for you the likeness of a speck of dust because of the great distance it is far distant from it, and because of the great condition it is considerably greater than the former.

Of the glory of the Midst."And if I lead you into the region of those of the Midst, then will ye see the glory in which they are; the thirteen æons will count for you as the darkness of darkneses. And again ye will look at the twelve æons |186. and upon the whole Fate and the whole ordering and all the spheres and all the others in which they are; they will have for you the condition of a speck of dust because of the great distance it [sc. their region] is distant from it and because of the great condition it is considerably greater than the former.

Of the glory of the Right."And if I lead you into the region of those of the Right, then will ye see the glory in which they are; the region of those of the Midst will count for you as the night which is in the world of men. And if ye look at the Midst, it will have for you the condition of a speck of dust because of the great distance the region of those of the Right is considerably distant from it.

"And if I lead you into the Light-land, that Of the glory of the Treasury.is into the Treasury of the Light, and ye see the glory in which they are, then will the region of those of the Right count for you as the light at mid-day in the world of men, when the sun is not out; and if ye look at the region of those of the Right, it will have for you the condition of a speck of dust because of the great distance the Treasury of the Light is distant from it.

Of the glory of the Inheritance."And if I lead you into the region of those who have received the inheritances and have received the mysteries of the Light, and ye see the glory of the Light in which they are, then the Light-land will count for you as the light of the sun which is in the world of men. And if ye look upon the Light-land, |187. then will it count for you as a speck of dust because of the great distance the Light-land is distant from it, and because of the greatness [by which] it is considerably greater than the former."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene started forward and said: "My Lord, be not wroth with me if I question thee, because we question thee concerning all with precision."

And Jesus answered and said unto Mary: "Question concerning what thou desirest to question, and I will reveal it unto thee in openness without similitude, and all concerning which thou questionest, I will say unto thee with precision and certainty. I will perfect you in all power and all fulnesses, from the interior of the interiors to the exterior of the exteriors, from that Ineffable to the darkness of darknesses, so that ye shall be called 'the fulnesses perfected in all gnoses.' Now, therefore, Mary, question concerning what thou mayest question, and I will reveal it to thee with great joy and great exultation."

Mary again questioneth Jesus. It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced in exceedingly great joy and exulted, and said: "My Lord, will then the men of the world who have received the mysteries of the Light, |188. be superior to the emanations of the Treasury in thy kingdom? For I have heard thee say: If I lead you into the region of those who have received the mysteries of the Light, then will the region of the [emanations of the] Light-land count for you as a speck of dust because of the great distance in which it is distant from it, and because of the great light in which it is,'--that is the Light-land is the Treasury, the region of the emanations,--will therefore then, my Lord, the men who have received the mysteries, be superior to the Light-land and superior to those [emanations] in the kingdom of the Light?"

CHAPTER 86

And Jesus answered and said unto Mary: "Finely indeed dost thou question concerning all with precision and certainty. But hearken, Mary, that I may speak with thee about the consummation of the æon and the ascension of the universe. It will not yet take place; but I have said unto you: 'If I lead you into the region of the inheritances of those who shall receive the mystery of the Light, |189. then will the Treasury of the Light, the region of the emanations, count for you as a speck of dust only and as the light of the sun by day.'

"I have therefore said: 'This will take place Of the twelve saviours and their regions in the Inheritance.at the time of the consummation [and] of

the ascension of the universe.' The twelve saviours of the Treasury and the twelve orders of every one of them, which are the emanations of the seven Voices and of the five Trees, they will be with me in the region of the inheritances of the Light; being kings with me in my kingdom, and every one of them being king over his emanations, and moreover every one of them being king according to his glory, the great according to his greatness and the little according to his littleness.

"And the saviour of the emanations of the first Voice will be in the region of the souls of those who have received the first mystery of the First Mystery in my kingdom.

"And the saviour of the emanations of the second Voice will be in the region of the souls of those who have received the second mystery of the First Mystery.

"In like manner also will the saviour of the emanations of the third Voice be in the region of the souls of those who have received the third mystery of the First Mystery in the E inheritances of the Light.

"And the saviour of the emanations of the fourth Voice of the Treasury of the Light will be in the region of the souls of those who have received the fourth mystery of the First Mystery in the inheritances of the Light.

"And the fifth saviour of the fifth Voice of the Treasury of the Light will be in the region of the souls of those who have received the fifth mystery of the First Mystery in the inheritances of the Light.

"And the sixth saviour of the emanations of the sixth Voice of the Treasury of the Light will be in the region of the souls of those who have received the sixth mystery of the First Mystery.

"And the seventh saviour of the emanations of the seventh Voice of the Treasury of the Light will be in the region of the souls of those who have received the seventh mystery of the First Mystery in the Treasury [sic] of the Light.

"And the eighth saviour, that is the saviour of the emanations of the first Tree of the Treasury of the Light, will be in the region of the souls of those who have received the I eighth mystery of the First Mystery in the inheritances of the Light.

"And the ninth saviour, that is the saviour of the emanations of the second Tree of the Treasury of the Light, will be in the region of the souls of those who have received the ninth mystery of the First Mystery in the inheritances of the Light.

"And the tenth saviour, that is the saviour of the emanations of the third Tree of the Treasury of the Light, will be in the region of the souls of those who have received the tenth mystery of the First Mystery in the inheritances of the Light.

"In like manner also the eleventh saviour, that is the saviour of the fourth Tree of the Treasury of the Light, will be in the region of the souls of those who have received the eleventh mystery of the First Mystery in the inheritances of the Light.

"And the twelfth saviour, that is the saviour of the emanations of the fifth Tree of the Treasury of the Light, will be in the region of the souls of those who have received the twelfth mystery of the First Mystery in the inheritances of the Light.

Of the ascension of those of the Treasury into the Inheritance."And the seven |**192**. Amēns and the five Trees and the three Amēns will be on my right, being kings in the inheritances of the Light. And the Twin-saviours, that is the Child of the Child, and the nine guards will bide also at my left, being kings in the inheritances of the Light.

Of their respective ranks in the kingdom."And every one of the saviours will rule over the orders of his emanations in the inheritances of the Light as they did also in the Treasury of the Light.

"And the nine guards of the Treasury of the Light will be superior to the saviours in the inheritances of the Light. And the Twin-saviours will be superior to the nine guards in the kingdom. And the three Amēns will be superior to the Twin-saviours in the kingdom. And the five Trees will be superior to the three Amēns in the inheritances of the Light.

Of the powers of the Right, and their emanation and ascension."And Yew and the guard of the veil of the Great Light, and the receiver of Light and the two great guides and the great Sabaôth, the Good, will be kings in the first saviour of the first Voice of the Treasury of the Light, [the saviour] who will be in |**193**. the region of those who have received the first mystery of the First Mystery. For in sooth Yew and the guard of

the region of those of the Right and Melchisedec, the great receiver of the Light, and the two great guides have come forth out of the purified and utterly pure light of the first Tree up to the fifth.

"Yew in sooth is the overseer of the Light, who hath come forth first out of the pure light of the first Tree; on the other hand the guard of the veil of those of the Right hath come forth out of the second Tree; and the two guides again have come forth out of the pure and utterly purified light of the third and fourth Trees of the Treasury of the Light; Melchisedec again hath come forth out of the fifth Tree; on the other hand Sabaōth, the Good, whom I have called my father, hath come forth out of Yew, the overseer of the Light.

"These six then by command of the First Mystery the last Helper hath caused to be in the region of those of the Right, for the economy of the ingathering of the upper light out of the æons of the rulers and out of the worlds and all races in them,--of every one of whom I will tell you the employment over which he hath been set in the expansion of the universe. Because, therefore, of the importance of the employment over which they have been set, |194. they will be fellow-kings in the first [saviour] of the first Voice of the Treasury of the Light, who will be in the region of the souls of those who have received the first mystery of the First Mystery.

Of the powers of the Midst and their ascension."And the Virgin of Light and the great guide of the Midst, whom the rulers of the æons are wont to call the Great Yew after the name of a great ruler who is in their region,--he and the Virgin of Light and his twelve ministers, from whom ye have received your shape and from whom ye have received the power, they all will be kings with the first saviour of the first Voice in the region of the souls of those who will receive the first mystery of the First Mystery in the inheritances of the Light.

"And the fifteen helpers of the seven virgins of the Light who are in the Midst, they will expand themselves in the regions of the twelve saviours, and the rest of the angels of the Midst, every one of them according to his glory, will rule with me in the inheritances of the Light. And I shall rule over them all in the inheritances of the Light.

But this shall not take place till the consummation of the æon."All this then which I have said unto you, will not take place at this time, but it will take place at the consummation of the æon, that is at the ascension

of the universe; that is at the dissolution of the universe and at the total ascension of the numbering |195. of the perfect souls of the inheritances of the Light.

"Before the consummation, therefore, this which I have said unto you, will not take place, but every one will be in his own region, into which he hath been set from the beginning, until the numbering of the ingathering of the perfect souls is completed.

"The seven Voices and the five Trees and the three Amêns and the Twin-saviours and the nine guards and the twelve saviours and those of the region of the Right and those of the region of the Midst, every one will abide in the region in which they have been set, until the numbering of the perfect souls of the inheritances of the Light shall be raised up all together.

"And also all the rulers who have repented, they also will abide in the region into which they have been set, until the numbering of the souls of the Light shall be raised up all together.

Of the ascension of the souls of the perfect."[The souls] will all come, every one at the time when he will receive the mysteries; and all the rulers who have repented, will pass through and come into the region of the Midst. And those of the Midst will baptize them and give unto them the spiritual unction and seal them with the seals of their mysteries. And they will pass through those of all the regions of the Midst, and they will pass through the region of the Right and the interior of the region of the nine guards and the interior of the region of the Twin-saviours and the interior of the region of the three |196. Amens and of the twelve saviours and the interior of the five Trees and of the seven Voices. Every one giveth unto them his seal of his mystery, and they pass into the interior of them all and go to the region of the inheritances of the Light; and every one bideth in the region up to which he hath received mysteries in the inheritances of the Light.

Of the rank of the souls of the perfect."In a word, all the souls of men who shall receive the mysteries of the Light, will precede all the rulers who have repented, and they will precede all those of the region of the Midst and those of the whole region of the Right, and they will precede those of the whole region of the Treasury of the Light. In a word, they will precede all those of the region [of the Treasury], and they will precede all those of the regions of the first Commandment, and they

will pass into the interior of them all and go into the Inheritance of the Light up to the region of their mystery; and every one abideth in the region up to which he hath received mysteries. And those of the region of the Midst and of the Right and those of the whole region of the Treasury, every one abideth in the region of the order into which he hath been set from the beginning on, until the universe shall be raised up. And every one of them accomplisheth his economy to which he hath been set, in respect of the ingathering of the souls who have received the mysteries, in respect of this economy, so that they may seal |197. all the souls who will receive the mysteries and who will pass through their interior towards the Inheritance of the Light.

"Now, therefore, Mary, this is the word concerning which thou dost question me with precision and certainty. For the rest now then, who hath ears to hear, let him hear."

CHAPTER 87

"It came to pass then, when Jesus had finished speaking these words, that Mary Magdalene started forward and said:

Mary interpreteth the discourse from the scriptures."My Lord, my indweller of light hath ears and I comprehend every word which thou sayest. Now, therefore, my Lord, on account of the word which thou hast spoken: 'All the souls of the race of men who shall receive the mysteries of the Light, will go into the Inheritance of the Light before all the rulers who will repent, and before those of the whole region of the Right and before the whole region of the Treasury of the Light,'--on account of this word, my Lord, thou hast said unto us aforetime: 'The first will be last and the last will be first,'--that is, the 'last' are the whole race of men which will enter into the Light-kingdom sooner than all those of the region of the Height, who are the first.' On this account, therefore, my Lord, hast thou said unto us: 'Who hath ears to hear, let him hear,'--that is thou desirest to know whether we |198. comprehend every word which thou speakest. This, therefore, is the word, my Lord."

It came to pass then, when Mary had finished saying these words, that the Saviour was greatly astonished at the definitions of the words which she spake, for she had become pure spirit utterly. Jesus answered again and said unto her: "Well said, spiritual and pure Mary. This is the solution of the word."

CHAPTER 88

It came to pass then again after all these words, that Jesus continued in the discourse and said unto his disciples: "Hearken, that I may discourse with you concerning the glory of those of the Height, how they are, according to the manner in which I discoursed with you unto this day.

Of the last Helper."Now, therefore, if I lead you into the region of the last Helper, who surroundeth the Treasury of the Light, and if I lead you into the region of that last Helper and ye see the glory in which he is, then will the region of the Inheritance of the Light count for you only for the size of a city of the world, because of the greatness in which the last Helper is, and because of the great light in which he is.

That the regions beyond the Helpers are indescribable."And thereafter I will discourse with you also concerning the glory of the Helper who is above the little Helper. But I shall not be able to discourse with you concerning the regions of those who are above all Helpers; |199. for there existeth no type in this world, to describe them, for there existeth in this world no likeness which is like unto them, that I may compare them therewith, nor greatness nor light which is like unto them, not only in this world, but they also have no likeness with those of the Height of Righteousness from their region upwards. On this account, therefore, there existeth in fact no manner of describing them in this world because of the great glory of those of the Height and because of the great immeasurable greatness. On this account, therefore, there existeth no manner to describe it in this world."

It came to pass then, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said unto Jesus: "My Lord, be not wroth with me if I question thee, because I trouble repeatedly. Now, therefore, my Lord, be not wroth with me if I question thee concerning all with precision and certainty. For my brethren will herald it among the race of men, so that they may hear and repent and be saved from the violent judgments of the evil rulers and go to the Height and inherit the Light-kingdom; because, my Lord, we are compassionate not only towards ourselves, but compassionate towards the whole race of men, so that they may be saved from all the violent judgments. Now, therefore, my Lord, on this account we question concerning all with certainty; for my brethren herald it to the whole race of men, |200. in order that they may escape the violent

rulers of the darkness and be saved out of the hands of the violent receivers of the outer-most darkness."

It came to pass, when Jesus had heard Mary say these words, that the Saviour answered in great compassion towards her and said unto her: "Question concerning what thou desirest to question, and I will reveal it unto thee with precision and certainty and without similitude."

CHAPTER 89

Mary further questioneth Jesus. It came to pass then, when Mary had heard the Saviour say these words, that she rejoiced with great joy and exulted exceedingly and said unto Jesus: "My Lord, by how much greatness then is the second Helper greater than the first Helper? By how much distance is he distant from him, or rather how many times more does he shine than the latter?"

Of the second Helper. Jesus answered and said unto Mary in the midst of the disciples: "Amèn, amèn, I say unto you: The second Helper is distant from the first Helper in great immeasurable distance in regard to the height above and the depth below and the length and the breadth. For he is exceedingly distant from him in great immeasurable distance through the angels and all the archangels and through the gods and all the invisibles. And he is very considerably greater than the latter in an incalculable measure |201. through the angels and archangels and through the gods and all the invisibles. And he shineth more than the latter in an utterly immeasurable measure, there being no measure for the light in which he is, and no measure for him through angels and archangels and through the gods and all the invisibles, as I have already said unto you at another time.

Of the third, fourth, and fifth Helpers. "In like manner also the third Helper and fourth and fifth Helper,--one is greater than the other . . . and shineth more than the latter and is distant from him in a great immeasurable distance through the angels and archangels and the gods and all the invisibles, as I have already said unto you at another time. And I will tell unto you also the type of every one [of them] at their expansion."

CHAPTER 90

Mary again questioneth Jesus. It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary Magdalene came forward again, continued and said unto Jesus: "My Lord, in what type will be those who have received the mystery of the Light, in the midst of the last Helper?"

Of those who receive the mystery in the last Helper. And Jesus answered and said unto Mary in the midst of the disciples: "They who have received the mystery of the Light, if they come out of the body of the matter of the rulers, then will every one be in his order according to the mystery which he hath received. Those who have received the higher mysteries, will abide in the higher order; those who have received the lower mysteries will be in the lower orders. In a word, up to what region every one hath received mysteries, there will he abide in his order in the Inheritance of the Light. For which cause I have said unto you aforetime: 'Where your heart is, there will your treasure be,'--that is up to what region every one hath received mysteries, there shall he be."

It came to pass, when Jesus had finished saying these words unto his disciples, that John came forward and said unto Jesus: "My Lord and my Saviour, give me also commandment that I discourse before thee, and be not wroth with me if I question concerning all with precision and certainty; for thou, my Lord, hast promised me in a promise to make revelation unto us of all concerning which I shall question thee. Now, therefore, my Lord, hide nothing from us at all in the matter on which we shall question thee."

And Jesus answered in great compassion and said unto John: "To thee also, blessed John, and beloved, I give commandment to speak the word which pleaseth thee, and I will reveal it unto thee face to face without similitude, and I will say unto thee |203. all on which thou wilt question me with precision and certainty."

John questioneth Jesus. And John answered and said unto Jesus: "My Lord, will then every one abide in the region up to which he hath received the mysteries, and hath he no power to go into other orders which are above him; and hath he no power to go into the orders which are below him?"

CHAPTER 91

And Jesus answered and said unto John: "Finely indeed do ye question on all with precision and certainty. But now, therefore, John, hearken that I may discourse with thee. Every one who hath received mysteries of the Light, will abide in the region up to which every one hath received mysteries, and he hath not the power to go into the height into the orders which are above him.

Of the first Commandment."So that he who hath received mysteries in the first Commandment, hath the power to go into the orders which are below him, that is into all the orders of the third [?] space; but he hath not the power to go into the height to the orders which are above him.

Of the first space."And he who shall receive the mysteries of the First Mystery, which is the four-and-twentieth mystery from without and the head of the first space which is without,—he hath the power to go into all the orders which are without him; but he hath not the power to go into the regions which are above him or to pass through them.

Of the second space."And of those who have received the mysteries in the orders of the four-and-twenty mysteries, | **204.** every one will go into the region in which he hath received mysteries, and he will have the power to pass through all the orders and spaces which are without him; but he hath not the power to go into the higher orders which are above him or to pass through them.

Of the third space."And he who hath received mysteries in the orders of the First Mystery which is in the third space, hath the power to go into all the lower orders which are below him and to pass through all; but on the other hand he hath not the power to go into the regions which are above him or to pass through them.

Of the Thrice-spirituals."And he who hath received mysteries of the first Thrice-spiritual, which ruleth over the four-and-twenty mysteries all together which rule over the space of the First Mystery, of whose region at the expansion of the universe I will tell you—he, therefore, who shall receive the mystery of that Thrice-spiritual, hath the power to go down into all orders which are below him; but he hath not the power to go into the height into the orders which are above him, that is into all the orders of the space of the Ineffable.

"And he who hath received the mystery of the second Thrice-spiritual, hath the power to go into all the orders of the first Thrice-spiritual | **205.**

and to pass through them all and all their orders which are in them; but he hath not the power to go into the higher orders of the third Thrice-spiritual.

"And he who hath received the mystery of the third Thrice-spiritual, which ruleth over the three Thrice-spirituals and the three spaces of the First Mystery all together, [hath the power to go into all the orders which are below him]; but he hath not the power to go into the height into the orders which are above him, that is into the orders of the space of the Ineffable.

Of the master-mystery."And he who hath received the master-mystery of the First Mystery of the Ineffable, that is the twelve mysteries of the First Mystery all together, which rule over all the spaces of the First Mystery, he, therefore, who shall receive that mystery, hath the power to pass through all the orders of the spaces of the three Thrice-spirituals and the three spaces of the First Mystery and all their orders, and hath the power to pass through all the orders of the inheritances of the Light, to pass through them from without within and from within without and from above below and from below |206. above and from the height to the depth and from the depth to the height and from the length to the breadth and from the breadth to the length; in a word, he hath the power to pass through all the regions of the inheritances of the Light, and he hath the power to bide in the region where he pleaseth, in the Inheritance of the Light-kingdom.

"And amēn, I say unto you: That man will at the dissolution of the world be king over all the orders of the Inheritance of the Light. And he who shall receive that mystery of the Ineffable which I am,

Of the gnosis of the master-mystery."That mystery knoweth why the darkness hath arisen and why the light hath arisen.

"And that mystery knoweth why the darkness of the darknesses hath arisen and why the light of the lights hath arisen.

"And that mystery knoweth why the chaos hath arisen and why the treasury of the light hath arisen.

"And that mystery knoweth why the judgments have arisen and why the light-land and the region of the inheritances of the light have arisen.

"And that mystery knoweth why the chastisements of the sinners have arisen and why the rest of the kingdom of the light hath arisen.

"And that mystery knoweth |207. why the sinners have arisen and why the inheritances of the light have arisen.

"And that mystery knoweth why the impious have arisen and why the good have arisen.

"And that mystery knoweth why the chastisements and judgments have arisen and why all the emanations of the light have arisen.

"And that mystery knoweth why the sins have arisen and why the baptisms and the mysteries of the light have arisen.

"And that mystery knoweth why the fire of chastisement hath arisen and why the seals of the light, so that the fire should not harm them, have arisen.

"And that mystery knoweth why wrath hath arisen and why peace hath arisen.

"And that mystery knoweth why slander hath arisen and why songs of the light have arisen.

"And that mystery knoweth why the prayers of the light have arisen.

"And that mystery knoweth why cursing hath arisen and why blessing hath arisen.

"And that mystery knoweth why knavery hath arisen and why deceit hath arisen.

"And that mystery |208. knoweth why the slaying hath arisen and why the quickening of the souls hath arisen.

"And that mystery knoweth why adultery and fornication have arisen and why purity hath arisen.

"And that mystery knoweth why intercourse hath arisen and why continence hath arisen.

"And that mystery knoweth why insolence and boasting have arisen and why humbleness and meekness have arisen.

"And that mystery knoweth why tears have arisen and why laughter hath arisen.

"And that mystery knoweth why slander hath arisen and why good report hath arisen.

"And that mystery knoweth why appreciation hath arisen and why disdain of men hath arisen.

"And that mystery knoweth why murmuring hath arisen and why innocence and humbleness have arisen.

"And that mystery knoweth why sin hath arisen and why purity hath arisen.

"And that mystery knoweth why strength hath arisen and why weakness hath arisen.

"And that mystery knoweth why |209. motion of body hath arisen and why its utility hath arisen.

"And that mystery knoweth why poverty hath arisen and why wealth hath arisen.

"And that mystery knoweth why the freedom [?] of the world hath arisen and why slavery hath arisen.

"And that mystery knoweth why death hath arisen and why life hath arisen."

CHAPTER 92

It came to pass then, when Jesus had finished saying these words unto his disciples, that they rejoiced in great joy and exulted when they heard Jesus say these words.

And Jesus continued again in the discourse and said unto them: "Hearken, therefore, now still further, O my disciples, so that I discourse with you concerning the whole gnosis of the mystery of the Ineffable.

Of the gnosis of the mystery of the Ineffable."That mystery of the Ineffable knoweth why unmercifulness hath arisen and why mercifulness hath arisen.

"And that mystery knoweth why ruin hath arisen and why everlasting eternity hath arisen.

"And that mystery knoweth why the reptiles have arisen and why they will be destroyed.

"And that mystery knoweth why the wild beasts have arisen | **210**. and why they will be destroyed.

"And that mystery knoweth why the cattle have arisen and why the birds have arisen.

"And that mystery knoweth why the mountains have arisen and why the precious stones therein have arisen.

"And that mystery knoweth why the matter of gold hath arisen and why the matter of silver hath arisen.

"And that mystery knoweth why the matter of copper hath arisen and why the matter of iron and of stone hath arisen.

"And that mystery knoweth why the matter of lead hath arisen.

"And that mystery knoweth why the matter of glass hath arisen and why the matter of wax hath arisen.

"And that mystery knoweth why herbs, that is the vegetables, have arisen and why all matters have arisen.

"And the mystery knoweth why the waters of the earth and all things in them have arisen and why also the earth hath arisen.

"And that mystery knoweth why the seas |211. and the waters have arisen and why the wild beasts in the seas have arisen.

"And that mystery knoweth why the matter of the world hath arisen and why it [the world] will be utterly destroyed."

CHAPTER 93

Jesus continued again and said unto his disciples: "Yet further, O my disciples and companions and brethren, let every one be sober in the spirit which is in him, let him understand and comprehend all the words which I shall say unto you; for from now on will I begin to discourse with you concerning all the gnosés of that Ineffable.

"That mystery knoweth why the west hath arisen and why the east hath arisen.

"And that mystery knoweth why the south hath arisen and why the north hath arisen.

Yet further, O my disciples, hearken and continue to be sober and hearken to the total gnosis of the mystery of the Ineffable.

"That mystery knoweth why the demons have arisen and why mankind hath arisen.

"And that mystery knoweth why the heat hath arisen and why the pleasant air hath arisen.

"And that mystery knoweth why the stars have arisen and why the clouds have arisen. |212.

"And that mystery knoweth why the earth became deep and why the water came thereon.

"And that mystery knoweth why the earth became dry and why the water came thereon.

"And that mystery knoweth why famine hath arisen and why superfluity hath arisen.

"And that mystery knoweth why the hoar-frost hath arisen and why the healthful dew hath arisen.

"And that mystery knoweth why the dust hath arisen and why the delightful freshness hath arisen.

"And that mystery knoweth why the hail hath arisen and why the pleasant snow hath arisen.

"And that mystery knoweth why the west wind hath arisen and why the east wind hath arisen.

("And that mystery knoweth why the fire of the height hath arisen and why the waters have arisen.

"And that mystery knoweth why the east wind hath arisen. [? miscopied.]

"And that mystery knoweth why the south wind hath arisen and why the north wind hath arisen.

"And that mystery knoweth why the stars of the heaven and the |213. disks of the light-givers have arisen and why the firmament with all its veils hath arisen.

"And that mystery knoweth why the rulers of the spheres have arisen and why the sphere with all its regions hath arisen.

"And that mystery knoweth why the rulers of the æons have arisen and why the æons with their veils have arisen.

"And that mystery knoweth why the tyrant rulers of the æons have arisen and why the rulers who have repented have arisen.

"And that mystery knoweth why the servitors have arisen and why the decans have arisen.

"And that mystery knoweth why the angels

have arisen and why the archangels have arisen.

"And that mystery knoweth why the lords have arisen and why the gods have arisen.

"And that mystery knoweth why the jealousy in the height hath arisen and why concord hath arisen.

"And that mystery knoweth why hate hath arisen and why love hath arisen.

"And that mystery knoweth why discord hath arisen and why concord hath arisen.

"And that mystery knoweth why avarice |**214**. hath arisen and why renunciation of all hath arisen and love of possessions hath arisen.

"And that mystery knoweth why love of the belly hath arisen and why satiety hath arisen.

"And that mystery knoweth why the paired have arisen and why the unpaired have arisen.

"And that mystery knoweth why impiety hath arisen and why fear of God hath arisen.

"And that mystery knoweth why the light-givers have arisen and why the sparks have arisen.

"And that mystery knoweth why the thrice-powerful have arisen and why the invisibles have arisen.

"And that mystery knoweth why the fore-fathers have arisen and why the purities have arisen.

"And that mystery knoweth why the great self-willed hath arisen and why his faithful have arisen.

"And that mystery knoweth why the great triple-powerful hath arisen and why the great invisible forefather hath arisen.

"And that mystery knoweth why the thirteenth æon hath arisen and why the region |215. of those of the Midst hath arisen.

"And that mystery knoweth why receivers of the Midst have arisen and why the virgins of the light have arisen.

"And that mystery knoweth why the ministers of the Midst have arisen and why the angels of the Midst have arisen.

"And that mystery knoweth why the light-land hath arisen and why the great receiver of the light hath arisen.

"And that mystery knoweth why the guards of the region of the Right have arisen and why the leaders of them have arisen.

"And that mystery knoweth why the gate of life hath arisen and why Sabaôth, the Good, hath arisen.

"And that mystery knoweth why the region of the Right hath arisen and why the light-land, which is the treasury of the light, hath arisen.

"And that mystery knoweth why the emanations of the light have arisen and why the twelve saviours have arisen.

"And that mystery knoweth why the three gates of the treasury of the light have arisen and why the nine guards have arisen.

"And |216. that mystery knoweth why the twin-saviours have arisen and why the three Amëns have arisen.

"And that mystery knoweth why the five Trees have arisen and why the seven Amëns have arisen.

"And that mystery knoweth why the Mixture which existeth not, hath arisen and why it is purified."

CHAPTER 94

And Jesus continued again and said unto his disciples: "Still further, O my disciples, be sober and let every one of you bring hither the power of sensing the Light before him, that ye may sense with sureness. For from now on I will discourse with you concerning the whole region in truth of the Ineffable and concerning the manner, how it is."

The disciples lose courage. It came to pass then, when the disciples had heard Jesus utter these words, that they gave way and let go entirely.

Then Mary Magdalene came forward, threw herself at the feet of Jesus, kissed them and wept aloud and said: "Have mercy upon me, my Lord, for my brethren have heard and let go of the words which thou saidest unto them. Now, therefore, my Lord, concerning the gnosis of all the things which thou hast said, that they are in the mystery |217. of the Ineffable; but I have heard thee say unto me: 'From now on I will begin to discourse with you concerning the total gnosis of the mystery of the Ineffable,'--this word, therefore, which thou saidest, thou hast not gone forward to complete the word. For this cause, therefore, my brethren have heard and have let go and ceased to sense in what manner thou discourest with them. Concerning the word which thou saidest unto them, now, therefore, my Lord, if the gnosis of all this is in that mystery, where is the man who is in the world, who hath the ability to understand that mystery with all its gnosés and the type of all these words which thou hast spoken concerning it?"

CHAPTER 95

It came to pass then, when Jesus had heard Mary say these words and knew that the disciples had heard and had begun to let go, that he encouraged them and said unto them: "Grieve no more, my disciples, concerning the mystery of, the Ineffable, thinking that ye will not understand it. Amén, I say unto you: That mystery is yours, and every one's who will give ear unto you, so that they renounce this whole world and the whole matter therein and renounce all the evil thoughts therein and renounce all the cares of this æon.

Jesus explaineth that that mystery is really simpler than all mysteries."Now, therefore, I say unto you: |218. For every one who will renounce the whole world and all therein and will submit himself to the godhead, that mystery is far easier than all the mysteries of the Light-kingdom and it is sooner to understand than them all and it is easier [?]

than them all. He who reacheth unto the gnosis of that mystery, renounceth this whole world and all the cares therein.

"For this cause have I said to you aforetime: 'All ye who are heavy under your burden, come hither unto me, and I will quicken you. For my burden is easy and my yoke is soft.' Now, therefore, he who will receive that mystery, renounceth the whole world and the cares of all the matter therein. For this cause, therefore, my disciples, grieve not, thinking that ye will not understand that mystery. Amēn, I say unto you: That mystery is far sooner to understand than all mysteries. And amēn, I say unto you: That mystery is yours and every one's who will renounce the whole world and the whole matter therein.

"Now, therefore, hearken, my disciples and my companions and my brethren, that I may urge you on to the gnosis of the mystery of the Ineffable | **219**. concerning which I discourse with you, because I have in Booth gotten as far as to tell you the whole gnosis at the expansion of the universe; for the expansion of the universe is its gnosis.

"But now then hearken that I may discourse with you progressively concerning the gnosis of that mystery.

Of the rending asunder and emanation of the powers of the universe."That mystery knoweth wherefor the five Helpers have rent themselves asunder and wherefor they have come forth from the Fatherless [*pl.*].

"And that mystery knoweth wherefor the great Light of lights hath rent itself asunder and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the first Commandment hath rent itself asunder and wherefor it hath divided itself into the seven mysteries and wherefor it is named the first Commandment and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the Great Light of the Impressions of the Light hath rent itself asunder and wherefor it hath set itself up without emanations and wherefor it hath come forth from the Fatherless.

"And that mystery knoweth wherefor the First Mystery, that is the four-and-twentieth mystery from without, hath rent itself asunder and wherefor it imitated in itself the twelve mysteries according to the number of the numbering of the Uncontainables |220. and Boundless and wherefor it hath come forth from the Fatherless.

Of those of the second space of the Ineffable."And that mystery knoweth wherefor the twelve Immoveables have rent themselves asunder and wherefor they have set themselves with all their orders and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Unwaverables have rent themselves asunder and wherefor they have set themselves up, divided into twelve orders, and wherefor they have come forth from the Fatherless, which belong to the orders of the space of the Ineffable.

"And that mystery knoweth wherefor the Incomprehensibles, which pertain to the second space of the Ineffable, have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve Undesignatables have rent themselves asunder and wherefor they have set themselves up after all the orders of the Unindicatables, themselves being uncontainable and boundless, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor these Unindicatables have rent themselves asunder,--[they] who have not indicated themselves nor brought themselves into publicity according to the economy of the One and Only, the Ineffable, and wherefor they have come forth |221. from the Fatherless.

"And that mystery knoweth wherefor the Super-deeps have rent themselves asunder and wherefor they have distributed themselves, being a single order, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve orders of the Unspeakables have rent themselves asunder and wherefor they have

divided themselves, being three portions, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the Imperishables, being their twelve orders, have rent themselves asunder and wherefor they have settled themselves, being expanded in a single order, and wherefor they have divided themselves and formed different orders, being uncontainable and boundless, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Impassables have rent themselves asunder and wherefor they have set themselves up, being twelve boundless spaces, and have settled themselves, being three orders of spaces, according to the economy of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the twelve Uncontainables, which belong to the orders |222. of the One and Only, the Ineffable, have rent themselves asunder and wherefor they have come forth from the Fatherless, until they were brought to the space of the First Mystery, which is the second space.

"And that mystery knoweth wherefor the four-and-twenty myriads of Praise-singers have rent themselves asunder and wherefor they have extended themselves outside the veil of the First Mystery, which is the twin-mystery, that which looketh within and without, of the One and Only, the Ineffable, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the Uncontainables have rent themselves asunder--[those], which I have just named, which are in the regions of the second space of the Ineffable, which is the space of the First Mystery, and wherefor those Uncontainables and Boundless have come forth from the Fatherless.

Of those of the first space of the Ineffable."And that mystery knoweth wherefor the four-and-twenty mysteries of the first Thrice-spiritual have rent themselves asunder and wherefor they are called the four-and-twenty spaces of the first Thrice-spiritual and wherefor they have come forth from the second Thrice-spiritual.

"And that mystery knoweth wherefor the four-and-twenty mysteries of the |223. second Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the third Thrice-spiritual.

"And that mystery knoweth why the four-and-twenty mysteries of the third Thrice-spiritual--that is the four-and-twenty spaces of the third Thrice-spiritual--have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the first Thrice-spiritual have rent themselves asunder and wherefor they have extended themselves, standing one behind the other and moreover bound one to the other with all their orders, and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the second Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the five Trees of the third Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth why the Fore-uncontainables of the first Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the Fore-uncontainables of the second Trispiritual have rent themselves asunder and wherefor |224. they have come forth from the Fatherless.

"And that mystery knoweth wherefor all the Fore-uncontainables of the third Thrice-spiritual have rent themselves asunder and wherefor they have come forth from the Fatherless.

"And that mystery knoweth wherefor the first Thrice-spiritual from below--those who belong to the orders of the One and Only, the Ineffable hath rent itself asunder and wherefor it hath come forth from the second Thrice-spiritual.

"And that mystery knoweth wherefor the third Thrice-spiritual--that is the first Thrice-spiritual from above--hath rent itself asunder and wherefor it hath come forth from the twelfth Pro-thrice-spiritual, which is in the last region of the Fatherless.

"And that mystery knoweth wherefor all the regions which are in the space of the Ineffable, and all those in them, have expanded themselves, and wherefor they have come forth from the last Limb of the Ineffable.

"And that mystery knoweth itself, wherefor it hath rent itself asunder to come forth from the Ineffable,--that is from That which ruleth them all and which expanded them all according to | 225. their orders.

CHAPTER 96

Jesus promiseth to explain further all in detail."Of all these then will I speak unto you at the expansion of the universe--in a word, all those whom I have spoken of unto you: those who will arise and those who will come, those who emanate, and those who come forth, and those who are without over them, and those who are implanted in them, those who will contain the region of the First Mystery and those who are in the space of the Ineffable--of these will I speak unto you, because I will reveal them unto you, and I will speak of them unto you according to every region and according to every order, at the expansion of the universe. And I will reveal unto you all their mysteries which rule over them all, and their Pro-thrice-spirituals and their Super-thrice-spirituals which rule over their mysteries and their orders.

Of the mystery succinctly."Now, therefore, the mystery of the Ineffable knoweth wherefor all these have arisen of whom I have spoken unto you in openness, and through which all these have arisen. It is the mystery which is in them all; and it is the out-going of them all, and it is the up-going of them all, and it is the setting-up of them all.

"And the mystery of the Ineffable is the mystery which is in all these of whom I have spoken unto you, and of whom I will speak unto you at the expansion of the universe. And it is the mystery which is in them all, and it is the one only mystery of the Ineffable and the gnosis of all these | 226. of whom I have spoken unto you, and of whom I will speak unto you, and of whom I have not spoken. Of these will I speak unto you at the expansion of the universe and of their total gnosis one with another, wherefor they have arisen. It is the one and only word of the Ineffable.

"And I will tell you the expansion of all mysteries and the types of every one of them and the manner of their completion in all their figures. And I will tell you the mystery of the One and Only, the Ineffable, and all its types, all its figures and its whole economy, wherefor it hath come forth from the last Limb of the Ineffable. For that mystery is the setting-up of them all.

Of the one and only word of the Ineffable."And that mystery of the Ineffable is moreover also a one and only word, which existeth in the speech of the Ineffable, and it is the economy of the solution of all the words which I have spoken unto you.

"And he who will receive the one and only word of that mystery which I shall now say unto you, and all its types and all its figures, and the manner of accomplishing its mystery,--for ye are perfect and all-perfect and ye will accomplish the whole gnosis of that mystery with its whole economy, for unto you all mysteries are entrusted,--hearken, therefore, now, that I may tell you that mystery, which is [. . .?].

Of the ascension of the soul of him who shall receive the one and only mystery."He |227. then, who shall receive the one and only word of that mystery, which I have told you, if he cometh forth out of the body of the matters of the rulers, and if the retributive receivers come and free him from the body of matter of the rulers,--that is those [receivers] who free from the body all out-going souls,--when, therefore, the retributive receivers free the soul which hath received this one and only mystery of the Ineffable, which I have just told you, then will it straightway, if it be set free from the body of matter, become a great light-stream in the midst of those receivers, and the receivers will be exceedingly afraid of the light of that soul, and the receivers will be made powerless and fall down and desist altogether for fear of the great light which they have seen.

"And the soul which receiveth the mystery of the Ineffable, will soar into the height, being a great light-stream, and the receivers will not be able to seize it and will not know how the way is fashioned upon which it will go. For it becometh a great light-stream and soareth into the height, and no power is able to hold it down at all, nor |228. will they be able to come nigh it at all.

"But it will pass through all the regions of the rulers and all the regions of the emanations of the Light, and it will not give answers in any

region, nor giveth it any apologies, nor giveth it any tokens; neither will any power of the rulers nor any power of the emanations of the Light be able to come nigh that soul. But all the regions of the rulers and all the regions of the emanations of the Light,--every one singeth unto it praises in their regions, in fear of the light of the stream which envelopeth that soul, until it passeth through them all, and goeth to the region of the inheritance of the mystery which it hath received,--that is to the mystery of the One and Only, the Ineffable,--and until it becometh one with its Limbs. Amēn, I say unto you: It will be in all the regions in the time a man shooteth an arrow.

Of the rank of such a soul."Now, therefore, amēn, I say unto you: Every man who will receive that mystery of the Ineffable and accomplish it in all its types and all its figures,--he is a man in the world, but he towereth above all angels and will tower still more above them all.

"He is a man in the world, but he towereth above all archangels and will tower still more above | **229**.them all.

"He is a man in the world, but he towereth above all tyrants and will raise himself above them all.

"He is a man in the world, but he towereth above all lords and will raise himself above them all.

"He is a man in the world, but he towereth above all gods and will raise himself above them all.

"He is a man in the world, but he towereth above all light-givers and will raise himself above them all.

"He is a man in the world, but he towereth above all pure [ones] and will raise himself above them all.

"He is a man in the world, but he towereth above all triple-powers and will raise himself above them all.

"He is a man in the world, but he towereth above all forefathers and will raise himself above them all.

"He is a man in the world, but he towereth above all invisibles and will raise himself above them all.

"He is a man in the world, but he towereth above the great invisible forefather and will raise himself above him.

"He is a man in the world, but he towereth above all those of the Midst and will raise himself above them all.

"He is a man in the world, but he towereth above the emanations of the Treasury of the Light and will raise himself above them all.

"He is a man in the world, but he towereth above the Mixture | 230. and will raise himself entirely above it.

"He is a man in the world, but he towereth above the whole region of the Treasury and will raise himself entirely above it.

"He is a man in the world, but he will rule with me in my kingdom.

"He is a man in the world, but he is king in the Light.

"He is a man in the world, but he is not one of the world.

"And amēn, I say unto you: That man is I and I am that man.

Such souls are one with the First Mystery."And at the dissolution of the world, that is when the universe will be raised up and when the numbering of the perfect souls will be raised up all together, and when I am king in the midst of the last Helper, being king over all the emanations of the Light and king over the seven Amēns and the five Trees and the three Amēns and the nine guards, and being king over the Child of the Child, that is the Twin-saviours, and being king over the twelve saviours and over the whole numbering of the perfect souls who shall receive the mysteries in the Light,—then will all men who shall receive the mysteries in the Ineffable, be fellow-kings with me and will sit on my right and on my left in my kingdom.

"And amēn, I say unto you: Those men are I, and I am they.

"On this account have I said unto you aforetime: 'Ye will sit on your | 231. thrones on my right and on my left in my kingdom and will rule with me.'

"On this account, therefore, I have not hesitated nor have I been ashamed to call you my brethren and my companions, because ye will be fellow-kings with me in my kingdom. This, therefore, I say unto you, knowing that I will give you the mystery of the Ineffable; that is: That mystery is I, and I am that mystery.

Of the dignity of the thrones in the kingdom."Now, therefore, not only will ye reign with me, but all men who shall receive the mystery of the Ineffable, will be fellow-kings with me in my kingdom. And I am they, and they are I. But my throne will tower over them. [And] because ye will suffer sorrows in the world beyond all men, until ye herald forth all the words which I shall speak unto you, your thrones shall be joined to mine in my kingdom.

"On this account I have said unto you aforetime: 'Where I shall be, there will be also my twelve ministers.' But Mary Magdalene and John, the virgin, will tower over all my disciples and over all men who shall receive the mysteries in the Ineffable. And they will be on my right and on my left. And I am they, and they are I.

"And they will be like unto you in all things save that your thrones will tower over theirs, and my throne | 232. will tower over yours.

"And all men who will find the word of the Ineffable,--amēn, I say unto you: The men Of the gnosis of the word of the Ineffable.who shall know that word, will know the gnosis of all these words which I have spoken unto you, both those of the depth and those of the height, those of the length and those of the breadth; in a word, they will know the gnosis of all these words which I have spoken unto you and which I have not yet spoken unto you, which I will speak unto you, region by region and order by order, at the expansion of the universe.

"And amēn, I say unto you: They will know in what manner the world is established, and they will know in what type all those of the height are established, and they will know out of what ground the universe hath arisen."

CHAPTER 97

When then the Saviour had said this, Mary Magdalene started forward and said: "My Lord, bear with me and be not wroth with me, if I question on all things with precision and certainty. Now, therefore, my Lord, is then another the word of the mystery of the Ineffable and another the word of the whole gnosis?"

The Saviour answered and said: "Yea, another is the mystery of the Ineffable and another the word of the whole gnosis."

And Mary answered again and said unto the Saviour: "My Lord, bear with me, if I question thee, and be not wroth with me. Now, therefore, my Lord, unless we live and know the gnosis of the whole word of the Ineffable, shall we not be able to inherit the Light-kingdom?"

Of the distinction between the gnosis of the universe and the mysteries of the Light. And the Saviour answered |233. and said unto Mary: "Surely; for every one who shall receive a mystery of the Light-kingdom, will go and inherit up to the region up to which he hath received mysteries. But he will not know the gnosis of the universe, wherefor all this hath arisen, unless he knoweth the one and only word of the Ineffable, which is the gnosis of the universe. And again in openness: I am the gnosis of the universe. And moreover it is impossible to know the one and only word of the gnosis, unless a man first receive the mystery of the Ineffable. But all the men who shall receive mysteries in the Light,--every one will go and inherit up to the region up to which he hath received mysteries.

"On this account I have said unto you aforetime: 'He who hath faith in a prophet, will receive a prophet's reward, and he who hath faith in a righteous [man] will receive a righteous [man's] reward,'--that is: Every one will go to the region up to which he hath received mysteries. He who receiveth a lesser mystery, will inherit the lesser mystery, and he who receiveth a higher mystery, will inherit the higher regions. And every one will abide in his region in the light of my kingdom, and every one will have power over the orders which are below him, but he will not have the power to go to the orders which are above him; but he will abide in the region of the Inheritance of the Light |234. of my kingdom, being in a great light immeasurable for the gods and all the invisibles, and he will be in great joy and great jubilation.

"But now, therefore, hearken, that I may discourse with you concerning the grandeur of those who shall receive the mysteries of the First Mystery.

"He, therefore, who shall receive the [first] mystery of that First Mystery, and it shall be Of the ascension of the souls of those who receive the twelve mysteries of the First Mystery.at the time that he cometh out of the body of the matter of the rulers,--then the retributive receivers come and lead the soul of that man out of the body. And that soul will become a great light-stream in the hands of the retributive receivers; and those receivers will be afraid of the light of that soul. And that soul will go upwards and pass through all the regions of the rulers and all the regions of the emanations of the Light. And it will not give answers nor apologies nor tokens in any single region of the Light nor in any single region of the rulers; but it will pass through all the regions and cross over them all, so that it goeth and ruleth over all the regions of the first saviour.

"In like manner also he who shall receive the second mystery of the First Mystery and the third and fourth, until he shall receive the twelfth mystery of the First Mystery, if it shall be at the time |235. that he cometh out of the body of the matter of the rulers,--then the retributive receivers come and lead the soul of that man out of the body of matter. And those souls will become a great light-stream in the hands of the retributive receivers; and those receivers will be afraid of the light of those souls and will become powerless and fall on their faces. And those souls will straightway soar upwards and cross over all the regions of the rulers and all the regions of the emanations of the Light. They will not give answers nor apologies nor tokens in any single region; but they will pass through all the regions and will cross over them all and rule over all the regions of the twelve saviours, so that they who receive the second mystery of the First Mystery, will rule over all the regions of the second saviour in the inheritances of the Light.

"In like manner also those who receive the third mystery of the First Mystery and the fourth and fifth and sixth up to the twelfth,--every one will rule over all the regions of the saviour up to whom he hath received the mystery.

"And he who shall receive in sequence the twelfth mystery of the First Mystery, that is the master-mystery concerning which I discourse with you,-- |236. and he who, therefore, shall receive those twelve mysteries

which belong to the First Mystery, if he goeth forth out of the world, will pass through all the regions of the rulers and all the regions of the Light, being a great light-stream, and he will moreover rule over all the regions of the twelve saviours; but they will not be able to be like unto those who receive the one and only mystery of the Ineffable. But he who shall receive those mysteries will abide in those orders, because they are exalted, and he will abide in the orders of the twelve saviours."

CHAPTER 98

Mary again questioneth Jesus. It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward, kissed the feet of Jesus and said unto him: "My Lord, bear with me and be not wroth with me, if I question thee; but have mercy upon us, my Lord, and reveal unto us all things on which we shall question thee. Now, therefore, my Lord, how doth the First Mystery possess twelve mysteries, [and] the Ineffable possess a one and only mystery?"

Of the three mysteries and five mysteries. Jesus answered and said unto her: "Indeed it possesseth a one and only mystery, yet that mystery constituteth three mysteries, although it is the one and only mystery; but the type of every one of them is different. And moreover it constituteth five mysteries, although it is a one and only [one]; but the type of every one is different. So that these five mysteries are alike with one another in the mystery |237. of the kingdom in the inheritances of the Light; but the type of each of them is different. And their kingdom is higher and more exalted than the whole kingdom of the twelve mysteries together of the First Mystery; but they are not alike in the kingdom [with the one and only mystery] of the First Mystery in the Light-kingdom.

"In like manner also the three mysteries are not [?] alike in the Light-kingdom; but the type of every one of them is different. And they themselves also are not alike in the kingdom with the one and only mystery of the First Mystery in the Light-kingdom; and the type of every one of the three of them, and the type of the configuration of each of them, is different from one another.

Of the first mystery. "The first [mystery of the First Mystery],--if thou accomplishest its mystery altogether and standest and accomplishest it finely in all its figures, then dost thou come straightway out of thy body, become a great light-stream and pass through all the regions of

the rulers and all the regions of the Light, while all are in fear of that soul, until it cometh to the region of its kingdom.

Of the second mystery."The second mystery of the First Mystery, on the other hand,-- |238. if thou accomplishest it finely in all its figures,--the man, therefore, who shall accomplish its mystery, if he speaketh that mystery over the head of any man who goeth forth out of the body, and he speaketh it into his two ears, if indeed the man who goeth forth out of the body hath received mysteries for the second time and is sharing in the word of truth,--amēn, I say unto you: That man, if he goeth forth out of the body of matter, then will his soul become a great light-stream and pass through all the regions, until it cometh to the kingdom of that mystery.

Of its efficacy for the uninitiated."But if that man hath received no mysteries and is not sharing in the words of truth,--if he who accomplisheth that mystery, speaketh that mystery over the head of a man who cometh forth out of the body and who hath received no mysteries of the Light, and shareth not in the words of truth,--amēn, I say unto you: That man, if he cometh forth out of the body, will be judged in no region of the rulers, nor can he be chastized in any region at all, nor will the fire touch him, because of the great mystery of the Ineffable which is with him.

"And they will hasten quickly and hand him over one to another in turn and lead him from region to region and |239. from order to order, until they bring him before the Virgin of Light, while all the regions are in fear of the mystery and the sign of the kingdom of the Ineffable which is with him.

"And if they bring him before the Virgin of Light, then the Virgin of Light will see the sign of the mystery of the kingdom of the Ineffable which is with him; the Virgin of Light marvelleth and proveth him, but suffereth them not to bring him to the Light, until he accomplisheth the total citizenship of the light of that mystery, that is the purities of the renunciation of the world and also of the total matter therein.

"The Virgin of Light sealeth him with a higher seal, which is this [. . . ?], and letteth him in that month in which he hath come out of the body of matter, light down into a body which will be righteous and find the godhead in truth and the higher mysteries, so that he may inherit them

and inherit the Light eternal, which is the gift of the second mystery of the First Mystery of the Ineffable.

Of the third mystery."The third mystery of that Ineffable on the other hand,--the man indeed who shall accomplish that mystery, not only if he [himself] cometh forth out of the body, will he inherit the kingdom of the mystery, but if he complete that mystery and accomplish it with |240. all its figures, that is if he go through with that mystery and accomplish it finely and pronounce the name of that mysteryOf its efficacy. over a man who cometh forth out of the body and hath known that mystery,--let the former have delayed or rather not have delayed,--one who is in the dire chastisements of the rulers and in their dire judgments and their manifold fires,--amēn, I say unto you: The man who hath come forth out of the body,--if the name of this mystery is pronounced on his behalf, they will hasten quickly to bring him over and hand him over one to another, until they bring him before the Virgin of Light. And the Virgin of Light will seal him with a higher. seal, which is this [. . .?], and in that month will she let him light down into the righteous body which will find the godhead in truth and the higher mystery, so that he inherit the Light-kingdom. This, therefore, is the gift of the third mystery of the Ineffable.

Of the three and five mysteries."Now, therefore, every one who shall receive one of the five mysteries of the Ineffable,--if he cometh forth out of the body and inheriteth up to the region of that mystery, then is the kingdom of those five mysteries higher than the kingdom of the twelve mysteries of the First Mystery, and it is higher than all the mysteries |241. which are below them. But those five mysteries of the Ineffable are alike with one another in their kingdom, yet are they not alike with the three mysteries of the Ineffable.

"He on the other hand who receiveth of the three mysteries of the Ineffable, if he cometh forth out of the body, will inherit up to the kingdom of that mystery. And those three mysteries are alike with one another in the kingdom and they are higher and more exalted than the five mysteries of the Ineffable in the kingdom, but they are not alike with the one and only mystery of the Ineffable.

Of the mysteries of the three spaces"He on the other hand who receiveth the one and only mystery of the Ineffable, will inherit the region of the whole kingdom according to its whole glory, as I have already told you at another time. And every one who shall receive the mystery which is

in the space of the universe of the Ineffable, and all the other mysteries which are united in the Limbs of the Ineffable, concerning which I have not yet spoken unto you, and concerning their expansion and the manner of their setting-up and the type of every one, how it is and wherefor it is named the Ineffable or wherefor it standeth expanded with all its Limbs and how many Limbs are in it and all its economies, | 242. of which I will not tell you now, but when I come to the expansion of the universe I will tell you all severally,--to wit, its expansions and its description, how it is, and the aggregation [?] of all its Limbs, which belong to the economy of the One and Only, the unapproachable God in truth,--up to what region, therefore, every one shall receive the mysteries in the space of the Ineffable, up to that region will he inherit up to which he hath received. And those of the whole region of the space of that Ineffable give no answers in that region, nor give they apologies, nor give they tokens, for they are without tokens and they have no receivers, but they pass through all the regions, until they come to the region of the kingdom of the mystery which they have received.

"In like manner also those who shall receive mysteries in the second space, they have no answers nor apologies, for they are without tokens in that world, which is the space of the first mystery of the First Mystery.

"And those of the third space, which is without, which is the third space from without [? within],--every region in that space hath | 243. its receivers and its explanations and its apologies and its tokens, which I will one day tell you when I come to speak of that mystery, that is when I shall have told you of the expansion of the universe.

Of the reign of a thousand years of the Light."Albeit at the dissolution of the universe, that is when the number of the perfect souls is completed and the mystery [through] which the universe altogether hath risen, is completed, I will pass a thousand years according to the years of the Light, being king over all the emanations of the Light and over the whole number of the perfect souls who have received all mysteries."

CHAPTER 99

It came to pass, when Jesus had finished speaking these words unto his disciples, that Mary Magdalene came forward and said: "My Lord, how many years of the years of the world is a year of the Light?"

What is a year of the Light. Jesus answered and said unto Mary: "A day of the Light is a thousand years in the world, so that thirty-six-myriads of years and a half-myriad of years of the world are a single year of the Light.

"I shall, therefore, pass a thousand years of the Light being king in the midst of the last Helper, and being king over all the emanations of the Light and over the whole number of the perfect souls who have received the mysteries of the Light.

Of those of the first space in the kingdom of the thousand years."And ye, my disciples, and every one who shall receive the mystery of the Ineffable, will |244. abide with me on my right and on my left, being kings with me in my kingdom.

"And they who shall receive the three mysteries of that Ineffable, will be fellow-kings with you in the Light-kingdom; but they will not be alike with you and with those who receive the mystery of the Ineffable, but they will rather abide behind you, being kings.

"And they who receive the five mysteries of the Ineffable, will also abide behind the three mysteries, being also kings.

"And moreover they who receive the twelfth mystery of the First Mystery, will also again abide behind the five mysteries of the Ineffable, being also kings according to the order of every one of them.

"And all who receive of the mysteries in all the regions of the space of the Ineffable, will also be kings and abide before those who receive the mystery of the First Mystery, expanded according to the glory of every one of them, so that those who receive the higher mysteries, will abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions, being kings in the light of my kingdom.

"These alone are the allotment of the kingdom of the first space of the Ineffable. |245.

Of those of the second space."They on the other hand who receive all the mysteries of the second space, that is of the space of the First Mystery, will again abide in the light of my kingdom, expanded according to the glory of every one of them, and every one of them

being in the mystery up to which he hath received. And those who receive the higher mysteries, will also abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions in the light of my kingdom.

"This is the allotment of the second king for those who receive the mystery of the second space of the First Mystery.

Of those of the third space, the first from without."Those on the other hand who receive the mysteries of the third space, that is of the first space from without, those again will abide behind the second king, expanded in the light of my kingdom, according to the glory of every one of them, every one abiding in the region up to which he hath received mysteries, so that those who receive the higher mysteries, will abide in the higher regions, and those who receive the lower mysteries, will abide in the lower regions.

"These are the three allotments of the Light-kingdom.

"The mysteries of these three allotments of the Light are exceedingly numerous. Ye shall find them in the two great Books of Yew. But I will give you and tell you the great mysteries |246. of every allotment, those which are higher than every region, that is the heads according to every region and according to every order which will lead the whole race of men into the higher regions, according to the space of the Inheritance.

Of the Books of Yew."Of the rest of the lower mysteries, therefore, ye have no need; but ye will find them in the two Books of Yew, which Enoch hath written whilst I spake with him out of the tree of gnosis and out of the tree of life in the paradise of Adam.

"Now, therefore, when I shall have explained unto you the whole expansion, I will give you and tell you the great mysteries of the three allotments of my kingdom, that is the heads of the mysteries which I will give you and tell you in all their figures and all their types and in their ciphers and the seals of the last space, that is the first space from without. And I will tell you the answers and the apologies and the tokens of that space.

"The second space which is within, possesseth no answers nor apologies nor tokens nor ciphers nor seals; but it possesseth only types and figures."

CHAPTER 100

When the Saviour had finished saying all this unto his disciples, |247. Andrew came forward and said: "My Lord, be not wroth with me, but have mercy upon me and reveal unto me the mystery of the word concerning which I shall question thee, for it hath been hard for me and I have not understood it."

The Saviour answered and said unto him: "Question concerning that on which thou desirest to question, and I will reveal it unto thee face to face without similitude."

Andrew questioneth Jesus. And Andrew answered and said: "My Lord, I am astonished and marvel exceedingly, how the men who are in the world and in the body of this matter, if they come forth out of this world, will pass through these firmaments and all these rulers and all lords and all gods and all these great invisibles and all those of the region of the Midst and those of the whole region of the Right and all the great [ones] of the emanations of the Light, and enter into them all and inherit the Light-kingdom. This matter, therefore, is hard for me."

That the disciples and the powers are all from the same Mixture. When then Andrew had said this, the spirit of the Saviour was roused in him; he cried out and said: "How long am I to endure you? How long am I to bear with you? Have ye then not even yet understood and are ye ignorant? Know ye then not and do ye not understand that ye and all angels and all archangels and the gods and the lords and all the rulers and all the great invisibles |248. and all those of the Midst and those of the whole region of the Right and all the great [ones] of the emanations of the Light and their whole glory,--that ye all one with another are out of one and the same paste and the same matter and the same substance, and that ye all are out of the same Mixture.

"And at the commandment of the First Mystery the Mixture was constrained, until all the great [ones] of the emanations of the Light and all their glory purified themselves, and until they purified themselves from the Mixture. And they have not purified themselves of themselves, but they have purified themselves by necessity according to the economy of the One and Only, the Ineffable.

"They indeed have not at all suffered and have not at all changed themselves in the regions, nor at all torn themselves asunder nor

poured themselves into bodies of different kinds and from one into another, nor have they been in any affliction at all.

Of transcorporation and purification."Ye then in particular are the refuse of the Treasury and ye are the refuse of the region of the Right and ye are the refuse of the region of those of the Midst and ye are the refuse of all the invisibles and of all the rulers; in a word, ye are the refuse of all these. And ye are in great sufferings and great afflictions in your being poured from one into another of different kinds of bodies |249. of the world. And after all these sufferings ye have struggled of your-selves and fought, having renounced the whole world and all the matter therein; and ye have not left off seeking, until ye found all the mysteries of the kingdom of the Light, which have purified you and made you into refined light, exceedingly purified, and ye have become purified light.

"For this cause have I said unto you aforetime: 'Seek, that ye may find.' I have, therefore, said unto you: Ye are to seek after the mysteries of the Light, which purify the body of matter and make it. into refined light exceedingly purified.

Of the purifying mysteries."Amên, I say unto you: For the sake of the race of men, because it is material, I have torn myself asunder and brought unto them all the mysteries of the Light, that I may purify them, for they are the refuse of the whole matter of their matter; else would no soul of the total race of men have been saved, and they would not be able to inherit the kingdom of the Light, if I had not brought unto them the purifying mysteries.

"For the emanations of the Light have no need of the mysteries, for they are purified; but it is the race of men which hath need of them, because they all are material refuse For this cause, therefore, have I said unto you aforetime: 'The healthy have no need |250. of the physician, but the sick,'--that is: Those of the Light have no need of the mysteries, for they are purified lights; but it is the race of men which hath need of them, for [they] are material refuse [*pl.*].

"For this cause, therefore, herald to the whole race of men, saying: Cease not to seek day and night, until ye find the purifying mysteries; and say unto the race of men: Renounce the whole world and the whole matter therein. For he who buyeth and selleth in the world and he who eateth and drinketh of its matter and who liveth in all its cares and in all its

associations, amasseth other additional matters to the rest of his matter, because this whole world and all therein and all its associations are material refuse [pl.], and they will make enquiry of every one concerning his purity.

"For this cause, therefore, I have said unto you aforetime: Renounce the whole world and the whole matter therein, that ye may not amass other additional matter to the rest of your matter in you. For this cause, therefore, herald it to the whole race of men, saying: Renounce the whole world and all its associations, |251. that ye may not amass additional matter to the rest of your matter in you; and say unto them: Cease not to seek day and night and remit not yourselves until ye find the purifying mysteries which will purify you and make you into a refined light, so that ye will go on high and inherit the light of my kingdom.

That all who are purified will be saved."Now, therefore, Andrew and all thy brethren thy co-disciples, because of your renunciations and all your sufferings which ye have endured in every region, and because of your changes in every region and of your being poured from one into another of different kinds of bodies and because of all your afflictions, and after all this ye have received the purifying mysteries and are become refined light exceedingly purified,—for this cause, therefore, ye will go on high and penetrate into all the regions of all the great emanations of the Light and be kings in the Light-kingdom for ever.

That finally they will be higher than all powers."But if ye come forth out of the body and come on high and reach unto the region of the rulers, then will all the rulers be seized with shame before you, because ye are the refuse of their matter and have become light more purified than them all. And |252. if ye reach unto the region of the Great Invisible and unto the region of those of the Midst and of those of the Right and unto the regions of all the great emanations of the Light, then will ye be revered among them all, because ye are the refuse of their matter and are become light more purified than them all. And all the regions will sing praises before you, until ye come to the region of the kingdom.

"This is the answer to the words on which ye question. Now, therefore, Andrew, art thou still in unfaith and unknowing?"

Jesus pardoneth the ignorance of Andrew. When then the Saviour said this, Andrew knew clearly, not only he but also all the disciples knew

with precision that they should inherit the Light-kingdom. They all threw themselves down together at Jesus' feet, cried aloud, wept and besought the Saviour, saying: "Lord, forgive our brother the sin of unknowing."

The Saviour answered and said: "I forgive and will forgive; for this cause, therefore, hath the First Mystery sent me, that I may forgive every one his sins."

[SUBSCRIPTION:]

A PORTION OF THE BOOKS OF THE SAVIOUR

CHAPTER 101

[THE CONCLUSION OF ANOTHER BOOK]

Of the Limbs of the Ineffable."AND those who are worthy of the mysteries which abide in the Ineffable, which are those which have not gone forth,--these exist before the First Mystery, and to use a likeness and similitude, that ye may understand it, they are as the Limbs of the Ineffable. And every one existeth according to the dignity of its glory: the head according to the dignity of the head and the eye according to the dignity |253. of the eyes and the ear according to the dignity of the ears and the rest of the Limbs [in like fashion]; so that the matter is manifest: There is a multitude of limbs but one only body. Of this indeed have I spoken in a pattern and similitude and likeness, but not in a form in truth; nor have I revealed the word in truth, but the mystery [only] of the Ineffable.

The Saviour is their treasury."And all the Limbs which are in it,--according to the word with which I have made comparison,--that is, those which abide on the mystery of the Ineffable, and those which abide in it, and also the three spaces which are after them according to the mysteries,--of all these in truth and verity I am their treasury beside whom there is no other treasury, who hath not his like in the world; but there are still words and mysteries and other regions.

Of the dignity of those who have received the mysteries."Now, therefore, blessed is he who hath found the [words of the] mysteries [of the first space] which is from without; and he is a god who hath found these words of the mysteries of the second space, which is in the midst;

and he is a saviour and an uncontainable who hath found the words of the mysteries of the third space, which is within, and he is more excellent than the universe and like unto those who are in that third space. Because he hath found the mystery in which they are and in which they stand,--|254. for this cause, therefore, is he like unto them. He on the other hand who hath found the words of the mysteries which I have described unto you according to a likeness, that they are the Limbs of the Ineffable,--amēn, I say unto you: That man who hath found the words of these mysteries in divine truth, is the first in truth and like unto him [sc. the First, i.e. the Ineffable], for through those words and mysteries . . . and the universe itself standeth through that First. For this cause he who hath found the words of those mysteries, is like unto the First. For it is the gnosis of the gnosis of the Ineffable concerning which I have discoursed with you this day."

A THIRD BOOK

CHAPTER 102

Of the proclamation of the disciples.JESUS continued again in the discourse and said unto his disciples: "When I shall have gone into the Light, then herald it unto the whole world and say unto them: Cease not to seek day and night and remit not yourselves until ye find the mysteries of the Light-kingdom, which will purify you and make you into refined light and lead you into the Light-kingdom.

What men should renounce."Say unto them: Renounce the whole world and the whole matter therein and all its care and all its sins, in a word all its associations which are in it, that ye may be worthy of the mysteries of the Light and be saved from all the chastisements which are in the judgments.

"Say unto them: Renounce murmuring, that ye may be worthy of the mysteries of the Light and be saved from the fire of the dog-faced [one].

"Say unto them: Renounce eavesdropping [?], that ye may [be worthy of the mysteries of the Light] and be saved from the judgments of the dog-faced [one].

"Say unto them: Renounce litigiousness [?], that ye may be worthy of the mysteries of the Light and be saved from the chastisements of Ariēl.

"Say unto them: Renounce false slander, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce false witness, that ye may be worthy of the mysteries of the Light and that ye may escape and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce pride and haughtiness, that ye may be worthy of the mysteries of the Light and be saved from the fire-pits of Ariël.

"Say unto them: Renounce belly-love, that ye may be worthy of the mysteries of the Light and be saved from the judgments of Amente.

"Say unto them: Renounce babbling, that ye may be worthy of the mysteries of the Light and be saved from the fires of Amente.

"Say unto them: |256. Renounce craftiness, that ye may be worthy of the mysteries of the Light and be saved from the chastisements which are in Amente.

"Say unto them: Renounce avarice, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dog-faced [one].

"Say unto them: Renounce love of the world, that ye may be worthy of the mysteries of the Light and be saved from the pitch- and fire-coats of the dog-faced [one].

"Say unto them: Renounce pillage, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of Ariël.

"Say unto them: Renounce evil conversation, that ye may be worthy of the mysteries of the Light and be saved from the chastisements of the fire-rivers

"Say unto them: Renounce wickedness, that ye may be worthy of the mysteries of the Light and be saved from the fire-seas of Ariël.

"Say unto them: Renounce pitilessness, that ye may be worthy of the mysteries of the Light and be saved from the judgments of the dragon-faced [ones].

"Say unto them: Renounce wrath, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the dragon-faced [ones].

"Say unto them: Renounce cursing, that ye may be worthy of the mysteries of the Light and be saved from the fire-seas of the dragon-faced [ones].

"Say unto them: Renounce thieving, that ye may be worthy of the mysteries of the Light and be saved from the bubbling seas of the dragon-faced [ones]. | 257.

"Say unto them: Renounce robbery, that ye may be worthy of the mysteries of the Light and be saved from Yaldabaōth.

"Say unto them: Renounce slandering, that ye may be worthy of the mysteries of the Light and be saved from the fire-rivers of the lion-faced [one].

"Say unto them: Renounce fighting and strife, that ye may be worthy of the mysteries of the Light and be saved from the seething rivers of Yaldabaōth.

"Say unto them: Renounce all unknowing, that ye may be worthy of the mysteries of the Light and be saved from the servitors of Yaldabaōth and the fire-seas.

"Say unto them: Renounce evil doing, that ye may be worthy of the mysteries of the Light and be saved from all the demons of Yaldabaōth and all his judgments.

"Say unto them: Renounce sloth, that ye may be worthy of the mysteries of the Light and be saved from the seething pitch-seas of Yaldabaōth.

"Say unto them: Renounce adultery, that ye may be worthy of the mysteries of the Light-kingdom and be saved from the sulphur- and pitch-seas of the lion-faced [one].

"Say unto them: Renounce murder, that ye may be worthy of the mysteries of the Light and be saved from the crocodile-faced ruler,—this one who is in the cold, | 258. is the first chamber of the outer darkness.

"Say unto them: Renounce pitilessness and impiety, that ye may be worthy of the mysteries of the Light and be saved from the rulers of the outer darkness.

"Say unto them: Renounce atheism, that ye may be worthy of the mysteries of the Light and be saved from the howling and grinding of teeth.

"Say unto them: Renounce [magic] potions, that ye may be worthy of the mysteries of the Light and be saved from the great cold and the hail of the outer darkness.

"Say unto them: Renounce blasphemy, that ye may be worthy of the mysteries of the Light and be saved from the great dragon of the outer darkness.

"Say unto them: Renounce the doctrines of error, that ye may be worthy of the mysteries of the Light and be saved from all the chastisements of the great dragon of the outer darkness.

"Say unto those who teach the doctrines of error and to every one who is instructed by them: Woe unto you, for, if ye do not repent and abandon your error, ye will go into the chastisements of the great dragon and of the outer darkness, which is exceedingly evil, and never will ye be cast [up] into the world, but will be non-existent until the end. | 259.

"Say unto those who abandon the doctrines of truth of the First Mystery: Woe unto you, for your chastisement is sad compared with [that of] all men. For ye will abide in the great cold and ice and hail in the midst of the dragon and of the outer darkness, and ye will never from this hour on be cast [up] into the world, but ye shall be frozen up [?] in that region and at the dissolution of the universe ye will perish and become non-existent eternally.

The boundaries of the ways of the worthy."Say rather to the men of the world: Be calm, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye loving-unto-men, that ye may be worthy of the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye gentle, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye peaceful, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye merciful, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Give ye alms, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Minister unto the poor and the sick and distressed, that ye may receive the mysteries |260. of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye loving-unto-God, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"Say unto them: Be ye righteous, that ye may receive the mysteries [of the Light] and go on high into the Light-kingdom.

"Say unto them: Be good, that ye may receive the mysteries [of the Light] and go on high into the Light-kingdom.

"Say unto them: Renounce all, that ye may receive the mysteries of the Light and go on high into the Light-kingdom.

"These are all the boundaries of the ways for those who are worthy of the mysteries of the Light.

Unto whom are the mysteries of the Light to be given."Unto, such, therefore, who have renounced in this renunciation, give the mysteries

of the Light and hide them not from them at all, even though they are sinners and they have been in all the sins and all the iniquities of the world, all of which I have recounted unto you, in order that they may turn and repent and be in the submission which I have just recounted unto you. Give unto them the mysteries of the Light-kingdom and hide them not from them at all; The mysteries are for the forgiveness of sins. for it is because of sinfulness that I have brought the mysteries into the world, that I may forgive all their sins which they have committed from the beginning on. For this cause have I said unto you aforetime: 'I am not come to call the righteous.' Now, |261. therefore, I have brought the mysteries that [their] sins may be forgiven for every one and they be received into the Light-kingdom. For the mysteries are the gift of the First Mystery, that he may wipe out the sins and iniquities of all sinners."

CHAPTER 103

Mary questioneth the Saviour. It came to pass then, when Jesus had finished saying these words unto his disciples, that Mary came forward and said to the Saviour: "My Lord, will then a righteous man who is perfected in all righteousness, and that man who hath no sin at all, will such an one be tormented in the chastisements and judgments or not? Or will rather that man be brought into the kingdom of heaven or not?"

Of the soul of the righteous man who hath not received the mysteries at death. And the Saviour answered and said unto Mary: "A righteous man who is perfected in all righteousness and who hath never committed any sin of any kind, and such an one who never hath received mysteries of the Light, if the time is at hand when he goeth forth out of the body, then straightway come the receivers of one of the great triple-powers,--those among whom there is a great [one],--snatch away the soul of that man from the hands of the retributive receivers and spend three days circling with it in all the creatures of the world. After three days they lead it down into the chaos, so as to lead it into all the chastisements of the judgments and to dispatch it to all the judgments. The fires of the chaos do not trouble it greatly; but they will trouble it partly for a short time.

"And with haste they take pity on it quickly, to lead it up out of the chaos and lead it on the way of the midst through all the rulers. And they [*sc.* the rulers] do not chastize it in their harsh judgments, but the fire of their regions troubleth it partly. And if it shall be brought into the

region of Yachthanabas, the pitiless, then will he indeed not be able to chastize it in his evil judgments, but he holdeth it fast a short time, while the fire of his chastisements troubleth it partly.

And again they take pity on it quickly, and lead it up out of those regions of theirs and they do not bring it into the æons, so that the rulers of the æons do not carry it away ravishingly; they bring it on the way of the sun and bring it before the Virgin of Light. She proveth it and findeth that it is pure of sins, but letteth them not bring it to the Light, because the sign of the kingdom of the mystery is not with it. But she sealeth it with a higher seal and letteth it be cast down into the body |263. into the æons of righteousness,--that body which will be good to find the signs of the mysteries of the Light and inherit the Light-kingdom for ever.

"If on the contrary he hath sinned once or twice or thrice, then will he be cast back into the world again according to the type of the sins which he hath committed, the type of which I will tell you when I shall have told you the expansion of the universe.

"But amên, amên, I say unto you: Even if a righteous man hath committed no sins at all, he cannot possibly be brought into the Light-kingdom, because the sign of the kingdom of the mysteries is not with him. In a word, it is impossible to bring souls into the Light without the mysteries of the Light-kingdom."

CHAPTER 104

John questioneth Jesus. It came to pass then, when Jesus had finished saying these words unto his disciples, that John came forward and said: "My Lord, suppose a sinning and a law-breaking man is replete in all iniquities, and he hath ceased from these for the sake of the kingdom of heaven and renounced the whole world and the whole matter therein, and we give him from the be-ginning onwards the mysteries of the Light which are in the first space from without, and if he receiveth the mysteries, and after a little while again if he returneth and transgresseth, and thereafter again if he turneth and ceaseth from all sins and turneth and |264. renounceth the whole world and the whole matter therein, so that he cometh again and is in great repentance, and if we know truly in truth that he longeth after God, so that we give him the second mystery of the first space which is from without;--in like manner if he turneth anew and transgresseth and is again in the sins of

the world, and again if he thereafter turneth and ceaseth from the sins of the world and again renounceth the whole world and the whole matter therein and again is in great repentance, and we know it with certainty that he is not a play-actor, so that we turn and give him the mysteries of the beginning, which [are] in the first space from without;--in like manner, if he turneth again and sinneth and is in every type [of sin];--desirest thou that we forgive him unto seven times and give him the mysteries which are in the first space from without, unto seven times or not?"

The Saviour answered again and said unto John: "Not only forgive him unto seven times, The disciples are to forgive many times seven times. but amēn, I say unto you: Forgive him unto many times seven times, and every time give him the mysteries from the beginning onwards which are in the first space from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

"For this cause, therefore, when ye questioned me aforetime, |265. saying: 'If our brother sin against us, desirest thou that we forgive him unto seven times?'--I answered and spake unto you in a similitude, saying: 'Not only unto seven times, but unto seventy times seven.'

"Now, therefore, forgive him many times and every time give him the mysteries which are in the first space which is from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

Of the reward of the savers of souls."Amēn, amēn, I say unto you: He who shall keep in Life and save only one soul, besides the dignity which he possesseth in the Light-kingdom, he will receive yet another dignity for the soul which he hath saved, so that he who shall save many souls, besides the dignity which he possesseth in the Light he will receive many other dignities for the souls which he hath saved."

CHAPTER 105

John continueth his questioning. When then the Saviour had said this, John started forward and said: "My Lord, bear with me if I question thee, for from now on I will begin to, question thee on all things concerning the manner, how we are to herald it to mankind.

"If, therefore, I give that brother a mystery out of the mysteries of the beginning which are in the first space from without, and if I give him

many mysteries and he doeth not what |266. is worthy of the kingdom of heaven,--desirest thou that we let him pass through to the mysteries of the second space? Perchance we win the soul of that brother, and he turneth, repenteth and inheriteth the Light-kingdom. Desirest thou that we let him pass through to the mysteries [which are in the second space] or not?"

That the mysteries shall be given again unto a repentant brother even up to the three of the second space. And the Saviour answered and said unto John: "If it is a brother who is not play-acting, but in truth longeth after God, if ye have given him many times the mysteries of the beginning and because of the necessity of the elements of the Fate he hath not done what is worthy of the mysteries of the Light-kingdom, then forgive him, let him pass through and give him the first mystery which is in the second space. Perchance ye win the soul of that brother.

"And if he hath not done what is worthy of the mysteries of the Light and hath committed transgression and divers sins, and thereafter hath turned; again and been in great repentance and hath renounced the whole world and ceased from all the sins of the world, and ye know with certainty that he doth not play-act but in truth longeth after God, then turn ye anew, forgive him, let him pass on through and give him the second mystery in the second |267. space of the First Mystery. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom.

"And again if he hath not done what is worthy of the mysteries, but hath been in transgression and divers sins, and thereafter again hath turned and been in great repentance and hath renounced the whole world and the whole matter therein and ceased from the sins of the world, so that ye know truly that he is not play-acting but longeth truly after God, then turn ye anew, forgive him and receive his repentance, because the First Mystery is compassionate and merciful-minded; let also that man pass through and give him the three mysteries together which are in the second space of the First Mystery.

The limit of the power of the disciples to forgive sins. "If that man [then] transgresseth and is in divers sins, from that moment onwards ye are not to forgive him nor to receive his repentance; but let him be among you as a stumbling-block and as a transgressor.

"For, amēn, I say unto you: Those three mysteries will be witnesses for his last repentance, and he hath not repentance from this moment onwards. For, amēn, I say unto you: The soul of that man will not |268. be cast back into the world above from this moment onwards, but will be in the abodes of the dragon of the outer darkness.

A former saying explained. "For regarding the souls of such men I have spoken unto you aforetime in a similitude, saying: 'If thy brother sinneth against thee, bring him over between thee alone and him. If he hearkeneth unto thee, thou wilt win thy brother; if he hearkeneth not unto thee, take with thee yet another. If he hearkeneth not unto thee and the other, bring him to the assembly. If he hearken not unto the others, let him be for you as a transgressor and as a stumbling-block.'--That is: If he is not usable in the first mystery, give him the second; and if he is not usable in the second give him the three, assembled together, which is 'the assembly'; and if he is not usable in the third mystery, let him be for you as a stumbling-block and as a transgressor.

Of the master-mystery of the forgiveness of sins. "And the word which I have spoken unto you aforetime: 'So that through two to three witnesses every word may be established,'--it is this: Those three mysteries will witness for his last repentance. And amēn, |269. I say unto you: If that man repenteth, no mystery can forgive him his sins, nor can his repentance be received, nor can he at all be hearkened to through any mystery, save through the first mystery of the First Mystery and through the mysteries of the Ineffable. It is these alone which will receive the repentance of that man and forgive his sins; for those mysteries in sooth are compassionate and merciful-minded and forgiving at every time."

CHAPTER 106

John continueth his questioning. When then the Saviour had said this, John continued again and said to the Saviour: "My Lord, suppose an exceedingly sinful brother who hath renounced the whole world and the whole matter therein and all its sins and all its cares, and we shall prove him and know that he is not in deceit and play-acting but that in uprightness and in truth he longeth [after God], and we know that he hath become worthy of the mysteries of the second space or of the third,--desirest thou that we give him of the mysteries of the second space and of the third, before he hath at all received mysteries of the Inheritance of the Light or not? Desirest thou that we give or not?"

Further of the forgiveness of sins. And the Saviour answered and said unto John in the midst of the disciples: "If ye know with certainty that that man |270. hath renounced the whole world and all its cares and all its associations and all its sins, and if ye know in truth that he is not in deceit, neither that he was play-acting nor that he was curious to know the mysteries, how they are brought to pass, but that he longeth after God in truth, hide them not from such an one, but give him of the mysteries of the second and third space and try even of what mystery he is worthy; and that of which he is worthy, give him and hide it not from him, for if ye hide it from him, ye may be guilty of a great condemnation.

"If ye give him once [of the mysteries] of the second space or of the third and he turneth again and sinneth, ye are to continue again the second time up to the third time. If he still sinneth, ye shall not continue to give him, for those three mysteries will be witnesses unto him for his last repentance. And amēn, I say unto you: He who shall give that man anew mysteries of the second space or of the third, is guilty of a great condemnation. But let him be for you as a transgressor and as a stumbling-block.

"Amēn, I say unto you: The soul of that man cannot be cast back into the world |271. from this moment onwards; but his habitation is in the midst of the jaws of the dragon of the outer darkness, the region of howling and grinding of teeth. And at the dissolution of the world his soul will be frozen up [?] and perish in the violent cold and exceedingly violent fire and will be non-existent eternally.

"Even if he yet again turneth and renounceth the whole world and all its cares and all its sins, and he is in great citizenship and great repentance, no mystery can receive from him his repentance; nor can it hearken unto him, to have mercy upon him and receive his repentance and forgive his sins, save the mystery of the First Mystery and the mystery of the Ineffable. It is these alone which will receive the repentance of that man and forgive his sins; for in sooth those mysteries are compassionate and merciful-minded and forgiving of sins at every time."

CHAPTER 107

John continueth his questioning. And when the Saviour had said this, John continued again and said: "My Lord, bear with me, if I question

thee, and be not wroth with me, for I question concerning all things with surety and certainty for knowledge of the manner, how we are to herald it to the men of the world."

And the Saviour answered and said unto John: "Question concerning all things on which thou questionest, and I will reveal them unto thee, face to face | 272. in openness without similitude, or with surety."

And John answered and said: "My Lord, if we go forth and herald it and come into a city or a village, and if the men of that city come forth to meet us without our knowing who they are, and if they receive us unto themselves in great deceit and great play-acting and bring us into their house, desiring to make trial of the mysteries of the Light-kingdom, and if they play-act with us in submission and we suppose that they long after God, and we give them the mysteries of the Light-kingdom, and if we thereafter know that they have not done what is worthy of the mystery, and we know that they have play-acted with us, and have been deceitful against us and that they have also made a show of the mysteries region by region, making trial of us and also of our mysteries,--what is then the thing which will befall such?"

Of pretenders who receive the mysteries. And the Saviour answered and said unto John: "If ye come into a city or a village, where ye enter into the house and they receive you unto themselves, give them a mystery. If they are worthy, ye will win their souls and they will inherit the Light-kingdom; but if they are not worthy but are deceitful against you, and if they also make a show of the mysteries, making trial of you and also of the mysteries, then invoke | 273. the first mystery of the First Mystery which hath mercy on every one, and say: Thou Mystery, which we have given unto these impious and iniquitous souls who have not done what is worthy of thy mystery but have made a show of us, turn back [then] the mystery unto us and make them for ever strangers to the mystery of thy kingdom. And shake ye off the dust of your feet as a witness against them, saying: May your souls be as the dust of your house. And amēn, I say unto you: In that hour all the mysteries which ye have given unto them, will return unto you, and all the words and all the mysteries of the region up to which they have received figures, will be taken from them.

A former saying explained. "Concerning such men, therefore, have I aforetime spoken unto you in similitude, saying: 'Where ye enter into a house and are received, say unto them: Peace be with you. And if they

are worthy, let your peace come upon them; and if they are not worthy, let your peace return unto you,¹--that is: If those men do what is worthy of the mysteries and in truth long after God, give them the mysteries of the Light-kingdom; but if they play-act with you and are deceitful against you, without your having known it, |274. and if ye give them the mysteries of the Light-kingdom, and again thereafter they make a show of the mysteries and they make also trial of you and also of the mysteries, then perform the first mystery of the First Mystery, and it will turn back unto you all the mysteries which ye have given unto them, and it will make them strangers to the mysteries of the Light for ever.

"And such men will not be led back to the world from this moment onwards; but amēn, I say unto you: Their dwelling is in the midst of the jaws of the dragon of the outer darkness. And if they still at a time of repentance renounce the whole world and the whole matter therein and all the sins of the world, and they are in entire submission to the mysteries of the Light, no mystery can hearken unto them nor forgive their sins, save this same mystery of the Ineffable, which hath mercy on every one and forgiveth every one his sins."

CHAPTER 108

Mary again questioneth Jesus. It came to pass, when Jesus had finished saying these words unto his disciples, that Mary adored the feet of Jesus and kissed them. Mary said: "My Lord, bear with me, if I question thee, and be not wroth with me."

The Saviour answered and said unto Mary: "Question concerning what thou desirest to question, and I will reveal it |275. unto thee in openness."

And Mary answered and said: "My Lord, suppose a good and excellent brother whom we have filled with all the mysteries of the Light, and that brother hath a brother or kinsman, in a word he hath in general [any] man, and this [man] is a sinner and impious or better he is no sinner, and such an one hath gone out of the body, and the heart of the good brother is grieved and mourneth over him, that he is in judgments and chastisements,--now, therefore, my Lord, what are we to do to remove him out of the chastisements and harsh judgments?"

And the Saviour answered and said unto Mary: "Concerning this word, therefore, I have already spoken unto you at another time, but hearken that I may say it again, so that ye may be perfected in all mysteries and be called 'the perfected in every fulness.'

How the souls of those who have come out of the body may be helped by those on earth."Now, therefore, all men, sinners or better who are no sinners, not only if ye desire that they be taken out of the judgments and violent chastisements, but that they be removed into a righteous body which will find the mysteries of the godhead, so that it goeth on high and inheriteth the Light-kingdom,--then perform the third mystery of the Ineffable |276. and say: Carry ye the soul of this and this man of whom we think in our hearts, carry him out of all the chastisements of the rulers and haste ye quickly to lead him before the Virgin of Light; and in every month let the Virgin of Light seal him with a higher seal, and in every month let the Virgin of Light cast him into a body which will be righteous and good, so that it goeth on high and inheriteth the Light-kingdom. "And if ye say this, amēn, I say unto you: All who serve in all the orders of the judgments of the rulers, hasten to hand over that soul from one to the other, until they lead it before the Virgin of Light. And the Virgin of Light sealet it with the sign of the kingdom of the Ineffable and handeth it over unto her receivers, and the receivers will cast it into a body which will be righteous and find the mysteries of the Light, so that it will be good and goeth on high and inheriteth the Light-kingdom. Lo, this is it on which ye question me."

CHAPTER 109

Mary continueth her questioning. And Mary answered and said: "Now, therefore, my Lord, hast thou then not brought mysteries into the world that man |277. may not die through the death which is appointed him by the rulers of the Fate,--be it that it is appointed one to die by the sword or die by the waters or through tortures and torturings and acts of violence which are in the law, or through any other evil death,--hast thou then not brought mysteries into the world that man may not die with them through the rulers of the Fate, but that he may die by a sudden death, so that he endure no sufferings through such kinds of death? For they are exceedingly numerous who persecute us because of thee, and numerous those who persecute us because of thy name, in order that, if they torture us, we may speak the mystery and straightway go out of the body without having endured any sufferings at all."

How he who possesseth the mysteries can come forth out of the body without suffering. The Saviour answered and said unto all his disciples: "Concerning this word on which ye question me, I have spoken unto you at another time; but hearken again that I may say it unto you anew: Not only ye, but every man who will accomplish that first mystery of the First Mystery of the Ineffable,--he who, therefore, shall perform that mystery and accomplish it in all its figures and all its types and all its stations, in performing it, he will not come out of the body; but after he hath accomplished that mystery in all its figures |278. and all its types, thereafter then at every time when he shall speak the name of that mystery, he will save himself from all that which is appointed him by the rulers of the Fate. And in that hour he will come forth out of the body of the matter of the rulers, and his soul will become a great light-stream, so that it soareth on high and penetrateth all the regions of the rulers and all the regions of the Light, until it reacheth the region of its kingdom. Neither giveth it answers nor apologies in any region at all, for it is without tokens."

CHAPTER 110

When then Jesus had said this, Mary continued, threw herself at Jesus' feet, kissed them and said: "My Lord, still will I question thee. Reveal [it] unto us and hide [it] not from us."

Jesus answered and said unto Mary: "Question on what ye question, and I will reveal [it] unto you in openness without similitude."

Mary continueth her questioning. Mary answered and said: "My Lord, hast thou then not brought mysteries into the world because of poverty and riches, and because of weakness and strength, and because of . . . and healthy bodies, in a word because of all such, so that, if we go into the regions of the land, and they do not have faith in us and they hearken not unto our words, and we perform any such mysteries in those regions, they may know truly in truth that we |279. herald the words [of the God] of the universe?"

The Saviour answered and said unto Mary in the midst of the disciples: "Concerning this mystery on which ye question me, I have given it unto you at another time; but I will repeat it and speak the word unto you:

The mystery of the raising of the dead." Now, therefore, Mary, not only ye, but every man who shall accomplish the mystery of the raising of

the dead,--that which healeth the demons and all pains and all sicknesses and the blind and the lame and the maimed and the dumb and the deaf, which I have given unto you aforetime,--he who shall receive [that] mystery and accomplish it, thereafter then, if he ask for all things, for poverty and riches, for weakness and strength, for . . . and healthy body, and for all healings of the body and for the raising of the dead and for healing the lame and the blind and the deaf and the dumb and all sicknesses and all pains,--in a word, he who shall accomplish that mystery and ask for all the things which I have just said, then will they quickly come to pass for him."

The disciples became frenzied at the sublimity of the prospect. When then the Saviour had said this, the disciples came forward, cried out all together and said: "O Saviour, thou hath made us very exceedingly frenzied because of the great deeds of which thou tellest us; and because thou hast borne up our souls, they have pressed to go forth out of us | 280. unto thee, for we issue from thee. Now, therefore, because of these great deeds of which thou tellest us, our souls have become frenzied and they have pressed very exceedingly, yearning to go forth out of us on high to the region of thy kingdom."

CHAPTER 111

How the disciples shall make proclamation. When then the disciples had said this, the Saviour continued again and said unto his disciples: "If ye go into cities or kingdoms or countries, proclaim first unto them, saying: Search ever and cease not, until ye find the mysteries of the Light which will lead you into the Light-kingdom. Say unto them: Beware of the doctrines of error. For many will come in my name and say: It is I. And it is not I, and they will lead many astray.

What mysteries they shall give. "Now, therefore, unto all men who come unto you and have faith in you and hearken unto your words and do what is worthy of the mysteries of the Light, give the mysteries of the Light and hide them not from them. And unto him who is worthy of the higher mysteries, give them, and to him who is worthy of the lower mysteries, give them, and hide not anything from any one.

The mystery of the raising of the dead not to be given to any. "The mystery of the raising of the dead and of the healing of the sick, on the other hand, give unto no one nor give instruction in it, for that mystery belongeth to the rulers, it and all its namings. For this cause, therefore,

give it |281. unto no one, nor give instruction in it until ye establish the faith in the whole world, in order that, if ye come into cities or into countries, and they do not receive you unto themselves, and do not have faith, and do not hearken unto your words, ye may raise the dead in those regions and heal the lame and the blind and manifold of sicknesses in those regions. And through all such they will have faith in you, that ye herald the God of the universe, and will have faith in all the words of you. For this cause, therefore, have I given unto you that mystery, until ye establish the faith in the whole world."

When then the Saviour had said this, he continued again in the discourse and said unto Mary: "Now, therefore, hearken, Mary, concerning the word on which thou hast questioned me: Who constraineth the man until he sinneth? Now, therefore, hearken:

Of the constitution of man."Is the babe born, the power is feeble in it, and the soul is feeble in it, and also the counterfeiting spirit is feeble in it; in a word, the three together are feeble, without any one of them sensing anything, whether good or evil, because of the load of forgetfulness which is very heavy. Moreover the body also is feeble. And the babe eateth of the delights of the world of the rulers; and the power draweth into itself from the portion of the power which |282. is in the delights; and the soul draweth into itself from the portion of the soul which is in the delights; and the counterfeiting spirit draweth into itself from the portion of the evil which is in the delights and in its lusts. And on the other hand the body draweth into itself the matter which senseth not, which is in the delights. The destiny on the contrary taketh nothing from the delights, because it is not mingled with them, but it departeth again in the condition in which it cometh into the world.

"And little by little the power and the soul and the counterfeiting spirit grow, and every one of them senseth according to its nature: the power senseth to seek after the light of the height; the soul on the other hand senseth to seek after the region of righteousness which is mixed, which is the region of the commixture; the counterfeiting spirit on the other hand seeketh after all evils and lusts and all sins; the body on the contrary senseth nothing unless it taketh up force out of the matter.

"And straightway the three develop sense, every one according to its nature. And the retributive receivers assign the servitors to follow them and be witnesses of all the sins which they commit, with a view to the manner and method how they will chastize them in the judgments.

Of the counterfeiting spirit."And after this the counterfeiting spirit | **283**. contriveth and senseth all sins and the evil which the rulers of the great Fate have commanded for the soul, and it maketh them for the soul.

"And the inner power stirreth the soul to seek after the region of the Light and the whole god-head; and the counterfeiting spirit leadeth away the soul and compelleth it continually to do all its lawless deeds, all its mischiefs and all its sin, and is persistently allotted to the soul and is hostile to it, and making it do all this evil and all these sins.

"And it goadeth on the retributive servitors, so that they are witnesses in all the sins which it will make it do. Moreover also if it will rest in the night [or] by day, it stirreth it in dreams or in lusts of the world, and maketh it to lust after all the things of the world. In a word, it driveth [?] it into all the things which the rulers have commanded for it and it is hostile to the soul, making it do what pleaseth it not.

"Now, therefore, Mary, this is in fact the foe of the soul, and this compelleth it until it doeth all sins.

The state of the sinful soul after death."Now, therefore, if | **284**. the time of that man is completed, first cometh forth the destiny and leadeth the man unto death through the rulers and their bonds with which they are bound through the Fate.

"And thereafter the retributive receivers come and lead that soul out of the body. And thereafter the. retributive receivers spend three days circling round with that soul in all the regions and dispatch it to all the æons of the world. And the counterfeiting spirit and the destiny follow that soul; and the power returneth to the Virgin of Light.

"And after three days the retributive receivers lead down that soul to the Amente of the chaos; and when they bring it down to the chaos, they hand it over to those who chastize. And the retributive receivers return unto their own regions according to the economy of the works of the rulers concerning the coming-forth of the souls.

"And the counterfeiting spirit becometh the receiver of the soul, being assigned unto it and transferring it according to the chastisement because of the sins which it hath made it commit, and is in great enmity to the soul.

"And when the soul hath finished the chastisements in the chaos according to the sins |285. which it hath committed, the counterfeiting spirit leadeth it forth out of the chaos, being assigned unto it and transferring it to every region because of the sins which it hath committed; and it leadeth it forth on the way of the rulers of the midst. And when it reacheth them, [the rulers] question it on the mysteries of the destiny; and if it hath not found them, they question their destiny. And those rulers chastize that soul according to the sins of which it is guilty. I will tell you the type of their chastisements at the expansion of the universe.

How a sinful soul is brought back to birth."When, therefore, the time of the chastisements of that soul in the judgments of the rulers of the midst shall be completed, the counterfeiting spirit leadeth the soul up out of all the regions of the rulers of the midst and bringeth it before the light of the sun according to the commandment of the First Man, Yew, and bringeth it before the judge, the Virgin of Light. And she proveth that soul and findeth that it is a sinning soul, and ceaseth her light-power into it for its standing-upright and because of the body and the community of sense,--the type of which I will tell you at the expansion of the universe. And the Virgin of Light sealet that soul and handeth it over to one of her receivers |286. and will have it cast into a body which is suitable to the sins which it hath committed.

"And amēn, I say unto you: They will not discharge that soul from the changes of the body until it hath yielded its last circuit according to its merit. Of all these then will I tell you their type and the type of the bodies into which it will be cast according to the sins of each soul. All this will I tell you when I shall have told you the expansion of the universe."

CHAPTER 112

Of the ascension after death of the good soul that hath received the mysteries.Jesus continued again in the discourse and said: "If on the contrary it is a soul which hath not hearkened unto the counterfeiting spirit in all its works, but hath become good and hath received the mysteries of the Light which are in the second space or even those which are in the third space which is within, when the time [of the coming-forth] of that soul out of the body is completed, then the counterfeiting spirit followeth that soul, it and the destiny; and it followeth it on the way on which it will go above.

"And before it removeth itself above, it uttereth the mystery of the undoing of the seals and all the bonds of the counterfeiting spirit with which the rulers have bound it to the soul; and when it is uttered, the bonds of the counterfeiting spirit undo themselves, and it ceaseth to come into that soul and releaseth the soul according to the commandments which |287. the rulers of the great Fate have commanded it, saying: 'Release not this soul until it tell thee the mystery of the undoing of all the seals with which we have bound thee to the soul.'

"If then the soul shall have uttered the mystery of the undoing of the seals and of all the bonds of the counterfeiting spirit, and if it ceaseth to come into the soul and ceaseth to be bound to it, then it uttereth in that moment a mystery and releaseth the destiny to its region to the rulers who are on the way of the midst. And it uttereth the mystery and releaseth the counterfeiting spirit to the rulers of the Fate to the region in which it was bound to it.

"And in that moment it becometh a great light-stream, shining exceedingly, and the retributive receivers who have led it forth out of the body, are afraid of the light of that soul and fall on their faces. And in that moment that soul becometh a great light-stream, it becometh entirely wings of light, and penetrateth all the regions of the rulers and all the orders of the Light, until it reacheth the region of its kingdom up to which it hath received mysteries.

"If on the other hand it is a soul which hath Of the state after death of one who hath received the mysteries, and yet hath transgressed.received mysteries in the first space which is without, and if after it |288. hath received the mysteries it hath accomplished them, it [then] turneth and committeth sin after the accomplishing of the mysteries, and if the time of the coming-forth of that soul is completed, then the retributive receivers come to lead that soul out of the body.

"And the destiny and the counterfeiting spirit follow that soul. Because the counterfeiting spirit is bound to it with the seals and the bonds of the rulers, it followeth thus that soul which travellet on the ways with the counterfeiting spirit.

"It uttereth the mystery of the undoing of all the bonds and all the seals with which the rulers have bound the counterfeiting spirit to the soul. And when the soul uttereth the mystery of the undoing of the seals,

straightway the bonds of the seals which are bound in the counterfeiting spirit to the soul undo themselves. And when the soul uttereth the mystery of the undoing of the seals, straightway the counterfeiting spirit undoeth itself and ceaseth to be assigned to the soul. And in that moment the soul uttereth a mystery and restraineth the counterfeiting spirit and the destiny and dischargeth them which follow it. But no one of them is in its power; |289. but it is in their power.

"And in that moment the receivers of that soul come with the mysteries which it hath received, come and snatch that soul out of the hands of the retributive receivers, and the [latter] receivers go back to the works of the rulers for the purpose of the economy of the leading-forth of the souls.

"And the receivers of that soul on the other hand who belong to the Light, become wings of light for that soul and become vestures of light for it and they do not lead it into the chaos, because it is not lawful to lead into the chaos souls which have received mysteries, but they lead it on the way of the rulers of the midst. And when it reacheth the rulers of the midst, those rulers meet the soul, they being in great fear and violent fire and with different faces, in a word in great immeasurable fear.

"And in that moment the soul uttereth the mystery of their apology. And they are exceedingly afraid and fall on their faces, being in fear of the mystery which it hath uttered, and of their apology. |290. And that soul surrendereth their destiny, saying unto them: Take your destiny! The apology of the rulers of the ways of the midst. I come not to your regions from this moment onwards. I have become a stranger unto you for ever, being about to go unto the region of my inheritance.

"And when the soul shall have said this, the receivers of the Light fly with it on high and lead it into the æons of the Fate, it giving every region its apology and its seals,--which I will tell you at the expansion of the universe. And it giveth the counterfeiting spirit to the rulers and telleth them the mystery of the bonds with which it is bound to it, and sayeth unto them: There have The apology of the rulers of the Fate. ye your counterfeiting spirit! I come not to your region from this moment onwards. I have become a stranger unto you for ever. And it giveth every one his seal and his apology.

"And when the soul shall have said this, the receivers of the Light fly with it on high and lead Of the ascension of that soul into the Inheritance.it |291. out of the æons of the Fate and lead it up into all the æons [above], it giving to every region its apology and the apology of all the regions and the seals to the tyrants of the king, the Adamas. And it giveth the apology of all the rulers of all the regions of the Left,--whose collective apologies and seals I will one day tell you when I shall tell you the expansion of the universe.

"And moreover those receivers lead that soul to the Virgin of Light and that soul giveth the Virgin of Light the seals and the glory of the songs of praise. And the Virgin of Light and also the seven other virgins of the Light together prove that soul and find together their signs in it and their seals and their baptisms and their chrism. And the Virgin of Light |292. sealeth that soul and the receivers of the Light baptize that soul and give it the spiritual chrism; and every one of the virgins of the Light sealeth it with her seals.

"And moreover the receivers of the Light hand it over to the great Sabaôth, the Good, who is at the gate of the Life in the region of those of the Right, who is called 'Father.' And that soul giveth him the glory of his songs of praise and his seals and his apologies. And Sabaôth, the Great and Good, sealeth it with his seals. And the soul giveth its science and the glory of the songs of praise and the seals to the whole region of those of the Right. They all seal it with their seals; and Melchisedec, the great Receiver of the Light who is in the region of those of the Right, sealeth that soul and all the receivers of Melchisedec seal that soul and lead it into the Treasury of the Light.

"And it giveth the glory and the honour and the laud of the songs of praise and. all the seals of all the regions of the Light. And all those of the region of the Treasury of the Light seal it with their seals and it goeth unto the region of the Inheritance."

CHAPTER 113

When then the Saviour had said this unto his disciples |293. he said unto them: "Understand ye in what manner I discourse with you?"

Mary interpreteth from former sayings.And Mary again started forward and said: "Yea, my Lord, I understand in what manner thou dost

discourse with me, and I will comprehend them all [*sc.* thy words]. Now, therefore,

concerning these words which thou sayest, my mind hath brought forward four thoughts in me and my light-man hath led me and exulted and seethed, desiring to come forth out of me and enter into thee. Now, therefore, my Lord, hearken that I may tell thee the four thoughts which have arisen in me.

"The first thought hath arisen in me concerning the word which thou hast spoken: 'Now, therefore, the soul giveth the apology and seal unto all the rulers who are in the region of the king, the Adamas, and giveth the apology and the honour and the glory of all their seals and the songs of praise to the region of the Light,'--concerning this word then thou hast spoken unto us aforetime, when they brought thee the piece of the piece of money which was brought unto Jesus. money and thou didst see that it was of silver and copper and didst ask: 'Whose is this image?' They said: 'The king's.' And when thou sawest that it was of silver and copper mixed, thou saidst: 'Give therefore the king's unto the king and God's unto God,'--that is: If the soul receiveth mysteries, it giveth the apology to all the rulers and to the region |294. of the king, the Adamas; and the soul giveth the honour and the glory to all those of the region of the Light. And the word: 'It hath glistened, when thou didst see that it is made up of silver and copper,'--it is the type thereof, that in it [*sc.* the soul] is the power of the Light, which is the refined silver, and that in it is the counterfeiting spirit, which is the material copper. This, my Lord, is the first thought.

"The second thought is on the other hand that which thou hast just said unto us concerning the soul which receiveth the mysteries: 'If it cometh into the region of the rulers of the way of the midst, they come forth to meet it in exceedingly great fear and they are afraid of it. And the soul giveth the mystery of the fear unto them and they are afraid before it. And it giveth the destiny to its region, and it giveth the counterfeiting spirit to its own region, and it giveth the apology and the seals to every one of the rulers who are on the ways, and it giveth the honour and the glory and the laud of the seals and the songs of praise to all those of the region of the Light,'--concerning this word, my Lord, thou hast spoken aforetime through the mouth of our brotherA saying of Paul. Paul: 'Give tax to whom tax is due, give fear to whom fear is due, give tribute to whom tribute is due, give honour to whom honour is due, and give laud to whom laud is due, and owe not any other anything,' |295.--that

is, my Lord: The soul which receiveth mysteries, giveth apology to all regions. This, my Lord, is the second thought.

"The third thought on the other hand concerning the word which thou hast aforetime spoken.

The foes of one's own house. unto us: 'The counterfeiting spirit is hostile to the soul, making it do all sins and all mischiefs, and it transferreth it in the chastisements because of all the . sins which it hath made it commit; in a word, it is hostile to the soul in every way,'--concerning this word, therefore, thou hast said unto us aforetime: 'The foes of the man are the dwellers in his house,'--that is: The dwellers in the house of the soul are the counterfeiting spirit and the destiny, which are hostile to the soul the whole time, making it commit all sin and all iniquities. Lo this, my Lord, is the third thought.

"The fourth thought on the other hand concerning the word which thou hast said: 'If the soul goeth forth out of the body and travelleth on the way with the counterfeiting spirit, and if it hath not found the mystery of the undoing of all the bonds and the seals which are bound to the counterfeiting spirit, so that it may cease to haunt or be assigned to it,--if it then hath not found it, the counterfeiting spirit leadeth the soul to the Virgin of Light, the judge; and the judge, the Virgin of Light, proveth the soul and findeth |296. that it hath sinned and, as she also hath not found the mysteries of the Light with it, she handeth it over to one of her receivers, and her receiver leadeth it and casteth it into the body, and it cometh not out of the changes of the body before it hath yielded its last circuit,'--concerning this word, then, my Lord, thou hast said unto us aforetime: 'Be reconciled with thy foe as longA former saying concerning rebirth. as thou art on the way with him, lest perchance thy foe hand thee over to the judge and the judge hand thee over to the servant and the servant cast thee into prison, and thou shalt not come forth out of that region till thou hast yielded the last farthing.'

"Because of this manifestly is thy word: Every soul which cometh forth out of the body and travelleth on the way with the counterfeiting spirit and findeth not the mystery of the undoing of all the seals and all the bonds, so that it may undo itself from the counterfeiting spirit which is bound to it,--that soul which hath not found mysteries of the Light and hath not found the mysteries of detachment from the counterfeiting spirit which is bound to it,--if then it hath not found it, the counterfeiting spirit leadeth that soul to the Virgin of Light, and the

Virgin of Light, yea that judge, handeth over that soul |297. to one of her receivers, and her receiver casteth it into the sphere of the æons, and it cometh not out of the changes of the body before it hath yielded the last circuit which is appointed for it. This then, my Lord, is the fourth thought."

CHAPTER 114

It came to pass then, when Jesus had heard Mary say these words, that he said: "Well said, all-blessed Mary, spiritual [one]. These are the solutions of the words which I have spoken."

Mary continueth to question Jesus. Mary answered and said: "Still, my Lord, do I question thee, because from now on I will begin to question thee on all things with sureness. For this cause, therefore, my Lord, be patient with us and reveal unto us all things on which we shall question thee for the sake of the manner, how my brethren are to herald it to the whole race of men."

And when she had said this to the Saviour, the Saviour answered and said unto her in great compassion towards her: "Amēn, amēn, I say unto you: Not only will I reveal unto you all things on which ye shall question me, but from now on I will reveal unto you other things on which ye have not thought to question, which have not entered into the heart of man, and which also all the gods, who are below man, know not. Now, therefore, Mary, question on what thou mayest question, and I will reveal it unto thee face to face without similitude."

CHAPTER 115

And Mary answered and said: "My Lord, in what type then do |298. the baptisms forgive sins? I heard thee say: 'The retributive servitors follow the soul, being witnesses to it for all the sins which it committeth, that they may convict it in the judgments.' Now, therefore, my Lord, do the mysteries of the baptisms wipe out the sins which are in the hands of the retributive servitors, so that they forget them? Now, therefore, my Lord, tell unto us the type, how they forgive sins; nay, we desire to know it with sureness."

Of the retributive servitors. And the Saviour answered and said unto Mary: "Finely hast thou spoken. The servitors indeed are they who bear witness to all sins; but they abide in the judgments, seizing the souls

and convicting all the souls of sinners who have received no mysteries; and they keep them fast in the chaos, chastizing them. And those retributive receivers cannot overstep the chaos to reach to the orders which are above the chaos, and convict the souls which come forth out of those regions. Now then it is not lawful to use force on the souls which receive mysteries, and lead them into the chaos, so that the retributive servitors may convict them. But the retributive servitors convict the |299. souls of the sinners and they keep fast those who have received no mysteries which may lead them out of the chaos. The souls on the other hand which receive mysteries,--they have no power of convicting them, because they do not come forth out of their regions, and also, if they come forth into their regions, they are not able to obstruct them; nay, they cannot lead them into that chaos.

How the soul of the sinner is stamped with his sins."Hearken moreover that I may tell you the word in truth, in what type the mystery of baptism forgiveth sins. Now, therefore, if the souls sin when they are still in the world, the retributive servitors indeed come and are witnesses of all the sins which the soul committeth, lest in sooth they should come forth out of the regions of the chaos, in order that they may convict them in the judgments which are outside the chaos. And the counterfeiting spirit becometh witness of all the sins which the soul shall commit, in order that it may convict it in the judgments which are outside the chaos, not only that it may bear witness of them, but--all the sins of the souls--it sealeth the sins and maketh them fast on to the soul, in order that all the rulers of the chastisements of the sinners may recognize it, that it is a sinning soul, and that they may know of the number of sins which it hath committed, by the seals which the counterfeiting spirit hath made fast on to it, so that it shall be chastized according to |300. the number of sins which it hath committed. This do they with all sinning souls.

"Now, therefore, he who shall receive the How the baptisms purify sins.mysteries of the baptisms, then the mystery of them becometh a great, exceedingly violent, wise fire and it burneth up the sins and entereth into the soul secretly and consumeth all the sins which the counterfeiting spirit hath made fast on to it. And when it hath finished purifying all the sinsThe separation of the portions by the mystery of baptism. which the counterfeiting spirit hath made fast on to the soul, it entereth into the body secretly and pursueth all the pursuers secretly and separateth them off on the side of the portion of the body. For it pursueth the counterfeiting spirit and the destiny and separateth them off from the power and from the soul and putteth them on the side of

the body, so that it separateth off the counterfeiting spirit and the destiny and the body into one portion; the soul and power on the other hand it separateth into another. The mystery of baptism on the contrary remaineth in the midst of the two, continually separating them from one another, so that it maketh them clean and purifieth them, in order that they may not be stained by matter.

"Now, therefore, Mary, this is the way in which the mysteries of the baptisms forgive sins and all iniquities."

CHAPTER 116

When then |301. the Saviour had said this, he said unto his disciples: "Understand ye in what manner I discourse with you?"

Mary interpreteth the same from a former saying. Then Mary started forward and said: "Yea, my Lord, in truth I enquire closely into all the words which thou sayest. Concerning the word then of the forgiveness of sins thou hast spoken unto us in similitude aforetime, saying: 'I am come to cast fire on the earth,' and again: 'What will I that it burn?' And again thou hast distinguished it clearly, saying: 'I have a baptism, to baptize in it; and how shall I endure until it is accomplished? Think ye I am come to cast peace on the earth? Nay, but I am come to cast division. For from now on five will be in one house; three will be divided against two, and two against three.' This, my Lord, is the word which thou hast spoken clearly.

"The word indeed which thou hast spoken: 'I am come to cast fire on the earth, and what will I that it burn?'--that is, my Lord: Thou hast brought the mysteries of the baptisms into the world, and thy pleasure is that they should consume all the sins of the soul and purify them. And thereafter again thou hast distinguished it clearly, saying: 'I have a baptism, to baptize in it; and |302. how shall I endure until it is accomplished?'--that is: Thou wilt not remain in the world until the baptisms are accomplished and purify the perfect souls.

"And moreover the word which thou hast spoken unto us aforetime: 'Think ye I am come to cast peace on the earth? Nay, but I am come to cast division. For from now on five will be in one house; three will be divided against two, and two against three,'--that is: Thou hast brought the mystery of the baptisms into the world, and it hath effected a division in the bodies of the world, because it hath separated the

counterfeiting spirit and the body and the destiny into one portion; the soul and the power on the other hand it hath separated into another portion;--that is: Three will be against two, and two against three."

And when Mary had said this, the Saviour said: "Well said, thou spiritual and light-pure Mary. This is the solution of the word."

CHAPTER 117

Mary further questioneth Jesus. Mary answered again and said: "My Lord, I will still continue to question thee. Now, therefore, my Lord, bear with me questioning thee. Lo, in openness have we known the type in which the baptisms forgive sins. Now on the other hand the mystery of these three spaces and the mysteries of this First Mystery and the mysteries of the Ineffable, in what type do they forgive sins? Do they forgive in the type | 303. of the baptisms, or not?"

Of the forgiveness of sins according to the higher mysteries. The Saviour answered again and said: "Nay, but all the mysteries of the three spaces forgive the soul in all the regions of the rulers all the sine which the soul hath committed from the beginning onwards. They forgive it, and moreover they forgive the sins which it thereafter will commit, until the time up to which every one of the mysteries shall be effective,--the time up to which every one of the mysteries shall be effective I will tell you at the expansion of the universe.

"And moreover the mystery of the First Mystery and the mysteries of the Ineffable forgive the soul in all the regions of the rulers all the sins and all the iniquities which the soul hath committed; and [not only] do they forgive it all, but they impute unto it no sin from this hour unto all eternity, because of the gift of that great mystery and its prodigiously great glory."

CHAPTER 117

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"And moreover the mystery of the First Mystery and the mysteries of the Ineffable forgive the soul in all the regions of the rulers all the sins and all the iniquities which the soul hath committed; and [not only] do they forgive it all, but they impute unto it no sin from this hour unto all eternity, because of the gift of that great mystery and its prodigiously great glory."

CHAPTER 118

When then the Saviour had said this, he said unto his disciples: "Understand ye in what manner I speak with you?"

And Mary answered again and said: "Yea, my Lord, already have I seized on all the words Mary interpreteth the same from Psalm xxxi. which thou sayest. Now, therefore, my Lord, concerning the word which thou sayest: | 304. 'All the mysteries of the three spaces forgive sins and cover their [sc. the souls'] iniquities,'--David, the prophet, then hath prophesied aforetime concerning this word, saying: 'Blessed are they whose sins are forgiven and whose iniquities are covered.'

"And the word which thou hast spoken: 'The mystery of the First Mystery and the mystery of the Ineffable forgive all men who shall receive those mysteries, not only the sins which they have committed from the beginning onwards, but also they impute them not to them from this hour unto all eternity,'--concerning this word David hath prophesied aforetime, saying: 'Blessed are those to whom the Lord God will not impute sins,'--that is: Sins will not be imputed from this hour to those who have received the mysteries of the First Mystery and who have received the mystery of the Ineffable."

He said: "Well said, Mary, thou spiritual and light-pure Mary. This is the solution of the word."

And Mary continued again and said: "My Lord, if the man receiveth mysteries from the mysteries |305. of the First Mystery and again turneth and sinneth and transgresseth, and if he thereafter again turneth and repenteth and prayeth in any [mystery] of his mystery, will it be forgiven him, or not?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Every one who shall receive the mysteries of the First Mystery,

Of forgiveness even unto twelve times of those who have received the mysteries of the First Mystery.if he again turneth and transgresseth twelve times and again twelve times repenteth, praying in the mystery of the First Mystery, it will be forgiven.

"But if after the twelve times he again transgresseth and turneth and transgresseth, it will not be forgiven him for ever, so that he should turn himself to any [mystery] of his mystery; and this [man] hath not repentance unless he receiveth the mysteries of the Ineffable, which have compassion at every time and forgive at every time."

CHAPTER 119

Mary continued again and said: "My Lord, but if on the other hand they who have received the mysteries of the First Mystery, turn and transgress, and if they come out of the body before they have repented, will they inherit the kingdom or not, because indeed they have received the gift of the First Mystery?"

Of such initiated who sin and die without repentance.The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Every man who hath received mysteries in the First Mystery, | having transgressed for the first and the second and the third time, and if he cometh out of the body before he hath repented, his judgment is far sorer than all the judgments; for his dwelling is in the midst of the jaws of the dragon of the outer darkness, and at the end of all this he will be frozen up [?] in the chastisements and perish for ever, because he hath received the gift of the First Mystery and hath not abided in it [sc. the gift].

Of the unending forgiveness of those who have received the mystery of the Ineffable.Mary answered and said: "My Lord, all men who shall receive the mysteries of the mystery of the Ineffable, and have turned again, have transgressed and have ceased in their faith, and again

thereafter, when they are still in life, have turned and have repented, how many times will it be forgiven them?"

The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: To every man who shall receive the mysteries of the Ineffable, not only if he transgresseth once, turneth again and repenteth, will it be forgiven, but if at any time he transgresseth, and if, when still in life, he turneth again and repenteth, without play-acting, and again if he turneth and repenteth and prayeth in any of his mysteries, then will it be forgiven him, because he hath received of the gift of the mysteries of |307. the Ineffable, and moreover because those mysteries are compassionate and forgive at every time."

And Mary answered again and said unto Jesus: "My Lord, those who shall receive the mysteries of the Ineffable, and have again turned, have transgressed and have ceased in their faith and are moreover come out of the body before they have repented, what will befall such?"

Of such initiated who sin and die without repentance. And the Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: All men who shall receive the mysteries of the Ineffable, blessed indeed are the souls which shall receive of those mysteries; but if they turn and transgress and come out of the body before they have repented, the judgment of those men is sorer than all the judgments, and it is exceedingly violent, even if those souls are new and it is their first time for coming into the world. They will not return to the changes of the bodies from that hour onwards and will not be able to do anything, but they will be cast out into the outer darkness and perish and be non-existent for ever."

CHAPTER 120

And when the Saviour had said this, he said unto his disciples: "Understand ye in what manner I speak with you?"

Mary interpreteth the same from a former saying. Mary answered |308. and said: "I have seized on the words which thou hast said. Now, therefore, my Lord, this is the word which thou hast said: 'They who shall receive the mysteries of the Ineffable,--blessed indeed are those souls;

but if they turn, transgress, and cease in their faith, and if they go forth out of the body without having repented, they are no more fit from this hour onwards to return to the changes of the body, nor for anything at all, but they are cast out into the outer darkness, they will perish in that region and be non-existent for ever,'--concerning [this] word thou hast spoken unto us aforetime, saying: 'Salt is good; but if the salt becometh sterile, with what are they to salt it? It is fit neither for the dunghill nor for the earth; but they throw it away,'--that is: Blessed are all the souls which shall receive of the mysteries of the Ineffable; but if they once transgress, they are not fit to return to the body henceforth from this hour onwards nor for anything at all, but they are cast into the outer darkness and perish in that region."

And when she had said this, the Saviour said: "Well said, thou spiritual light-pure Mary. This is the solution of the word."

And Mary continued again |309. and said: "My Lord, all men who have received the mysteries of the First Mystery and the mysteries of the Ineffable, those who have not transgressed, but whose faith in the mysteries was in sincerity, without play-acting,--they then have again sinned through the compulsion of the Fate and have again turned and repented and again prayed in any of the mysteries, how often will it be forgiven them?"

Of the unending compassion of the great mysteries for the repentant. And the Saviour answered and said unto Mary in the midst of his disciples: "Amēn, amēn, I say unto you: All men who shall receive the mysteries of the Ineffable and moreover the mysteries of the First Mystery, sin every time through the compulsion of the Fate, and if they, when they are still in life, turn and repent and abide in any of their mysteries, it will be forgiven them at every time, because those mysteries are compassionate and forgiving for all time. For this cause then have I said unto you before: Those mysteries will not only forgive them their sins which they have committed from the beginning onwards, but they do not impute them to them from this hour onwards,--of which I have said unto you that they receive repentance at any time, and that they also will forgive the sins which they commit anew.

Of the unrepentant."If on the other hand those who shall receive mysteries of |310. the mystery of the Ineffable and of the mysteries of the First Mystery, turn and sin and come out of the body without

having repented, then they will be even as those will be who have transgressed and not repented. Their dwelling also is in the midst of the jaws of the dragon of the outer darkness and they will perish and be non-existent for ever. For this cause have I said unto you: All men who shall receive the mysteries, if they knew the time when they come out of the body, would watch themselves and not sin, in order that they may inherit the Light-kingdom for ever."

CHAPTER 121

When then the Saviour had said this unto his disciples, he said unto them: "Understand ye in what manner I speak with you?"

Mary interpreteth from a former saying. Mary answered and said: "Yea, my Lord, with precision have I precisely followed all the words which thou hast said. Concerning this word then thou hast spoken unto us aforetime: 'If the house-holder knew at what hour in the night the thief cometh to break into the house, he would keep awake and not suffer the man to break into his house.'"

When then Mary had said this, the Saviour said: "Well said, thou spiritual Mary. This is the word."

The Saviour continued again and said unto his disciples: "Now, therefore, herald ye unto all men who shall receive mysteries in the Light, and speak |311. unto them, saying: Keep watch over yourselves and sin not, lest ye heap evil on evil and go out of the body without having repented and become strangers to the Light-kingdom for ever."

When the Saviour had said this, Mary answered and said: "My Lord, great is the compassion of those mysteries which forgive sins at every time."

If even men on earth are compassionate, how much more then the highest mysteries? The Saviour answered and said unto Mary in the midst of the disciples: "If to-day a king who is a man of the world, giveth a gift to men of his like, and also forgiveth murderers and those who have intercourse with males, and the rest of the very grievous sins which are deserving of death,--if it becometh him who is a man of the world, to have done this, much more then have the Ineffable and the First Mystery, who are the lords of the universe, the authority to act in

all things as it pleaseth them, that they forgive every one who shall receive mysteries.

"Or if on the other hand a king to-day investeth a soldier with a royal vesture and sendeth him into foreign regions, and he committeth murders and other grievous sins which are deserving of death, then they will not impute them to him, and are not able to do him any evil because he is invested with the royal vesture,--how much more then those who wear the mysteries of the vestures of the Ineffable and those of the First Mystery, who are lords over all those of the height and all those of the depth!"

CHAPTER 122

Jesus trieth Peter. Thereafter Jesus saw a woman who came to make repentance. | 312. He had baptized her three times, and yet she had not done what was worthy of the baptisms. And the Saviour desired to try Peter, to see if he was compassionate and forgiving, as he had commanded them. He said unto Peter: "Lo, three times have I baptized this soul, and yet at this third time she hath not done what is worthy of the mysteries of the Light. Wherefor then cloth she make her body good for nothing? Now, therefore, Peter, perform the mystery which cutteth off the souls from the inheritances of the Light; perform that mystery in order that it may cut off the soul of this woman from the Inheritance of the Light."

When then the Saviour had said this, he tried [Peter] to see whether he was compassionate and forgiving.

When then the Saviour had said this, Peter said: "My Lord, let her yet this time, that we may give her the higher mysteries; and if she is fit, then hast thou let her inherit the Light-kingdom, but if she is not fit, then hast thou [to] cut her off from the Light-kingdom."

When then Peter had said this, the Saviour knew that Peter was compassionate as he and forgiving.

When then all this was said, the Saviour said unto his disciples: "Have ye understood all these words and the type | 313. of this woman?"

Mary interpreteth the incident from a former saying. Mary answered and said: "My Lord, I have understood the mysteries of the things which have fallen to this woman's lot. Concerning the things then which have fallen to her lot, thou hast spoken unto us aforetime in similitude, saying: 'A man owned a fig-tree in his vineyard; and he came to look for its fruit, and he found not a single one on it. He said to the vine-dresser: Lo, three years do I come to look for fruit on this fig-tree, and I have not any produce at all from it. Cut it down then; why doth it make the ground also good for nothing? But he answered and said unto him: My lord, have patience with it still this year, until I dig round it and give it dung; and if it beareth in another year, thou hast let it, but if thou dost not find any [fruit] at all, then hast thou [to] cut it down.' Lo, my Lord, this is the solution of the word."

The Saviour answered and said unto Mary: "Well said, spiritual [one]. This is [the solution of] the word."

CHAPTER 123

Mary continued again and said unto the Saviour: "My Lord, a man who hath received mysteries and hath not done what is worthy of them, but he hath turned and hath sinned, thereafter he hath again repented and hath been in great repentance,--is it then lawful for my brethren to renew for him the mystery which he hath received, or |314. rather give him a mystery out of the lower mysteries,--is it lawful, or not?"

In the case of repentance only higher mysteries than those previously received can remit sins. The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you: Neither the mystery which he hath received, nor the lower hearken unto him, to forgive his sins; but it is the mysteries which are higher than those which he hath received, which hearken unto him and forgive his sins. Now, therefore, Mary, let thy brethren give him the mystery which is higher than that which he hath received, and they are to accept his repentance from him and forgive his sins,--the latter indeed, because he hath received it once more, and the former, because he hath towered over them [the lower mysteries] upward,--the latter indeed hearkeneth not unto him to forgive his sin; but it is the mystery which is higher than that which he hath received, that forgiveth his sins. But if on the other hand he hath received the three mysteries in the two spaces or in the third from within, and he hath turned and transgressed, no mystery hearkeneth unto him to help him in his repentance, neither the higher nor the

lower, save the mystery of the First Mystery and the mysteries of the Ineffable,--it is they which hearken unto him and accept his repentance from him."

Mary answered and said: "My Lord, a man who hath received mysteries up to two or three |315. in the second or third space, and he hath not transgressed, but is still in his faith in uprightness and without play-acting, [what will befall him]?"

There is no limit to the number of mysteries the faithful may receive. And the Saviour answered and said unto Mary: "Every man who hath received mysteries in the second and in the third space, and hath not transgressed, but is still in his faith without play-acting, it is lawful for such an one to receive mysteries in the space which pleaseth him, from the first to the last, because they have not transgressed."

CHAPTER 124

Mary continued again and said: "My Lord, a man who hath known the godhead and hath received of the mysteries of the Light, and hath turned and transgressed and done lawlessly and hath not turned to repent, and a man on the other hand who hath not found the godhead nor known it, and that man is a sinner and moreover impious, and they both have come out of the body,--which of them will get more suffering in the judgments?"

The fate of the gnostic who sinneth is more terrible than that of the ignorant sinner. The Saviour answered again and said unto Mary: "Amēn, amēn, I say unto thee: The man who hath known the godhead and hath received the mysteries of the Light, and sinned and hath not turned to repent, he will get suffering in the chastisements of the judgments in great sufferings and |316. judgments exceedingly far more in comparison with the impious and law-breaking man who hath not known the godhead. Now, therefore, who hath ears to hear, let him hear."

Mary interpreteth the same from a former saying. When then the Saviour had said this, Mary started forward and said: "My Lord, my light-man hath ears, and I have understood the whole word which thou hast spoken. Concerning this word then thou hast spoken unto us in a similitude: 'The slave who knew the will of his lord and made not ready nor did the will of his lord, will receive great blows; but he who

knew not and did not, will be deserving of less. For from every one to whom more is entrusted, of him will more be demanded, and to whom much is handed over, of him much is required,'--that is, my Lord: He who knew the godhead and hath found the mysteries of the Light and hath transgressed, will be chastized in a far greater chastisement than he who hath not known the godhead. This, my Lord, is the solution of the word."

CHAPTER 125

Mary continued again and said unto the Saviour: "My Lord, if the faith and the mysteries shall have revealed themselves,--now, therefore, if souls come into the world in many circuits and are neglectful of receiving mysteries, hoping that, if they come into the world at any other circuit, they will receive them, will they not then be in danger | 317. of not succeeding in receiving the mysteries?"

Of those who procrastinate, saying they have many births before them. The Saviour answered and said unto his disciples: "Herald unto the whole world and say unto men: Strive thereafter that ye may receive the mysteries of the Light in this time of affliction and enter into the Light-kingdom. Join not one day to another, or one circuit to another, hoping that ye may succeed in receiving the mysteries if ye come into the world in another circuit.

"And these know not when the number of the perfect souls will be at hand; for if the number of the perfect souls shall be at hand, I will now shut the gates of the Light, and no one from this hour onwards will enter in, nor will any one hereafter go forth, for the number of the perfect souls is completed and the mystery of the First Mystery is completed, for the sake of which the universe hath arisen,--that is: I am that Mystery.

Of the time of the completion. "And from this hour onwards no one will be able to enter into the Light and no one be able to go forth. For at the completion of the time of the number of the perfect souls, before I have set fire to the world, in order that it may purify the æons and the veils and the firmaments and the whole earth and also all the matters which are on it, mankind | 318. will be still existing.

Those who procrastinate are excluded from the Light. "At that time then the faith will reveal itself still more and the mysteries in those days.

And many souls will come by means of the circuits of the changes of the body, and coming back into the world are some of those in this present time who have hearkened unto me, how I taught, who at the completion of the number of the perfect souls will find the mysteries of the Light and receive them and come to the gates of the Light and find that the number of the perfect souls is complete, which is the completion of the First Mystery and the gnosis of the universe. And they will find that I have shut the gates of the Light and that it is impossible that any one should enter in or that any one should go forth from this hour.

Their entreaties at the gates of Light."Those souls then will knock at the gates of the Light, saying: Lord, open unto us! And I will answer unto them: I know you not, whence ye are. And they will say unto me: We have received of thy mysteries and fulfilled thy whole teaching and thou hast taught us on the high ways. And I will answer and say unto them: I know you not, who ye are, ye who are doers of iniquity and of evil even unto now. Wherefor go into the outer darkness. And |319. from that hour they will go into the outer darkness, there where is howling and grinding of teeth.

"For this cause then, herald unto the whole world and say unto them: 'Strive thereafter, to renounce the whole world and the whole matter therein, that ye may receive the mysteries of the Light before the number of the perfect souls is completed, in order that they may not make you stop before the gates of the Light and. lead you away into the outer darkness.'

"Now, therefore, who hath ears to hear, let him hear."

Mary interpreteth the same. When then the Saviour had said this, Mary started forward again and said: "My Lord, not only hath my light-man ears, but my soul hath heard and understood all the words which thou sayest. Now, therefore, my Lord, concerning the words which thou hast spoken: 'Herald unto the men of the world and say unto them: Strive thereafter, to receive the mysteries of the Light, in this time of affliction, that ye may inherit the Light-kingdom. . . .

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[A CONSIDERABLE LACUNA HERE OCCURS IN THE TEXT.]

A FOURTH BOOK

CHAPTER 126

AND Mary continued again and said unto Jesus: "In what type is the outer darkness; or rather how many regions of chastisement are there in it?"

Of the dragon of the outer darkness. And Jesus answered and said unto Mary: "The outer darkness is a great dragon, whose tail is in his mouth, outside the whole world and surrounding the whole world. And there are many regions of chastisement within it. There are twelve mighty | 320. chastisement-dungeons and a ruler is in every dungeon and the face of the rulers is different one from another.

Of the rulers of the twelve dungeons and their names." And the first ruler, who is in the first dungeon, hath a crocodile's face, whose tail is in his mouth. And out of the jaws of the dragon cometh all ice and all dust and all cold and all different diseases. This [is] he who is called with his authentic name in his region 'Enchthonin.'

"And the ruler who is in the second dungeon,--a cat's face is his authentic face. This [is] he who is called in his region 'Charachar.'

"And the ruler who is in the third dungeon,--a dog's face is his authentic face. This [is] he who is called in his region 'Archaröch.'

"And the ruler who is in the fourth dungeon,--a serpent's face is his authentic face. This [is] he who is called in his region 'Achröchar.'

"And the ruler who is in the fifth dungeon,--a black bull's face is his authentic face. This [is] he who is called in his region 'Marchür.'

"And the ruler who is in the sixth dungeon,--a wild boar's face is his authentic face. This [is] he who is called in his region 'Lamchamör.'

"And the ruler who is in the seventh dungeon, | 321.--a bear's face is his authentic face. This [is] he who is called in his region with his authentic name 'Luchar.'

"And the ruler of the eighth dungeon,--a vulture's face is his authentic face, whose name in his region is called 'Laraōch.'

"And the ruler of the ninth dungeon,--a basilisk's face is his authentic face, whose name in his region is called 'Archeōch.'

"And in the tenth dungeon is a multitude of rulers, and every one of them hath seven dragon's heads in his authentic face. And he who is over them all is in his region with his name called Xarmarōch.'

"And in the eleventh dungeon is a multitude of rulers,--and every one of them hath seven cat-faced heads in his authentic face. And the great one over them is called in his region Rōchar.'

"And in the twelfth dungeon is an exceedingly great multitude of rulers, and every one of them hath seven dog-faced heads in his authentic face. And the great one over them is called in his region 'Chrēmaōr.'

"These rulers then of these twelve dungeons are inside the dragon of the outer darkness, each and every one |322. of them hath a name every hour, and every one of them changeth his face every Of the doors of the dungeons.hour. And moreover every one of these dungeons hath a door opening upwards, so that the dragon of the outer darkness hath twelve dark dungeons, and every dungeon hath a door opening upwards. And an angel of the height watcheth each of the doors of the dungeons,--whom Yew, the First Man, the overseer of the Light,The angels who watch the doors. the envoy of the First Commandment, hath established as watchers of the dragon, so that the dragon and the rulers of his dungeons which are in him, may not mutiny."

CHAPTER 127

When the Saviour had said this, Mary Magdalene answered and said: "My Lord, will then the souls which shall be led into that region, be led through these twelve doors of the dungeons, every one according to the judgment of which it is deserving?"

What souls pass into the dragon, and how.The Saviour answered and said unto Mary: "No soul at all will be led into the dragon through these doors. But the soul[s] of the blasphemers and of those who are in the doctrines of error and of all who teach doctrines of error, and of those

who have intercourse with males, and of those stained and impious men and of atheists and murderers and adulterers and sorcerers,--all such souls then, if while still in life they do not repent but | 323. remain persistently in their sin, and all the souls which have stayed behind without, that is those which have had the number of the circuits which are appointed them in the sphere, without having repented,--well, at their last circuit will those souls, they and all the souls of which I have just told you, be led out of [?] the jaws of the tail of the dragon into the dungeons of the outer darkness. And when those souls of the doors of the dungeons have been led into the outer darkness into the jaws of his tail, he turneth his tail into his own mouth and shutteth them in. Thus will the souls be led into the outer darkness.

The nature of the names of the dragon."And the dragon of the outer darkness hath twelve authentic names on his doors, a name on every one of the doors of the dungeons. And these twelve names are different one from another; but the twelve are one in the other, so that he who speaketh one name, speaketh all. These then will I tell you at the expansion of the universe. Thus then is fashioned the outer darkness,--that is the dragon."

When then the Saviour had said this, Mary answered and said | 324. unto the Saviour: "My Lord, are then the chastisements of that dragon far more terrible compared with all the chastisements of the judgments?"

Of the severity of the chastisements of the dragon.The Saviour answered and said unto Mary: "Not only are they more painful compared with all the chastisements of the judgments, but all the souls which are led into that region, will be frozen up [?] in the violent cold and the hail and exceedingly violent fire which is in that region, but also at the dissolution of the world, that is at the ascension of the universe, those souls will perish through the violent cold and the exceedingly violent fire and be non-existent for ever."

Mary answered and said: "Woe unto the souls of sinners! Now, therefore, my Lord, is the fire in the world of mankind fiercer, or the fire in Amente?"

Of the degrees of the fires of the chastisements.The Saviour answered and said unto Mary: "Amēn, I say unto thee: The fire in Amente is nine times fiercer than the fire in mankind.

"And the fire in the chastisements of the great chaos is nine times more violent than that in Amente.

"And the fire in the chastisements of the rulers who [are] on the way of the midst, is nine times more violent than the fire of the chastisements in the great chaos.

"And the fire | 325. in the dragon of the outer darkness and in all the chastisements in him is seventy times more violent than the fire in all the chastisements and in all the judgments of the rulers who [are] on the way of the midst."

CHAPTER 128

The disciples bewail the fate of sinners. And when the Saviour had said this unto Mary, she smote her breast, she cried out and wept, she and all the disciples together, and said: "Woe unto sinners, for their chastisements are exceedingly numerous!"

Mary came forward, she fell down at the feet of Jesus, kissed them and said: "My Lord, bear with me if I question thee, and be not wroth with me, that I trouble thee oft; for from now on I will begin to question thee on all things with determination."

The Saviour answered and said unto Mary: "Question concerning all things on which thou desirest to question, and I will reveal them unto thee in openness without similitude."

Mary further questioneth Jesus. Mary answered and said: "My Lord, if a good man hath accomplished all the mysteries and he hath a kinsman, in a word he hath a man, and that man is an impious [one] who hath committed all sins and is deserving of the outer darkness, and he hath not repented, or he hath completed his number of circuits in the changes of the body, and that man hath done nothing useful, and he hath come out of the body, and we have known certainly of him, that he hath sinned | 326. and is deserving of the outer darkness,--what are we to do with him, to save him from the chastisements of the dragon of the outer darkness, and that he may be removed into a righteous body which shall find the mysteries of the Light-kingdom, in order that it may be good and go on high and inherit the Light-kingdom?"

How to save the souls of sinners. The Saviour answered and said unto Mary: "If a sinner is deserving of the outer darkness, or hath sinned according to the chastisements of the rest of the chastisements and hath not repented, or a sinning man who hath completed his number of circuits in the changes of the body and hath not repented,--if then these men of whom I have spoken, shall come out of the body and be led into the outer darkness, now, therefore, if ye desire to remove them out of the chastisements of the outer darkness and all the judgments and to remove them into a righteous body which shall find the mysteries of the Light, that it may go on high and inherit the Light-kingdom,--then perform this same mystery of the Ineffable which forgiveth sins at every time, and when ye have finished performing the mystery then say:

A summary of the formulæ. "The soul of such or such a man of whom I think in my heart,--if it is in the region of the chastisements of the dungeons of the outer darkness, or if it is in the rest of the chastisements of the dungeons of the outer darkness and in the rest of the chastisements |327. of the dragons,--then is it to be removed out of them all. And if it hath completed its number of its circuits of the changes, then is it to be led before the Virgin of Light, and the Virgin of Light is to seal it with the seal of the Ineffable and cast it down in whatever month into a righteous body which shall find the mysteries of the Light, so that it may be good, go on high and inherit the Light-kingdom. And moreover if it hath completed the circuits of changes, then is that soul to be led before the seven virgins of the Light who [are set] over the baptisms, and they are to apply them to the soul and seal it with the sign of the kingdom of the Ineffable and lead it into the orders of the Light.

"This then will ye say when ye perform the mystery.

"Amēn, I say unto you: The soul for which ye shall pray, if it indeed is in the dragon of the outer darkness, he will draw his tail out of his mouth and let go that soul. And moreover if it is in all the regions of the judgments of the rulers, amēn, I say unto you: The receivers of Melchisedec will with haste snatch it away, whether the dragon let it go or it is in the judgments of the rulers; in a word, the receivers of Melchisedec |328. will snatch it away out of all the regions in which it is, and will lead it into the region of the Midst before the Virgin of Light, and the Virgin of Light proveth it and seeth the sign of the kingdom of the Ineffable which is on that soul.

"And if it hath not yet completed its number of circuits in the changes of the soul, or [in the changes] of the body, the Virgin of Light sealeth it with an excellent seal and hasteth to have it cast down in any month into a righteous body which shall find the mysteries of the Light, be good and go on high into the Light-kingdom.

"And if that soul hath had its number of the circuits, then the Virgin of Light proveth it, and doth not have it chastized, because it hath had its number of circuits, but handeth it over to the seven virgins of the Light. And the seven virgins of the Light prove that soul, baptize it with their baptisms and give it the spiritual chrism and lead it into the Treasury of the Light and put it in the last order of the Light until the ascension of all the perfect souls. And when they prepare to draw apart the veils of the region of those of the Right, they cleanse that soul anew and purify it and put it in the orders of the first saviour who [is] in the |329. Treasury of the Light."

CHAPTER 129

It came to pass then, when the Saviour had finished speaking these words unto his disciples, that Mary answered and said unto Jesus: "My Lord, I have heard thee say: 'He who shall receive of the mysteries of the Ineffable or who shall receive of the mysteries of the First Mystery,-- they become flames of light-beams and light-streams and penetrate all the regions until they reach the region of their inheritance.'"

Of the light beams and light-streams. The Saviour answered and said unto Mary: "If they receive the mystery when still in life, and if they come out of the body, they become light-beams and light-streams and penetrate all the regions until they reach the region of their inheritance.

"But if they are sinners and are come out of the body and have not repented, and if ye perform for them the mystery of the Ineffable, in order that they may be removed out of all the chastisements and be cast into a righteous body, which is good and inheriteth the Light-kingdom or is brought into the last order of the Light, then they will not be able to penetrate the regions, because they do not perform the mystery [themselves]. But the receivers of Melchisedec follow them and lead them before the Virgin of Light. And |330. the servitors of the judges of the rulers make frequent haste to take those souls and hand them over from one to the other until they lead them before the Virgin of Light."

CHAPTER 130

Mary pleadeth for those who have neglected the mysteries. And Mary continued and said unto the Saviour: "My Lord, if a man hath received the mysteries of the Light which [are] in the first space from without, and when the time of the mysteries up to which they reach, is completed, and if that man continueth anew to receive mysteries of the mysteries which [are] within the mysteries which he hath already received, and moreover that man hath become negligent, not having prayed in the prayer which taketh away the evil of the victuals which he eateth and drinketh, and through the evil of the victuals he is bound to the axle of the Fate of the rulers and through the necessity of the elements he hath sinned anew after the completion of the time up to which the mystery reacheth,--because he hath become negligent and hath not prayed in the prayer which taketh away the evil of the souls and purifieth them,--and that man is come out of the body before he hath repented anew and anew received the mysteries of the mysteries which [are] within the mysteries which he hath already received,--those which accept repentance from him and forgive his sins,--and when he I came forth out of the body and we knew with certainty that they have carried him into the midst of the dragon of the outer darkness because of the sins which he committed, and that that man hath no helper in the world nor any one compassionate, that he should perform the mystery of the Ineffable until he should be removed out of the midst of the dragon of the outer darkness and led into the Light-kingdom,--now, therefore, my Lord, what will befall him until he save himself from the chastisements of the dragon of the outer darkness? By no means, O Lord, abandon him, because he hath endured sufferings in the persecutions and in the whole godhood in which he is.

"Now, therefore, O Saviour, have mercy with me, lest one of our kinsmen should be in such a type, and have mercy with all the souls which shall be in this type; for thou art the key which openeth the door of the universe and shutteth the door of the universe, and thy mystery comprehendeth them all. Have then mercy, O Lord, with such souls. For they have called on the name of thy mysteries, [were it but] for one single day, and have truly had faith in them and were not in play-acting. Give them then, O Lord, a gift in thy goodness and give them rest in thy mercy."

When then Mary had said this, the Saviour called her most exceedingly blessed because of the words |332. which she had spoken. And the Saviour was in great compassion and said unto Mary: "Unto all men

who shall be in this type of which thou hast spoken, unto them while they [are] still in life, give ye the mystery of one of the twelve names of the dungeons of the dragon of the outer darkness,--those which I will give you when I have ended explaining unto you the universe from within without and from without within.

Of the efficacy of the names of the twelve angels."And all men who shall find the mystery of one of the twelve names of that dragon of the outer darkness, and all men even if they are very great sinners, and they have first received the mysteries of the Light and thereafter have transgressed, or they have performed no mystery at all, then if they have completed their circuits in the changes, and if such men go forth out of the body without having repented anew, and if they are led into the chastisements which [are] in the midst of the dragon of the outer darkness, and remain in the circuits and remain in the chastisements in the midst of the dragon,--these, if they know the mystery of one of the twelve names of the angels while they are in life and are in the world, and if they speak one of their names while they are in the midst of the chastisements of the dragon,--then, at the hour when they shall speak it, the whole dragon will be tossed about and most exceedingly convulsed, and the door of the dungeon in which the souls |333. of those men are, openeth itself upward, and the ruler of the dungeon in which those men are, casteth the souls of those men out of the midst of the dragon of the outer darkness, because they have found the mystery of the name of the dragon.

The souls who know the names escape and are taken to Yew."And when the ruler casteth out souls, straight-way the angels of Yew, the First Man, who watch the dungeons of that region, hasten to snatch away those souls to lead them before Yew, the First Man, the Envoy of the First Commandment. And Yew, the First Man, seeth the souls and proveth them; he findeth that they have completed their circuits and that it is not lawful to bring them anew into the world, for it is not lawful to bring anew into the world all souls which are cast into the outer darkness. [But] if they have not yet completed their number of circuits in the changes of the body, the receivers of Yew keep them with them until they perform for them the mystery of the Ineffable, and remove them into a good body which shall find the mysteries of the Light and inherit the Light-kingdom.

Of their subsequent fate."But if Yew proveth them and findeth that they have completed their circuits and that it is not lawful to [re]turn them anew to the world, and that also the sign of the Ineffable |334. is not

with them, then Yew hath compassion upon them and leadeth them before the seven virgins of the Light. They baptize them with their baptisms, but they do not give them the spiritual chrism. And they lead them into the Treasury of the Light, but they do not put them in the orders of the Inheritance, because no sign and no seal of the Ineffable is with them. But they save them from all chastisements and put them into the light of the Treasury, separated and apart by themselves alone until the ascension of the universe. And at the time when they will draw apart the veils of the Treasury of the Light, they cleanse those souls anew and purify them most exceedingly and give them anew mysteries and put them in the last order which [is] in the Treasury, and those souls will be saved from all the chastisements of the judgments."

And when the Saviour had said this, he said unto his disciples: "Have ye understood in what manner I discourse with you?"

Mary interpreteth the same from a former saying. Mary then answered and said "My Lord, this is the word which thou hast spoken unto us aforetime, in a similitude, saying: 'Make to yourselves a friend out of the Mamōn of unrighteousness, so that if ye remain behind, he may receive you into I the everlasting tents.' Who then is the Mamōn of unrighteousness, if not the dragon of the outer darkness? This is the word: He who shall understand the mystery of one of the names of the dragon of the outer darkness, if he remaineth behind in the outer darkness or if he hath completed the circuits of the changes, and speaketh the name of the dragon, he will be saved and go up out of the darkness and be received into the Treasury of the Light. This is the word, my Lord."

Of the cup of forgetfulness. The Saviour answered again and said unto Mary: "Well said, spiritual and pure [one]. This is the solution of the word."

CHAPTER 131

Mary continued again and said: "My Lord, doth the dragon of the outer darkness come into this world or doth he not come?"

Of the light of the sun and the darkness of the dragon. The Saviour answered and said unto Mary: "When the light of the sun is outside [? above the world], he covereth the darkness of the dragon; but if the sun is below the world, then the darkness of the dragon abideth as veiling of

the sun and the breath of the darkness cometh into the world in form of a smoke in the night,--that is, if the sun withdraweth into himself his rays, then indeed the world is not able to endure the darkness of the dragon in its true form; otherwise would it be dissolved and go to ruin withal."

When the Saviour had said this, Mary continued again and said unto the Saviour: "My Lord, still do I question thee and |336. hide [it] not from me. Now, therefore, my Lord, who compelleth then the man until he sinneth?"

The Saviour answered and said unto Mary: "It is the rulers of the Fate who compel the man until he sinneth."

Mary answered and said unto the Saviour: "My Lord, surely the rulers do not come down to the world and compel the man until he sinneth?"

Of the cup of forgetfulness. The Saviour answered and said unto Mary: "They do not come down in this manner into the world. But the rulers of the Fate, when an old soul is about to come down through them, then the rulers of that great Fate who [are] in the regions of the head of the æons,--which is that region which is called the region of the kingdom of Adamas, and which is that region which is in face of the Virgin of Light,--then the rulers of the region of that head give the old soul a cup of forgetfulness out of the seed of wickedness, filled with all the different desires and all forgetfulness. And straightway, when that soul shall drink out of the cup, it forgetteth all the regions to which it hath gone, |337. and all the chastisements in which it hath travelled. And Of the counterfeiting spirit. that cup of the water of forgetfulness becometh body outside the soul, and it resembleth the soul in all [its] figures and maketh [itself] like it,--which is what is called the counterfeiting spirit.

Of the fashioning of a new soul. "If on the other hand it is a new soul which they have taken out of the sweat of the rulers and out of the tears of their eyes, or far rather out of the breath of their mouths,--in a word, if it is one of the new souls or one of such souls, if it is one out of the sweat, then the five great rulers of the great Fate take up the sweat of all the rulers of their æons, knead it together withal, portion it and make it into a soul. Or far rather if it is refuse of the purification of the Light, then Melchisedec taketh it up from the rulers. The five great rulers of the great Fate knead the refuse together, portion it and make it into different souls, so that every one of the rulers of the æons, every one of

them putteth his portion into the soul. For this cause they knead it jointly, so that all may [par]take of the soul.

"And the five great rulers, if they portion it and make it into souls, bring it out of the sweat | 338. of the rulers. But if it is one out of the refuse of the purification of the Light, then Melchisedec, the great Receiver of the Light, taketh it [sc. the refuse] up from the rulers, or far rather if it is out of the tears of their eyes or out of the breath of their mouth,--in a word, out of such souls, when the five rulers portion it and make it into different souls,--or far rather if it is an old soul, then the ruler who is in the head of the æons, himself mixeth the cup of forgetfulness with the seed of wickedness, and he mixeth it with every one of the new souls at the time when he is in the region of the head. And that cup of forgetfulness becometh the counterfeiting spirit for that soul, and bideth outside the soul, being a vesture for it and resembling it in every way, being envelope as vesture outside it.

Of the in-breathing of the power."And the five great rulers of the great Fate of the æons and the ruler of the disk of the sun and the ruler of the disk of the moon inbreathe within into that soul, and there cometh forth out of them a portion out of my power which the last Helper hath cast into the Mixture. And the portion of that power remaineth within in the soul, | 339. unloosed and existing on its own authority for the economy unto which it hath been inset, to give sense unto the soul, in order that it may seek after the works of the Light of the Height always.

"And that power is like the species of the soul in every form and resembleth it. It cannot be outside the soul, but remaineth inside it, as I have commanded it from the beginning. When I willed to cast it into the first Commandment, I gave it commandment to remain outside [? inside] the souls for the economy of the First Mystery.

Jesus promiseth to reveal all in detail."And so I will tell you at the expansion of the universe all these words concerning the power and also concerning the soul, after what type they are fashioned, or what ruler fashioneth them, or what are the different species of the souls. And so will I tell you at the expansion of the universe how many fashion the soul. And I will tell you the name of all of them who fashion the soul. And I will tell you the type, how the counterfeiting spirit and the destiny have been prepared. And I will tell you the name of the soul before it is purged, and moreover its name when it hath been purged and become pure. And I will tell you the name of the counterfeiting

spirit; and I will tell you the name of the destiny. And I will tell you the name of all the bonds with which the rulers bind the counterfeiting spirit | 340. to the soul. And I will tell you the name of all the decans who fashion the soul in the bodies of the soul in the world; and I will tell you in what manner the souls are fashioned. And I will tell you the type of every one of the souls; and I will tell you the type of the souls of the men and of those of the birds and of those of the wild beasts and of those of the reptiles. And. I will tell you the type of all the souls and of those of all the rulers which are sent into the world, in order that ye may be completed in all gnosis. All this will I tell you at the expansion of the universe. And after all this I will tell you wherefor all this hath come to pass.

Of the light-power and the counterfeiting spirit."Hearken, therefore, that I may discourse with you concerning the soul according as I have said: The five great rulers of the great Fate of the æons and the rulers of the disk of the sun and the rulers of the disk of the moon breathe into that soul, and there cometh out of them a portion of my power, as I have just said. And the portion of that power remaineth within the soul, so that the soul can stand. And they put | 341. the counterfeiting spirit outside the soul, watching it and assigned to it; and the rulers bind it to the soul with their seals and their bonds and seal it to it, that it may compel it always, so that it continually doeth its mischiefs and all its iniquities, in order that it may be their slave always and remain under their sway always in the changes of the body; and they seal it to it that it may be in all the sin and all the desires of the world.

The parents we are to abandon."For this cause, therefore, have I in this manner brought the mysteries into this world which undo all the bonds of the counterfeiting spirit and all the seals which are bound to the soul,--those which make the soul free and free it from its parents the rulers, and make it into refined light and lead it up into the kingdom of its father, the first Issue, the First Mystery, for ever.

"For this cause therefore, have I said unto you aforetime: 'He who doth not abandon father and mother and come and follow after me, is not worthy of me.' I have, therefore, said at that time: Ye are to abandon your parents the rulers, that I may make you sons of the First Mystery for ever."

CHAPTER 132

Salome is in doubt. And when |342. the Saviour had said this, Salome started forward and said: "My Lord, if our parents are the rulers, how standeth it written in the Law of Moses: 'He who shall abandon his father and his mother, let him die the death'? Hath not thus the Law made statement thereon?"

And when Salome had said this, the light-power in Mary Magdalene bubbled up in her and she said to the Saviour: "My Lord, give commandment unto me that I discourse with my sister Salome to tell her the solution of the word which she hath spoken."

It came to pass then, when the Saviour had heard Mary say these words, that he called her most exceedingly blessed. The Saviour answered and said unto Mary: "I give commandment unto thee, Mary, that thou speak the solution of the word which Salome hath spoken."

Mary removeth the doubt of Salome. And when the Saviour had said this, Mary started forward to Salome, embraced her and said unto her: "My sister Salome, concerning the word which thou hast spoken: It standeth written in the Law of Moses: 'He who shall abandon his father and his mother, let him die the death,'--now, therefore, my sister Salome, the Law hath not said this concerning the soul nor concerning the body nor concerning the counterfeiting spirit, for all these are sons |343. of the rulers and are out of them. But the Law hath said this concerning the power which hath come forth out of the Saviour, and which is the light-man within us to-day. The Law hath moreover said: Every one who shall remain without the Saviour and all his mysteries, his parents, will not only die the death but go to ruin in destruction."

When then Mary had said this, Salome started forward to Mary and embraced her anew. Salome said: "The Saviour hath power to make me understanding like thyself."

It came to pass, when the Saviour had heard the words of Mary, that he called her most exceedingly blessed. The Saviour answered and said unto Mary in the midst of his disciples: "Hearken, therefore, Mary, who it is who compelleth the man until he sinneth.

Of the charge given to the counterfeiting spirit." Now, therefore, the rulers seal the counterfeiting spirit to the soul, [but] so that it doth not agitate it every hour, making it do all sins and all iniquities. And they give commandment moreover unto the counterfeiting spirit, saying: 'If

the soul cometh out of the body, do not agitate it, being assigned to it and transferring it to all the regions of the judgments, region by region, on account of all the sins which thou hast made it do, in order that it may be chastized in all the regions of the judgments, so that it may not be able to go |344. on high to the Light and return into changes of the body.'

"In a word, they give commandment to the counterfeiting spirit, saying: 'Do not agitate it at all at any hour unless it doth not speak mysteries and undo all the seals and all the bonds with which we have bound thee to it. [But] if it sayeth the mysteries and undoeth all the seals and all the bonds and [sayeth] the apology of the region, and if it cometh, then let it go forth, for it belongeth to those of the Light of the Height and hath become a stranger unto us and unto thee, and thou wilt not be able to seize it from this hour onwards. If on the contrary it sayeth not the mysteries of the undoing of thy bonds and of thy seals and of the apologies of the region, then seize it and let it not out; thou shalt transfer it to the chastisements and all the regions of the judgments on account of all the sins which thou hast made it do. After this lead [such souls] before the Virgin of Light, who sendeth them once more into the circuit.'

Of the charge given to the servitors."The rulers of the great Fate of the æons hand these over to the counterfeiting spirit; and the rulers summon the servitors of their æons, to the number of three-hundred-and-sixty-and-five, and give them the soul and the counterfeiting spirit, which are bound to one another. The counterfeiting spirit is the without of the soul, and the compound of the power is the within of the soul, being within both of them, in order that they may be able to stand, for |345. it is the power which keepeth the two up-right. And the rulers give commandment to the servitors, saying unto them: This is the type which ye are to put into the body of the matter of the world.' They say unto them indeed: 'Put the compound of the power, the within of the soul, within them all, that they may be able to stand, for it is their up-rightness, and after the soul put the counterfeiting spirit.'

Of conception."Thus they give commandment to their servitors, that they may deposit it into the bodies of the antitype. And following this fashion the servitors of the rulers bring the power and the soul and the counterfeiting spirit, bring them down to the world, and pour [them] out into the world of the rulers of the midst. The rulers of the midst look after the counterfeiting spirit; and also the destiny, whose name is Moira, leadeth the man until it hath him slain through the death

appointed unto him, which the rulers of the great Fate have bound to the soul. And the servitors of the sphere bind the soul and the power and the counterfeiting spirit and the destiny. And they portion them all and make them into two portions and seek after the man and also after the woman in the world to whom they have given signs, in order that they may |346. send them into them. And they give one portion to the man and one portion to the woman in a victual of the world or in a breath of the air or in water or in a kind which they drink.

"All this I will tell unto you and the species of every soul and the type, how they enter into the bodies, whether of men or of birds or of cattle or of wild beasts or of reptiles or of all the other species in the world. I will tell you their type, in what type they enter into men; I will tell it you at the expansion of the universe.

"Now, therefore, when the servitors of the rulers cast the one portion into the woman and the other into the man in the fashion which I Of the compulsion of the parents have told you, then the servitors secretly compel them, even if they are removed at very great distance from one another, so that they concert to be in a concert of the world. And the counterfeiting spirit which is in the man, cometh to the portion which is entrusted to the world in the matter of his body, and lifteth it and casteth it down into the womb of the woman [into the portion] which is entrusted to the seed of wickedness.

Of the process of gestation."And in that hour the three-hundred-and-sixty-and-five servitors of the rulers go into her womb and take up their abode in it. The servitors bring the two portions the one to the other, and moreover the servitors withhold |347. the blood of all the food of the woman which she will eat and which she will drink, and they withhold [it] in the womb of the woman up to forty days. And after forty days they knead the blood of the power of all the food and knead it well in the woman's womb.

"After forty days they spend another thirty days in building its members in the image of the body of the man; each buildeth a member. I will tell you the decans who will build it [sc. the body]; I will tell them you at the expansion of the universe.

Of the incarnation of the soul."If then after this the servitors shall have completed the whole body and all its members in seventy days, after this the servitors summon into the body which they have built,--first

indeed they summon the counterfeiting spirit; thereafter they summon the soul within them; and thereafter they summon the compound of the power into the soul; and the destiny they put outside them all, as it is not blended with them, [but] following them and accompanying them.

Of the sealing of the plasm."And after this the servitors seal them one to the other with all the seals which the rulers have given them. [And] they seal the day on which they have taken up their abode in the womb of the woman,--they seal [it] on the left hand | 348. of the plasm; and they seal the day on which they have completed the body, on the right hand; and they seal the day on which the rulers have handed it over to them, on the middle of the skull of the body of the plasm; and they seal the day on which the soul hath come forth out of the rulers, they seal it on the [left of] the skull of the plasm; and they seal the day on which they kneaded the members and separated them for a soul, they seal it on the right of the skull of the plasm; and the day on which they have bound the counterfeiting spirit to it [the soul], they seal on the back of the skull of the plasm; and the day on which the rulers have breathed the power into the body, they seal on the brain which is in the midst of the head of the plasm and also on the inside [? the heart] of the plasm; and the number of years which the soul will spend in the body, they seal on the forehead which is on the plasm. And so they seal all those seals on the plasm. I will tell you the names of all these seals at the expansion of the universe; and after the expansion of the universe I will tell you wherefor all hath come to pass. And, if ye could understand it, I am that mystery.

"Now, therefore, the servitors complete the whole man. And of all these seals with which they have sealed the body, | 349. the servitors carry the whole peculiarity and bring it to all the retributive rulers who [are] over all the chastisements of the judgments; and these hand it over to their receivers, in order that they may lead their souls out of the bodies,--they hand over to them the peculiarity of the seals, in order that they may know the time when they are to lead the souls out of the bodies, and in order that they may know the time when they are to bring to birth the body, so that they may send their servitors in order that they may draw near and follow the soul and bear witness of all the sins it shall do,--they and the counterfeiting spirit,--on account of the manner and way, how they shall chastize it in the judgment.

Of the destiny."And when the servitors have given the peculiarity of the seals to the retributive rulers, they withdraw themselves to the economy of their occupations which is appointed unto them through the rulers of the great Fate. And when the number of months of the birth of the babe

is completed, the babe is born. Small in it is the compound of the power, and small in it is the soul; and small in it is the counterfeiting spirit. The destiny on the contrary is large, as it is not mingled into the body for their economy, but followeth the soul |350. and the body and the counterfeiting spirit, until the time when the soul shall come forth out of the body, on account of the type of death by which it shall slay it [the body] according to the death appointed for it by the rulers of the great Fate.

Of how a man cometh by his death."Is he to die by a wild beast, the destiny leadeth the wild beast against him until it slay him; or is he to die by a serpent, or is he to fall into a pit by mischance, or is he to hang himself, or is he to die in water, or through such [kinds of death], or through another death which is worse or better than this,--in a word, it is the destiny which forceth his death. upon him. This is the occupation of the destiny, and it hath no other occupation but this. And the destiny followeth every man until the day of his death."

CHAPTER 133

Mary answered and said: "To all men then who are in the world, will all which is appointed them through the Fate, whether good or bad or sin or death or life,--in a word, will all which is appointed them through the rulers of the Fate, have to come unto them?"

There is no escape from the destiny.The Saviour answered and said unto Mary: "Amèn, I say unto you: All which is appointed unto every one through the Fate, whether all good or all sins,--in a word, all which is appointed them, cometh unto them.

Of the keys of the mysteries."For this cause, therefore, have I brought |351. the keys of the mysteries of the kingdom of heaven; otherwise no flesh in the world would be saved. For without mysteries no one will enter into the Light-kingdom, be he a righteous or a sinner.

"For this cause, therefore, have I brought the keys of the mysteries into the world, that I may free the sinners who shall have faith in me and hearken unto me, so that I may free them from the bonds and the seals of the æons of the rulers and bind them to the seals and the vestures and the orders of the Light, in order that he whom I shall free in the world from the bonds and the seals of the æons of the rulers, may be freed in the Height from the bonds and seals of the æons of the rulers,

and in order that he whom I shall bind in the world to the seals and the vestures and the orders of the Light, may be bound in the Light-land to the orders of the inheritances of the Light.

"For the sake of sinners, therefore, have I torn myself asunder at this time and have brought them the mysteries, that I may free them from the æons of the rulers and bind them to the inheritances of the Light, and not only the sinners, but also the righteous, in order that I may give them the mysteries and that they may be taken into the Light, for without mysteries they cannot | 352. be taken into the Light.

The mysteries are for all men."For this cause, therefore, I have not hidden it, but I have cried it aloud clearly. And I have not separated the sinners, but I have cried it aloud and said it unto all men, unto sinners and righteous, saying: 'Seek that ye may find, knock that it may be opened unto you; for every one who seeketh in truth, will find, and who knocketh, to him it will be opened.' For I have said unto all men: They are to seek the mysteries of the Light-kingdom which shall purify them and make them refined and lead them into the Light.

A prophecy of John the Baptizer."For this cause, therefore, hath John the Baptizer prophesied concerning me, saying: 'I indeed have baptized you with water unto repentance for forgiveness of your sins. He who cometh after me, is stronger than me. Whose fan is in his hand, and he will purify his floor. The chaff indeed he will consume with unquenchable fire, but the wheat he will gather into his barn.' The power in John hath prophesied concerning me, knowing that I would bring the mysteries into the world and purify the sins of the sinners who shall have faith in me and hearken unto me, and make them into refined light and lead them into the Light."

CHAPTER 134

When then Jesus had said this, Mary answered and said: "My Lord, if men go to seek and they come upon the doctrines of error, I whence then are they to know whether they belong to thee or not?"

The Saviour answered and said unto Mary: "I have said unto you aforetime: 'Be ye as skilful money-changers. Take the good, throw the bad away.'

The criterion of orthodoxy."Now, therefore, say unto all men who would seek the godhead: 'If north wind cometh, then ye know that there will be cold; if south wind cometh, then ye know that there will be burning and fervent heat.' Now, therefore, say unto them: 'If ye have known the face of the heaven and of the earth from the winds, then know ye exactly, if then any come now unto you and proclaim unto you a godhead, whether their words have harmonized and fitted with all your words which I have spoken unto you through two up to three witnesses, and whether they have harmonized in the setting of the air and of the heavens and of the circuits and of the stars and of the light-givers and of the whole earth and all on it and of all waters and all in them.' Say unto them: 'Those who shall come unto you, and their words fit and harmonize in the whole gnosis with that which I have said unto you, I will receive as belonging unto us.' This is what ye shall say unto men, if ye make proclamation unto them in order that they may guard themselves from the doctrines of error. | 354.

The Books of Yew."Now, therefore, for the sake of sinners have I rent myself asunder and am come into the world, that I may save them. For even for the righteous, who have never done any evil and have not sinned at all, it is necessary that they should find the mysteries which are in the Books of Yew, which I have made Enoch write in Paradise, discoursing with him out of the tree of the Gnosis and out of the tree of the Life. And I made him deposit them in the rock Ararad, and set the ruler Kalapatauröth, who is over Skemmüt, on whose head is the foot of Yew, and who surroundeth all æons and Fates,—I set up that ruler as watcher over the Books of Yew on account of the flood, and in order that none of the rulers may be envious of them and destroy them. These will I give you, when I shall have told you the expansion of the universe."

When then the Saviour had said this, Mary answered and said: "My Lord, who now then is the man in the world who hath not sinned at all, who is pure of iniquities? For if he is pure of one, he will not be able to be pure of another, so that he may find the mysteries which are in the Books of Yew? For I say: A man in this world will not be able to be pure of sins; for if he is pure of one, he will not be able to be pure of another."

Few only will accomplish the mystery of the First Mystery. The Saviour answered and said unto Mary: "I say unto you: They will find one in a thousand and two in ten-thousand for the accomplishment of the mystery of the First Mystery. This will I tell unto you when I have explained to you the expansion of the universe. For this cause,

therefore, I have rent myself asunder and have brought the mysteries into the world, because all are under sin and all are in need of the gift of the mysteries."

CHAPTER 135

Mary answered and said unto the Saviour: "My Lord, before thou didst come to the region of the rulers and before thou didst come down into the world, hath no soul entered into the Light?"

No soul had entered into the Light before the coming of the First Mystery. The Saviour answered and said unto Mary: "Amēn, amēn, I say unto you Before I did come into the world, no soul hath entered into the Light. And now, therefore, when I am come, I have opened the gates of the Light and opened the ways which lead to the Light. And now, therefore, let him who shall do what is worthy of the mysteries, receive the mysteries and enter into the Light."

Mary continued and said: "But, my Lord, I have heard that the prophets have entered into the Light."

Of the prophets. The Saviour continued and said unto Mary: "Amēn, amēn, I say unto you: No prophet hath entered into the Light; but the rulers of the æons have discoursed with them out of the æons and given them the mystery of the æons. And when I came to the regions of the æons, I have turned Elias and sent him into the body of John the Baptizer, and the rest also I turned into righteous bodies, which will find the mysteries |356. of the Light, go on high and inherit the Light-kingdom.

Of the patriarchs. "Unto Abraham on the other hand and Isaac and Jacob I have forgiven all their sins and their iniquities and have given them the mysteries of the Light in the æons and placed them in the region of Yabraôth and of all the rulers who have repented. And when I go into the Height and am on the point of going into the Light, I will carry their souls with me into the Light. But, amēn, I say unto you, Mary: They will not go into the Light before I have carried thy soul and those of all thy brethren into the Light.

Of the souls of the righteous from Adam to Jesus. "The rest of the patriarchs and of the righteous from the time of Adam unto now, who are in the æons and all the orders of the rulers, when I came to the

region of the æons, I have through the Virgin of Light made to turn into bodies which will all be righteous,--those which will find the mysteries of the Light, enter in and inherit the Light-kingdom."

Mary answered and said: "Blessed are we before all men because of these splendours which thou hast revealed unto us."

The Saviour answered and said unto Mary and all the disciples: "I will still reveal unto you all the splendours of the Height, from the interiors of the interiors to the exteriors of the exteriors, |357. that ye may be perfected in all gnosis and in all fulness and in the height of the heights and the depths of the depths."

The disciples know of a surety that Jesus is the Great Initiator. And Mary continued and said to the Saviour: "Lo, my Lord, we have openly, exactly and clearly known that thou hast brought the keys of the mysteries of the Light-kingdom, which forgive souls sins and purify them and make them into refined light and lead them into the Light."

[SUB-SCRIPTION:]

A PORTION OF THE BOOKS OF THE SAVIOUR

A FIFTH BOOK

CHAPTER 136.

The disciples gather round Jesus. IT came to pass then, when Jesus our Lord had been crucified and had risen from the dead on the third day, that his disciples gathered round him, adored him and said: "Our Lord, have mercy upon us, for we have abandoned father and mother and the whole world and have followed thee."

The invocation of Jesus. At that time Jesus stood with his disciples on the water of the Ocean and made invocation with this prayer, saying: "Hear me, my Father, father of all fatherhood, boundless Light: *aeëiouō iaō aōi ōia psinōther thernōps nōpsither zagourē pagourē nethmomaōth nepsiomaōth marachachtha thōbarrabau tharnachachan zorokothora ieou [= Yew] sabaōth.*"

The grouping of the disciples. And while Jesus said this, |358. Thomas, Andrew, James and Simon the Cananite were in the west with their faces turned towards the east, and Philip and Bartholomew were in the south turned towards the north, and the rest of the disciples and the women-disciples stood back of Jesus. But Jesus stood at the altar.

The interpretation of *iaō*. And Jesus made invocation, turning himself towards the four corners of the world with his disciples, who were all clad in linen garments, and saying: "*iaō iaō iaō*." This is its interpretation: *iōta*, because the universe hath gone forth; *alpha*, because it will turn itself back again; *ōmega*, because the completion of all the completeness will take place.

He continueth to make invocation. And when Jesus had said this, he said: "*iaphtha iaphtha mounaēr mounaēr ermanouēr ermanouēr*." That is: "O father of all fatherhood of the boundless [spaces], hear me for the sake of my disciples whom I have led before thee, that they may have faith in all the words of thy truth, and grant all for which I shall invoke thee; for I know the name of the father of the Treasury of the Light."

The apocalypse of the heavens. Again did Jesus,--that is Aberamenthō,--make invocation, speaking the name of the father of the Treasury of the Light, and said: "Let all the mysteries of the rulers and the authorities and the angels and the archangels and all powers and |359. all things of the invisible god Agrammachamarei and Barbēlō draw near the Leech [Bdella] on one side and withdraw to the right."

And in that hour all the heavens went to the west, and all the æons and the sphere and their rulers and all their powers flew together to the west to the left of the disk of the sun and the disk of the moon.

The figures of the disk of the sun and of the moon. And the disk of the sun was a great dragon whose tail was in his mouth and who reached to seven powers of the Left and whom four powers in the form of white horses drew.

And the base of the moon had the type of a ship which a male and a female dragon steered and two white bulls drew. The figure of a babe was on the stern of the moon who guided the dragons who robbed the light from the rulers. And on its prow was a cat's face.

And the whole world and the mountains and the seas fled together to the west to the left.

Jesus and the disciples are transported to the ways of the midst. And Jesus and his disciples remained in the midst in an aëry region on the ways of the way of the midst, which lieth below the sphere. And they came to the first order of the way of the midst. And Jesus stood in the air of its region with his disciples.

The disciples of Jesus said unto him: "What is this region |360. in which we are?

Of the repentant and unrepentant rulers. Jesus said: "These are the regions of the way of the midst. For it came to pass, when the rulers of Adamas mutinied and persistently practised congress, procreating rulers, archangels, angels, servitors and decans, that Yew, the father of my father, came forth from the Right and bound them to a Fate-sphere.

"For there are twelve æons; over six Sabaöth, the Adamas, ruleth, and his brother Yabraöth ruleth over the other six. At that time then Yabraöth with his rulers had faith in the mysteries of the Light and was active in the mysteries of the Light and abandoned the mystery of congress. But Sabaöth, the Adamas, and his rulers have persisted in the practice of congress.

"And when Yew, the father of my father, saw that Yabraöth had faith, he carried him and all the rulers who had had faith with him, took him unto himself out of the sphere and led him into a purified air in face of the light of the sun between the regions of those of the midst and between [?] the regions of the invisible god. He posted him there with the rulers who had had faith in him.

"But he carried Sabaöth, the Adamas, and his rulers who had not been active in the mysteries of the Light, but have been persistently active in the mysteries of congress, and inbound them into the sphere.

Of the hierarchies of the un-repentant rulers and the names of their five regents."He bound eighteen-hundred rulers in every æon, and set three-hundred-and-sixty |361. over them, and he set five other great rulers as lords over the three-hundred-and-sixty and over all the bound rulers, who in the whole world of mankind are called with these names: the

first is called Kronos, the second Arēs, the third Hermēs, the fourth Aphroditē, the fifth Zeus."

CHAPTER 137

Of the powers which Yew bound into the five regents. Jesus continued and said: "Hearken then, that I may tell you their mystery. It came to pass then, when Yew had thus bound them, that he drew forth a power out of the great Invisible and bound it to him who is called Kronos. And he drew another power out of Ipsantachounchaïnchoucheōch, who is one of the three triple-powered gods, and bound it to Arēs. And he drew a power out of Chaïnchōōch, who also is one of the three triple-powered gods, and bound it to Hermēs. Again he drew a power out of the Pistis the Sophia daughter of Barbēlō and bound it to Aphroditē.

Of the functions of Zeus, the chief regent." And moreover he perceived that they needed a helm to steer the world and the æons of the sphere, so that they might not wreck it [the world] in their wickedness. He went into the Midst, drew forth a power out of the little Sabaōth, the Good, him of the Midst, and bound it to Zeus, because he is a good [regent], so that he may steer them in his goodness. And he set thus established the circling of his order, | 362. that he should spend thirteen [? three] months in every æon confirming [it], so that he may set free all the rulers over whom he cometh, from the evil of their wickedness. And he gave him two æons, which are in face of those of Hermēs, for his dwelling.

The incorruptible names of the regents." I have told you for the first time the names of these five great rulers with which the men of the world are wont to call them. Hearken now then that I may tell you also their incorruptible names, which are: Örimouth correspondeth to Kronos; Mounichounaphōr correspondeth to Arēs; Tarpetanouph correspondeth to Hermēs; Chōsi correspondeth to Aphroditē; Chōnbal correspondeth to Zeus. These are their incorruptible names."

CHAPTER 138

And when the disciples had heard this, they fell down, adored Jesus and said "Blessed are we beyond all men, because thou hast revealed unto us these great wonders."

They continued, besought him and said: "We beseech thee, reveal unto us: What are then these ways?"

Mary questioneth Jesus on the ways of the midst. And Mary drew nigh unto him, fell down, adored his feet and kissed his hands and said: "Yea, my Lord, reveal unto us: What is the use of the ways of the midst? For we have heard from thee that they are set over great chastisements. How then, my Lord, will we remove or escape from them? Or in what way do they seize the souls? Or |363. how long a time do they spend in their chastisements? Have mercy upon us, our Lord, our Saviour, in order that the receivers of the judgments of the ways of the midst may not carry off our souls and judge us in their evil judgments, so that we ourselves may inherit the Light of thy father and not be wretched and destitute of thee."

Of the mysteries which Jesus will give unto his disciples. When then Mary said this weeping, Jesus answered in great compassion and said unto them: "Truly, my brethren and beloved, who have abandoned father and mother for my name's sake, unto you will I give all mysteries and all gnoses.

"I will give you the mystery of the twelve æons of the rulers and their seals and their ciphers and the manner of invocation for reaching their regions.

"I will give you moreover the mystery of the thirteenth æon and the manner of invocation for reaching their regions, and I will give you their ciphers and their seals.

"And I will give you the mystery of the baptism of those of the Midst and the manner of invocation for reaching their regions, and I will announce unto you their ciphers and their seals.

"And I will give you the baptism of those of the Right, our region, and its ciphers and its seals and the manner of invocation for reaching thither.

"And I will give you the great mystery of the Treasury of the Light and |364. the manner of invocation for reaching thither.

"I will give you all the mysteries and all the gnoses, in order that ye may be called 'children of the fulness, perfected in all the gnoses and all the mysteries.' Blessed are ye beyond all men on earth, for the children of the Light are come in your time."

CHAPTER 139

Jesus continued in the discourse and said: "It came to pass then thereafter, that the father of my father,--that is Yew,--came and took

Of the constitution of the way of the midst other three-hundred-and-sixty rulers from the rulers of Adamas who had not had faith in the mystery of the Light, and bound them into these aërial regions, in which we are now, below the sphere. He established another five great rulers over them,--that is these who are on the way of the midst.

Of Paraplēx. "The first ruler of the way of the midst is called Paraplēx, a ruler with a woman's shape, whose hair reacheth down to her feet, under whose authority stand five-and-twenty archdemons which rule over a multitude of other demons. And it is those demons which enter into men and seduce them, raging and cursing and slandering; and it is they which carry off hence and in ravishment the souls and dispatch them through their dark smoke and their evil chastisements."

Mary said: |365. "I shall behave badly to question thee. Be not wroth with me if I question on all things."

Jesus said: "Question what thou wilt."

Mary said: "My Lord, reveal unto us in what manner they carry off hence the souls in ravishment, that also my brethren may understand it."

Of Yew and Melchisedec. Jesus,--that is Aberamenthō,--said: "Since indeed the father of my father,--that is Yew,--is the fore-minder of all the rulers, gods and powers who have arisen out of the matter of the Light of the Treasury, and Zorokothora Melchisedec is the envoy to all the lights which are purified in the rulers, leading them into the Treasury of the Light,--these two alone are the great Lights, and their ordinance is that they down go to the rulers and purify them, and that Zorokothora Melchisedec carrieth away the purification of the lights

which they have purified in the rulers and leadeth them into the Treasury of the Light,—when the cipher and the time of their ordinance cometh, that they go down to the rulers and oppress and constrain them, carrying away the purification from the rulers.

"But straightway when they shall cease from the oppressing and constraining and return to the regions of the Treasury of the Light, it cometh to pass that, if they reach the regions of the Midst, Zorokothora Melchisedec carrieth off the lights and leadeth them unto |366. the gate of those of the Midst and leadeth them into the Treasury of the Light, and that Yew withdraweth himself into the regions of those of the Right.

How the demon rulers carry off souls."Up to the time of the cipher for them to come forth again, the rulers mutiny through the wrath of their wickedness, going straightway up to the lights, because they [Yew and Melchisedec] are not with them at that time, and they carry off the souls which they may be able to snatch away in ravishment, and destroy them through their dark smoke and their evil fire.

The chastisements of Paraplêx."At that time then this authority, with name Paraplêx, along with the demons which stand under her, carrieth off the souls of the violently passionate, of cursers and of slanderers and dispatcheth them through the dark smoke and destroyeth them through her evil fire, so that they begin to be undone and dissolved. One-hundred-and-thirty-and-three years and nine months do they spend in the chastisements of her regions, while she tormenteth them in the fire of her wickedness.

"It cometh to pass then after all these times, when the sphere turneth itself and the little Sabaôth, Zeus, cometh to the first of the æons of the sphere, which is called in the world the Ram of Boubastis, that is of Aphroditê; [and] when she [Boubastis] cometh to the seventh house of the sphere, that is to the Balance, then the veils which are between those of the Right and those of the Left, draw themselves aside, and there looketh from the height out of those of the Right the |367. great Sabaôth, the Good; and the whole world and the total sphere [become alarmed] before he hath looked forth. And he looketh down on the regions of Paraplêx, so that her regions may be dissolved and perish. And all the souls which are in her chastisements, are carried and cast back [up] into the sphere anew, because they are ruined in the chastisements of Paraplêx."

CHAPTER 140

Of Ariouth the Ethiopian."He continued in the discourse and said: "The second order is called Ariouth the Æthiopian, a female ruler, who is entirely black, under whom stand fourteen other [arch]demons which rule over a multitude of other demons. And it is those demons which stand under Ariouth the Æthiopian, that enter into strife-seekers until they stir up wars and murders arise, and they harden their heart and seduce it to wrath in order that murders may arise.

"And the souls which this authority will carry off in ravishment, pass one-hundred-and-thirteen years in her regions, while she tormenteth them through her dark smoke and her wicked fire, so that they come nigh unto destruction.

"And thereafter, when the sphere turneth itself, and the little Sabaōth, the Good, who is called in the world Zeus, cometh, and he cometh to the fourth æon of the sphere, that is the Crab, and Boubastis, who is called in the world Aphroditē, cometh into the tenth æon of the sphere which is called the |368. Goat, at that time the veils which are between those of the Left and those of the Right, draw themselves aside, and Yew looketh forth to the right; the whole world becometh alarmed and is agitated together with all the æons of the sphere. And he looketh on the dwellings of Ariouth the Ethiopian, so that her regions are dissolved and ruined, and all the souls which are in her chastisements are carried off and cast back into the sphere anew, because they are ruined through her dark smoke and her wicked fire."

Of Triple-faced Hekatē.He continued further in his discourse and said: "The third order is called Triple-faced Hekatē, and there are under her authority seven-and-twenty [arch]demons, and it is they which enter into men and seduce them to perjuries and lies and to covet that which doth not belong to them.

"The souls then which Hekatē beareth hence in ravishment, she handeth over to her demons which stand under her, in order that they may torment them through her dark smoke and her wicked fire, they being exceedingly afflicted through the demons. And they spend one-hundred-and-five years and six months, being chastized in her wicked chastisements; and they begin to be dissolved and destroyed.

"And thereafter, when the sphere turneth itself, and the little Sabaōth, the Good, he of the Midst, who is called in the world Zeus, cometh, and he cometh to the |369. eighth æon of the sphere which is called the Scorpion, and when Boubastis, whom they call Aphroditē, cometh, and she cometh to the second æon of the sphere which is called the Bull, then the veils which are between those of the Right and those of the Left draw themselves aside and Zorokothora Melchisedec looketh out of the height; and the world and the mountains are agitated and the æons become alarmed. And he looketh on all the regions of Hekatē, so that her regions are dissolved and destroyed, and all the souls which are in her chastisements, are carried off and cast back anew into the sphere, because they are dissolved in the fire of her chastisements."

Of Parhedrōn Typhon. He continued and said: "The fourth order is called Parhedrōn Typhōn, who is a mighty ruler, under whose authority are two-and-thirty demons. And it is they which enter into men and seduce them to lusting, fornicating, adultery and to the continual practice of intercourse. The souls then which this ruler will carry off in ravishment, pass one-hundred-and-twenty-and-eight years in his regions, while his demons torment them through his dark smoke and his wicked fire, so that they begin to be ruined and destroyed.

"It cometh to pass then, when the sphere turneth itself and the little Sabaōth, the Good, he of the Midst, who is called Zeus, cometh, and when he cometh to the ninth æon of the sphere which is called the Archer, and when Boubastis, who is called in the world Aphroditē, cometh, and she cometh to the third æon of the sphere which is called the Twins, then the veils which are between those of the Left and those of the Right, draw themselves aside, and there looketh forth Zarazaz, whom the rulers call with the name of a mighty ruler of their regions 'Maskelli,' and he looketh on the dwellings of Parhedrōn Typhōn, so that his regions are dissolved and destroyed. And all the souls which are in his chastisements are carried and cast back anew into the sphere, because they are reduced through his dark smoke and his wicked fire."

Of Yachthanabas. Again he continued in the discourse and said unto this disciples: "The fifth order, whose ruler is called Yachthanabas, is a mighty ruler under whom standeth a multitude of other demons. It is they which enter into men and bring it about that they have respect of persons,--treating the just with injustice, and favour the cause of sinners, taking gifts for a just judgment and perverting it, forgetting the poor and needy,--they [the demons] increasing the forgetfulness in their souls and the care for that which |371. bringeth no benefit, in order that

they may not think of their life, so that when they come out of the body, they are carried in ravishment.

"The souls then which this ruler will carry off in ravishment, are in his chastisements one-hundred-and-fifty years and eight months; and he destroyeth them through his dark smoke and his wicked fire, while they are exceedingly afflicted through the flames of his fire.

"And when the sphere turneth itself and the little Sabaōth, the Good, who is called in the world Zeus, cometh, and he cometh to the eleventh æon of the sphere which is called the Water-man, and when Boubastis cometh to the fifth æon of the sphere which is called the Lion, then the veils which are between those of the Left and those of the Right, draw themselves aside, and there looketh out of the height the great Iaō, the Good, he of the Midst, on the regions of Yachthanabas, so that his regions are dissolved and destroyed. And all the souls which are in his chastisements are carried off and cast back anew into the sphere, because they are ruined in his chastisements.

"These then are the doings of the ways of the midst concerning which ye have questioned me."

CHAPTER 141

The disciples beseech Jesus to have mercy upon sinners. And when the disciples had heard this, they fell down, adored him and said: "Help us now, Lord, and have mercy upon us, in order that we may be preserved from these wicked chastisements which are prepared for the sinners. Woe | 372. unto them, woe unto the children of men! For they grope as the blind in the darkness and see not. Have mercy upon us, O Lord, in this great blindness in which we are. And have mercy upon the whole race of men; for they have lain in wait for their souls, as lions for their prey, making it [*sc.* the prey] ready as food for their [*sc.* the rulers'] chastisements because of the forgetfulness and unknowing which is in them. Have mercy then upon us, our Lord, our Saviour, have mercy upon us and save us in this great stupefaction."

Jesus encourageth his disciples. Jesus said unto his disciples: "Be comforted and be not afraid, for ye are blessed, because I will make you lords over all these and put them in subjection under your feet. Remember that I have already said unto you before I was crucified: 'I

will give you the keys of the kingdom of heaven.' Now, therefore, I say unto you: I will give them unto you."

Jesus and his disciples ascend higher. When then Jesus said this, he chanted a song of praise in the great name. The regions of the ways of the midst hid themselves, and Jesus and his disciples remained in an air of exceedingly strong light.

He breatheth into their eyes. Jesus said unto his disciples: "Draw near unto me." And they drew near unto him. He turned himself towards the four corners of the world, said the great name over their heads, blessed them and breathed into their eyes.

Jesus said unto them: "Look up and see what ye may see."

Their eyes are opened. And they raised their eyes and saw a | 373. great, exceedingly mighty light, which no man in the world can describe.

He said unto them anew: "Look away out of the light and see what ye may see."

They said: "We see fire, water, wine and blood."

Jesus explaineth the vision of fire and water, and wine and blood. Jesus,--that is Aberamenthō,--said unto his disciples: "Amēn, I say unto you: I have brought nothing into the world when I came, save this fire, this water, this wine and this blood. I have brought the water and the fire out of the region of the Light of the lights of the Treasury of the Light; and I have brought the wine and the blood out of the region of Barbelō. And after a little while my father sent me the holy spirit in the type of a dove.

"And the fire, the water and the wine are for the purification of all the sins of the world. The blood on the other hand was for a sign unto me because of the human body which I received in the region of Barbelō, the great power of the invisible god. The breath on the other hand advanceth towards all souls and leadeth them unto the region of the Light.

The same explained from former sayings."For this cause have I said unto you: 'I am come to cast fire on the earth,'--that is: I am come to purify the sins of the whole world with fire.

"And for this cause have I said to the Samaritan woman: 'If thou knewest of the gift of God, and who it is who saith unto thee: Give me to drink,--thou wouldst ask, and he would give thee | 374. living water, and there would be in thee a spring which wellet up for everlasting life.'

"And for this cause I took also a cup of wine, blessed it and give it unto you and said: 'This is the blood of the covenant which will be poured out for you for the forgiveness of your sins.'

"And for this cause they have also thrust the spear into my side, and there came forth water and blood.

"And these are the mysteries of the Light which forgive sins; that is to say, these are the namings and the names of the Light."

Jesus and his disciples descend to earth.It came to pass then thereafter that Jesus gave command: "Let all the powers of the Left go to their regions." And Jesus with his disciples remained on the Mount of Galilee. The disciples continued and besought him: "For how long then hast thou not let our sins which we have committed, and our iniquities be forgiven and made us worthy of the kingdom of thy father?

And Jesus said unto them: "Amēn, I say Jesus promiseth to give them the mystery of the forgiveness of sins.unto you: Not only will I purify your sins, but I will make you worthy of the kingdom of my father. And I will give you the mystery of the forgiveness of sins, in order that to him whom ye shall forgive on earth, it will be forgiven in heaven, and he whom ye shall bind on earth, will be bound in heaven. I will give you the mystery of the kingdom of heaven, in order that ye yourselves may perform them [sc. the mysteries] for men."

CHAPTER 142

The mystic offering.And Jesus | 375. said unto them: "Bring me fire and vine branches." They brought them unto him. He laid out the offering, and set down two wine-vessels, one on the right and the other on the

left of the offering. He disposed the offering before them, and set a cup of water before the wine-vessel on the right and set a cup of wine before the wine-vessel on the left, and laid loaves according to the number of the disciples in the middle between the cups and set a cup of water behind the loaves.

Jesus stood before the offering, set the disciples behind him, all clad with linen garments, and in their hands the cipher of the name of the father of the Treasury of the Light, and he made invocation The invocation. thus, saying: "Hear me, O Father, father of all fatherhood, boundless Light: *iaō iouō iaō aōi ōia psinōther therōpsin ōpsither nephthomaōth nephiomaōth marachachtha marmarachtha iēana menaman amanēi (of heaven) israi amēn amēn soubaibai appaap amēn amēn deraarai (behind) amēn amēn sasarsartou amēn amēn koukiamin miai amēn amēn iai iai touap amēn amēn amēn main mari mariē marei amēn amēn amēn.*

"Hear me, O Father, father of all fatherhood. I invoke you yourselves ye forgivers of sins, ye purifiers of iniquities. |376. Forgive the sins of the souls of these disciples who have followed me, and purify their iniquities and make them worthy to be reckoned with the kingdom of my father, the father of the Treasury of the Light, for they have followed me and have kept my commandments.

"Now, therefore, O Father, father of all fatherhood, let the forgivers of sins come, whose names are these: *siphirepsnichieu zenei berimou sochabrichēr euthari na nai (have mercy upon me) dieisbalmērich meunipos chirie entair mouthiour smour peuchēr oouschous minionor isochobortha.*

"Hear me, invoking you, forgive the sins of these souls and blot out their iniquities. Let them be worthy to be reckoned with the kingdom of my father, the father of the Treasury of the Light.

"I know thy great powers and invoke them: *auer bebrō athroni ē oureph e ōne souphen knitousochreōph mauōnbi mneuōr souōni chōcheteōph chōche eteōph memōch anēmph.*

"Forgive [*sing.*] the sins of these souls, blot out their iniquities which they have knowingly and unknowingly committed, which they have committed in fornication and adultery unto this day; forgive them then and make them worthy to be reckoned with the kingdom of my father, so that they are worthy to receive of this offering, holy Father.

If thou then, Father, hast heard me and forgiven the sins of these souls |377. and blotted out their iniquities, and hast made them worthy to be reckoned with thy kingdom, mayest thou give me a sign in this offering."

And the sign which Jesus had said [? besought] happened.

The rite is consummated. Jesus said unto his disciples: "Rejoice and exult, for your sins are forgiven and your iniquities blotted out, and ye are reckoned with the kingdom of my father."

And when he said this, the disciples rejoiced in great joy.

Directions as to the future use of the rite. Jesus said unto them: "This is the manner and way and this is the mystery which ye are to perform for the men who have faith in you, in whom is no deceit and who hearken unto you in all good words. And their sins and their iniquities will be blotted out up to the day on which ye have performed for them this mystery. But hide this mystery and give it not unto all men, but unto him who shall do all the things which I have said unto you in my commandments.

"This then is the mystery in truth of the baptism for those whose sins are forgiven and whose iniquities are blotted out. This is the baptism of the first offering which sheweth the way to the region of Truth and to the region of the Light."

CHAPTER 143

Of three other mystic rites. Thereafter his disciples said unto him: "Rabbi, reveal unto us the mystery of the Light of thy father, since we heard thee say: 'There is still a fire-baptism and there is still a baptism of the holy spirit of the Light, and there is |378. a spiritual chrism; these lead the souls into the Treasury of the Light.' Tell us, therefore, their mystery, so that we ourselves may inherit the kingdom of thy father."

Of the highest mysteries and of the great name. Jesus said unto them: "There is no mystery which is more excellent than these mysteries on which ye question, in that it will lead your souls into the Light of the lights, into the regions of Truth and Goodness, into the region of the Holy of all holies, into the region in which there is neither female nor

male, nor are there forms in that region, but a perpetual indescribable Light. Nothing more excellent is there, therefore, than these mysteries on which ye question, save only the mystery of the seven Voices and their nine-and-forty powers and their ciphers. And there is no name which is more excellent than them all, the name in which are all names and all lights and all powers.

Of the efficacy of that name. "Who then knoweth that name, if he cometh out of the body of matter, nor smoke nor darkness nor authority nor ruler of the Fate-sphere nor angel nor archangel nor power can hold down the soul which knoweth that name; but if it cometh out of the world and sayeth that name to the fire, it is quenched and the darkness withdraweth.

"And if it sayeth it to the demons |379. and to the receivers of the outer darkness and their rulers and their authorities and their powers, they will all sink down and their flame will burn and they will cry out: 'Holy, holy art thou, most holy of all holies.'

"And if one sayeth that name to the receivers of the wicked chastisements and their authorities and all their powers and also to Barbēlō and the invisible god and the three triple-powered gods, straightway if one will say this name in those regions, they will all fall one on another, will be undone and destroyed and cry out: 'O Light of all lights, which is in the boundless lights, remember us and purify us.'"

And when Jesus had finished saying these words, all his disciples cried out, wept with loud sobbing, saying: . . .

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[LACUNA OF EIGHT LEAVES.]

A SIXTH BOOK

Chapter 144

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Of the chastisement of the curser.. . . [and lead them forth to the fire-rivers and fire-seas] and take vengeance on it therein for another six

months and eight days. Thereafter they lead it up on the way of the midst, and every one of the rulers of the way of the midst chastizeth it in his chastisements another six months and eight days. Thereafter they lead it to the Virgin of Light, who judgeth the good and the evil, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the coons of the sphere. And the servitors of the sphere lead it forth to a water which is below the sphere; and it becometh |380. a seething fire and eateth into it, until it purifieth it utterly.

"And then cometh Yaluham, the receiver of Sabaōth, the Adamas, who handeth the souls the cup of forgetfulness, and he bringeth a cup filled with the water of forgetfulness and handeth it to the soul, and it drinketh it and forgetteth all regions and all the regions to which it hath gone. And they cast it down into a body which will spend its time continually troubled in its heart.

"This is the chastisement of the curser."

Mary continued and said: "My Lord, the man who persistently slandereth, if he cometh out of the body, whither shall he get or what is, his chastisement?"

Of the chastisement of the slanderer. Jesus said: "A man who persistently slandereth, if his time is completed through the sphere, that he cometh out of the body, then Abiout and Charmōn, the receivers of Ariël, come, lead his soul out of the body and spend three days going round with it and instructing it concerning the creatures of the world.

"Thereafter they lead it below into Ameute before Ariël, and he chastizeth it in his chastisements eleven months and twenty-and-one days.

"Thereafter they lead it into the chaos before. Yaldabaōth and his forty-and-nine demons, and every one of his demons fall upon it another eleven months and twenty-and-one days, scourging it with fiery whips.

"Thereafter |381. they lead it into fire-rivers and boiling fire-seas, to take vengeance on it therein another eleven months and twenty-and-one days.

"And thereafter they carry it on to the way of the midst, and every one of the rulers on the way of the midst chastizeth it in his chastisements another eleven months and twenty-and-one days.

"Thereafter they carry it to the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the æons of the sphere. And the servitors of the sphere will lead it to a water which is below the sphere; and it becometh a seething fire and eateth into it until it purifieth it utterly.

"And Yaluham, the receiver of Sabaōth, the Adamas, bringeth the cup of forgetfulness and handeth it to the soul, and it drinketh it and forgetteth all regions and all things and all the regions through which it hath gone. And they deliver it unto a body which will spend its time being afflicted.

"This is the chastisement of the slanderer."

CHAPTER 145

Mary said: "Woe, woe, unto sinners!"

Salome answered and said: "My Lord Jesus, a murderer who hath never committed any sin but murdering, if he cometh out of the body, what is his chastisement?"

Of the chastisement of the murderer. Jesus answered and said: "A murderer who |382. hath never committed any sin but murdering, if his time is completed through the sphere, that he cometh out of the body, the receivers of Yaldabaōth come and lead his soul out of the body and bind it by its feet to a great demon with a horse's face, and he spendeth three days circling round with it in the world.

"Thereafter they lead it into the regions of the cold and of the snow, and they take vengeance on it there three years and six months.

"Thereafter they lead it down into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons scourgeth it another three years and six months.

"Thereafter they lead it down into the chaos before Persephonē and take vengeance on it with her chastisements another three years and six months.

"Thereafter they carry it on to the way of the midst, and every one of the rulers of the way of the midst taketh vengeance on it with the chastisements of its regions another three years and six months.

"Thereafter they lead it unto the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she commandeth that it shall be cast into the outer darkness until the time when the darkness of the midst shall be upraised; it [the soul] will be destroyed and dissolved.

"This is the chastisement of the murderer."

CHAPTER 146

Peter protesteth against the women. Peter said: "My Lord, let the women | 383. cease to question, in order that we also may question."

Jesus said unto Mary and the women: "Give opportunity to your men brethren, that they also may question."

Peter answered and said: "My Lord, a robber and thief, whose sin is this persistently, when he cometh out of the body, what is his chastisement?"

Of the chastisement of the thief. Jesus said: "If the time of such an one is completed through the sphere, the receivers of Adōnis come after him, and lead his soul out of the body, and they spend three days circling round with it and instructing it concerning the creatures of the world.

"Thereafter they lead it down into the Amente before Ariēl, and he taketh vengeance on it in his chastisements three months, eight days and two hours.

"Thereafter they lead it into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons taketh vengeance on it another three months, eight days and two hours.

"Thereafter they lead it on to the way of the midst, and every one of the rulers of the way of the midst taketh vengeance on it through his dark smoke and his wicked fire another three months, eight days and two hours.

"Thereafter they lead it up unto the Virgin of Light, who judgeth the righteous and the sinners, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers, that they may cast it into the æons of the sphere. And they lead it forth into a water which is below the sphere; |384. and it becometh a seething fire and eateth into it until it purifieth it utterly.

"Thereafter cometh Yaluham, the receiver of Sabaōth, the Adamas, bringeth the cup of forget-fulness and handeth it unto the soul; and it drinketh it and forgetteth all things and all the regions to which it had gone. And they cast it into a lame, halt and blind body.

"This is the chastisement of the thief."

Andrew answered and said: "An arrogant, overweening man, when he cometh out of the body, what will happen to him?"

Of the chastisement of the arrogant. Jesus said: "If the time of such an one is completed through the sphere, the receivers of Ariël come after him and lead out his soul [out of the body] and spend three days travelling round in the world [with it] and instructing it concerning the creatures of the world.

"Thereafter they lead it down into the Amente before Ariël; and he taketh vengeance on it with his chastisements twenty months.

"Thereafter they lead it into the chaos before Yaldabaōth and his forty-and-nine demons; and he and his demons, one by one, take vengeance on it another twenty months.

"Thereafter they carry it on to the way of the midst; and every one of the rulers of the way of the midst taketh vengeance on it another twenty months.

"And thereafter they lead it unto the Virgin of Light, that she may judge it. And when the sphere turneth itself, she handeth it over to her

receivers, that they may cast it into the æons of the sphere. And the servitors of the sphere |385. lead it into a water which is below the sphere; and it becometh a seething fire and eateth into it until it purifieth it.

"And Yaluham, the receiver of Sabaōth, the Adamas, cometh and bringeth the cup with the water of forgetfulness and handeth it to the soul; and it drinketh and forgetteth all things and all the regions to which it had gone. And they cast it up into a lame and deformed body, so that all despise it persistently.

"This is the chastisement of the arrogant and overweening man."

Thomas said: "A persistent blasphemer, what is his chastisement?"

Of the chastisement of the blasphemer. Jesus said: "If the time of such an one is completed through the sphere, the receivers of Yaldabaōth come after him and bind him by his tongue to a great demon with a horse's face; they spend three days travelling round with him in the world, and take vengeance on him.

"Thereafter they lead him into the region of the cold and of the snow, and take vengeance on him there eleven years.

"Thereafter they lead him down into the chaos before Yaldabaōth and his forty-and-nine demons, and every one of his demons taketh vengeance on him another eleven years.

"Thereafter they lead him into the outer darkness until the day when the great ruler with the dragon's face |386. who encircleth the darkness, shall be judged. And that soul becometh frozen up [?] and destroyed and dissolved.

"This is the judgment of the blasphemer."

CHAPTER 147

Bartholomew said: "A man who hath intercourse with a male, what is his vengeance?"

Of the chastisement of him who hath intercourse with males. Jesus said: "The measure of the man who hath intercourse with males and of the man with whom he lieth, is the same as that of the blasphemer.

"When then the time is completed through the sphere, the receivers of Yaldabaōth come after their soul, and he with his forty-and-nine demons taketh vengeance on it eleven years.

"Thereafter they carry it to the fire-rivers and seething pitch-seas, which are full of demons with pigs' faces. They eat into them and take vengeance on [?] them in the fire-rivers another eleven years.

"Thereafter they carry them into the outer darkness until the day of judgment when the great darkness is judged; and then they will be dissolved and destroyed."

Thomas said: "We have heard that there are some on the earth who take the male seed and the female monthly blood, and make it into a lentil porridge and eat it, |387. saying: 'We have faith in Esau and Jacob.' Is this then seemly or not?"

Jesus was wroth with the world in that hour Of the chastisement of a foul act of sorcery. and said unto Thomas: "Amēn, I say: This sin is more heinous than all sins and iniquities. Such men will straightway be taken into the outer darkness and not be cast back anew into the sphere, but they shall perish, be destroyed in the outer darkness in a region where there is neither pity nor light, but howling and grinding of teeth. And all the souls which shall be brought into the outer darkness, will not be cast back anew, but will be destroyed and dissolved."

John answered [and said]: "A man who hath committed no sin, but done good persistently, but hath not found the mysteries to pass through the rulers, when he cometh out of the body, what will happen unto him?"

Of the after-death state of the righteous man who path not been initiated. Jesus said: "If the time of such an one is completed through the sphere, the receivers of Bainchōōch, who is one of the triple-powered gods, come after his soul and lead his soul with joy and exultation and spend three days circling round with it and instructing it concerning the creations of the world with joy and exultation.

"Thereafter they lead it down into the Amente and instruct it concerning the instruments of chastisement in the Amente; but they will not take vengeance on it therewith. But they will only instruct it concerning them, and the smoke of the flame of the chastisements catcheth it only a little.

"Thereafter they carry it up unto the way of the midst and instruct it concerning the chastisements of the ways of the midst, the smoke from the flame catching it a little.

"Thereafter they lead it unto the Virgin of Light, and she judgeth it and depositeth it with the little Sabaōth, the Good, him of the Midst, until the sphere turneth itself, and Zeus and Aphrodite come in face of the Virgin of Light, while Kronos and Arēs come behind her.

"At that hour she taketh that righteous soul and handeth it over to her receivers, that they may cast it into the peons of the sphere. And the servitors of the sphere lead it forth into a water which is below the sphere; and a seething fire ariseth and eateth into it until it purifieth it utterly.

"Thereafter cometh Yaluham, the receiver of Sabaōth, the Adamas, who giveth the cup of forgetfulness unto the souls, and he bringeth the water of forgetfulness and handeth it to the soul; [and it drinketh it] and forgetteth all things and all the regions to which it had gone.

Of the cup of wisdom."Thereafter there cometh a receiver of the little Sabaōth, the Good, him of the Midst. He himself bringeth a cup filled with thoughts and wisdom, and soberness is in it; [and] he handeth it to the soul. And they cast it into a body which can neither sleep nor forget because of the cup of soberness which hath been handed unto it; but |389. it will whip its heart persistently to question about the mysteries of the Light until it find them, through the decision of the Virgin of Light, and inherit the Light for ever."

CHAPTER 148

Mary said: "A man who hath committed all sins and all iniquities and hath not found the mysteries of the Light, will he receive the chastisements for them all at once?"

A sinner suffereth for each separate sin. Jesus answered: "Yea, he will receive it; if he hath committed three sins, he will receive chastisement for three."

John said: "A man who hath committed all sins and all iniquities, but at last hath found the mysteries of the Light, is it possible for him to be saved?"

Even the greatest of sinners, if he repent, shall inherit the kingdom. Jesus said: "Such a man who hath committed all sins and all iniquities, and he findeth the mysteries of the Light, and performeth and fulfillesh them and ceaseth not nor doeth sins, will inherit the Treasury of the Light."

Of the time favourable for the birth of those who shall find the mysteries. Jesus said unto his disciples: "When the sphere turneth itself, and Kronos and Arēs come behind the Virgin of Light and Zeus and Aphrodite come in face of the Virgin, they being in their own æons, then the veils of the Virgin draw themselves aside and she falleth into joy in that hour when she seeth these two light-stars before her. And all the souls which she shall cast at that hour into the circuit of the æons of the sphere, that |390. they may come into the world, will be righteous and good and find at this time the mysteries of the Light; she sendeth them anew that they may find the mysteries of the Light."

"If on the other hand Arēs and Kronos come in face of the Virgin and Zeus and Aphroditē behind her, so that she seeth them not, then all the souls which she shall cast in that hour into the creatures of the sphere, will be wicked and wrathful and do not find the mysteries of the Light."

The disciples beseech Jesus to have mercy upon them. When then Jesus said this unto his disciples in the midst of the Amente, the disciples cried and wept, [saying]: "Woe, woe unto sinners, on whom the negligence and the forgetfulness of the rulers lie until they come out of the body and are led to these chastisements! Have mercy upon us, have mercy upon us, son of the Holy [One], and have compassion with us, that we may be saved from these chastisements and these judgments which are prepared for the sinners; for we also have sinned, our Lord and our Light."

[A LATER POSTSCRIPT]

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The proclamation of the apostles.. . . the righteous [man]. They went forth three by three to the four zones of heaven and they proclaimed the goodness of the kingdom in the whole world, the Christ inworking with them through the words of confirmation and the signs and the wonders which followed them. And thus was known the kingdom of God on the whole earth and in the whole world of Israel as a witness for all the nations which are from the rising unto the setting [of the sun].

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[TWO LINES ERASED.]

THE END.

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