

Contents

Articles

Gnosis	1
Gnosticism	6
History of Gnosticism	29
Fathers of Christian Gnosticism	38
Basilideans	41
Cerinthus	48
Marcion of Sinope	51
Marcus (Marcosian)	55
Philo	56
Simon Magus	65
Valentinus (Gnostic)	72
Early Gnosticism	76
Borborites	76
Cainites	78
Carpocrates	79
Marcosians	81
Ophites	86
Syrian-Egyptic Gnosticism	93
Archontics	93
Bardaisan	95
Basilides	99
Sethianism	107
Saint Thomas Christians	109
Valentinianism	128
Persian Gnosticism	139
Mandaeism	140
Manichaeism	150
Bogomilism	164
Catharism	171
Tondrakians	183
Gnosticism in modern times	185
Carl Jung	191
Charles William King	204
G. R. S. Mead	205

Hans Jonas	208
Helena Blavatsky	214
Nag Hammadi library	223
Gnostic Society	228
Gnostic texts	229
List of gnostic terms	231
Archetype	232
Sarkic	235
Hylics	235
Pneumatic (Gnosticism)	236
Abraxas	236
Aeon	245
Archon	250
Pleroma	256
Kenoma	257
Charisma	258
Sophia (wisdom)	262
Logos (Christianity)	277
Hypostasis (philosophy)	283
Ousia	284
Syzygy	286
Demiurge	287
Emanationism	295
Monad (Gnosticism)	297
Neoplatonism	298
Platonism	308
Plato	312
Neoplatonism and Gnosticism	332
Bosnian Church	337
Esoteric Christianity	339
Pythagoreanism	342
Theosophy	347
Thomas the Apostle	354
Bagnolians	367
Nicolaism	367
Hermeticism	370
Ebionites	378
Cerdonians	389

Marcionism	389
Colorbasians	396
Simonians	396
List of Gnostic sects	401

References

Article Sources and Contributors	402
Image Sources, Licenses and Contributors	410

Article Licenses

License	413
---------	-----

Gnosis

Gnosis (from one of the Greek words for knowledge, *ἐπιστήμη*, *f...*) is the spiritual knowledge of a saint^[1] or mystically enlightened human being. Within the cultures of the term's provenance (Byzantine and Hellenic) *Gnosis* was a knowledge or insight into the infinite, divine and uncreated in all and above all,^[2] rather than knowledge strictly into the finite, natural or material world.^[3] Gnosis is a transcendental as well as mature understanding.^[4] It indicates direct spiritual experiential knowledge^[5] and intuitive knowledge, mystic rather than that from rational or reasoned thinking. Gnosis itself is obtained through understanding at which one can arrive via inner experience or contemplation such as an internal epiphany of intuition and external epiphany such as the Theophany.

Etymology

Gnosis is a Greek word, originally used in specifically Hellenistic pagan philosophical contexts. Plato, for example, uses the terms *ἐπιστήμη* *ἐν* *γνῶστικῶι* and *ἐπιστήμη* *ἐν* *γνῶστικῇ ἐπιστάσει* in the text called *Politikos*. The word means the "knowledge to influence and control". *Gnostike episteme* was also used to indicate one's aptitude. The terms do not appear to indicate any mystic, esoteric or hidden meaning in the works of Plato, but instead expressed a sort of higher intelligence and ability analogous to talent.^[6] The term is used throughout Greek philosophy as a technical term for experience knowledge (see gnosiology) in contrast to theoretical knowledge or epistemology. The term is also related to the study of knowledge retention or memory (see also cognition). In relation to ontic or ontological, which is how something actually is rather than how something is captured (abstraction) and stored (memory) in the mind.

The Gnostic sects

Among the sectarian gnostics, *gnosis* was first and foremost a matter of self-knowledge which was considered the path leading to the goal of enlightenment as the hidden knowledge of the various pre-Judeo-Christian pagan Mystery-Religions.^[7] Knowledge that first relieved the individual of their cultural religious indoctrination and then reconciled them to their personal deity.^[8] Through such self-knowledge and personal purification (virtuous living) the adept is led to direct knowledge of God via themselves as inner reflection or will. Later, Valentinus (Valentinus), taught that gnosis was the privileged *Gnosis kardias* "knowledge of the heart" or "insight" about the spiritual nature of the cosmos, that brought about salvation to the *pneumatics*—the name given to those believed to have reached the final goal of sanctity.

Gnosis was distinct from the secret teachings revealed to initiates once they had reached a certain level of progression akin to arcanum. Rather, these teachings were paths to obtain *gnosis*. (See e.g. "fukasetzu" (Japanese), or ineffability, a quality of realization common to many, if not most, esoteric traditions; see also Jung on the difference between sign and symbol.) Gnosis from this perspective being analogous, to the same meaning as the words occult and arcana.^[9] Arcanum which is knowledge akin to prognostication (Divination) derived by the various systems (metaphysical in nature) used to obtain foreknowledge from the Fates or fate (i.e. to tarot reading, Cleromancy, magic or Magical thinking).^[10]

The Gnostics in the Early Christian Era

In the formation of Christianity, various sectarian groups, labeled "gnostics" by their opponents, emphasised spiritual knowledge (*gnosis*) over faith (*pistis*) in the teachings and traditions of the established community of Christians. These sectarians considered the most essential part of the process of salvation to be this personal knowledge, in contrast to faith as an outlook in their world view along with faith in the ecclesiastical authority. These break away groups were branded minuth by Hebrews (see the Notzrim) and heretics by the Fathers of the early church due to teaching this type of authority rejection referred to as antinomianism.

The knowledge of these sectarian groups is contested by orthodox Christian theology as speculative knowledge derived from religio-philosophical (metaphysical) systems rather than knowledge derived from revelation coming from faith.^[11] Gnosis itself is and was obtained through understanding at which one can arrive via inner experience or contemplation such as an internal epiphany for example. For the various sectarian gnostics, gnosis was obtained as speculative gnosis, instigated by the contemplation of their religio-philosophical (Cosmological, Metaphysical, salvational and rational) systems. These systems were pagan (folk) in origin and syncretic in nature. The gnostic sectarians vilified the concepts of a subjective creator God (Plato's demiurge) and objective creator God (one that creates ex-nihilo) as in the Judeo-Christian God (creator) and sought to reconcile the individual to their own personal deification (henosis), making each individual God.^[9] As such the gnostic sects made a duality out of the difference between the activities of the spirit (*nous*), called noesis (insight), and those of faith.^[12]

During the early formation of Christianity, church authorities (Fathers of the Church) exerted considerable amounts of energy attempting to weed out what were considered to be false doctrines (e.g. Irenaeus' On the Detection and Overthrow of False Gnosis). The gnostics (as one sectarian group) held views which were incompatible with the emerging Ante-Nicene community. Among Christian heresiologists, the concept of *false gnosis* was used to denote different Pagan, Jewish or Christian belief systems (e.g. the Eleusinian Mysteries or Glycon) and their various teachings of what was deemed^[9] *religio-philosophical* systems of knowledge,^[13] as opposed to authentic *gnosis* (see below, *Gnosis among the Greek Fathers*). The sectarians used gnosis or secret, hidden knowledge to reject the traditions of the established community or church. The authorities throughout the community criticized this antinomianism as inconsistent with the communities teachings. Hence sectarians and followers of gnosticism were first rejected by the Jewish communities of the Mediterranean (see the Notzrim 139•67 BCE), then by the Christian communities and finally by the late Hellenistic philosophical communities (see Neoplatonism and Gnosticism).

In the writings of the Greek Fathers

The fathers of early Christianity used the word *gnosis* to mean spiritual knowledge, in specific knowledge of the divine. This usage to a degree being analogous with the modern usage of the word mysticism. This positive usage was to contrast it with the use of the word by gnostic sectarians. This use carried over from Hellenic philosophy into Greek Orthodoxy as a critical characteristic of ascetic practices via St. Clement of Alexandria, Irenaeus, Hippolytus of Rome, Hegesippus, and Origen. Gnosis here meant intuitive knowledge, spiritual knowledge, heart knowledge (*kardiagnosis*), memory of an experience of God and/or the divine.

As such it was emphasized that such knowledge is not secret knowledge but rather a maturing, transcendent form of knowledge derived from contemplation (*theoria* resulting from practice of *hesychasm*), since gnosis cannot truly be derived from gnosis but rather gnosis can only be derived from *theoria*.^[14] Gnosis thus plays an important role in relation to theosis (deification/personal relationship with God) and *theoria* (revelation of the divine, vision of God).^[15] Gnosis, as the proper use of the noetic faculty plays an important role in Eastern Orthodox theology. Its importance in the economy of salvation is discussed periodically in the Philokalia where as direct, personal knowledge of God (noesis; see also Noema) it is distinguished from ordinary epistemological knowledge (speculative philosophy).

Hellenic philosophy

The Neoplatonic philosophers, including Plotinus, rejected followers of gnosticism as being un-Hellenistic and anti-Plato due to their vilification of Plato's creator of the universe (the demiurge),^[16] arriving at dystheism as the solution to the problem of evil, taking all their truths over from Plato.^[17] Plotinus did express that gnosis, via contemplation, was the highest goal of the philosopher toward henosis.

Eric Voegelin

Eric Voegelin (1901•1985), partially building on the concept of gnosis as used by Plato and the followers of Gnosticism, along with how it was defined by Hans Jonas,^[18] defined the gnosis^[19] of the followers of Gnosticism^[20] as religious philosophical teachings that are the foundations of cults. Voegelin identified a number of similarities between ancient Gnosticism and those held by a number of modernist political theories, particularly communism and nazism.

Voegelin identified the root of the Gnostic impulse as alienation, that is, a sense of disconnection with society, and a belief that this disconnection is the result of the inherent disorder, or even evil, of the world. This alienation has two effects:

- † The belief that the disorder of the world can be transcended by extraordinary insight, learning, or knowledge, called a *Gnostic Speculation* by Voegelin (the Gnostics themselves referred to this as *gnosis*).
- † The desire to create and implement a policy to actualize the speculation, or as Voegelin described it, to *Immanentize the Eschaton*, to create a sort of heaven on earth within history by triggering the apocalypse.

Voegelin's conception of *gnosis* and his analysis of Gnosticism in general has been criticized by Eugene Webb. In an article entitled "Voegelin's Gnosticism Reconsidered", Webb explains that Voegelin's concept of Gnosticism was conceived "not primarily to describe ancient phenomena but to help us understand some modern ones for which the evidence is a great deal clearer."^[21] Webb continues, "the category (of Gnosticism) is of limited usefulness for the purpose to which he put it and the fact that the idea of Gnosticism as such has become so problematic and complex in recent years must at the very least undercut Voegelin's effort to trace a historical line of descent from ancient sources to the modern phenomena he tried to use them to illuminate."^[22]

Notes

- [1] "Spiritual knowledge is the state of spiritual theoria, when one sees invisibly and hears inaudibly and comprehends incomprehensibly the glory of God. Precisely then comprehension ceases and, what is more, he understands that he does not understand. Within the vision of the uncreated Light man also sees angels and Saints and, in general, he experiences communion with the angels and the Saints. He is then certain that resurrection exists. This is the spiritual knowledge which all the holy Prophets, the Apostles, Martyrs, ascetics and all the Saints of the Church had. The teachings of the Saints are an offspring of this spiritual knowledge. And, naturally, as we said earlier, spiritual knowledge is a fruit of the vision of God. "THE ILLNESS AND CURE OF THE SOUL" Metropolitan Hierotheos of Nafpaktos (http://www.pelagia.org/html/b05.en.the_illness_and_cure_of_the_soul.04.htm#kno1)
- [2] St. Symeon the New Theologian in Practical & Theological Discourses, 1.1 The Philokalia Volume Four: When men search for God with their bodily eyes they find Him nowhere, for He is invisible. But for those who ponder in the Spirit He is present everywhere. He is in all, yet beyond all
- [3] Faith And Science In Orthodox Gnosiology And Methodology by George Metallinos "The scientist and professor of the knowledge of the Uncreated, in the Orthodox Tradition, is the Geron/Starets (the Elder or Spiritual Father), the guide or "teacher of the desert". The recording of both types of knowledge presupposes empirical knowledge of the phenomenon. The same holds true in the field of science, where only the specialist understands the research of other scientists of the same field. The adoption of conclusions or findings of a scientific branch by non-specialists (i.e. those who are unable to experimentally examine the research of the specialists) is based on the trust of the specialists' credibility. Otherwise, there would be no scientific progress. The same holds true for the science of faith. The empirical knowledge of the Saints, Prophets, Apostles, Fathers and Mothers of all ages is adopted and founded upon the same trust. The patristic tradition and the Church's Councils function on this provable experience. There is no Ecumenical Council without the presence of the glorified/deified (theoumenoi), those who see the divine (this is the problem of the councils of today!) Orthodox doctrine results from this relationship." University of Athens - Department of Theology (<http://www.psych.gr/Metallinos.htm>)
- [4] ~ %\$<£•Žf•••~ : knowledge (<http://www.in.gr/dictionary/lookup.asp?Word=knowledge&x=0&y=0>)

- [5] The Philokalia Volume Four Palmer, G.E.H; Sherrard; Ware, Kallistos (Timothy). ISBN 0-571-19382-X glossary pg 434 Spiritual Knowledge (ἐπιστήμη, *f...*): the knowledge of the intellect (q.v.). As such, it is knowledge inspired by God, as insight (noesis) or revelational, intuitive knowledge (see gnosiology) and so linked with contemplation and immediate spiritual perception.
- [6] Cooper and Hutchinson. "Introduction to Politikos". Cooper, John M. & Hutchinson, D. S. (Eds.) (1997). Plato: Complete Works, Hackett Publishing Co., Inc. ISBN 0-87220-349-2.
- [7] In pointing the way of communion with deity in a 'mystery', the Mystery-Religions were preparing the way or the orientalizing of the Western religious thought known as Gnosticism; but also, as religion became universally recognized as a definite *Gnosis*, they accommodated themselves to this new demand. In the prevalent syncretism the Mysteries approached in varying degrees the religious movements and revivals called Gnostic, so dissimilar in many aspects, but all linked together by identification of religion with 'Knowledge' (*Gnosis* not episteme, conceptual knowledge) or rather, that view of religion which gave to *Knowledge* a central place in asserting the realization of deity by union, not by faith. Common to the Mysteries and Gnosticism were certain ideas, such as pantheistic mysticism, magic practices, elaborate cosmogonies and theogonies, rebirth, union with God, revelation from above, dualistic views, the importance attaching to the names and attributes of the deity, and the same aim at personal salvation. As Gnosticism took possession of the field East and West, the Mysteries assumed an increasingly gnostic character. The dividing line is sometimes difficult to determine. Thus, Hermetic may be viewed as a Mystery-Religion or as a phase of Gnosticism. page 54 The mystery-religions: a study in the religious background of early Christianity By Samuel Angus ISBN 978-0486231242 (http://books.google.com/books?id=3m61I6Q-dRUC&pg=PA300&lpg=PA300&dq=Theo+Smyrnaeus&source=web&ots=ml_CULK2si&sig=iDH41z1tQBg7IGxTEQplcPVwwHo&hl=en&sa=X&oi=book_result&resnum=4&ct=result#v=onepage&q=Theo+Smyrnaeus&f=false)
- [8] In pointing the way of communion with deity in a 'mystery', the Mystery-Religions were preparing the way or the orientalizing of the Western religious thought known as Gnosticism; but also, as religion became universally recognized as a definite *Gnosis*, they accommodated themselves to this new demand. In the prevalent syncretism the Mysteries approached in varying degrees the religious movements and revivals called Gnostic, so dissimilar in many aspects, but all linked together by identification of religion with 'Knowledge' (*Gnosis* not episteme, conceptual knowledge) or rather, that view of religion which gave to *Knowledge* a central place in asserting the realization of deity by union, not by faith. Common to the Mysteries and Gnosticism were certain ideas, such as pantheistic mysticism, magic practices, elaborate cosmogonies and theogonies, rebirth, union with God, revelation from above, dualistic views, the importance attaching to the names and attributes of the deity, and the same aim at personal salvation. As Gnosticism took possession of the field East and West, the Mysteries assumed an increasingly gnostic character. The dividing line is sometimes difficult to determine. Thus, Hermetic may be viewed as a Mystery-Religion or as a phase of Gnosticism. page 54 The mystery-religions: a study in the religious background of early Christianity By Samuel Angus ISBN 978-0486231242 (http://books.google.com/books?id=3m61I6Q-dRUC&pg=PA300&lpg=PA300&dq=Theo+Smyrnaeus&source=web&ots=ml_CULK2si&sig=iDH41z1tQBg7IGxTEQplcPVwwHo&hl=en&sa=X&oi=book_result&resnum=4&ct=result#v=onepage&q=Theo+Smyrnaeus&f=false)
- [9] III The Mystery-Religions were systems of gnosis akin, and forming a stage to, those movements to which the name of Gnosticism became attached pg 52 The Mystery religions: A Study in the Religious Background of Early Christianity By Samuel Angus Published by Courier Dover Publications, 1975 ISBN 9780486231242 (http://books.google.com/books?id=3m61I6Q-dRUC&pg=PA300&lpg=PA300&dq=Theo+Smyrnaeus&source=web&ots=ml_CULK2si&sig=iDH41z1tQBg7IGxTEQplcPVwwHo&hl=en&sa=X&oi=book_result&resnum=4&ct=result#PPA52,M1)
- [10] In pointing the way of communion with deity in a 'mystery', the Mystery-Religions were preparing the way or the orientalizing of the Western religious thought known as Gnosticism; but also, as religion became universally recognized as a definite *Gnosis*, they accommodated themselves to this new demand. In the prevalent syncretism the Mysteries approached in varying degrees the religious movements and revivals called Gnostic, so dissimilar in many aspects, but all linked together by identification of religion with 'Knowledge' (*Gnosis* not episteme, conceptual knowledge) or rather, that view of religion which gave to *Knowledge* a central place in asserting the realization of deity by union, not by faith. Common to the Mysteries and Gnosticism were certain ideas, such as pantheistic mysticism, magic practices, elaborate cosmogonies and theogonies, rebirth, union with God, revelation from above, dualistic views, the importance attaching to the names and attributes of the deity, and the same aim at personal salvation. As Gnosticism took possession of the field East and West, the Mysteries assumed an increasingly gnostic character. The dividing line is sometimes difficult to determine. Thus, Hermetic may be viewed as a Mystery-Religion or as a phase of Gnosticism. page 54 The mystery-religions: a study in the religious background of early Christianity By Samuel Angus ISBN 978-0486231242 (http://books.google.com/books?id=3m61I6Q-dRUC&pg=PA300&lpg=PA300&dq=Theo+Smyrnaeus&source=web&ots=ml_CULK2si&sig=iDH41z1tQBg7IGxTEQplcPVwwHo&hl=en&sa=X&oi=book_result&resnum=4&ct=result#v=onepage&q=Theo+Smyrnaeus&f=false)
- [11] " Orthodox Dogmatic Theology: A Concise Exposition Protopresbyter Michael Pomazansky Appendix II The Heresies which disturbed the church in the first millennium Pg 376 Gnosticism The foundation of the Gnostic system is the idea of the creation of a higher religio-philosophical knowledge (gnosis) by uniting Greek philosophy and the philosophy of the learned Alexandrian Jew Philo with the Eastern religions, especially the religion of Zoroaster. Section reprinted here due to not being included in the online version (http://www.intratext.com/IXT/ENG0824/_INDEX.HTM)
- [12] Mystery Religions and Christianity By Samuel Angus Published by Kessinger Publishing, 2003 ISBN 9780766131019 (http://books.google.com/books?id=le_pygHyOacC&pg=PA287&lpg=PA287&dq=samuel+angus+christianity+faith&source=bl&ots=NriYA1MCW_&sig=0hdVXe4vSOsFbvJJFXTZDqGeo&hl=en&ei=ZG2tSYDnE8e_tgfSqdBABg&sa=X&oi=book_result&resnum=3&ct=result)

- [13] i.e. "Each of the Nine Ecumenical Councils condemned specific heresies of their time exactly because they deviated from this cure by attempting to transform the medical practice of the Church into *systems* of philosophical and mystical speculations and practices." (http://www.romanity.org/htm/rom.02.en.the_cure_of_the_neurobiological_sickness_of_rel.02.htm)
- [14] Glossary of terms from the Philokalia pg 434 the knowledge of the intellect as distinct from that of the reason(q.v.). Knowledge inspired by God, and so linked with contemplation (q.v.) and immediate spiritual perception.
- [15] The Mystical Theology of the Eastern Church, SVS Press, 1997. (ISBN 0-913836-31-1) James Clarke & Co Ltd, 2002. (ISBN 0-227-67919-9) pg 218
- [16] They claimed to be a privileged caste of beings, in whom alone God was interested, and who were saved not by their own efforts but by some dramatic and arbitrary divine proceeding; and this, Plotinus claimed, led to immorality. Worst of all, they despised and hated the material universe and denied its goodness and the goodness of its maker. For a Platonist, that is utter blasphemy • and all the worse because it obviously derives to some extent from the sharply other-worldly side of Plato's own teaching (e.g. in the *Phaedo*). At this point in his attack Plotinus comes very close in some ways to the orthodox Christian opponents of Gnosticism, who also insist that this world is the work of God in his goodness. But, here as on the question of salvation, the doctrine which Plotinus is defending is as sharply opposed on other ways to orthodox Christianity as to Gnosticism: for he maintains not only the goodness of the material universe but also its eternity and its divinity. A.H. Armstrong introduction to II 9. *Against the Gnostics* Pages 220•222
- [17] The teaching of the Gnostics seems to him untraditional, irrational and immoral. They despise and revile the ancient Platonic teachings and claim to have a new and superior wisdom of their own: but in fact anything that is true in their teaching COMES FROM PLATO, and all they have done themselves is to add senseless complications and pervert the true traditional doctrine into a melodramatic, superstitious fantasy designed to feed their own delusions of grandeur. They reject the only true way of salvation through wisdom and virtue, the slow patient study of truth and pursuit of perfection by men who respect the wisdom of the ancients and know their place in the universe. A.H. Armstrong introduction to II 9. *Against the Gnostics* Pages 220•222
- [18] *The Collected Works of Eric Voegelin* By Eric Voegelin, Ellis Sandoz, Gilbert Weiss, William Petropoulos Published by Louisiana State University Press, 1989 ISBN 9780807118269 (http://books.google.com/books?id=rEu61KIK6FYC&pg=PA167&lpg=PA167&dq=voegelin+hans+jonas&source=web&ots=zU6iNo95S3&sig=URhgwghOXKgP8Hbo0pK0H5LAo-I&hl=en&sa=X&oi=book_result&resnum=10&ct=result)
- [19] Glossary of Voegelin terms online (<http://watershade.net/ev/ev-dictionary.html#gnosis>) Gnosis "Knowledge". Originally a general term in Greek for knowledge of various sorts. Later, especially with the Gnostic movement of the early Christian era, a purported direct, immediate apprehension or vision of truth without the need for critical reflection; the special gift of a spiritual and cognitive elite. According to Voegelin, the claim to gnosis may take intellectual, emotional, and volitional forms." [Webb 1981:282]
- [20] Glossary of Voegelin terms online (<http://watershade.net/ev/ev-dictionary.html#gnosis>) Gnosticism "A type of thinking that claims absolute cognitive mastery of reality. Relying as it does on a claim to gnosis, gnosticism considers its knowledge not subject to criticism. As a religious or quasi-religious movement, gnosticism may take transcendentalizing (as in the case of the Gnostic movement of late antiquity) or immanentizing forms (as in the case of Marxism)." [Webb 1981:282]
- [21] Webb, E; *Voegelin's „Gnosticism“ Reconsidered*; Political Science Reviewer; 34; 2005
- [22] Webb, E; "Voegelin's „Gnosticism... Reconsidered"; Political Science Reviewer; 34; 2005

Gnosticism

Gnosticism (Greek: $\epsilon\nu\sigma\tau\iota\sigma\mu$, *gnōsis*, knowledge) was a group of ancient religions that combined different elements from Hellenistic Judaism, Greco-Roman mystery religions, Zoroastrianism (especially Zurvanism), Neoplatonism, and eventually Buddhism and early Christianity. It taught that some esoteric knowledge (or Gnosis) was necessary for salvation from the material world, which was created by some intermediary figure (or demiurge) instead of God. In some systems, the demiurge was considered evil, in others merely imperfect. Different gnostic schools sometimes identified the demiurge as Adam, Ahriman, Samael, Satan, Yaldabaoth, or Yahweh. Many schools inverted traditional interpretations of the Hebrew Bible, leading Jewish-Israeli scholar Gershom Scholem to call Gnosticism "the Greatest case of metaphysical anti-Semitism."^[1] However, some scholars have argued that the Jewish mysticism Kabbalah is Gnostic.^{[2] [3]}

Jesus of Nazareth is identified by some Gnostic sects as an embodiment of the supreme being who became incarnate to bring *gnōsis* to the earth.^[4] In others (e.g. the Notzrim and Mandaeans), he is considered a *mōiha kdaba* or "false messiah" who perverted the teachings entrusted to him by John the Baptist.^[5] Still other traditions identify Mani and Seth, third son of Adam and Eve, as salvific figures.^[6]

Some consider Gnosticism to be a branch of Christianity, but alternate theories trace Gnostic systems to centuries before the Christian Era, predating the birth of Jesus.^[7] The movement spread in areas controlled by the Roman Empire and Arian Goths,^[8] and the Persian Empire; it continued to develop in the Mediterranean and Middle East before and during the 2nd and 3rd centuries. Conversion to Islam and the Albigensian Crusade (1209•1229) greatly reduced the remaining number of Gnostics throughout the Middle Ages, though a few Mandaean communities still exist. Gnostic and pseudo-gnostic ideas became influential in some of the philosophies of various esoteric mystical movements of the late 19th and 20th centuries in Europe and North America, including some that explicitly identify themselves as revivals or even continuations of earlier gnostic groups.

Nature and structure of Gnosticism

The main features of Gnosticism

Gnostic systems (particularly the Syrian-Egyptian schools) are typically marked out by:

"And the Sophia of the Epinoia [...] brought forth. And [...] something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance."

From *The Secret Book of John* (long version), Nag Hammadi Library, Codex II, trans. Frederik Wisse.^[9]

1. The notion of a remote, supreme monadic divinity, source - this figure is known under a variety of names, including 'Pleroma' (fullness, totality) and 'Bythos' (depth, profundity);
2. The introduction by emanation of further divine beings known as Aeons, which are nevertheless identifiable as aspects of the God from which they proceeded; the progressive emanations are often conceived metaphorically as a gradual and progressive distancing from the ultimate source, which brings about an instability in the fabric of the divine nature;
3. The introduction of a distinct creator God or demiurge, which is an illusion and a later emanation from the single monad or source. This second God is a lesser and inferior or false God. This creator god is commonly referred to as the *demiourg's* (a technical term literally denoting a public worker the Latinized form of Greek *d'miourgos*, $\epsilon\nu\sigma\tau\iota\sigma\mu$, $\epsilon\nu\sigma\tau\iota\sigma\mu$ hence "ergon or energy", "public God or skilled worker" "false God" or "God of the masses"), used in the Platonist tradition.^[10]

The gnostic demiurge bears resemblance to figures in Plato's *Timaeus* and *Republic*. In the former, the *demiourg's* is a central figure, a benevolent creator of the universe who works to make the universe as benevolent as the limitations of matter will allow; in the latter, the description of the leontomorphic 'desire' in Socrates' model of the psyche bears a resemblance to descriptions of the demiurge as being in the shape of the lion; the relevant passage of *The Republic* was found within a major gnostic library discovered at Nag Hammadi,^[11] wherein a text existed describing the demiurge as a 'lion-faced serpent'.^[9]

Elsewhere, this figure is called 'Ialdabaoth',^[9] 'Samael' (Aramaic: *s" m,a-..el*, 'blind god') or 'Saklas' (Syriac: *s" kla*, 'the foolish one'), who is sometimes ignorant of the superior God, and sometimes opposed to it; thus in the latter case he is correspondingly malevolent.

The demiurge as a tyrannical God having caused the imperfect material world and all of its suffering, is as the creator God of the pagan philosophers (Zeus) and the Judaeo-Christian-Islamic creator God not real but a construct or illusion of the human mind (as nous). Since no secondary creator God is necessary or of high importance as everything is eternal or emanated and can not be created or destroyed. The demiurge typically creates a group of co-actors named 'Archons', who preside over the material realm and, in some cases, present obstacles to the soul seeking ascent from it;^[9]

[The demiurge] is blind; because of his power and his ignorance and his arrogance he said, with his power, "It is I who am God; there is none apart from me." When he said this, he sinned against the entirety. And this speech got up to incorruptibility; then there was a voice that came forth from incorruptibility, saying, "You are mistaken, Samael" - which is, "god of the blind."

From *The Hypostasis of the Archons* or *The Reality of the Rulers*, Nag Hammadi Library, Codex II, trans. Bentley Layton.^[12]

5. The estimation of the world, owing to the above, as flawed or a production of 'error' but possibly good as its constituent material might allow.^[13] This world is typically an inferior simulacrum of a higher-level reality or consciousness. The inferiority may be compared to the technical inferiority of a painting, sculpture, or other handicraft to the thing(s) of which those crafts are supposed to be a representation. In certain other cases it takes on a more ascetic tendency to view material existence, negatively. Which then becomes more extreme when materiality, and the human body, is perceived as evil and constrictive, a deliberate prison for its inhabitants;
6. The explanation of this state through the use of a complex mythological-cosmological drama in which a divine element 'falls' into the material realm and lodges itself within certain human beings; from here, it may be returned to the divine realm through a process of awakening (leading towards salvation). The salvation of the individual thus mirrors a concurrent restoration of the divine nature; a central Gnostic innovation was to elevate individual redemption to the level of a cosmically significant event;

The model limits itself to describing characteristics of the Syrian-Egyptian school of Gnosticism. This is for the reason that the greatest expressions of the Persian gnostic school - Manicheanism and Mandaeanism - are typically conceived of as religious traditions in their own right; indeed, the typical usage of 'Gnosticism' is to refer to the Syrian-Egyptian schools alone, while 'Manichean' describes the movements of the Persia school.

This conception of Gnosticism has in recent times come to be challenged (see below). Despite this, the understanding presented above remains the most common and is useful in aiding meaningful discussion of the phenomena that compose Gnosticism. Above all, the central idea of *gn•sis*, a knowledge superior to and independent of faith made it welcome to many who were half-converted from paganism to Christianity. The Valentinians, for example, considered *pistis* (Greek: "faith") as consisting of accepting a body of teaching as true, being principally intellectual or emotional in character.^[14] The age of the Gnostics was highly diverse, they seem to have originated in Alexandria and coexisted with the early Christians until the 4th century AD and due to there being no fixed church authority, syncretism with pre-existing belief systems as well as new religions were often embraced. According to Clement of Alexandria, "...In the times of the Emperor Hadrian appeared those who devised heresies, and they continued until the age of the elder Antoninus."^[15]

The relationship between Gnosticism and Orthodox Christianity during the late 1st and the whole of the 2nd century is vital in helping us to further understand the main doctrines of Gnosticism; due in part to the fact that, prior to the discovery of the Nag Hammadi Library, much of what we know today about gnosticism has only been preserved in the summaries and assessments of early church fathers. Irenaeus declares in his treatise "Against Heresies"^[16] that Gnostic movements subjected all morality to the caprice of the individual, and made any fixed rule of faith impossible. The whim of the individual being a subject that is of concern when discussing heresy and orthodoxy in relation to spiritual mysticism, such as the mysticism of Henry Corbin,^[17] Thelema, and even in fiction such as *The Theologians* by Jorge Luis Borges in *Labyrinths*.^[18] According to Irenaeus, a certain sect known as the "Cainites" professed to impart a knowledge "greater and more sublime" than the ordinary doctrine of Christians, and believed that Cain derived his power from the superior Godhead.^[19] Although a Christian who valued gnosis, Clement of Alexandria, a 2nd century church father and the first notable member of the Church of Alexandria, raised a criticism against the followers of Basilides and Valentinus in his *Stromata*: in his view it annulled the efficacy of baptism, in that it held no value faith, the gift conferred in that sacrament.^[20]

Dualism and monism

Typically, Gnostic systems are loosely described as being 'dualistic' in nature, meaning that they had the view that the world consists of or is explicable as two fundamental entities. Hans Jonas writes: "The cardinal feature of gnostic thought is the radical dualism that governs the relation of God and world, and correspondingly that of man and world."^[21] Within this definition, they run the gamut from the 'radical dualist' systems of Manicheism to the 'mitigated dualism' of classic gnostic movements; Valentinian developments arguably approach a form of monism, expressed in terms previously used in a dualistic manner.

‡ **Radical Dualism** - or absolute Dualism which posits two co-equal divine forces. Manichaeism conceives of two previously coexistent realms of light and darkness which become embroiled in conflict, owing to the chaotic actions of the latter. Subsequently, certain elements of the light became entrapped within darkness; the purpose of material creation is to enact the slow process of extraction of these individual elements, at the end of which the kingdom of light will prevail over darkness. Manicheism inherits^{[22] [23]} this dualistic mythology from Zurvanist Zoroastrianism,^[24] in which the eternal spirit Ahura Mazda is opposed by his antithesis, Angra Mainyu; the two are engaged in a cosmic struggle, the conclusion of which will likewise see Ahura Mazda triumphant. The Mandaean creation myth witnesses the progressive emanations of Supreme Being of Light, with each emanation bringing about a progressive corruption resulting in the eventual emergence of Ptahil, a demiurge who had a hand in creating and henceforward rules the material realm.

Additionally, general Gnostic thought (specifically to be found in Iranian sects; for instance, see 'The Hymn of the Pearl') commonly included the belief that the material world corresponds to some sort of malevolent intoxication brought about by the powers of darkness to keep elements of the light trapped inside it, or literally to keep them 'in the dark', or ignorant; in a state of drunken distraction.

‡ **Mitigated Dualism** - where one of the two principles is in some way inferior to the other. Such classical Gnostic movements as the Sethians conceived of the material world as being created by a lesser divinity than the true God that was the object of their devotion. The spiritual world is conceived of as being radically different from the material world, co-extensive with the true God, and the true home of certain enlightened members of humanity; thus, these systems were expressive of a feeling of acute alienation within the world, and their resultant aim was to allow the soul to escape the constraints presented by the physical realm.

‡ **Qualified Monism** - where it is arguable whether or not the second entity is divine or semi-divine. Elements of Valentinian versions of Gnostic myth suggest to some that its understanding of the universe may have been monistic rather than a dualistic one. Elaine Pagels states that 'Valentinian gnosticism [...] differs essentially from dualism';^[25] while, according to Schoedel 'a standard element in the interpretation of Valentinianism and similar forms of Gnosticism is the recognition that they are fundamentally monistic'.^[26] In these myths, the malevolence of the demiurge is mitigated; his creation of a flawed materiality is not due to any moral failing on his part, but

due to his imperfection by contrast to the superior entities of which he is unaware.^[13] As such, Valentinians already have less cause to treat physical reality with contempt than might a Sethian Gnostic

The Valentinian tradition conceives of materiality, rather than as being a separate substance from the divine, as attributable to an *error of perception*, which become symbolized mythopoetically as the act of material creation.^[13]

Moral and ritual practice

Numerous early Christian Fathers accused some Gnostic teachers of claiming to eschew the physical realm, while simultaneously freely indulging their physical appetites; however there is reason to question the accuracy of these claims.

Evidence in the source texts indicates Gnostic moral behaviour as being generally ascetic in basis, expressed most fluently in their sexual and dietary practice.^[27] Many monks would deprive themselves of food, water, or necessary needs for living. This presented a problem for the heresiologists writing on gnostic movements: this mode of behaviour was one which they themselves favoured and supported, so the Church Fathers, some modern-day Gnostic apologist presume, would be required perforce to offer support to the practices of their theological opponents. In order to avoid this, a common heresiological approach was to avoid the issue completely by resorting to slanderous (and, in some cases, excessive) allegations of libertinism (see the Cainites), or to explain Gnostic asceticism as being based on incorrect interpretations of scripture, or simply duplicitous in nature. Epiphanius provides an example when he writes of the 'Archontics' 'Some of them ruin their bodies by dissipation, but others feign ostensible fasts and deceive simple people while they pride themselves with a sort of abstinence, under the disguise of monks' (*Panarion*, 40.1.4).

In other areas of morality, Gnostics were less rigorously ascetic, and took a more moderate approach to correct behaviour. Ptolemy's *Epistle to Flora* lays out a project of general asceticism in which the basis of action is the moral inclination of the individual:

External physical fasting is observed even among our followers, for it can be of some benefit to the soul if it is engaged on with reason (*logos*), whenever it is done neither by way of limiting others, nor out of habit, nor because of the day, as if it had been specially appointed for that purpose.

• Ptolemy, *Letter to Flora*

This extract marks a definite shift away from the position of Catholic orthodoxy, that the correct behaviour for Christians is best administered and prescribed by the central authority of the Catholic Church, as transmitted through the Apostles to the Church's bishops. Instead, the internalised inclination of the individual assumes paramount importance; there is the recognition that ritualistic behaviour, though well-intentioned, possesses no significance or effectiveness unless its external prescription is matched by a personal, internal motivation. This line of Gnostic thought is echoed in Protestantism's emphasis on private interpretation of Scripture, and on its individualist emphasis.

Charges of Gnostic libertinism find their source in the works of Irenaeus. According to this writer, Simon Magus (whom he has identified as the prototypical source of Gnosticism, and who had previously tried to buy sacramental authority of ordination from St. Peter the Apostle) founded the school of moral freedom ('amoralism'). Irenaeus reports that Simon's argument was that those who put their trust in him and his consort Helen need trouble themselves no further with the biblical prophets or their moral exhortations and are free 'to do what they wish', as men are saved by his (Simon's) grace and not by their 'righteous works' (*Adversus Haereses*^[28]).

Simon is not known for any libertinistic practice, save for his curious attachment to Helen, typically reputed to be a prostitute. There is, however, clear evidence in the Testimony of Truth that followers of Simon did, in fact, get married and beget children, so a general tendency to asceticism can likewise be ruled out.

Irenaeus reports of the Valentinians, whom he characterizes as eventual inheritors of Simon, that they are lax in their dietary habits (eating food that has been 'offered to idols'), sexually promiscuous ('immoderately given over to the desires of the flesh') and guilty of taking wives under the pretence of living with them as adopted 'sisters'. In the latter case, Michael Allen Williams has argued plausibly that Irenaeus was here broadly correct in the behaviour described, but not in his apprehension of its causes. Williams argues that members of a cult might live together as 'brother' and 'sister': intimate, yet not sexually active. Over time, however, the self-denial required of such an endeavour becomes harder and harder to maintain, leading to the state of affairs Irenaeus criticizes.

Irenaeus also makes reference to the Valentinian practise of the Bridal Chamber, a ritualistic sacrament in which sexual union is seen as analogous to the activities of the paired syzygies that constitute the Valentinian Pleroma. Though it is known that Valentinus had a more relaxed approach to sexuality than much of the Catholic Church (he allowed women to hold positions of ordination in his community), it is not known whether the Bridal Chamber was a ritual involving actual intercourse, or whether human sexuality is here simply being used in a metaphorical sense.

Of the Carpocratians Irenaeus makes much the same report: they 'are so abandoned in their recklessness that they claim to have in their power and be able to practise anything whatsoever that is ungodly (irreligious) and impious ... they say that conduct is only good or evil in the eyes of man'.^[29] Once again a differentiation might be detected between a man's actions and the grace he has received through his adherence to a system of *gnosis*; whether this is due to a common sharing of such an attitude amongst Gnostic circles, or whether this is simply a blanket-charge used by Irenaeus is open to conjecture.

On the whole, it would seem that Gnostic behaviour tended towards the ascetic. This said, the heresiological accusation of duplicity in such practises should not be taken at face value; nor should similar accusations of amoral libertinism. The Nag Hammadi library itself is full of passages which appear to encourage abstinence over indulgence. Fundamentally, however, gnostic movements appear to take the 'ancient schema of the two ways, which leaves the decision to do what is right to human endeavour and promises a reward for those who make the effort, and punishment for those who are negligent' (Kurt Rudolph, *Gnosis: The Nature and History of Gnosticism*, 262).

Major Gnostic movements and their texts

As noted above, schools of Gnosticism can be defined according to one classification system as being a member of two broad categories. These are the 'Eastern'/'Persian' school, and a 'Syrian-Egyptic' school. The former possesses more demonstrably dualist tendencies, reflecting a strong influence from the beliefs of the Persian Zurvanist Zoroastrians. Among the Syrian-Egyptian schools and the movements they spawned are a typically more Monist view. Notable exceptions include relatively modern movements which seem to include elements of both categories, namely: the Cathars, Bogomils, and Carpocratians which are included in their own section.

Persian Gnosticism

The Persian Schools, which appeared in the western Persian province of Babylon, and whose writings were originally produced in the Aramaic dialects spoken in Babylon at the time, are representative of what is believed to be among the oldest of the Gnostic thought forms. These movements are considered by most to be religions in their own right, and are not emanations from Christianity or Judaism.

† *Mandaeism* is still practiced in small numbers, in parts of southern Iraq and the Iranian province of Khuzestan.

The name of the group derives from the term *Mand" d-Heyyi*, which roughly means "Knowledge of Life."

Although the exact chronological origins of this movement are not known, John the Baptist eventually would come to be a key figure in the religion, as an emphasis on baptism is part of their core beliefs. As with Manichaeism, despite certain ties with Christianity, Mandaeans do not believe in Moses, Jesus, or Mohammed. Their beliefs and practices likewise have little overlap with the religions that manifested from those religious figures and the two should not be confused. Significant amounts of original Mandaean Scripture, written in Mandaean Aramaic, survive in the modern era. The primary source text is known as the *Genz• Rabb•* and has

portions identified by some scholars as being copied as early as the 2nd century CE. There is also the Qolast•, or Canonical Book of Prayer and The Book of John the Baptist (sidra --iahia).

- ‡ **Manichaeism** which represented an entire independent religious heritage, but is now extinct, was founded by the Prophet Mani (216-276 CE). The original writings were written in Syriac Aramaic, in a unique Manichaean script. Although most of the literature/scripture of the Manichaeans was believed lost, the discovery of an original series of documents have helped to shed new light on the subject. Now housed in Cologne Germany, a Manichaean religious work written in Greek, the Codex Manichaicus Coloniensis, contains mainly biographical information on the prophet and details on his claims and teachings. Before the discovery of these authentic Manichaean texts, scholars had to rely on anti-Manichaean polemical works, such as the Christian anti-Manichaean *Acta Archelai* (also written in Greek), which has Mani saying, for example, "The true God has nothing to do with the material world or cosmos", and, "It is the Prince of Darkness who spoke with Moses, the Jews and their priests. Thus the Christians, the Jews, and the Pagans are involved in the same error when they worship this God. For he leads them astray in the lusts he taught them."^[30] ^[31]

Syrian-Egyptian Gnosticism

The Syrian-Egyptian school derives much of its outlook from Platonist influences. Typically, it depicts creation in a series of emanations from a primal monadic source, finally resulting in the creation of the material universe. As a result, there is a tendency in these schools to view evil in terms of matter which is markedly inferior to goodness, evil as lacking spiritual insight and goodness, rather than to emphasize portrayals of evil as an equal force. These schools of gnosticism may be said to use the terms 'evil' and 'good' as being *relative* descriptive terms, as they refer to the relative plight of human existence caught between such realities and confused in its orientation, with 'evil' indicating the extremes of distance from the principle and source of goodness, without necessarily emphasizing an *inherent* negativity. As can be seen below, many of these movements included source material related to Christianity, with some identifying themselves as specifically Christian (albeit quite different from the Orthodox or Roman Catholic forms).

Syrian-Egyptic scripture

Most of the literature from this category is known/confirmed to us in the modern age through the Library discovered at Nag Hammadi.

- ‡ **Sethian** works are named after the third son of Adam and Eve, believed to be a possessor and disseminator of gnosis. These typically include:
 - ‡ *The Apocryphon of John*
 - ‡ *The Apocalypse of Adam*
 - ‡ *The Reality of the Rulers, Also known as The hypostasis of the Archons*
 - ‡ *The Thunder-Perfect Mind*
 - ‡ *The Three-fold First Thought (Trimorphic Protennoia)*
 - ‡ *The Holy Book of the Great Invisible Spirit* (also known as the *(Coptic) Gospel of the Egyptians*)
 - ‡ *Zostrianos*
 - ‡ *Allogenes*
 - ‡ *The Three Steles of Seth*
- ‡ **Thomasine** works are so-named after the School of St. Thomas the Apostle. The texts commonly attributed to this school are:
 - ‡ *The Hymn of the Pearl*, or, the *Hymn of Jude Thomas the Apostle in the Country of Indians*
 - ‡ *The Gospel of Thomas*
 - ‡ *The Book of Thomas: The Contender Writing to the Perfect*

‡ **Valentinian** works are named in reference to the Bishop and teacher Valentinus, also spelled Valentinus. ca. 153 AD/CE, Valentinus developed a complex Cosmology outside of the Sethian tradition. At one point he was close to being appointed the Bishop of Rome of what is now the Roman Catholic Church. Works attributed to his school are listed below, and fragmentary pieces directly linked to him are noted with an asterisk:

- ‡ *The Divine Word Present in the Infant* (Fragment A) *
- ‡ *On the Three Natures* (Fragment B) *
- ‡ *Adam's Faculty of Speech* (Fragment C) *
- ‡ *To Agathopous: Jesus' Digestive System* (Fragment D) *
- ‡ *Annihilation of the Realm of Death* (Fragment F) *
- ‡ *On Friends: The Source of Common Wisdom* (Fragment G) *
- ‡ *Epistle on Attachments* (Fragment H) *
- ‡ *Summer Harvest**
- ‡ *The Gospel of Truth**
- ‡ *Ptolemy's Version of the Gnostic Myth*
- ‡ *The Prayer of the Apostle Paul*
- ‡ *Ptolemy's Epistle to Flora*
- ‡ *Treatise on Resurrection (Epistle to Rheginus)*
- ‡ *Gospel of Philip*

‡ **Basilidian** works are named for the founder of their school, Basilides (132•? CE/AD). These works are mainly known to us through the criticisms of one of his opponents, Irenaeus in his work *Adversus Haereses*. The other pieces are known through the work of Clement of Alexandria:

- ‡ The Octet of Subsistent Entities (Fragment A)
- ‡ The Uniqueness of the World (Fragment B)
- ‡ Election Naturally Entails Faith and Virtue (Fragment C)
- ‡ The State of Virtue (Fragment D)
- ‡ The Elect Transcend the World (Fragment E)
- ‡ Reincarnation (Fragment F)
- ‡ Human Suffering and the Goodness of Providence (Fragment G)
- ‡ Forgivable Sins (Fragment H)

‡ The Gospel of Judas is the most recently discovered Gnostic text. National Geographic has published an English translation of it, bringing it into mainstream awareness. It portrays Judas Iscariot as the most enlightened disciple, who acted at Jesus' request when he handed Jesus over to the authorities. Its reference to Barbelo and inclusion of material similar to the Apocryphon of John and other such texts, connects the text to Barbeloite and/or Sethian Gnosticism.

Later Gnosticism and Gnostic-influenced groups

‡ **Other schools and related movements;** these are presented in chronological order:

‡ *Simon Magus* and *Marcion of Sinope* both had Gnostic tendencies, but such familiar ideas as they presented were as-yet unformed; they might thus be described as pseudo- or proto-Gnostics. Both developed a sizable following. Simon Magus' pupil *Menander of Antioch* could potentially be included within this grouping. Marcion is popularly labeled a gnostic, however most scholars do not consider him a gnostic at all, for example, the Encyclopædia Britannica article on Marcion^[32] clearly states: "In Marcion's own view, therefore, the founding of his church € to which he was first driven by opposition € amounts to a reformation of Christendom through a return to the gospel of Christ and to Paul; nothing was to be accepted beyond that. This of itself shows that it is a mistake to reckon Marcion among the Gnostics. A dualist he certainly was, but he was not a Gnostic - Depending of course on one's definition of 'Gnostic'."

The Sun crosscircular, harmonic cross was an emblem used most notably by the Cathars, a medieval group that related to Gnosticism.

- ‡ *Cerinthus* (c. 100 AD), the founder of a heretical school with gnostic elements. Like a Gnostic, Cerinthus depicted Christ as a heavenly spirit separate from the man Jesus, and he cited the demiurge as creating the material world. Unlike the Gnostics, Cerinthus taught Christians to observe the Jewish law; his demiurge was holy, not lowly; and he taught the Second Coming. His gnosis was a secret teaching attributed to an apostle. Some scholars believe that the First Epistle of John was written as a response to Cerinthus.^[33]
- ‡ The *Ophites*, so-named because they worshiped the serpent of Genesis as the bestower of knowledge.
- ‡ The *Cainites*, as the term implies, worshiped Cain, as well as Esau, Korah, and the Sodomites. There is little evidence concerning the nature of this group; however, it is surmisable that they believed that indulgence in sin was the key to salvation because since the body is evil, one must defile it through immoral activity (see libertinism). The name Cainite is used as the name of a religious movement, and not in the usual Biblical sense of people descended from Cain. According to Biblical text, which is our only source of knowledge about the man Cain, all descendants of Cain perished in Noah's Flood, as only Noah's family survived, deriving from the line of Seth.
- ‡ The *Carpocratians*, a libertine sect following only the Gospel according to the Hebrews
- ‡ The *Borborites*, a libertine Gnostic sect, said to be descended from the Nicolaitans
- ‡ The *Paulicans*, an Adoptionist group, also accused by medieval sources as Gnostic and quasi Manichaean Christian. They flourished between 650 and 872 in Armenia and the Eastern Themes of the Byzantine Empire
- ‡ The *Bogomils*, the synthesis of Armenian Paulicianism and the Bulgarian Orthodox Church reform movement, which emerged in Bulgaria between 927 and 970 and spread throughout Europe
- ‡ The *Cathars* (*Cathari*, *Albigenses* or *Albigensians*) are typically seen as being imitative of Gnosticism; whether or not the Cathari possessed direct historical influence from ancient Gnosticism is disputed. Though the basic conceptions of Gnostic cosmology are to be found in Cathar beliefs (most distinctly in their notion of a lesser, Satanic, creator god), they did not apparently place any special relevance upon knowledge (*gnosis*) as an effective salvific force. For the relationship between these medieval heresies and earlier Gnostic forms, see historical discussion above.

Gnosticism and Judaism

Gershom Scholem once described Gnosticism as "the Greatest case of metaphysical anti-Semitism", though Professor Steven Bayme stated that gnosticism would be better characterized as anti-Judaism.^[34] However, recent research into the origins of Gnosticism shows a strong Jewish influence, particularly from Hekhalot literature.^[3]

Kabbalah

Gnostic ideas found a Jewish variation in the mystical study of Kabbalah. The Kabbalists took many core Gnostic ideas and used them to dramatically reinterpret earlier Jewish sources according to this new system. See Gershom Scholem's *Origins of the Kabbalah* for further discussion. The Kabbalists originated in 13th century Provence which was at that time also the center of the Gnostic Cathars. While some scholars in the middle of the 20th century tried to assume an influence between the Cathar "gnostics" and the origins of the Kabbalah, this assumption has proved to be an incorrect generalization which is not substantiated by any original texts.^[35] On the other hand, other scholars, such as Scholem, postulated that there was originally a "Jewish gnosticism", which influenced the early origins of gnosticism.^[2]

Kabbalah, does not employ the terminology or labels of non-Jewish Gnosticism, but grounds the same or similar concepts in the language of the Torah (the first five books of the Hebrew Bible).^[36] The 13th century Book of Zohar ("Splendor"), a foundational text in Kabbalah, is written in the style of a Jewish Aramaic Midrash, clarifying the five books of the Torah with a new Kabbalistic system which uses completely Jewish terms.^[37]

Important terms and concepts

Please note that the following are only summaries of various Gnostic interpretations that exist. The roles of familiar beings such as Jesus Christ, Sophia, and the Demiurge usually share the same general themes between systems but may have somewhat different functions or identities ascribed to them.

Šon

In many Gnostic systems, the —ons are the various emanations of the superior God, who is also known by such names as the One, the Monad, *Aion teleos* (Greek: "The Complete ~ on"), Bythos (Greek: •—ž, 'Depth' or 'profundity'), Proarkhe (Greek: < "žšžž, "Before the Beginning"), E Arkhe (Greek: æ •žžž, 'The Beginning'), Ennoia (Greek: "Thought") of the Light^[38] or Sige (Greek: žžžž, "Silence").^[39] From this first being, also an —on, a series of different emanations occur, beginning in certain Gnostic texts with the hermaphroditic Barbelo,^{[9] [40] [41]} from which successive pairs of aeons emanate, often in male-female pairings called *syzygies*,^[42] the numbers of these pairings varied from text to text, though some identify their number as being thirty.^[43] The aeons as a totality constitute the *pleroma*, the "region of light". The lowest regions of the pleroma are closest to the darkness; that is, the physical world.

Two of the most commonly paired —ons were Jesus and *Sophia* (Greek: "Wisdom"); the latter refers to Jesus as her 'consort' in *A Valentinian Exposition*.^[44] *Sophia*, emanating without her partner, resulting in the production of the *Demiurge* (Greek: lit. "public builder"),^[45] who is also referred to as *Yaldabaoth* and variations thereof in some Gnostic texts.^[9] This creature is concealed outside the Pleroma,^[9] in isolation, and thinking itself alone, it creates materiality and a host of co-actors, referred to as archons. The demiurge is responsible for the creation of mankind, by create he traps elements of the Pleroma stolen from Sophia in human bodies.^{[9] [12]} In response, the Godhead emanates two savior —ons, *Christ* and *the Holy Spirit*; Christ then embodies itself in the form of Jesus, in order to be able to teach man how to achieve gnosis, by which they may return to the Pleroma.^[4]

Archon

In late antiquity some variants of Gnosticism used the term *Archon* to refer to several servants of the Demiurge.^[12] In this context they may be seen as having the roles of the angels and demons of the Old Testament.

According to Origen's *Contra Celsum*, a sect called the Ophites posited the existence of seven archons, beginning with Iadabaoth or Ialdabaoth, who created the six that follow: Iao, Sabaoth, Adonaios, Elaios, Astaphanos and Horaios.^[46] Similarly to the Mithraic Kronos and Vedic Narasimha, a form of Vishnu, Ialdabaoth had a head of a lion.^{[9] [47] [48]}

Abraxas/Abrasax

The Egyptian Gnostic Basilideans referred to a figure called *Abraxas* who was at the head of 365 spiritual beings (Irenaeus, *Adversus Haereses*, I.24); it is unclear what to make of Irenaeus' use of the term 'Archon', which may simply mean 'ruler' in this context. The role and function of Abraxas for Basilideans is not clear.

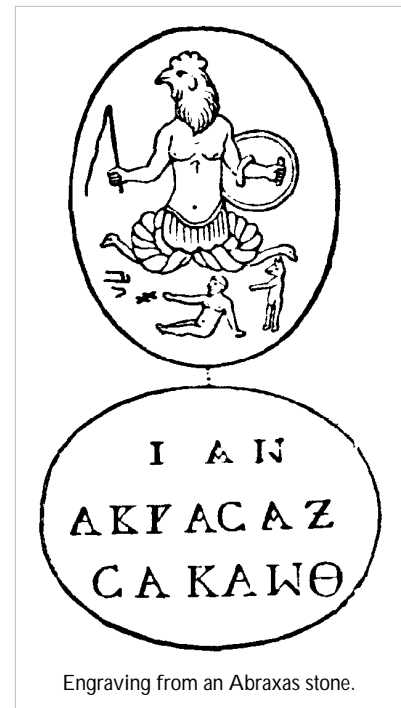
The word Abraxas was engraved on certain antique gemstones, called on that account Abraxas stones, which may have been used as amulets or charms by Gnostic sects. In popular culture, Abraxas is sometimes considered the name of a god who incorporated both Good and Evil (God and Demiurge) in one entity, and therefore representing the monotheistic God, singular, but (unlike, for example, the Christian God) not omni-benevolent. (See Hesse's *Demian*, and Jung's *Seven Sermons to the Dead*.) Opinions abound on Abraxas, who in recent centuries has been claimed to be both an Egyptian god and a demon, sometimes even being associated with the dual nature of Satan/Lucifer. The word *abracadabra* may be related to Abraxas.

The above information relates to interpretations of ancient amulets and to reports of Christian heresy hunters which are not always clear.

Actual ancient Gnostic texts from the Nag Hammadi Library, such as the Coptic Gospel of the Egyptians, refer to Abrasax as an Aeon dwelling with Sophia and other Aeons of the Spiritual Fullness in the light of the luminary Eleleth. In several texts, the luminary Eleleth is the last of the luminaries (Spiritual Lights) that come forward, and it is the Aeon Sophia, associated with Eleleth, who encounters darkness and becomes involved in the chain of events that leads to the Demiurge and Archon's rule of this world, and the salvage effort that ensues. As such, the role of Aeons of Eleleth, including Abrasax, Sophia, and others, pertains to this outer border of the Divine Fullness that encounters the ignorance of the world of Lack and interacts to rectify the error of ignorance in the world of materiality.

Words like or similar to Abraxas or Abrasax also appear in the Greek Magical Papyri. There are similarities and differences between such figures in reports about Basileides' teaching, in the larger magical traditions of the Graeco-Roman world, in the classic ancient Gnostic texts such as the Gospel of the Egyptians, and in later magical and esoteric writings.

The Swiss Psychologist Carl Jung wrote a short Gnostic treatise in 1916 called *The Seven Sermons to the Dead*, which called Abraxas a God higher than the Christian God and Devil, that combines all opposites into one Being.



Demiurge

The term *Demiurge* derives from the Latinized form of the Greek term *d'miourgos*, $\epsilon\mu\iota\upsilon\rho\gamma\omicron\varsigma$ (literally "public or skilled worker"), and refers to an entity responsible for the creation of the physical universe and the physical aspect of humanity. The term *d'miourgos* occurs in a number of other religious and philosophical systems, most notably Platonism. Moral judgements of the demiurge vary from group to group within the broad category of Gnosticism - such judgements usually correspond to each group's judgement of the status of materiality as being inherently evil, or else merely flawed and as good as its passive constituent matter will allow.

Like Plato does, Gnosticism presents a distinction between a supranatural, unknowable reality and the sensible materiality of which the demiurge is creator. However, in contrast to Plato, several systems of Gnostic thought present the Demiurge as antagonistic to the Supreme God: his act of creation either in unconscious and fundamentally flawed imitation of the divine model, or else formed with the malevolent intention of entrapping aspects of the divine *in* materiality. Thus, in such systems, the Demiurge acts as a solution to the problem of evil. In the Apocryphon of John (several versions of which are found in the Nag Hammadi library), the Demiurge has the name "Yaltabaoth", and proclaims himself as God:

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come."

"Samael", in the Judeo-Christian tradition, refers to the evil angel of death, and corresponds to the Christian demon of that name, one second only to Satan. Literally, it can mean "blind god" or "god of the blind" in Aramaic (Syriac *s"m,a-..el*); another alternative title is "Saklas", Aramaic for "fool" (Syriac *s"kla* "the foolish one").

Gnostic myth recounts that Sophia (Greek, literally meaning "wisdom"), the Demiurge's mother and a partial aspect of the divine Pleroma or "Fullness", desired to create something apart from the divine totality, and without the receipt of divine assent. In this abortive act of separate creation, she gave birth to the monstrous Demiurge and, being ashamed of her deed, she wrapped him in a cloud and created a throne for him within it. The Demiurge, isolated, did not behold his mother, nor anyone else, and thus concluded that only he himself existed, being ignorant of the superior levels of reality that were his birth-place.

The Gnostic myths describing these events are full of intricate nuances portraying the declination of aspects of the divine into human form; this process occurs through the agency of the Demiurge who, having stolen a portion of power from his mother, sets about a work of creation in unconscious imitation of the superior Pleromatic realm. Thus Sophia's power becomes enclosed within the material forms of humanity, themselves entrapped within the material universe: the goal of Gnostic movements was typically the awakening of this spark, which permitted a return by the subject to the superior, non-material realities which were its primal source. (See Sethian Gnosticism.)



A lion-faced deity found on a Gnostic gem in Bernard de Montfaucon's *L'antiquité expliquée et représentée en figures* may be a depiction of the Demiurge; however, cf. Mithraic Zervan Akarana ^[49]

Gnosis

The word 'Gnosticism' is a modern construction, though based on an antiquated linguistic expression: it comes from the Greek word meaning 'knowledge', *gnosis* (ἐ•, γ•). However, *gnosis* itself refers to a very specialised form of knowledge, deriving both from the exact meaning of the original Greek term and its usage in Platonist philosophy.

Unlike modern English, ancient Greek was capable of discerning between several different forms of knowing. These different forms may be described in English as being propositional knowledge, indicative of knowledge acquired *indirectly* through the reports of others or otherwise by inference (such as "I know *of* George Bush" or "I know Berlin *is in* Germany"), and empirical knowledge acquired by *direct participation* or *acquaintance* (such as "I know George Bush personally" or "I know Berlin, having visited").

Gnosis (ἐ•, γ•) refers to knowledge of the second kind. Therefore, in a religious context, to be 'Gnostic' should be understood as being reliant not on knowledge in a general sense, but as being specially receptive to mystical or esoteric experiences of direct participation with the divine. Indeed, in most Gnostic systems the sufficient cause of salvation is this 'knowledge of' ('acquaintance with') the divine. This is commonly identified with a process of inward 'knowing' or self-exploration, comparable to that encouraged by Plotinus (*ca.* 205•270 AD). However, as may be seen, the term 'gnostic' also had precedent usage in several ancient philosophical traditions, which must also be weighed in considering the very subtle implications of its appellation to a set of ancient religious groups.

Monad (apophatic theology)

In many Gnostic systems (and heresiologies), God is known as the *Monad*, the One, The Absolute, *Aion teleos* (The Perfect ~ on), *Bythos* (Depth or Profundity, ὅ•), *Proarkhe* (Before the Beginning, ὅ•), and *E Arkhe* (The Beginning, ὅ•). God is the high source of the pleroma, the region of light. The various emanations of God are called —ons.

Within certain variations of Gnosticism, especially those inspired by Monoimus, the *Monad* was the highest God which created lesser gods, or elements (similar to —ons).

According to Hippolytus, this view was inspired by the Pythagoreans, who called the first thing that came into existence the *Monad*, which begat the dyad, which begat the numbers, which begat the point, begetting lines, etc. This was also clarified in the writings of Plato, Aristotle and Plotinus. This teaching being largely Neopythagorean via Numenius as well.

This Monad is the spiritual source of everything which emanates the pleroma, and could be contrasted to the dark Demiurge (Yaldabaoth) that controls matter.

The Sethian cosmogony as most famously contained in the Apocryphon ('Secret book') of John describes an unknown God, very similar to the orthodox apophatic theology, although very different from the orthodox credal teachings that there is one such god who is identified also as creator of heaven and earth. In describing the nature of a creator god associated with Biblical texts, orthodox theologians often attempt to define God through a series of explicit positive statements, themselves universal but in the divine taken to their superlative degrees: he is omniscient, omnipotent and truly benevolent. The Sethian conception of the most hidden transcendent God is, by contrast, defined through negative theology: he is immovable, invisible, intangible, ineffable; commonly, 'he' is seen as being hermaphroditic, a potent symbol for being, as it were, 'all-containing'. In the Apocryphon of John, this god is good in that it bestows goodness. After the apophatic statements, the process of the Divine in action are used to describe the effect of such a god.

An apophatic approach to discussing the Divine is found throughout gnosticism, Vedanta, and Platonic and Aristotelian theology as well. It is also found in some Judaic sources.

Pleroma

Pleroma (Greek πλῆρωμα) generally refers to the totality of God's powers. The term means *fullness*, and is used in Christian theological contexts: both in Gnosticism generally, and in Colossians 2.9.

Gnosticism holds that the world is controlled by evil archons, one of whom is the demiurge, the deity of the Old Testament who holds the human spirit captive.

The heavenly pleroma is the center of divine life, a region of light "above" (the term is not to be understood spatially) our world, occupied by spiritual beings such as aeons (eternal beings) and sometimes archons. Jesus is interpreted as an intermediary aeon who was sent from the pleroma, with whose aid humanity can recover the lost knowledge of the divine origins of humanity. The term is thus a central element of Gnostic cosmology.

Pleroma is also used in the general Greek language and is used by the Greek Orthodox church in this general form since the word appears under the book of Colossians. Proponents of the view that Paul was actually a gnostic, such as Elaine Pagels of Princeton University, view the reference in Colossians as something that was to be interpreted in the gnostic sense.

Sophia

In Gnostic tradition, the term *Sophia* (Σοφία, Greek for "wisdom") refers to the final and lowest emanation of God.

In most if not all versions of the gnostic myth, Sophia births the demiurge, who in turn brings about the creation of materiality. The positive or negative depiction of materiality thus resides a great deal on mythic depictions of Sophia's actions. She is occasionally referred to by the Hebrew equivalent of *Achamoth* (this is a feature of Ptolemy's version of the Valentinian gnostic myth). Jewish Gnosticism with a focus on Sophia was active by 90.

Almost all gnostic systems of the Syrian or Egyptian type taught that the universe began with an original, unknowable God, referred to as the Parent or Bythos, as the Monad by Monoimus, or the first Aeon by still other traditions. From this initial unitary beginning, the One spontaneously emanated further Aeons, pairs of progressively 'lesser' beings in sequence. The lowest of these pairs were Sophia and Christ. The Aeons together made up the Pleroma, or fullness, of God, and thus should not be seen as distinct from the divine, but symbolic abstractions of the divine nature.

History

The development of the Syrian-Egyptian school

Bentley Layton has sketched out a relationship between the various gnostic movements in his introduction to *The Gnostic Scriptures* (SCM Press, London, 1987). In this model, 'Classical Gnosticism' and 'The School of Thomas' antedated and influenced the development of Valentinus, who was to found his own school of Gnosticism in both Alexandria and Rome, whom Layton called 'the great [Gnostic] reformer' and 'the focal point' of Gnostic development. While in Alexandria, where he was born, Valentinus probably would have had contact with the Gnostic teacher Basilides, and may have been influenced by him.

Valentinianism flourished throughout the early centuries of the common era: while Valentinus himself lived from *ca.* 100-180 AD/CE, a list of sectarians or heretics, composed in 388 AD/CE, against whom Emperor Constantine intended legislation includes Valentinus (and, presumably, his inheritors). The school is also known to have been extremely popular: several varieties of their central myth are known, and we know of 'reports from outsiders from which the intellectual liveliness of the group is evident' (Markschies, *Gnosis: An Introduction*, 94). It is known that Valentinus' students, in further evidence of their intellectual activity, elaborated upon the teachings and materials they received from him (though the exact extent of their changes remains unknown), for example, in the version of the Valentinian myth brought to us through Ptolemy.

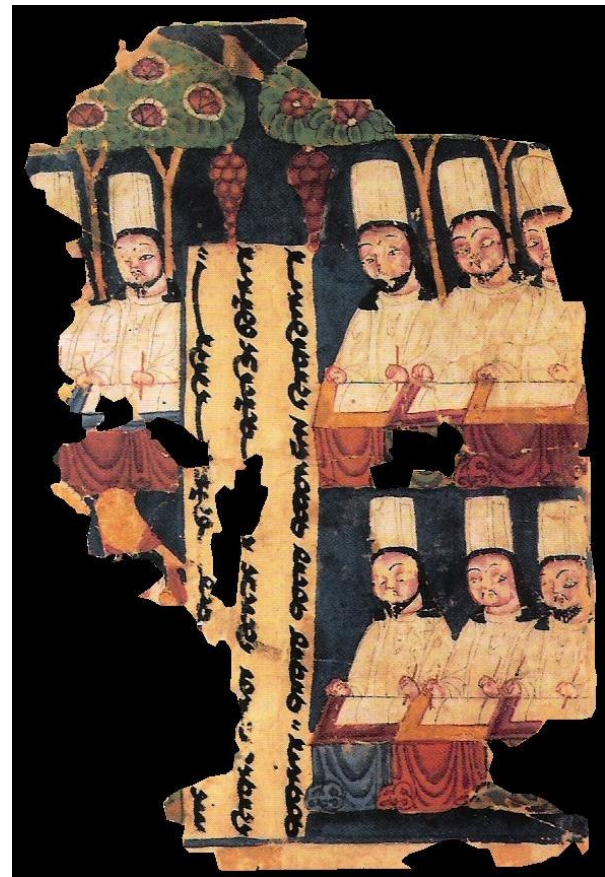
Valentinianism might be described as the most elaborate and philosophically 'dense' form of the Syrian-Egyptian schools of Gnosticism, though it should be acknowledged that this in no way debarred other schools from attracting followers: Basilides' own school was popular also, and survived in Egypt until the 4th century.

Simone Petrement, in *A Separate God*, in arguing for a Christian origin of Gnosticism, places Valentinus after Basilides, but before the Sethians. It is her assertion that Valentinus represented a moderation of the anti-Judaism of the earlier Hellenized teachers; the demiurge, widely regarded to be a mythological depiction of the Old Testament God of the Hebrews, is depicted as more ignorant than evil. (See below.)

The development of the Persian school

An alternate heritage is offered by Kurt Rudolph in his book *Gnosis: The Nature & Structure of Gnosticism* (Koehler and Amelang, Leipzig, 1977), to explain the lineage of Persian Gnostic schools. The decline of Manicheism that occurred in Persia in the 5th century was too late to prevent the spread of the movement into the east and the west. In the west, the teachings of the school moved into Syria, Northern Arabia, Egypt and North Africa (where Augustine was a member of the school from 373-382); from Syria it progressed still farther, into Palestine, Asia Minor and Armenia. There is evidence for Manicheans in Rome and Dalmatia in the 4th century, and also in Gaul and Spain. The influence of Manicheism was attacked by imperial elects and polemical writings, but the religion remained prevalent until the 6th century, and still exerted influence in the emergence of the Paulicians, Bogomils and Cathari in the Middle Ages, until it was ultimately stamped out as a heresy by the Catholic Church.

In the east, Rudolph relates, Manicheism was able to bloom, given that the religious monopoly position previously held by Christianity and Zoroastrianism had been broken by nascent Islam. In the early years of the Arab conquest, Manicheism again found followers in Persia (mostly amongst educated circles), but flourished most in Central Asia, to which it had spread through Iran. Here, in 762, Manicheism became the state religion of the Uyghur Empire.



Manichaean priests writing at their desks, with panel inscription in Sogdian. Manuscript from Khocho, Tarim Basin.

Neoplatonism and Gnosticism

Historical relations between antique Greek Philosophy and Gnosticism

The earliest origins of Gnosticism are still obscure and disputed, but they probably include influence from Plato, Middle Platonism and Neo-Pythagoreanism academies or schools of thought, and this seems to be true both of the more Sethian Gnostics, and of the Valentinian Gnostics.^[50] Further, if we compare different Sethian texts to each other in an attempted chronology of the development of Sethianism during the first few centuries, it seems that later texts are continuing to interact with Platonism. Earlier texts such as *Apocalypse of Adam* show signs of being pre-Christian and focus on the Seth, third son of Adam and Eve. These early Sethians may be identical to or related

to the Notzrim, Ophites or to the sectarian group called the Minuth by Philo.^[51] ^[52] Later Sethian texts such as Zostrianos and Allogenes draw on the imagery of older Sethian texts, but utilize "a large fund of philosophical conceptuality derived from contemporary Platonism, (that is late middle Platonism) with no traces of Christian content."^[53] Indeed the doctrine of the "triple-powered one" found in the text Allogenes, as discovered in the Nag Hammadi Library, is "the same doctrine as found in the anonymous Parmenides commentary (Fragment XIV) ascribed by Hadot to Porphyry [...] and is also found in Plotinus' Ennead 6.7, 17, 13-26."^[50]

Rejection by antique Greek Philosophy

However, by the 3rd century Neoplatonists, such as Plotinus, Porphyry and Amelius are all attacking the Sethians. It looks as if Sethianism began as a pre-Christian tradition, possibly a syncretic^[54] that incorporated elements of Christianity and Platonism as it grew, only to have both Christianity and Platonism reject and turn against it. Professor John D Turner believes that this double attack led to Sethianism fragmentation into numerous smaller groups (Audians, Borborites, Archontics and perhaps Phibionites, Stratiotici, and Secundians).^[53] Scholarship on Gnosticism has been greatly advanced by the discovery and translation of the Nag Hammadi texts, which shed light on some of the more puzzling comments by Plotinus and Porphyry regarding the Gnostics. More importantly, the texts help to distinguish different kinds of early Gnostics. It now seems clear that "Sethian" and "Valentinian"^[55] gnostics attempted "an effort towards conciliation, even affiliation" with late antique philosophy,^[56] and were rebuffed by some Neoplatonists, including Plotinus.

Philosophical relations between Neoplatonism and Gnosticism

Gnostics borrow a lot of ideas and terms from Platonism. They exhibit a keen understanding of Greek philosophical terms and the Greek Koine language in general, and use Greek philosophical concepts throughout their text, including such concepts as hypostasis (reality, existence), ousia (essence, substance, being), and demiurge (creator God). Good examples include texts such as the Hypostasis of the Archons^[57] (Reality of the Rulers) or Trimorphic Protennoia (The first thought in three forms).

Criticism of gnosticism by antique Greek Philosophy

As a pagan mystic Plotinus considered his opponents heretics^[58] and elitist blasphemers,^[59] arriving at misotheism as the solution to the problem of evil, being not traditional or genuine Hellenism (in philosophy or mysticism), but rather one invented taking all their truths over from Plato,^[60] coupled with the idea expressed by Plotinus that the approach to the infinite force which is the One or Monad cannot be through knowing or not knowing (i.e., dualist, which is of the dyad or demiurge).^[61] ^[62] Although there has been dispute as to which Gnostics Plotinus was referring to it appears they were indeed Sethian.^[63] Plotinus' main objection to the Gnostics he was familiar with, however, was their rejection of the goodness of the demiurge and the material world. He attacks the Gnostics as vilifying Plato's ontology of the universe as contained in the Timaeus. He accused Gnosticism of vilifying the Demiurge, or craftsman that crafted the material world, and even of thinking that the material world is evil, or a prison. As Plotinus explains, the demiurge is the nous (as the first emanation of the One), the ordering principle or mind, and also reason. Plotinus was also critical of the Gnostic origin of the demiurge as the offspring of wisdom, represented as a deity called Sophia. She was anthropomorphically expressed as a feminine spirit deity not unlike the goddess Athena or the Christian Holy Spirit. Plotinus even went so far as to state at one point that if the Gnostics did believe this world was a prison then they could at any moment free themselves by committing suicide. To some degree the texts discovered in Nag Hammadi support his allegations, but others such as the Valentinians and the Tripartite Tractate insist on the goodness of the world and the Demiurge.

Buddhism and Gnosticism

Early 3rd century•4th century Christian writers such as Hippolytus and Epiphanius write about a Scythianus, who visited India around 50 AD from where he brought "the doctrine of the Two Principles". According to Cyril of Jerusalem, Scythianus' pupil Terebinthus presented himself as a "Buddha" ("He called himself Buddas").^[64] Terebinthus went to Palestine and Judaea ("becoming known and condemned"), and ultimately settled in Babylon, where he transmitted his teachings to Mani, thereby creating the foundation of Manichaeism:

"But Terebinthus, his disciple in this wicked error, inherited his money and books and heresy, and came to Palestine, and becoming known and condemned in Jud—a he resolved to pass into Persia: but lest he should be recognised there also by his name he changed it and called himself Buddas."

€ Cyril of Jerusalem, "Catechetical lecture 6" ^[65]

In the 3rd century, the Syrian writer and Christian Gnostic theologian Bar Daisan described his exchanges with the religious missions of holy men from India (Greek: Ἰνδοὶ, Sramanas), passing through Syria on their way to Elagabalus or another Severan dynasty Roman Emperor. His accounts were quoted by Porphyry (De abstn., iv, 17) and Stobaeus (Eccles., iii, 56, 141).

Finally, from the 3rd century to the 12th century, some Gnostic religions such as Manichaeism, which combined Christian, Hebrew and Buddhist influences (Mani, the founder of the religion, resided for some time in Kushan lands), spread throughout the Old World, to Gaul and Great Britain in the West, and to China in the East. Some leading Christian theologians such as Augustine of Hippo were Manichaeans before converting to orthodox Christianity.

Such exchanges, many more of which may have gone unrecorded, suggest that Buddhism may have had some influence on early Christianity: "Scholars have often considered the possibility that Buddhism influenced the early development of Christianity. They have drawn attention to many parallels concerning the births, lives, doctrines, and deaths of the Buddha and Jesus" (Bentley, "Old World Encounters").

Christianity and Gnosticism

The ascetic notion of immediate revelation through divine knowledge sought to find an absolute transcendence in a Supreme Deity. This concept is very important in identifying what evidence there is pertaining to Gnosticism^[66] in the NT, which would influence orthodox teaching.^[67] Main Gnostic beliefs that differ from Biblical teachings include: the creator as a lower being [†Demiurge,] and not a Supreme Deity; scripture having a deep, hidden meaning whose true message could only be understood through „secret wisdom...^[68] and Jesus as a spirit that „seemed...^[69] to be human, leading to a belief in the incarnation (Docetism).^[70] The traditional „formula which enshrines the Incarnation^f is that in some sense God, without ceasing to be God, was made man^f which is a prima facie [†at first sight, a] contradiction in theological terms^f the [NT] nowhere reflects on the virgin birth of Jesus as witnessing to the conjunction of deity and manhood in His person^f the deity of Jesus was not^f clearly stated in words and [the book of] Acts gives no hint that it was...^[71] This philosophy^[72] was known by the so-called „Church Fathers... such as Origen, Irenaeus, and Tertullian.^[73]

At its core, Gnosticism formed a speculative interest in the relationship of the oneness of God to the †triplicity, of his manifestations. It seems to have taken Neoplatonic metaphysics of substance and hypostases [„being...]^[74] as a departure point for interpreting the relationship of the „Father... to the „Son...^[75] in its attempt to define a new theology.^[76] This would point to the infamous theological controversies by Arius^[77] against followers of the Greek Alexandrian school,^[78] headed by Athanasius.^[79]

The ancient Nag Hammadi Library, discovered in Egypt in the 1940s, revealed how varied this movement was. The writers of these manuscripts considered themselves †Christians,, but owing to their syncretistic beliefs, borrowed heavily from the Greek philosopher Plato. The find included the hotly debated Gospel of Thomas, which parallels some of Jesus, sayings in the Synoptic Gospels. This may point to the existence of a postulated lost textual source for

the Gospels of Luke and Matthew, known as the Q document.^[80] Thus, modern debate is split between those who see Gnosticism as a pre-Christian form of theosophy,^[81] and those who see it as a post-Christian counter-movement.

NT scripture was largely unwritten, at least in the form of canon, existing in the practices, customs and teachings of the early Christian community. What largely was communicated generation to generation was an oral tradition passed from the apostles to the Bishops and from Bishops and priests to the faithful through their preaching and way of life.^[82] Constantine's call for unity in the building of the new Roman Church led to his request for Eusebius to produce some 50 copies of manuscripts. These were approved and accepted by the emperor, which later influenced the final stages of canonization.^[83]

The best known origin story in the NT comes in the person of Simon Magus [Acts 8:9-24]. Although little is known historically about him, his first disciple is said to have been Basilides.^[84] Paul's epistles to Timothy contain refutations of „false doctrine [and] myths... [1 Tim 1:3-5]. The importance placed here, as in most NT scripture, is to uphold the truth since through such knowledge God hopes for „all men... to be saved [1 Tim 2:4]. Paul's letters to the Corinthians have much to say regarding false teachers (2 Co 11:4), „spiritualists... [pneumatikos] 1 Co 2:14-15; 15:44-46] and their gnosis. They warn against the „wisdom of the wise... and their „hollow and deceptive philosophy... (1 Co 1:19; 2:5] NIV; cp. Col 2:1-10; 2:8). The book of Jude also contains scripture exhorting believers to seek the true faith (Jude 3).

The writings attributed to the Apostle John contain the most significant amount of content directed at combating the progenitors of heresies.^[85] Most Bible scholars agree that these were some of the last parts of the NT written and as such, can offer the most insights into a 1st century perspective.^[86] The writer's repeated adherence to true knowledge („hereby we know... is inherent in Jesus, ministry) and nature^[87] seem to challenge other speculative and opposing beliefs.

It is hard to sift through what actual evidence there is regarding Gnosticism in the NT due to their historical synchronicity. The Hammadi library find contains Pagan, Jewish, Greek and early Gnostic influences,^[88] further reinforcing the need to tread lightly. The antiquity of the find being of utmost importance since it shows primary evidence of texts that may also have influenced the process of NT canonization.^{[89] [90]}

'Gnosticism' as a potentially flawed category

In 1966 in Messina, Italy, a conference was held concerning systems of *gnosis*. Among its several aims were the need to establish a program to translate the recently acquired Nag Hammadi library (discussed above) and the need to arrive at an agreement concerning an accurate definition of 'Gnosticism'. This was in answer to the tendency, prevalent since the 18th century, to use the term 'gnostic' less as its origins implied, but rather as an interpretive category for *contemporary* philosophical and religious movements. For example, in 1835, New Testament scholar Ferdinand Christian Baur constructed a developmental model of Gnosticism that culminated in the religious philosophy of Hegel; one might compare literary critic Harold Bloom's recent attempts to identify Gnostic elements in contemporary American religion, or Eric Voegelin's analysis of totalitarian impulses through the interpretive lens of Gnosticism.

The 'cautious proposal' reached by the conference concerning Gnosticism is described by Marksches:

In the concluding document of Messina the proposal was 'by the simultaneous application of historical and typological methods' to designate 'a particular group of systems of the second century after Christ' as 'gnosticism', and to use 'gnosis' to define a conception of knowledge transcending the times which was described as 'knowledge of divine mysteries for an elite'.

• Marksches, *Gnosis: An Introduction*, p. 13

In essence, it had been decided that 'Gnosticism' would become a historically specific term, restricted to mean the Gnostic movements prevalent in the 3rd century, while 'gnosis' would be a universal term, denoting a system of knowledge retained 'for a privileged elite.' However, this effort towards providing clarity in fact created more

conceptual confusion, as the historical term 'Gnosticism' was an entirely modern construction, while the new universal term 'gnosis' *was* a historical term: 'something was being called "gnosticism" that the ancient theologians had called "gnosis" ... [A] concept of gnosis had been created by Messina that was almost unusable in a historical sense'.^[91] In antiquity, all agreed that knowledge was centrally important to life, but few were agreed as to what exactly *constituted* knowledge; the unitary conception that the Messina proposal presupposed did not exist.^[91]

These flaws have meant that the problems concerning an exact definition of Gnosticism persist. It remains current convention to use 'Gnosticism' in a historical sense, and 'gnosis' universally. Leaving aside the issues with the latter noted above, the usage of 'Gnosticism' to designate a category of 3rd century religions has recently been questioned as well. Of note is Michael Allen Williams' *Rethinking Gnosticism: An Argument for the Dismantling of a Dubious Category*, in which the author examines the terms by which Gnosticism as a category is defined, and then closely compares these suppositions with the contents of actual Gnostic texts (the newly recovered Nag Hammadi library was of central importance to his argument).^[92]

Williams argues that the conceptual foundations on which the category of Gnosticism rests are the remains of the agenda of the heresiologists. Too much emphasis has been laid on perceptions of dualism, body- and matter-hatred, and anticosmism^[93] without these suppositions being properly *tested*. In essence, the interpretive definition of Gnosticism that was created by the antagonistic efforts of the early church heresiologists has been taken up by modern scholarship and reflected in a *categorical* definition, even though the means now existed to verify its accuracy. Attempting to do so, Williams contests, reveals the dubious nature of categorical 'Gnosticism', and he concludes that the term needs replacing in order to more accurately reflect those movements it comprises.^[92] Williams' observations have provoked debate; however, to date his suggested replacement term 'the Biblical demiurgical tradition' has not become widely used.

Gnosticism in modern times

A number of 19th century thinkers such as William Blake, Arthur Schopenhauer,^[94] Albert Pike and Madame Blavatsky studied Gnostic thought extensively and were influenced by it, and even figures like Herman Melville and W. B. Yeats were more tangentially influenced.^[95] Jules Doinel "re-established" a Gnostic church in France in 1890 which altered its form as it passed through various direct successors (Fabre des Essarts as *Tau Synÿsius* and Joanny Bricaud as *Tau Jean II* most notably), and which, although small, is still active today.^[96]

Early 20th century thinkers who heavily studied and were influenced by Gnosticism include Carl Jung (who supported Gnosticism), Eric Voegelin (who opposed it), Jorge Luis Borges (who included it in many of his short stories), and Aleister Crowley, with figures such as Hermann Hesse being more moderately influenced. Rene Guenon founded the gnostic review, *Le Gnose* in 1909 (before moving to a more "Perennialist" position). Gnostic Thelemite organizations, such as Ecclesia Gnostica Catholica and Ordo Templi Orientis, trace themselves to Crowley's thought.

The discovery and translation of the Nag Hammadi library after 1945 had a huge impact on Gnosticism since World War II. Thinkers who were heavily influenced by Gnosticism in this period include Hans Jonas, Philip K. Dick and Harold Bloom, with Albert Camus and Allen Ginsberg being more moderately influenced.^[95] A number of ecclesiastical bodies which think of themselves as Gnostic have been set up or re-founded since World War II as well, including the Society of Novus Spiritus, Ecclesia Gnostica, the Thomasine Church, the Apostolic Johannite Church, the Alexandrian Gnostic Church, the North American College of Gnostic Bishops. Celia Green has written on Gnostic Christianity in relation to her own philosophy.^[97]

Footnotes

- [1] Understanding Jewish History: Texts and Commentaries by Professor Steven Bayme Publisher: Ktav Publishing House ISBN 0-88125-554-8 ISBN 978-0-88125-554-6 (http://books.google.com/books?id=56QJ9O7MFJ4C&pg=PA122&lpg=PA122&dq=gershom+scholem+gnosticism+anti-semitic&source=bl&ots=qKECnoMshu&sig=wdV7x2W3FJtdmWVCSgyrMigPyE&hl=en&ei=EAEELStOJDYUmtgemr5HFAg&sa=X&oi=book_result&ct=result&resnum=5)
- [2] Scholem, Gershom *Jewish Gnosticism, Merkabah Mysticism, and the Talmudic Tradition*, 1965.
- [3] Kabbalah: New Perspectives By Moshe Idel (<http://books.google.com/books?id=utWy5kz5K7IC&lpg=PA30&dq=kabbalah+gnosticism&pg=PA31#v=onepage&q=kabbalah+gnosticism&f=false>), Page 31
- [4] "An Introduction to Gnosticism and The Nag Hammadi Library" (<http://www.gnosis.org/gnintro.htm>). The Gnostic Society Library. . Retrieved 2009-12-02.
- [5] Macuch, Rudolf (1965). *Handbook of Classical and Modern Mandaic*. Berlin: De Gruyter & Co.. pp.f61 fn. 105.
- [6] "The Gnostic World View: A Brief Introduction" (<http://www.gnosis.org/gnintro.htm>). The Gnosis Archive. . Retrieved 2009-02-12.
- [7] Gnosticism Article (<http://www.jewishencyclopedia.com/view.jsp?artid=280&letter=G&search=gnosticism>) from the Jewish Encyclopedia
- [8] Barbarian migrations and the Roman West, 376-568 By Guy Halsall pg 293 Publisher: Cambridge University Press (January 28, 2008) ISBN 0-521-43491-2 ISBN 978-0-521-43491-1 (http://books.google.com/books?id=S7ULzYGIj8oC&pg=PT359&lpg=PT359&dq=Huneric+Manichaeans.&source=bl&ots=qL0pl-gbSw&sig=54Z95nKOW8iXsL39eSiuKXCFIzE&hl=en&ei=LZsrS-3nIM-Utgetzb2SCQ&sa=X&oi=book_result&ct=result&resnum=3&ved=0CBAQ6AEwAjgK#v=onepage&q=Huneric+Manichaeans.&f=false)
- [9] "The Apocryphon of John" (http://www.gnosis.org/naghamm/nhl_sbj.htm). The Gnostic Society Library. . Retrieved 2009-02-12.
- [10] "Demiurge" (<http://www.newadvent.org/cathen/04707b.htm>). Catholic Encyclopedia. . Retrieved 2009-02-12.
- [11] "Plato, Republic 588A-589B" (<http://www.gnosis.org/naghamm/plato.html>). "The Gnostic Society Library. . Retrieved 2009-02-12.
- [12] "The Hypostasis of the Archons" (<http://www.gnosis.org/naghamm/hypostas.html>). The Gnostic Society Library. . Retrieved 2009-02-12.
- [13] "Valentinian Monism" (http://www.gnosis.org/library/valentinus/Valentinian_Monism.htm). The Gnostic Society Library. . Retrieved 2009-02-12.
- [14] "Faith (pistis) and Knowledge (gnosis)" (http://www.gnosis.org/library/valentinus/Faith_Knowledge.htm). The Gnostic Society Library. . Retrieved 2009-02-12.
- [15] Huidekoper, Frederic (1891). *Judaism at Rome: BC 76 to AD 140* (<http://books.google.com/?id=KGlpAAAAYAAJ&pg=PA331&dq=the+age+of+the+Gnostics#v=onepage&q=the+age+of+the+Gnostics>). D. G. Francis. p.f331. . "First on our list stand the Gnostics..."
- [16] Irenaeus. "Against Heresies, II, 27, 1" (<http://www.ccel.org/ccel/schaff/anf01.ix.iii.xxviii.html>). Christian Classics Ethereal Library. . Retrieved 2009-02-13.
- [17] Cheetham, Tom (2003). *The World Turned Inside Out: Henry Corbin and Islamic Mysticism*. Woodstock, CT: Spring Journal Books.. pp.f85•97 and 113•139. ISBNf1-882670-24.
- [18] Borges, Jorge Luis (1962). *Labyrinths*. New York: New Directions Publishing Corporation. pp.f119•126. ISBNf0-08112-0012-4.
- [19] Irenaeus. "Against Heresies, I, 31, 2" (<http://www.ccel.org/ccel/schaff/anf01.ix.ii.xxxii.html>). Christian Classics Ethereal Library. . Retrieved 2009-02-13.
- [20] Clement. "Stromata, II, 3" (<http://www.newadvent.org/fathers/02102.htm>). New Advent. . Retrieved 2009-02-13.
- [21] Hans Jonas *The Gnostic Religion*, p. 42, Beacon Press, 1963 ISBN 0-8070-5799-1; 1st ed. 1958
- [22] Middle Persian Sources: D. N. MacKenzie, Mani, s 卐•buhrag•n, pt. 1 (text and translation), BSOAS 42/3, 1979, pp. 500-34, pt. 2 (glossary and plates), BSOAS 43/2, 1980, pp. 288-310.
- [23] Bevan, A. A. (1930). "Manichaeism". Encyclopaedia of Religion and Ethics, Volume VIII Ed. James Hastings. London
- [24] Zaehner, Richard Charles (1961). *The Dawn and Twilight of Zoroastrianism*. New York: Putnam. ISBNf1-84212-165-0 (2003 Phoenix ed). A section of the book is available online (<http://www.farvardyn.com/zurvan.php>). Several other websites have duplicated this text, but include an "Introduction" that is very obviously not by Zaehner.
- [25] Pagels, Elaine (1978). *The Gnostic Gospels*.
- [26] Schoedel, William (1980). *'Gnostic Monism and the Gospel of Truth' in The Rediscovery of Gnosticism, Vol.1: The School of Valentinus, (ed.) Bentley Layton*, Leiden: E.J.Brill.
- [27] Layton, Bentley (1987). *The Gnostic Scriptures*. SCM Press - Introduction to "Against Heresies" by St. Irenaeus
- [28] Irenaeus. "Against Heresies, I, 23, 3" (<http://www.ccel.org/ccel/schaff/anf01.ix.ii.xxiv.html>). Christian Classics Ethereal Library. . Retrieved 2009-02-13.
- [29] Irenaeus. "Against Heresies, I, 25, 4" (<http://www.ccel.org/ccel/schaff/anf01.ix.ii.xxvi.html>). Christian Classics Ethereal Library. . Retrieved 2009-02-13.
- [30] Classical Texts:Acta Archelai Now, he who spoke with Moses, the Jews, and the priests he says is the archont of Darkness, and the Christians, Jews, and pagans (ethnic) are one and the same, as they revere the same god. For in his aspirations he seduces them, as he is not the god of truth. And so therefore all those who put their hope in the god who spoke with Moses and the prophets have (this in store for themselves, namely) to be bound with him, because they did not put their hope in the god of truth. For that one spoke with them (only) according to their own aspirations. [www.fas.harvard.edu/~iranian/Manicheism/Manicheism_II_Texts.pdf] Page 76

- [31] Likewise, Manichaeism, being another Gnostic sect, preached a similar doctrine of positioning God against matter. This dualistic teaching embodied an elaborate cosmological myth that included the defeat of a primal man by the powers of darkness that devoured and imprisoned the particles of light. The *Acta Archelai* further has Mani saying, "It is the Prince of Darkness who spoke with Moses, the Jews and their priests. Thus the Christians, the Jews, and the Pagans are involved in the same error when they worship this God. For he leads them astray in the lusts he taught them." (<http://www.themystica.org/mystica/articles/d/dualism.html>)
- [32] http://encyclopedia.jrank.org/MAL_MAR/MARCION.html
- [33] González, Justo L. (1970). *A History of Christian Thought, Vol. I*. Abingdon. pp. 132-3
- [34] Understanding Jewish History: Texts and Commentaries by Steven Bayme Publisher: Ktav Publishing House ISBN 0-88125-554-8 ISBN 978-0-88125-554-6 (http://books.google.com/books?id=56QJ9O7MFJ4C&pg=PA122&lpg=PA122&dq=gershom+scholem+gnosticism+anti-semitic&source=bl&ots=qKECnoMshu&sig=wdV7x2W3FJjtdmWVCSgyrMigPyE&hl=en&ei=EAEELStOJDYUmtgemr5HFAg&sa=X&oi=book_result&ct=result&resnum=5)
- [35] Dan, Joseph *Kabbalah: a Very Short Introduction*, Oxford University Press, 2006, p 24
- [36] Lessons from the Kabbalah and Jewish history By Josef Blaha (<http://books.google.com/books?id=1eTf-tDqDeMC&lpg=PA183&dq=kabbalah+gnostic+torah&pg=PA183#v=onepage&q=kabbalah+gnostic+torah&f=false>), Page 183
- [37] Jewish mysticism: an introduction By J. H. Laenen (<http://books.google.com/books?id=rQWY52H2HI4C&lpg=PA129&dq=kabbalah+gnostic+zohar&pg=PA130#v=onepage&q=kabbalah+gnostic+zohar&f=false>), Page 130
- [38] "The Thought of Norea" (<http://www.gnosis.org/naghamm/nore.html>). The Gnostic Society Library. . Retrieved 2009-02-13.
- [39] "Valentinian Theology" (http://www.gnosis.org/library/valentinus/Valentinian_Theology.htm). The Gnostic Society Library. . Retrieved 2009-02-13.
- [40] "Allogenes" (<http://www.gnosis.org/naghamm/allogene.html>). The Gnostic Society Library. . Retrieved 2009-02-13.
- [41] "Trimorphic Protennoia" (<http://www.gnosis.org/naghamm/trimorph.html>). The Gnostic Society Library. . Retrieved 2009/02/13.
- [42] "The Pair (Syzygy) in Valentinian Thought" (http://www.gnosis.org/library/valentinus/Syzygy_Valentinian.htm). . Retrieved 2009-02-13.
- [43] Mead, G.R.S. (2005). *Fragments of a Faith Forgotten*. Kessinger Publishing. ISBN 1417984139.
- [44] "A Valentinian Exposition" (<http://www.gnosis.org/naghamm/valex.html>). The Gnostic Society Library. . Retrieved 2009-02-13.
- [45] "Demiurge" (<http://www.newadvent.org/cathen/04707b.htm>). "Catholic encyclopedia". . Retrieved 2009-02-13.
- [46] Origen. "Cotra Celsum" (http://www.gnosis.org/library/orig_cc6.htm). The Gnostic Society Library. . Retrieved 2009/20/13.
- [47] "Mithraic Art" (http://www.public-domain-content.com/books/classic_greece_rome/mom/mom10.shtml). . Retrieved 2009-12-13.
- [48] "Narashimba" (<http://www.sscnet.ucla.edu/southasia/Religions/Avatars/Narasi.html>). Manas: Indian Religions. . Retrieved 2009-02-13.
- [49] Campbell, Joseph: *Occidental Mythology*, page 262. Penguin Arkana, 1991.
- [50] Turner, John (1986). "*Sethian Gnosticism: A Literary History*" in Nag Hammadi, *Gnosticism and Early Christianity*. pp.159.
- [51] Aufstieg Und Niedergang Der Römischen Welt/Rise and Decline of the Roman World Bd 21/1 Volume 2; Volume 21 By Hildegard Temporini, Joseph Vogt, Wolfgang Haase Publisher: Walter de Gruyter (December 31, 1983) Language: German ISBN 3-11-008845-2 ISBN 978-3-11-008845-8 (http://books.google.com/books?id=hB1bw9iMqIIC&pg=PA302&lpg=PA302&dq=philo+minuth&source=bl&ots=Y3JDtWVYJa&sig=jGvqaO77rcs2oIMYzzQFjftPIV0&hl=en&ei=NrcrS9iKH8SUtget2vT7CA&sa=X&oi=book_result&ct=result&resnum=3&ved=OCAwO6AEwAg&v=onepage&q=philo+minuth&f=false)
- [52] The term "minim" in the Talmud often refers to gnostics, as Friedländer, and before him Krochmal and Grätz, have pointed out. (<http://www.jewishencyclopedia.com/view.jsp?artid=280&letter=G&search=gnosticism#ixzz0a3pXc2Qb>)
- [53] Turner, John. "Sethian Gnosticism: A Literary History" in Nag Hammadi, *Gnosticism and Early Christianity*, 1986 p. 59
- [54] Hebrew (<http://www.amazon.com/dp/1565639448>)
- [55] This is what the scholar A. H. Armstrong wrote as a footnote in his translation of Plotinus' *Enneads* in the tract named against the Gnostics. Footnote from Page 264 1. From this point to the end of ch.12 Plotinus is attacking a Gnostic myth known to us best at present in the form it took in the system of Valentinus. The Mother, Sophia-Achamoth, produced as a result of the complicated sequence of events which followed the fall of the higher Sophia, and her offspring the Demiurge, the inferior and ignorant maker of the material universe, are Valentinian figures: cp. Irenaeus adv. Haer 1.4 and 5. Valentinus had been in Rome, and there is nothing improbable in the presence of Valentinians there in the time of Plotinus. But the evidence in the Life ch.16 suggests that the Gnostics in Plotinus's circle belonged rather to the other group called Sethians or Archontes, related to the Ophites or Barbelognostics: they probably called themselves simply "Gnostics." Gnostic sects borrowed freely from each other, and it is likely that Valentinus took some of his ideas about Sophia from older Gnostic sources, and that his ideas in turn influenced other Gnostics. The probably Sethian Gnostic library discovered at Nag Hammadi included Valentinian treatise: ep. Puech, Le pp. 162-163 and 179-180.
- [56] Schenke, Hans Martin. "The Phenomenon and Significance of Gnostic Sethianism" in *The Rediscovery of Gnosticism*. E. J. Brill 1978
- [57] <http://www.gnosis.org/naghamm/intpr.htm>
- [58] Introductory Note This treatise (No.33 in Porphyry's chronological order) is in fact the concluding section of a single long treatise which Porphyry, in order to carry out the design of grouping his master's works more or less according to subject into six sets of nine treatise, hacked roughly into four parts which he put into different *Enneads*, the other three being III. 8 (30) V. 8 (31) and V. 5 (32). Porphyry says (Life ch. 16.11) that he gave the treatise the Title "Against the Gnostics" (he is presumably also responsible for the titles of the other sections of the cut-up treatise). There is an alternative title in Life. ch. 24 56-57 which runs "Against those who say that the maker of the universe is evil and the universe is evil. The treatise as it stands in the *Enneads* is a most powerful protest on behalf of Hellenic philosophy against the *un-Hellenic*

- heresy* (as it was from the Platonist as well as the orthodox Christian point of view) of Gnosticism. A.H. Armstrong introduction to II 9. Against the Gnostics Pages 220-222
- [59] They claimed to be a privileged caste of beings, in whom God alone was interested, and who were saved not by their own efforts but by some dramatic and arbitrary divine proceeding; and this, Plotinus claimed, led to immorality. Worst of all, they despised and hated the material universe and denied its goodness and the goodness of its maker. For a Platonist, this is utter blasphemy -- and all the worse because it obviously derives to some extent from the sharply other-worldly side of Plato's own teaching (e.g. in the *Phaedo*). At this point in his attack Plotinus comes very close in some ways to the orthodox Christian opponents of Gnosticism, who also insist that this world is the work of God in his goodness. But, here as on the question of salvation, the doctrine which Plotinus is defending is as sharply opposed in other ways to orthodox Christianity as to Gnosticism: for he maintains not only the goodness of the material universe but also its eternity and its divinity. A.H. Armstrong introduction to II 9. Against the Gnostics Pages 220-222
- [60] The teaching of the Gnostics seems to him untraditional, irrational and immoral. They despise and revile the ancient Platonic teachings and claim to have a new and superior wisdom of their own: but in fact anything that is true in their teaching comes from Plato, and all they have done themselves is to add senseless complications and pervert the true traditional doctrine into a melodramatic, superstitious fantasy designed to feed their own delusions of grandeur. They reject the only true way of salvation through wisdom and virtue, the slow patient study of truth and pursuit of perfection by men who respect the wisdom of the ancients and know their place in the universe. A.H. Armstrong introduction to II 9. Against the Gnostics Pages 220-222
- [61] Faith and Philosophy By David G. Leahy (http://books.google.com/books?id=VrB53I4wNK0C&pg=PA5&lpg=PA5&dq=plotinus+energy&source=web&ots=rblnInnwui5&sig=84RfXY8ErXUowZm2xT21Nuk8_II#PPA6,M1)
- [62] *Enneads* VI 9.6
- [63] This is what the scholar A. H. Armstrong wrote as a footnote in his translation of Plotinus' *Enneads* in the tract named against the Gnostics. Footnote from Page 264 1. From this point to the end of ch.12 Plotinus is attacking a Gnostic myth known to us best at present in the form it took in the system of Valentinus. The Mother, Sophia-Achamoth, produced as a result of the complicated sequence of events which followed the fall of the higher Sophia, and her offspring the Demiurge, the inferior and ignorant maker of the material universe, are Valentinian figures: cp. Irenaeus adv. Haer 1.4 and 5. Valentinus had been in Rome, and there is nothing improbable in the presence of Valentinians there in the time of Plotinus. But the evidence in the *Life* ch.16 suggests that the Gnostics in Plotinus's circle belonged rather to the other group called Sethians or Archontes, related to the Ophites or Barbelognostics: they probably called themselves simply "Gnostics." Gnostic sects borrowed freely from each other, and it is likely that Valentinus took some of his ideas about Sophia from older Gnostic sources, and that his ideas in turn influenced other Gnostics. The probably Sethian Gnostic library discovered at Nag Hammadi included Valentinian treatise: ep. Puech, Le pp. 162-163 and 179-180.
- [64] Cyril of Jerusalem Catechetical Lecture 6, paragraph 23 (<http://www.newadvent.org/fathers/310106.htm>)
- [65] <http://www.newadvent.org/fathers/310106.htm>
- [66] First coined in Plato's *Politikos* [*Statement*,] as *gnostikoi* [*those capable of knowing*,], and linking it with knowledge [*episteme*] (*Introduction to Politikos*. Cooper, John M. & Hutchinson, D. S. [Eds.] (1997)
- [67] What is understood as „orthodox... and „Gnostic... teachings in this early period [1st-2nd century] needs to be redefined due to the complexities now unfolding regarding their historical and doctrinal similarities. Ed. Note.
- [68] The terminology has ties to the passage in *Pro* 8:23, taking a well known Judaic-concept of *personification*, and defining it with Christ as the „wisdom of God... [1 Co 1:24]. This metaphor was common and understood by most church fathers like Athanasius, Basil, Gregory, Epiphanius and Cyril. (*Racovian Catechism*, pp. 73-75)
- [69] From the Greek *dokein*, hence *Docetism* (*Dictionary of the Later NT & its Developments*, Intervarsity Press, 1997)
- [70] Jesus was *Sui Generis*, the doctrine of the „pre-existent... Christ accepted by some Gnostics and orthodox, Christians. Hanson R. P. C. (*The Search for the Christian Doctrine of God: The Arian Controversy, 318-381 A.D.* Edinburgh T. & T. Clark, 1988)
- [71] *New Bible Dictionary*, (Wm. B. Eerdmans Pub., Grand Rapids, MI, 1975), pp. 558-560. Furthermore, scripture teaches that this is not in line with Judaic [or rabbinic] teaching, something Jesus himself adhered to [Luke 2; John 4:24; Phil 3:3-4]. Also see, Nuesner, Jacob, *The Modern Study of the Mishna*, 1997; & *Mishne Torah*.
- [72] In Platonism the soul [*psychē*] was self-moving, indivisible; degenerated and eternal, existing before the body which housed it, and longing to be free from its earthly imprisonment, leading to the Docetist-dualist concept of *good*, & *evil*, matter. Ed. Note.
- [73] Their own *theriology*, would later be attacked as heretical. See, Holt, Reinhard, *The Western Heritage of Faith and Reason*, Winston N.Y., 1971), p. 382; Alastair H. B. Logan, *Gnostic Truth and Christian Heresy* (Hendrickson Publishers, Peabody, MA, 1996)
- [74] „Was the Lord's prayer addressed only to the hypostasis of the Father as *our Father*, and the Father of the Son, or to the entire *ousia* of the Godhead?... Pelikan, Jaroslav. *The Christian Tradition: A History of the Development of Doctrine*. Vol. 1, *the Emergence of the Catholic Tradition (100-600)*. Chicago, University of Chicago Press, 1971.
- [75] A new theological vocabulary capable of explaining this doctrine was created [e.g. *homousios*=same essence]. Adopting an idea of Origen's that easterners would appreciate in their own Sabellianism. Hanson, Search, pp. 687-688
- [76] The crisis of the later Roman Empire and move towards the east brought a „new realism... which may have inclined Christians to accept the new theological doctrine. Ed. note
- [77] Arius preached that, „before Christ, God was not yet a Father... there was when he [Jesus] was not.... Since most of his works are lost, the accounts are based on reports of others. Hanson, Search, pp. 5-8.
- [78] Alexandria had long been a hotbed of theological innovation and debate where high ranking Christian thinkers used methods from Greek philosophy as well as Jewish and Christian sources for their teachings. Ed. note

- [79] Although, he took his monotheism seriously, he later taught that the only way to save mankind from moral and physical extinction was for God to do the unthinkable, descend into human flesh. Athanasius, „On the Incarnation of the World., in Phillip Schaff and Henry Wace, eds., Nicene and Post-Nicene Fathers, 2nd Series, vol. 4, Athanasius: Select Works and Letters (Peabody, Mass.: Hendrickson Publishers, 1994)
- [80] See Goodacre, Mark. The Case against Q: Studies in Marcan Priority and the Synoptic Problem (Harrisburg, PA: Trinity Press International, 2002); Robinson, James, M. The Nag Hammadi Library, HarperOne, 1990.
- [81] The word became familiar to Greeks in the 3rd century with Ammonius Saccas and the Alexandrian Neo-Platonists [or Theurgists]: it was adopted in 1875 by H. P. Blavatsky and others associated with the Theosophical Society (Blavatsky, H. P. The Secret Doctrine, the synthesis of science, religion, and philosophy, Theosophical Uni. Press, first published 1888)
- [82] Its formulation coinciding with the period most strongly associated with Gnosticism [4th-6th centuries]. See, Eusebius Hist. Eccl.; McDonald, L. M, The Formation of the Biblical Canon (rev. and exp. ed; Peabody, MA: Hendrickson, 1995).
- [83] Dictionary of the Later New Testament, pp. 135-143.
- [84] Basilides was one of the earliest and best-known Gnostics (Dictionary of Paul and his Letters, Intervarsity Press, 1993, pp. 350-351)
- [85] See Iren—us Adversus Haereses and On the Detection and Overthrow of the So-Called Gnosis
- [86] Scholarly debate lies in placing the letters between 70-90AD. & 90-110AD. (Dictionary of the Later NT & its Developments, Intervarsity Press, 1997)
- [87] „In the beginning the Word existed. The Word existed in the presence of God, and the Word was a divine being.... John 1:1. A Contemporary English Translation of the Coptic Text, late 2nd century C.E based on the texts of George William Horner. The Coptic version of the NT in the southern dialect, otherwise called Sahidic and Thebaic, 1911.
- [88] „Both pagan mythologies and Platonic philosophical traditions of extensive use of the early chapters of Genesis of the obvious centrality of Jesus Christ [and apostolic figures] in many texts.... Dictionary of the Later New Testament, p 410
- [89] See Everett Ferguson, "Factors leading to the Selection and Closure of the New Testament Canon," in The Canon Debate. eds. L. M. McDonald & J. A. Sanders (Hendrickson, 2002); Lindberg, Carter (2006) A Brief History of Christianity. Blackwell Publishing
- [90] Works Cited I. Alastair, H. B. Logan, Gnostic Truth and Christian Heresy (Hendrickson Publishers, Peabody, MA, 1996) II. Bewkes, E. G. The Western Heritage of Faith and Reason (Holt, Rinehart, Winston, N.Y., 1960). III. Blavatsky, H. P. The Secret Doctrine, the synthesis of science, religion, and philosophy, Theosophical Uni. Press, first published 1888. IV. Cooper, John M. & Hutchinson, D. S. (Eds.) Introduction to Politikos, 1997. V. Danielou, Jean. The Origin of Latin Christianity (Westminster Press, Philadelphia, PA, 1977). VI. Dictionary of Paul and his Letters, Intervarsity Press, 1993. VII. Dictionary of the Later New Testament & its Developments, Intervarsity Press, 1997. VIII. Hanson, R. P. C. The Search for the Christian Doctrine of God: The Arian Controversy, 318-381 AD. Edinburgh T. & T. Clark, 1988. IX. Holt, Reinhard. The Western Heritage of Faith and Reason, Winston N.Y., 1971. X. Horner, G. W. The Coptic version of the New Testament in the southern dialect, otherwise called Sahidic and Thebaic, 1911. XI. New Bible Dictionary, Wm. B. Eerdmans Pub., Grand Rapids, MI, 1975. XII. Pelikan, Jaroslav. The Christian Tradition: A History of the Development of Doctrine. Vol. 1, the Emergence of the Catholic Tradition (100-600). Chicago, University of Chicago Press, 1971. XIII. Phillip, Schaff & Wace, Henry eds., Nicene and Post-Nicene Fathers, 2nd Series, vol. 4, Athanasius: Select Works and Letters (Peabody, Mass.: Hendrickson Publishers, 1994). XIV. Selwyn, E. G. Image, Fact and Faith,, NTS 1 no. 4 (May 1955). XV. Wolfson, H. A. Notes on Patristic Philosophy,, Harvard Theological Review 57, no. 2 (Apr. 1964) & the Philosophy of the Church Fathers (Harvard Uni. Press, Publishing, PA. 1976).
- [91] Marksches, "Christolph" (2003). *Gnosis: An Introduction*. T. & T. Clark Ltd. pp.14•15.
- [92] Williams, Michael Allen (1999). *Rethinking "Gnosticism": An Argument for Dismantling a Dubious Category*. Princeton: Princeton University Press. ISBN 0691005427.
- [93] Afloroaei, Lucia (2009). "Religious Dualism: Some Logical and Philosophical Difficulties" (http://www.jirrs.org/jirrs_nr_4/09-05-JIRRS4-Afloroaei.pdf). *Journal for Interdisciplinary Research on Religion and Science* 4 (January): 83•111. . Retrieved 2009-02-13.
- [94] Schopenhauer, *The World as Will and Representation*, Vol. II, Ch. XLVIII
- [95] Smith, Richard. "The Modern Relevance of Gnosticism" in The Nag Hammadi Library, 1990 ISBN 0-06-066935-7
- [96] Cf. l'Eglise du Plérôme (<http://www.plerome.org>)
- [97] Green, Celia (1981,2006). *Advice to Clever Children*. Oxford: Oxford Forum. Ch.s XXXV-XXXVII.

References

Books

Primary sources

- † Barnstone, Willis; Meyer, Marvin (2003). *The Gnostic Bible*. Shambhala Books. pp.£880. ISBN£1-57062-242-6.
- † Barnstone, Willis; Meyer, Marvin (2010). *Essential Gnostic Scriptures*. Shambhala Books. pp.£271. ISBN£978-59030-549-2.
- † Layton, Bentley (1987). *The Gnostic Scriptures*. SCM Press. pp.£526 pages. ISBN£0-334-02022-0.
- † Barnstone, Willis (1984). *The Other Bible: Gnostic Scriptures, Jewish Pseudepigrapha, Christian Apocrypha, Kabbalah, Dead Sea Scrolls*. San Francisco: Harper & Row. pp.£771. ISBN£13:978-0-06-081598-1.
- † Robinson, James (1978). *The Nag Hammadi Library in English*. San Francisco: Harper & Row. pp.£549 pages. ISBN£0-06-066934-9.
- † Plotinus (1989). *The Enneads*. translated by A.H. Armstrong. Harvard University Press. (in 7 volumes), vol. 1: ISBN 0-674-99484-1

Secondary sources

- † Aland, Barbara (1978). *Festschrift f r Hans Jonas*. Vandenhoeck & Ruprecht. ISBN£3-525-58111-4.
- † Burstein, Dan (2006). *Secrets of Mary Magdalene*. CDS Books. ISBN£1-59315-205-1.
- † Freke, Timothy; Gandy, Peter (2002). *Jesus and the Lost Goddess : The Secret Teachings of the Original Christians*. Three Rivers Press. ISBN£0-00-710071-X.
- † Green, Henry (1985). *Economic and Social Origins of Gnosticism*. Scholars P.,U.S.. ISBN£0-89130-843-1.
- † Haardt, Robert (1967). *Die Gnosis: Wesen und Zeugnisse*. Otto-M®ller-Verlag, Salzburg. pp.£352 pages., translated as Haardt, Robert (1971). *Gnosis: Character and Testimony*. Brill, Leiden.
- † Hoeller, Stephan A. (2002). *Gnosticism - New Light on the Ancient Tradition of Inner Knowing*. Wheaton: Quest. pp.£257 pages. ISBN£0-8356-0816-6.
- † Jonas, Hans (1993). *Gnosis und spj tantiker Geist vol. 2:1-2, Von der Mythologie zur mystischen Philosophie*. G®ttingen: Vandenhoeck & Ruprecht. ISBN£3-525-53841-3.
- † King, Charles William (1887). *The Gnostics and Their Remains* (<http://www.sacred-texts.com/gno/gar/>).
- † King, Karen L. (2003). *What is Gnosticism?*. Harvard University Press. pp.£343 pages. ISBN£0-674-01071-X.
- † Klimkeit, Hans-Joachim (1993). *Gnosis on the Silk Road: Gnostic Texts from Central Asia*. Harper, San Francisco. ISBN£0-06-064586-5.
- † Layton, Bentley (1995). "Prolegomena to the study of ancient gnosticism". In edited by L. Michael White, O. Larry Yarbrough. *The Social World of the First Christians: Essays in Honor of Wayne A. Meeks*. Fortress Press, Minneapolis. ISBN£0-8006-2585-4.
- † Layton, Bentley (ed.) (1981). *The Rediscovery of Gnosticism: Sethian Gnosticism*. E.J. Brill.
- † Marksches, Christoph (2000). *Gnosis: An Introduction*. trans. John Bowden. T & T Clark. pp.£145 pages. ISBN£0-567-08945-2.
- † Mins, Denis (1994). *Irenaeus*. Geoffrey Chapman.
- † Pagels, Elaine (1979). *The Gnostic Gospels*. New York: Vintage Books. pp.£182 pages. ISBN£0-679-72453-2.
- † Pagels, Elaine (1989). *The Johannine Gospel in Gnostic Exegesis*. Atlanta, Ga.: Scholars Press. pp.£128 pages. ISBN£1-55540-334-4.
- † Petrement, Simone (1990), *A Separate God: The Origins and Teachings of Gnosticism*, Harper and Row ISBN 0-06-066421-5
- † Rudolph, Kurt (1987). *Gnosis: The Nature & Structure of Gnosticism*. Harper & Row. ISBN£0-06-067018-5.
- † Walker, Benjamin (1990). *Gnosticism: Its History and Influence*. Harper Collins. ISBN£1-85274-057-4.

- ‡ Williams, Michael (1996). *Rethinking Gnosticism: An Argument for Dismantling a Dubious Category*. Princeton University Press. ISBN0-691-01127-3.

External links

- ‡ Gnostic texts at sacred-texts.com (<http://www.sacred-texts.com/gno/index.htm>)
- ‡ Religious Tolerance (<http://www.religioustolerance.org/gnostic.htm>) - A survey of Gnosticism
- ‡ Early Christian Writings (<http://www.earlychristianwritings.com/gnostics.html>) - primary texts
- ‡ The Gnostic Society Library (<http://www.gnosis.org/library.html>) - primary sources and commentaries.
- ‡ Internet Encyclopedia of Philosophy: Gnosticism (<http://www.iep.utm.edu/g/gnostic.htm>)
- ‡ Introduction to Gnosticism (<http://www.kheper.net/topics/Gnosticism/intro.htm>)
- ‡ Jewish Encyclopedia: Gnosticism (<http://jewishencyclopedia.com/view.jsp?artid=280&letter=G&search=gnosticism>)
- ‡ Proto-Gnostic elements in the Gospel according to John (<http://www.theandros.com/pregnostic.html>)
- ‡ Gnostic version of the Bible and more on Gnostics (<http://www9.nationalgeographic.com/ngm/gospel/index.html>)
- ‡ Catholic Encyclopedia: Gnosticism (<http://www.newadvent.org/cathen/06592a.htm>)
- ‡ Catholic Gnostics (<http://www.catholicgnostics.com>) - E. J. Parkinson, PhD
- ‡ Gnosticism (http://www.dmoz.org/Society/Religion_and_Spirituality/Gnosticism/) at the Open Directory Project

History of Gnosticism

The **history of Gnosticism** is subject to a great deal of debate and interpretation. The complex nature of Gnostic teaching and the fact that much of the material relating to the schools comprising Gnosticism has traditionally come from critiques by orthodox Christians make it difficult to be precise about early sectarian gnostic systems, although Neoplatonists like Plotinus also criticized "Gnostics."

Irenaeus in his *Adversus Haereses* described several different schools of 2nd-century gnosticism in disparaging and often sarcastic detail while contrasting them with Christianity to their detriment. Despite these problems, scholarly discussion of Gnosticism at first relied heavily on Irenaeus and other heresiologists, which arguably has led to an 'infiltration' of heresiological agendas into modern scholarship; this was not by choice, but because of a simple lack of alternative sources.

This state of affairs continued through to modern times; in 1945, however, there was a chance discovery of a cache of 4th-century Gnostic manuscripts near Nag Hammadi, Egypt. The texts, which had been sealed inside earthen jars, were discovered by a local man called Mohammed Ali, and now this collection of texts is known as the *Nag Hammadi library*; this allowed for the modern study of undiluted 'Gnostic scripture' for the first time. The translation of the texts from Coptic, their language of composition, into English and other modern languages took place in the years approaching 1977, when the full Nag Hammadi library was published in English translation. This has clarified recent discussions of gnosticism, though many would agree that the topic still remains fraught with difficulties.

At the same time, modern movements referencing ancient gnosticism have continued to develop, from origins in the popular new age and occult movements of the 19th century. Thus 'Gnosticism' is often ascribed to modern sects where initiates have access to certain arcana. The strict usage of the term remains a historical one however, specifically indicating a set of ancient religious movements.

Etymology and philosophical context

The meaning of 'gnosis'

Though the word 'Gnosticism' is a modern construction, it is based on an ancient root; it comes from the Greek word most often translated as 'knowledge', *gnosis* (ἐ•«f,...). However, *gnosis* itself refers to a very specialized form of knowledge, deriving both from the exact meaning of the original Greek term and its usage in Platonist philosophy (see Plato's *gnostikoi*, and *gnostike episteme* from *Politicus* (or *Statesmen*) 258e-267a). *Gnosis* also has a hermetic understanding. In the Hellenic world *gnosis* and hermetic understanding were exclusively pagan as one can see in the word being Koine Greek and deriving from Pagan Platonic philosophy. Platonic and Pythagorean modes of thinking spread Greek ideas and culture throughout the Hellenic world, introducing the mideastern peoples conquered by Alexander the Great to many of the concepts that were unique to Greek thinkers of the time (and vice versa). It should also be noted that Alexander made efforts to unite all conquered peoples under a common language and a common culture, which led to many cultures adopting Koine Greek as a language for common communication in commerce between different ethnic and cultural groups.

One of the most important events of this era was the translation of the many Hebrew texts of what is now known as the Old Testament into a single language (Koine Greek) in a single work (the Seventy or Septuagint). In addition, many of the Greek ideas of existence (hypostasis) and uniqueness or essence (ousia) and most importantly rational mind (nous) were introduced into Babylonian, Egyptian, Libyan, Roman, Hebrew, and other Mediterranean cultures, as was the concept that we exist within the mind of God, Noetic or Nous. This caused many of the educated and informed people of these cultures to incorporate these ideas and concepts into their own philosophical and religious belief systems. Gnosticism among those individuals who are called Gnostics, was one such example. Many of the first Gnostics may have been pagan and Hebrew (Egyptian, Babylonian and Hebrew), predating Christianity.

Unlike modern English, ancient Greek was capable of discerning between several different forms of knowing. These different forms may be described in English as being propositional knowledge, indicative of knowledge acquired *indirectly* through the reports of others or otherwise by inference (such as "I know *of* George Bush" or "I know Berlin *is in* Germany"), and knowledge acquired by *direct participation* or *acquaintance* (such as "I know George Bush personally" or "I know Berlin, having visited").

Gnosis (ἐ•«f,...) refers to knowledge of the second kind. Therefore, in a religious context, to be 'Gnostic' should be understood as being reliant not on knowledge in a general sense, but as being specially receptive to mystical or *esoteric experiences of direct participation* with the divine. *Gnosis* refers to intimate personal knowledge and insight from experience. Indeed, in most Gnostic systems the sufficient cause of salvation is this 'knowledge of' ('acquaintance with') the divine. This is commonly associated with a process of inward 'knowing' or self-exploration, comparable to that encouraged by Plotinus (c. 205•270 CE). However, as may be seen, the term 'gnostic' also had precedent usage in several ancient philosophical traditions, which must also be weighed in considering the very subtle implications of its appellation to a set of ancient religious groups (though currently there is no direct archaeological evidence to support such a claim outside of the Mediterranean).

The Platonist and Aristotelian traditions

The first usage of the term *gnostikoi*, that is, 'those capable of knowing', was by Plato in the *Politicus* (258e-267a), in which he compares the *gnostike episteme* ('understanding connected with knowledge') which denotes knowledge based on mathematical understanding or abstraction knowledge (see Kant), to the *praktike episteme* ('understanding connected with practice'). Plato describes the ideal politician as the practitioner *par excellence* of the former, and his success is to be considered *only* in the light of his ability toward this part of knowing,, irrespective of social rank. Hence *any* man, be he ruler or otherwise may thus become, as Plato puts it, *royal*,. Here, *gnostikos* makes reference to an *ability* to possess certain knowledge, not the *condition* of possessing knowledge *per se* or the knowledge that is itself possessed, nor even, it might be further noted, to the individual who possesses it.

In [The History of the Term *Gnostikos*, in *The Rediscovery of Gnosticism* (E.J. Brill, Leiden, 1981, 798•800) Morton Smith lists users of *gnostikos*, in this manner as being Aristotle, Strato of Lampsacus, a series of Pythagoreans,, Philo Judaeus and Plutarch, amongst others. Christoph Marksches notes in *Gnosis: An Introduction* (trans. John Bowden, T & T Clark, London, 2001) that the term was used extensively only within the Platonist tradition, and would not have had much relevance outside it.

Despite this, Plato's usage of the descriptive phrase 'royal' to denote the elevated position of the able *gnostikoi*, and the availability of such a position to *all* members of society regardless of rank, would have been greatly appealing to such early Christians as Clement (Titus Flavius Clementis) of Alexandria, who happily described *gnosis* as the central goal of Christian faith. Despite this, Clement is not however typically considered a Gnostic in the modern sense. Aristotle, who was a student of Plato and later a teacher at Plato's academy, described the ideal life of success as being the one which is spent in theoretical contemplation (*bios theoretikos*). Thus, as with Clement, *gnosis* as such becomes the central goal of life, extending through the mode of morality into the realms of politics and religion. Philosophy, according to Aristotle, is a methodically ordered form of attaining this *gnosis*: 'Philosophy promises knowledge of being' (Alexander of Aphrodisias, *Commentary on the Metaphysics of Aristotle*, c. 200 CE).

The ancient Gnosticism related to the texts found at Nag Hammadi and the various ancient reports on such Gnostics, therefore, could be described as but one of many ancient traditions which are dedicated to the pursuit of knowledge, and which supply teachings and methodologies that are supposed to aid in such a pursuit. The groups are often identified by a founder or teacher in the various ancient reports about Gnostics.

As with both the Platonist and the Aristotelian traditions, the pursuit of *gnosis* is the central occupation of life, and involves a measure of dedicated contemplation to attain. As with Clement, it may be surmised that the description of the *gnostike episteme* by Plato was appealing to early Gnostic formulators. Some early Gnostic movements emphasize the rarity of such knowledge, for example, some texts and reports associated with the Sethian gnostic tradition (see below).

Despite the above, the problem remains that the term 'Gnosticism' was rarely if ever self-applied by any group in antiquity; even if the suitability of the term might be argued from the discussion above, it remains for the most part a modern typological construction. As a result, the term may be said to draw attention to the doctrine of *gnosis* out of proportion to its actual importance to 'Gnostics' themselves.

In ancient times, Irenaeus and Plotinus both referred to the various sects as diverging from the Hellenistic Greek philosophical understanding. Hence Irenaeus and Plotinus refer to what they saw as distinctive among the various groups of gnostics.

On the other hand, 'Gnosticism' is still adjectivally applied to systems of belief which do not afford knowledge the special significance that is logically implied by the term. Such uses of the term 'Gnosticism' rely on other similarities, such as structural parallels in various texts and visions. This tactic could be said to stretch the category's usefulness in meaningful discussion in a broader context. In certain cases, such broad usage has also led to confusion between various ancient and modern usages of the term, even among scholars.

Neoplatonism and Plotinus' *Address to the Gnostics*

The text which has come to be known as Plotinus' *Address to the Gnostics* or *Against the Gnostics* is more properly known as 'Against those that affirm the creator of the *kosmos* and the *kosmos* itself to be evil'. The text appears in the ninth tractate of the second *Ennead*, the *Enneads* being the works of Plotinus as collated and edited by Porphyry, his disciple. It is known that Plotinus' writing was poor, and that he detested revising and correcting his work, preferring to leave such tasks to others. The name was given to the text by Plotinus as pointed out in the Life of Plotinus.

Also many Neoplatonic philosophers while not directly criticising gnosticism did however explicitly use demiurgic or creative teachings to bring about salvation to their followers ^[1]. Pro demiurgic Neoplatonic philosophers included Porphyry, Proclus, Iamblichus of Chalcis. Pre Neoplatonic philosopher and Neo pythagorian philosopher Numenius of Apamea. The Demiurge being Plato's creator of the material world demiurgic as to participate in the creative

processes of the universe bringing one closer to the Demiurge or creator.

The formation of the text is as an address delivered by Plotinus to a number of his students, who have apparently been corrupted by ideas other than Plotinus' own. As such, the tract takes the form of an extended address by the philosopher, and he occasionally acknowledges the audience as intimates. Although Plotinus is very specific in that he states his target is not his students exclusively, but Gnostics so called.

The general tendency to view the text much as Porphyry's titles • both the abbreviated and the lengthier versions • summarize it has recently come under challenge. To do so makes several assumptions and is not the generally accepted view since this contradicts the Life of Plotinus. Doubts concerning the accuracy of the abbreviated title in reflecting the text's central intentions might arise, especially when it is considered that the word 'Gnostic' is very seldom encountered in the text itself. Though Plotinus himself pointed out that he felt that the group should not garner too much attention. Also people might become confused because of the Platonic use of the word "gnostic" and then also this sectarian use of the word. This is why Plotinus' attack is direct and brief. In A. H. Armstrong's translation of *The Enneads*, 'Gnostic' occurs only eleven times in the tractate in question, often as editorial emendations for neutral phrases such as 'they' (ἑῖς, ἑῖς) or 'the others' (οἱ ἄλλοι, οἱ ἄλλοι). A. H. Armstrong is very clear in his introduction to the *Against the Gnostics* tract to clarify via the Nag Hammadi that Plotinus was indeed attacking the sectarians who claimed the Sethian cosmology as Plotinus' target.

Morton Smith has hypothesized that Porphyry was influenced in his chosen title by the success of Irenaeus's *Adversus Haereses*, which was well known in Rome at the time; Porphyry thus appropriated the form of the title to describe a schismatic group, though recalling the discussion above, it would be likely that Porphyry would understand 'Gnostic' in a Platonist context, rather than a Christian one. The description of his opponent's libertinism, for example, does not sit well with the evidence of ascetic tendencies within Gnostic texts (see below), and this has been noted by Michael Allen Williams. Morton Smith has taken the opposite position and used the Secret Gospel of Mark as gnostic text to validate that certain gnostic sectarians were indeed libertine, also see the Cainites. Michael Williams does not address Morton Smith's views on gnosticism's libertinism and or The Secret Gospel of Mark, nor does he mention the references to libertines or antinomianism made by Philo (see *On the Migration of Abraham* 86•93), or R. Yohanan ben Zakkai under the term Minuth. Michael Williams has pointed out that Plotinus arrives at this conclusion of libertinism by a process of rhetorical magic,, rather than direct observation.^[2] Observing that ultimately only two moral choices pertain • either dedicating oneself to bodily pleasure or to the pursuit of virtue •, Plotinus reasons that, since his opponents appear uninterested in the operations of virtue, they must therefore despise 'all the laws of the world'. Michael Allen Williams though does not call into question who Plotinus' target is. He affirms them as being the Gnostics sectarians that Plotinus was attacking. Gnostics that would fall under the heading today as sectarians of Gnosticism. Thus the accusations of libertinism are not necessarily observations of Gnostic behaviour *per se*, but are rather hypotheses extrapolated from his opponent's apparently neglectful attitude to virtue.

This does not limit his attack on the core tenets of the Gnostic Sethian cosmology as the longer title of the tract reveals. Plotinus attacks his opponents as blasphemers and imbeciles who stole all of their truths from Plato. Stating that the creation cosmology of Sophia and the demiurge "surpasses sheer folly".^[3] Plotinus states of the mindset that if someone is a Gnostic, that they are already saved by God regardless of their behavior, this would lead to libertinism. One might compare the rhetorical subterfuge, of Irenaeus in *Adversus Haereses*: he creates a dilemma upon the horns of which he claims his opponents are caught, forcing them to accept one of two equally unacceptable alternatives, (Denis Minns, *Irenaeus*, London: Geoffrey Chapman, 1994, 26). Thus, by trapping his pupils within such a dilemma, Plotinus hopes to convince them of the inferiority of the learnings by which they have been corrupted.

Dr. Christos Evangelou purposed the idea that the group of Gnostics that Plotinus was attacking in his "Against the Gnostics" were possibly Syncretic Christians, or Gnostic Christians, during the First International Conference on Neoplatonism and Gnosticism in the 1980s. Evangelou forwarded this hypothesis because some of the same ways

that Plotinus was criticizing the Gnostics, Porphyry later used as ways to criticize Christianity, in Porphyry's *Against Christianity*. Evangelidou also noted that some things that Plotinus criticized the gnostics for could also be applied to orthodox Christianity. If Evangelidou still holds this to be true is unclear and it is not apparently reflected in some of his more current works.^[4] This was also addressed by Richard Wallis in his *History of Philosophy*. This dialogue was challenged (though indirectly) by other scholars of the field in light of the Nag Hammadi discovery, most importantly by A. H. Armstrong.

Sources

Heresiologists and Gnostic detractors

Prior to the discovery of the Nag Hammadi library in 1945 (arguably until its translation and eventual publication in 1977), Gnosticism was known primarily only through the works of heresiologists, Church Fathers who worked to chronicle those movements perceived to be deviating from the developing orthodox church, and to refute their teachings as they did so, with the ultimate aim of demonstrating their moral inferiority. The problems with such sources are immediately apparent: given the avowed antagonism of such writers to that which they reported, could they be trusted to maintain accuracy, despite their bias? The Nag Hammadi library generally confirms that the heresiologists' summaries of Gnosticism give an accurate, albeit incomplete and polemical, portrayal of the movement, its beliefs and practices.

The list below briefly details the works of several of the more significant of the heresiologists; however, the list could be expanded to contain Origen, Clement of Alexandria, Epiphanius of Salamis, and others. The analytical tactics employed by each heresiologist will also be given, where possible.

Justin

Justin Martyr (c. 100/114 • c. 162/168), the early Christian apologist, wrote the *First Apology*, addresses to Roman Emperor Antoninus Pius, which mentions his lost 'Compendium Against the Heretics', a work which reputedly reports on the activities of Simon Magus, Menander and Marcion; since this time, both Simon and Menander have been considered as 'proto-Gnostic' (Markschies, *Gnosis*, 37). Despite this paucity of surviving texts Justin Martyr remains a useful historical figure, as he allows us to determine the time and context in which the first gnostic systems arose. Outside of the earliest forms of gnosticism as indicted by the Apocalypse of Adam which is pre-Christian. Marcion is popularly labelled a gnostic, however most scholars do not consider him a gnostic at all, for example, the Encyclopedia Britannica article on Marcion^[32] clearly states: "In Marcion's own view, therefore, the founding of his church to which he was first driven by opposition amounts to a reformation of Christendom through a return to the gospel of Christ and to Paul; nothing was to be accepted beyond that. This of itself shows that it is a mistake to reckon Marcion among the Gnostics. A dualist he certainly was, but he was not a Gnostic."

Irenaeus

Irenaeus' central work, which was written c. 180•185 AD, is commonly known by the Latin title *Adversus Haereses* ('Against the Heretics'). The full title is *Conviction and Refutation of Knowledge So-Called*, and it is collected in five volumes. The work is apparently a reaction against Greek merchants who were apparently conducting an oratorial campaign concerning a quest for knowledge within Irenaeus' Gaulish bishopric.

Irenaeus' general approach in *Adversus Haereses* was to identify Simon Magus from Flavia Neapolis in Samaria (modern-day Palestine) as the inceptor of Gnosticism, 'its source and root' (*Adversus Haereses*, I.22.2). From there he charted an apparent spread of the teachings of Simon through the ancient 'knowers', as he calls them, into the teachings of Valentinus and other, contemporary Gnostic sects. This understanding of the transmission of Gnostic ideas, despite Irenaeus' certain antagonistic bias, is often utilized today, though it has been criticized.

Against the teachings of his opponents, which Irenaeus presented as confused and ill-organized, Irenaeus recommended a simple faith that all could follow, 'oriented on the criterion of truth that had come down in the church from the apostles to those in positions of responsibility' (Markschies, *Gnosis*, 30•31). Therefore Irenaeus' work might justifiably be seen as an early attempt by a Christian writer to posit the idea of a fully formed orthodoxy transmitted from the apostles directly after Christ's death and which in support possesses a rigorously defined hierarchical authority. From such a stable and superior authority heresies according divide by deviation from the norm it maintains, rather than developing alongside it by alternate yet related lines.

Hippolytus

Hippolytus was an early Christian writer elected as the first Antipope in 217. He died as a martyr in 235. He was known for his polemical works against the Jews, pagans and heretics; the most important of these being the seven-volume *Refutatio Omnium Haeresium* ('Refutation Against all Heresies'), of which only fragments are known.

Of all the groups reported upon by Hippolytus, thirty-three are considered Gnostic by modern scholars, including 'the foreigners' and 'the Seth people'. As well as this, Hippolytus presents individual teachers such as Simon, Valentinus, Secundus, Ptolemy, Heracleon, Marcus and Colorbasus; however, he rarely reproduces sources, instead tending only to report titles. Also of interest, a sect known to Hippolytus as the 'Naasenes' frequently *called themselves* 'knowers': 'They take [their] name from the Hebrew word snake. Later they called themselves knowers, since they claimed that they alone knew the depths of wisdom' (*Refutatio*, V.6.3f).

Hippolytus considered the groups he surveyed to have become involved in Greek philosophy to their detriment. They had grievously misunderstood its foundations and thus had arrived at illogical constructions, through its influence becoming hopelessly confused (Markschies, *Gnosis*, 33).

Tertullian

Tertullian (Quintus Septimius Florens Tertullianus, c. 155•230) was a prolific writer from Carthage, the region that is now modern Tunisia. He wrote a text entitled *Adversus Valentinianos* ('Against the Valentinians'), c. 206, as well as five books around 207•208 chronicling and refuting the teachings of Marcion.

Eusebius

The historian Eusebius wrote an entire section of his histories devoted to the early Christian gnostics and their historical development.^[5]

Gnostic texts preserved before 1945

Prior to the discovery at Nag Hammadi, only the following texts were available to students of Gnosticism. Reconstructions were attempted from the records of the heresiologists, but these were necessarily coloured by the motivation behind the source accounts (see above).

† Works preserved by the Church:

† *Acts of Thomas* (Especially *The Hymn of the Pearl* and *The Hymn of the Robe of Glory*)

† *The Acts of John* (Especially *The Hymn of Jesus*)

† The Askew Codex (British Museum, bought in 1784):

† *Pistis Sophia: Books of the Savior*

† The Bruce Codex (discovered by James Bruce):

† *The Gnosis of the Invisible God* or *The Books of Jeu*

† *The Untitled Apocalypse* or *The Gnosis of the Light*

† The Berlin Codex or The Akhmim Codex (found in Akhmim, Egypt):

† *The Gospel of Mary*

- ‡ *The Acts of Peter*
- ‡ *The Wisdom of Jesus Christ*
- ‡ Unknown origin:
 - ‡ *The Secret Gospel of Mark*
 - ‡ *The Hermetica*

The Nag Hammadi library

For a complete list of the texts found at Nag Hammadi, please see the list in the Nag Hammadi article; to see a list showing which texts were attached to the different Gnostic schools, see below.

The Nag Hammadi library is a collection of early Christian Gnostic texts discovered near the Egyptian town of Nag Hammadi in 1945. The writings in these codices comprised fifty-two mostly Gnostic tractates; they also include three works belonging to the *Corpus Hermeticum* and a partial translation of Plato's *Republic*. The codices are currently housed in the Coptic Museum in Cairo.

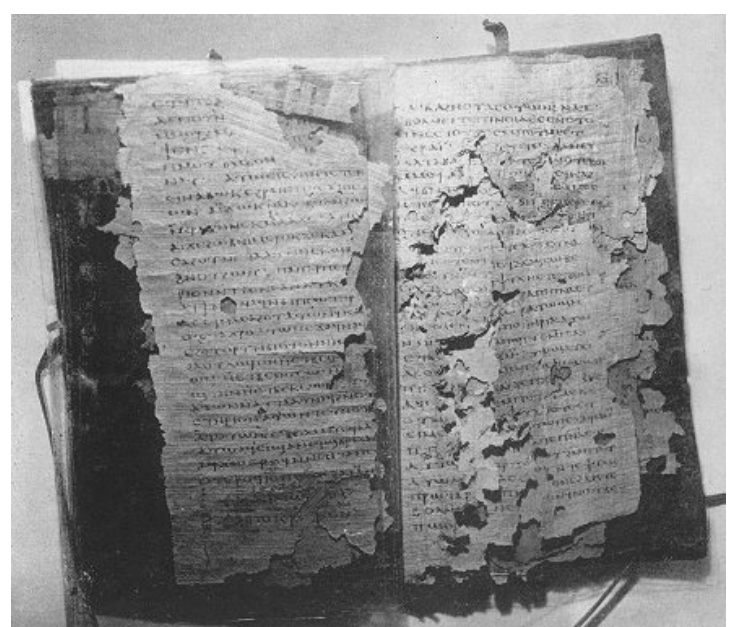
Though the original language of composition was probably Greek, the various codices contained in the collection were written in Coptic. A 1st- or 2nd-century date of composition for the lost Greek originals has been proposed, though this is disputed; the manuscripts themselves date from the 3rd and 4th centuries.

For a full account of the discovery and translation of the Nag Hammadi library (which has been described as 'exciting as the contents of the find itself' (Markschies, *Gnosis: An Introduction*, 48)) see the Nag Hammadi library article.

Significance of the Nag Hammadi library

Prior to the publication of the translations of Nag Hammadi the only available sources for gnostic material were, as has been noted, heresiological writings. These suffered from a number of difficulties, not least the antagonistic bias the writers held towards gnostic teachings. Several heresiological writers, such as Hippolytus, made little effort to exactly record the nature of the sects they reported on, or transcribe their sacred texts, but instead gave us only titles and extended commentaries on their perceived heretical mistakes. Reconstructions were attempted from the available evidence, but the resulting portraits of gnosticism and its central texts were necessarily crude, and deeply suspect. The ability to overcome such problems provided by the Nag Hammadi codices need hardly be noted.

Of greatest difficulty was the fact that, prior to the publication of the codices, theological investigators, in order to proceed, could not help but to subscribe at least in part to the view of the heresiologists that gnosticism marked a heretical deviation from a fully formed orthodox Christianity in the three centuries immediately following Christ's death. The availability of original texts not only allowed an unsullied transmission of gnostic ideas, but also demonstrated the fluidity of early Christian scripture and, by extension, Christianity itself. As Layton notes 'the lack of uniformity in ancient Christian scripture in the early period is very striking, and it points to the substantial



The Nag Hammadi library is a collection of early Christian Gnostic texts discovered in the Egyptian town of Nag Hammadi in 1945.

diversity within the Christian religion' (Layton, *The Gnostic Scriptures*, xviii).

Thus, although it is still correct to speak of early Christianity as a single tradition, it is also a complex network of competing sects and individual parties, which express their contrasting natures through differences in their scriptural interests. These differences may have arisen as much from differences in cultural, linguistic and social milieus, the coexistence of essentially different theological conceptions of Jesus, as well as the differences in the philosophical or symbolic systems in which early Christian writers might express themselves. As such, the Nag Hammadi library offers a glimpse of the set of circulating texts that would have been of interest within a 'Gnostic' community (rather than as a gnostic *canon* in and of itself) and thus potentially provides an insight into the gnostic mind itself.

It was with the Council of Nicaea in 325 (convened during the reign of the Emperor Constantine; 272•337) and the 3rd Synod of Carthage in 397, which progressively cemented Christianity as the officially sanctioned religion of the Eastern Roman Empire, that a structurally coherent and crystallized form of orthodox Christianity began to emerge. Though Christianity was not made the official religion of the Roman Empire until Theodosius I 391 AD. (Although, after the fall of the Western Roman Empire, even though many barbarian tribes were Christian, Christianity wasn't technically official until Charlemagne, c800 AD, in the west). Central to the formation of orthodoxy was the creation of a binding and coherent scriptural 'canon', which was to be strictly observed by the adherents of that church. The Nag Hammadi library offers an intriguing source of texts whose intended *exclusion* as much drove the formation of the orthodox canon as did the desire to include certain other texts, now well-known. 'Orthodox Christian doctrine of the ancient world€ and thus of the modern church€ was partly conceived of as being what gnostic scripture was *not*' (Layton, *The Gnostic Scriptures*; emphasis writer's own). Thus a study of Gnostic scripture might also obliquely increase our knowledge of nascent orthodoxy, the intentions of the orthodox formulators, the effect of social setting on early Christian expression, and the Judaic foundations it rests upon.

The development of the Syrian-Egyptian school

Bentley Layton has sketched out a relationship between the various gnostic movements in his introduction to *The Gnostic Scriptures* (SCM Press, London, 1987). In this model, 'Classical Gnosticism' and 'The School of Thomas' antedated and influenced the development of Valentinus, who was to found his own school of Gnosticism in both Alexandria and Rome, whom Layton called 'the great [Gnostic] reformer' and 'the focal point' of Gnostic development. While in Alexandria, where he was born, Valentinus probably would have had contact with the Gnostic teacher Basilides, and may have been influenced by him.

Valentinianism flourished throughout the early centuries of the common era: while Valentinus himself lived from *ca.* 100•175 CE, a list of sectarians or heretics, composed in 388 CE, against whom Emperor Constantine intended legislation includes Valentinus (and, presumably, his inheritors). The school is also known to have been extremely popular: several varieties of their central myth are known, and we know of 'reports from outsiders from which the intellectual liveliness of the group is evident' (Markschies, *Gnosis: An Introduction*, 94). It is known that Valentinus' students, in further evidence of their intellectual activity, elaborated upon the teachings and materials they received from him (though the exact extent of their changes remains unknown), for example, in the version of the Valentinian myth brought to us through Ptolemy.

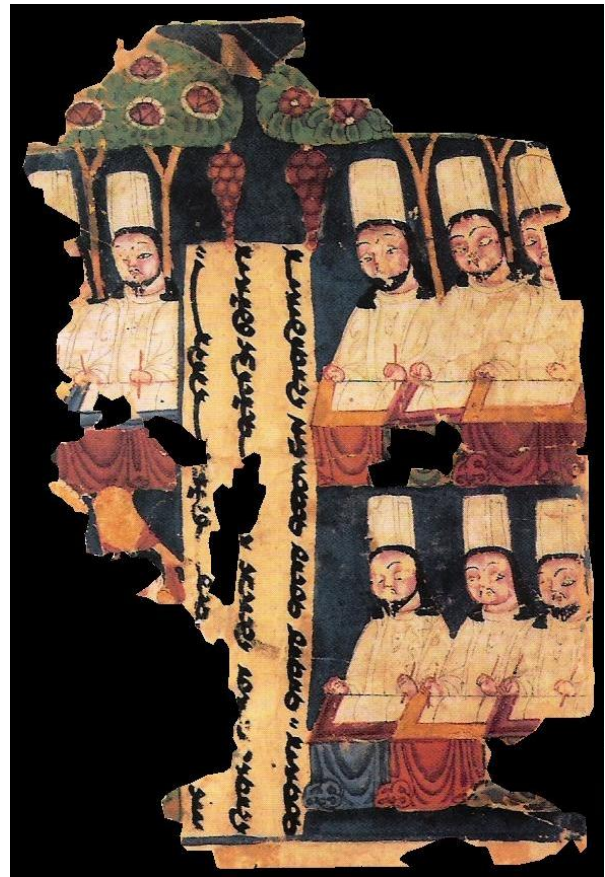
Valentinianism might be described as the most elaborate and philosophically 'dense' form of the Syrian-Egyptian schools of Gnosticism, though it should be acknowledged that this in no way debarred other schools from attracting followers: Basilides' own school was popular also, and survived in Egypt until the 4th century.

Simone Petrement, in *A Separate God*, in arguing for a Christian origin of Gnosticism, places Valentinus after Basilides, but before the Sethians. It is her assertion that Valentinus represented a moderation of the anti-Judaism of the earlier Hellenized teachers; the demiurge, widely regarded to be a mythological depiction of the Old Testament God of the Hebrews, is depicted as more ignorant than evil. (See below.)

The development of the Persian school

An alternate heritage is offered by Kurt Rudolph in his book *Gnosis: The Nature & Structure of Gnosticism* (Koehler and Amelang, Leipzig, 1977), to explain the lineage of Persian Gnostic schools. The decline of Manicheism that occurred in Persia in the 5th century CE was too late to prevent the spread of the movement into the east and the west. In the west, the teachings of the school moved into Syria, Northern Arabia, Egypt and North Africa (where Augustine was a member of school from 373 to 382); from Syria it progressed still farther, into Palestine, Asia Minor and Armenia. There is evidence for Manicheans in Rome and Dalmatia in the 4th century, and also in Gaul and Spain. The influence of Manicheism was attacked by imperial elects and polemical writings, but the religion remained prevalent until the 6th century, and still exerted influence in the emergence of the Paulicians, Bogomils and Cathari in the Middle Ages.

In the east, Rudolph relates, Manicheism was able to bloom, given that the religious monopoly position previously held by Christianity and Zoroastrianism had been broken by nascent Islam. In the early years of the Arab conquest, Manicheism again found followers in Persia (mostly amongst educated circles), but flourished most in Central Asia, to which it had spread through Iran. Here, in 762, Manicheism became the state religion of the Uyghur Empire. From this point Manichean influence spread even further into Central Asia, and according to Rudolph its influence may be detected in Tibet and China, where it was strongly opposed by Confucianism, and its followers were subject to a number of bloody repressions. Rudolph reports that despite this suppression Manichean traditions are reputed to have survived until the 17th century (based on the reports of Portuguese sailors).



Manichean priests writing at their desks, with panel inscription in Sogdian. Manuscript from Khocho, Tarim Basin.

Gnosticism in modern times

Many culturally significant movements and figures have been influenced by Gnosticism, including, for example, Carl Jung, William Blake, Aleister Crowley, and Eric Voegelin. This influence has apparently grown since the emergence and translation of the Nag Hammadi library (see above). See the article *Gnosticism in modern times* for a fuller treatment; readers are also recommended to *The Nag Hammadi Library in English*, edited by James M. Robinson, later editions of which contain an essay on 'The Modern Relevance of Gnosticism', by Richard Smith.

References

- [1] <http://www.theandros.com/iamblichus.html>
- [2] Michael Allen Williams, *Rethinking ,Gnosticismf: An Argument for Dismantling a Dubious Category*, Princeton, NJ, (1996), 178):
- [3] Against the Gnostics chapter 10
- [4] http://books.google.com/books?id=VrB53l4wNK0C&pg=PA5&lpg=PA5&dq=plotinus+energy&source=web&ots=rblnlnwui5&sig=84RfXY8ErXUowZm2xT21Nuk8_I
- [5] NPNF2-01. Eusebius Pamphilius: Church History, Life of Constantine, Oration in Praise of Constantine | Christian Classics Ethereal Library (<http://www.ccel.org/ccel/schaff/npnf201.iii.ix.vii.html>)
- ‡ Richard T. Wallis, (1992). *Neoplatonism and Gnosticism for the International Society for Neoplatonic Studies*, New York Press. ISBN 0791413373 -
- ‡ Carl Smith (2004). *No Longer Jews: The Search for Gnostic Origins*, Hendrickson Publishers ISBN 1-56563-944-8
- ‡ Benjamin Walker (1990). *Gnosticism: Its History and Influence*, Harper Collins, Reprint edition, 1990, ISBN 1-85274-057-4.

Fathers of Christian Gnosticism

* This article contains only 2 refs and duplicates main article.

By "**Fathers of Christian Gnosticism**" is meant the supposed early teachers of Gnosticism. There is no evidence that ancient Gnostic Christians used this term for their leaders, but it is sometimes used today by analogy with the term "Church Fathers" or "Fathers of the Church" applied to early influential writers in the orthodox Christian Church.

Several figures are mentioned as founding figures of ancient Christian Gnosticism. The term "Gnosticism" is used by scholars with a wide variety of meanings and levels of specificity. Sometimes the term refers only to those Sethians who used the term "gnostikoi" to describe themselves. Sometimes it is used more broadly to include Valentinians, followers of Basilides, and others. Likewise, one scholar may consider Simon Magus a gnostic, where another considers him a proto-gnostic. Some early Church fathers, such as Irenaeus, seemed to think that all heresies were Gnosticism at root, and thus that any heretic was in a sense a Gnostic. Modern scholar Michael Williams has argued that the whole category of "Gnosticism" is more trouble than it is worth. Here we will try to list any writers who might plausibly be considered Fathers of Christian Gnosticism.



The death of Simon Magus.

Important early Gnostics include Simon Magus, Cerinthus, Carpocrates, and Basilides. Early figures such as Marcion, Theudas, and Nicolas of Antioch are more debatable. By the 2nd century several major schools are separating out, such as the Sethians (with no clear leaders), and the Valentinians following the teachings of Valentinus. By the 3rd century the prophet Mani gave birth to Manicheanism a syncretic gnostic religion which was influenced by Buddhism, Zoroastrianism and Christianity.

Early leaders of Gnosticism

Gnostics often considered pre-Christian figures to be among their important early teachers and leaders. Adam and his son Seth were especially important. Several figures appear in Gnostic versions of old testament stories who do not appear in canonical versions, such as Norea, who saves the Gnostics from the flood in the time of Noah. The three companions of Daniel are called by many names in Gnostic texts, and often invoked. Eugnostos is a proto-Sethian writer of the Nag Hammadi text of the same name, and may have lived as early as the 1st Century BCE. John the Baptist is sometimes claimed as an early Gnostic leader – for example, by the Mandaeans. Other figures are more difficult to locate in time, such as the Prophets Barcoph and Barkabbas, mentioned by Basilides and Epiphanius.

Likewise, it may not have been unusual for even Christian Gnostics to consider a variety of important pre-Christian figures as among their early leaders. Irenaeus claims that followers of Carpocrates honored images of Pythagoras, Plato, and Aristotle along with images of Jesus Christ. Philo of Alexandria, Zoroaster, and Hermes Trismegistus may have occupied similar roles among other early Christian gnostics.

Jesus Christ is usually claimed as a gnostic leader by gnostics, as are several of his apostles, such as Thomas the Apostle, often thought of as the founder of the Thomasine form of Gnosticism. Indeed, Mary Magdalene is respected as a Gnostic leader, and is considered superior to the twelve apostles by some gnostic texts, such as the Gospel of Mary. John the Evangelist is claimed as a Gnostic by some Gnostic interpreters.^[1] As is even St Paul.^[2]

Simon Magus and his consort Helena of Tyre were leaders of the early Gnostics by all accounts. In fact, in his 2nd-century work "Against All Heresies" Irenaeus said that Simon Magus, who was mentioned in the canonical Acts of the Apostles, was the progenitor of all the later Gnostic sects. Menander of Antioch was a disciple of Simon Magus, active in the late 1st century.

A student of Valentinius claims that Theudas was a student of St. Paul, and in turn taught Valentinius, which would put Theudas in the late 1st century if true.

Nicolas of Antioch and Jezebel of Thyatira are sometimes claimed as leaders of the "Nicolaitans" described in the Book of Revelation. They were late 1st century figures. It's unclear just how Gnostic these figures were, but Epiphanius believes that the Archontic Gnostics are descendents of the Nicolaitans.

Gnostic Schools of thought

In the late 1st century or early 2nd century Cerinthus founds a Gnostic offshoot of the Ebionites, teaching a Supreme God distinct from the creator of this world. By the early 2nd century Carpocrates has founded the Carpocratians. His students include Marcellina the Carpocratian and his son Epiphanes (not Epiphanes of Salamis). Another early 2nd century theologian was Basilides. His son Isidore succeeds him around 150. A Gnostic teacher named Cerdo is teaching in Rome sometime in 136-142. Marcion is a 2nd century theologian whose links to Gnosticism have been hotly disputed, although his disciple Apelles the Marcionite seems to have interacted with the Alexandrian Gnostics later on. Apelles was also friends with Philumene, an Alexandrian prophetess.

Little is known of founders of Sethian Gnosticism, which may have existed in a pre-Christian form, and which also flourished in the 2nd century AD. Early Sethian leaders might include:

- † Barkabbas - a prophet mentioned by Basilides and linked to the Gnostics by Epiphanius;
- † Zostrianos, the supposed writer of a Nag Hammadi text, believed in antiquity to be a follower of Zoroaster;
- † Satornius (Satornilos, Satorninos) who may have been an early 2nd century Sethian teacher
- † Marsanes (Marsianos), the supposed author of a Nag Hammadi text, who is also mentioned by Epiphanius of Salamis as a prophet revered by the Archontic Gnostics.

Porphyry also mentions several of these, as well as Nikotheos and Messos, Gnostic revelation writers whose works don't survive (Nikotheos is mentioned in the Bruce Codex too, as a "perfect man" who had seen visions of the "triple powered one"), and Adelphios and Aquilinus (mentioned as leaders of the Gnostics by Porphyry). Eutaktos of Armenia is founder of the Archontic Gnostics, according to Epiphanius. Peter the Gnostic or Peter of Kapharbarikha

is a Palestinian Archontic described by Epiphanius. Martiades is a prophet of Archontics mentioned by Epiphanius, along with Marsanes.

Valentinus, who may have been a student of Basilides, and Theudas was a prominent Gnostic teacher of another major form of Gnosticism in the 2nd century AD. He taught many other Gnostic fathers whose names we know, and his school survived for centuries.

His school was later divided into Eastern and Western branches based on a Christological dispute. Western Valentinians include: Ptolemy the Valentinian, whose letter to Flora survives, and who seems to have been martyred in 152; Flora a female Valentinian who corresponded with Ptolemy; Heracleon who has several surviving excerpts; Hermogenes (the painter) a late 2nd century painter, Monoimus the Arab, and Prodicus the Gnostic, Secundus, Florinus (a presbyter), Alexander, and Theotimus. Eastern Valentinians include: Marcus the Valentinian, a magician interested in using Gematria with Valentinianism; Axionicus of Antioch, who was alive in time of Tertullian; and Theodotus who also has several surviving excerpts in Clement of Alexandria's *Excerpta*; Ambrose and Candidus (in the 3rd century).

Later Gnostic fathers

The 3rd century also sees Bardaisan or Bardansanes, an immediate forerunner of Mani. He was a Valentinian at one point but later rejected them. The prophet Mani founded a religion called Manicheanism but also described himself as "the apostle of Jesus Christ". His religion borrowed heavily from Gnosticism and may well be thought of a form of gnosticism, so it might be fair to think of Mani as a father of Christian Gnosticism, although clearly many would dispute this.

By the early 4th century, gnostics are kicked out the church and officially forbidden to meet, by the mid 4th century their books are widely banned and by the late 4th century Gnosticism carries a death penalty in the Roman empire. The Sethian Gnostics, Archontic Gnostics, Basilidean Gnostics, Valentinian Gnostics, and Manicheans seem to be the only schools of Christian Gnostics to survive into the 4th century. St. Augustine of Hippo claimed to be a Manichean early in life, but later to have rejected it, and thus was a Church Father who was at one point a gnostic. Likewise, the late 3rd-early 4th century theologian Lactantius has sometimes been thought of as being influenced enough by Gnosticism to be a Gnostic father, but this is by no means clear.

Notes

[1] Elaine Pagels, *The Johannine Gospel in Gnostic Exegesis*. Heracleon's Commentary on John. Nashville: SBL Monograph Series 17, 1973

[2] Elaine Pagels, *The Gnostic Paul*. Philadelphia 1975.

Basilideans

The **Basilidians** or **Basilideans** were a Gnostic sect founded by Basilides of Alexandria in the 2nd century. Basilides claimed to have been taught his doctrines by Glaucus, a disciple of St. Peter.

Of the customs of the Basilidians, we know no more than that Basilides enjoined on his followers, like Pythagoras, a silence of five years; that they kept the anniversary of the day of the baptism of Jesus as a feast day^[1] and spent the eve of it in reading; that their master told them not to scruple eating things offered to idols. The sect had three grades • material, intellectual and spiritual • and possessed two allegorical statues, male and female. The sect's doctrines were often similar to those of the Ophites and later Jewish Kabbalism.

Basilidianism survived until the end of the 4th century as Epiphanius knew of Basilidians living in the Nile Delta. It was however almost exclusively limited to Egypt, though according to Sulpicius Severus it seems to have found an entrance into Spain through a certain Mark from Memphis. St. Jerome states that the Priscillianists were infected with it.

Cosmogony of Hippolytus

The descriptions of the Basilidian system given by our chief informants, Irenaeus (*Adversus Haereses*) and Hippolytus (*Philosophumena*), are so strongly divergent that they seem to many quite irreconcilable. According to Hippolytus, Basilides was apparently a pantheistic evolutionist; and according to Irenaeus, a dualist and an emanationist.

Historians, such as Philip Shaff, have the opinion that: "Irenaeus described a form of Basilideanism which was not the original, but a later corruption of the system. On the other hand, Clement of Alexandria surely, and Hippolytus, in the fuller account of his *Philosophumena*, probably drew their knowledge of the system directly from Basilides' own work, the *Exegetica*, and hence represent the form of doctrine taught by Basilides himself".^[2]

Creation

According to Hippolytus, Basilides asserted the beginning of all things to have been pure nothing. He uses every device of language to express absolute nonentity.^[3] Nothing then being in existence, "not-being God" willed to make a not-being world out of not-being things. This not-being world was only "a single seed containing within itself all the *seed-mass* of the world," as the mustard seed contains the branches and leaves of the tree.^[4] This Monad, or seed-mass, had three parts, and was consubstantial with the not-being God:

1. Part subtle of substance.
2. Part coarse of substance.
3. Part needing purification.

This was the one origin of all future growths; these future growths did not use pre-existing matter, but rather these future growths came into being out of nothing by the voice of the not-being God. The first part of the Monad burst through and ascended to the not-being God. The second part of the Monad to burst forth could not mount up of itself, but it took to itself as a wing the Holy Spirit, each bearing up the other with mutual benefit. But when it came near the place of the first part of the Monad and the not-being God, it could take the Holy Spirit no further, it not being consubstantial with the Holy Spirit. There the Holy Spirit remained, as a firmament dividing things above the world from the world itself below.^[5]

The Monad was a symbol referred by some Greek philosophers as "The Seed".

Great Archon

From the third part of the Monad burst forth into being the Great Archon, "the head of the world, a beauty and greatness and power that cannot be uttered." He too ascended until he reached the firmament which he supposed to be the upward end of all things. There he "made to himself and begat out of the things below a son far better and wiser than himself". Then he became wiser and every way better than all other cosmical things except the Monad left below. Smitten with wonder at his son's beauty, he set him at his right hand. "This is what they call the Ogdoad, where the Great Archon is sitting." Then all the heavenly or ethereal creation, as far down as the moon, was made by the Great Archon, inspired by his wiser son.^[6] Another Archon arose out of the Monad, inferior to the first Archon, but superior to all else below except the Monad; and he likewise made to himself a son wiser than himself, and became the creator and governor of the aerial world. This region is called the Hebdomad. On the other hand, all these events occurred according to the plan of the not-being God.^[7]

Gospel

The Basilideans believed in a Gospel much different than what orthodox Christians believe. Hippolytus summed up the Basilidean's Gospel by saying: "According to them the Gospel is the knowledge of things above the world, which knowledge the Great Archon understood not: when then it was shewn to him that there exists the Holy Spirit, and the [three parts of the Monad] and a God Who is the author of all these things, even the not-being One, he rejoiced at what was told him, and was exceeding glad: this is according to them the Gospel."

That is, the Basilideans believed from Adam until Moses the Great Archon supposed himself to be God alone, and to have nothing above him. But the Monad thought to enlighten the Great Archon that there were beings above him, so through the Holy Spirit the Gospel was conveyed to the Great Archon.^[8] First, the son of the Great Archon received the Gospel, and he in turn instructed the Great Archon himself, by whose side he was sitting. Then the Great Archon learned that he was not God of the universe, but had above him yet higher beings; and confessed his sin in having magnified himself.^[9] From him the Gospel had next to pass to the Archon of the Hebdomad. The son of the Great Archon delivered the Gospel to the son of the Archon of the Hebdomad. The son of the Archon of the Hebdomad became enlightened, and declared the Gospel to the Archon of the Hebdomad, and he too feared and confessed.^[10]

It remained only that the world should be enlightened. The light came down from the Archon of the Hebdomad upon Jesus both at the Annunciation and at the Baptism so that He "was enlightened, being kindled in union with the light that shone on Him". Therefore by following Jesus, the world is purified and becomes most subtle, so that it can ascend to the Monad.^[11] When every part of the Monad has arrived above the Holy Spirit, "then the creation shall find mercy, for till now it groans and is tormented and awaits the revelation of the sons of God, that all the men of the sonship may ascend from hence".^[12] When this has come to pass, God will bring upon the whole world the Great Ignorance, that everything may like being the way it is, and that nothing may desire anything contrary to its nature. "And in this wise shall be the Restoration, all things according to nature having been founded in the seed of the universe in the beginning, and being restored at their due seasons."^[13]

Christ

As for Jesus, other than a different account of the Nativity, the Basilideans believed in the events of Jesus' life as they are described in the Gospels.^[14] They believed the crucifixion was necessary, because by the destruction of Jesus' body the world could be restored.^{[15] [16]}

Ethics

According to Clement of Alexandria, the Basilideans taught faith was a natural gift of understanding bestowed upon the soul before its union with the body and which some possessed and others did not. This gift is a latent force which only manifests its energy through the coming of the Saviour.

Sin was not the results of the abuse of free will, but merely the outcome of an inborn evil principle. All suffering is punishment for sin; even when a child suffers, this is the punishment of the inborn evil principle. The persecutions Christians underwent had therefore as sole object the punishment of their sin. All human nature was thus vitiated by the sinful; when hard pressed Basilides would call even Christ a sinful man,^[17] for God alone was righteous.

"Their whole system," says Clement, "is a confusion of the Panspermia (All-seed) with the Phylokrinesis (Difference-in-kind) and the return of things thus confused to their own places." Clement accuses Basilides of a deification of the Devil, and regards as his two dogmas that of the Devil and that of the transmigration of souls.^[18] Irenaeus and Epiphanius reproach Basilides with the immorality of his system, and Jerome calls Basilides a master and teacher of debaucheries. It is likely, however, that Basilides was personally free from immorality and that this accusation was true neither of the master nor of some of his followers.

Cosmogony of Irenaeus and Epiphanius

In briefly sketching this version of Basilidianism, which most likely rests on later or corrupt accounts, our authorities are fundamentally two, Irenaeus and the lost early treatise of Hippolytus; both having much in common, and both being interwoven together in the report of Epiphanius. The other relics of the Hippolytean Compendium are the accounts of Philaster (32), and the supplement to Tertullian (4).

Creation

At the head of this theology stood the Unbegotten, the Only Father. From Him was born or put forth N-s, and from N-s Logos, from Logos Phronesis, from Phronesis Sophia and Dynamis, from Sophia and Dynamis principalities, powers, and angels. This first set of angels first made the first heaven, and then gave birth to a second set of angels who made a second heaven, and so on till 365 heavens had been made by 365 generations of angels, each heaven being apparently ruled by an Archon to whom a name was given, and these names being used in magic arts. The angels of the lowest or visible heaven made the earth and man. They were the authors of the prophecies; and the Law in particular was given by their Archon, the God of the Jews. He being more petulant and wilful than the other angels (-<••«<ŒŠ• ®•ˆ •°> •±Žf<ŒŠ•), in his desire to secure empire for his people, provoked the rebellion of the other angels and their respective peoples.

Christ

Then the Unbegotten and Innominable Father, seeing what discord prevailed among men and among angels, and how the Jews were perishing, sent His Firstborn N-s, Who is Christ, to deliver those Who believed on Him from the power of the makers of the world. "He," the Basilidians said, "is our salvation, even He Who came and revealed to us alone this truth." He accordingly appeared on earth and performed mighty works; but His appearance was only in outward show, and He did not really take flesh. It was Simon of Cyrene that was crucified; for Jesus exchanged forms with him on the way, and then, standing unseen opposite in Simon's form, mocked those who did the deed (this is starkly contradicted by Hippolytus view of the Basilideans). But He Himself ascended into heaven, passing through all the powers, till He was restored to the presence of His own Father.



In the account given by Irenaeus, but contradicted by Hippolytus, it was Simon of Cyrene who was crucified in Jesus' stead.

Abrasax

The two fullest accounts, those of Irenaeus and Epiphanius, add by way of appendix another particular of the antecedent mythology; a short notice on the same subject being likewise inserted parenthetically by Hippolytus.^[19] The supreme power and source of being above all principalities and powers and angels (such is evidently the reference of Epiphanius's •°<, •: Irenaeus substitutes "heavens," which in this connexion comes to much the same thing) is Abrasax, the Greek letters of whose name added together as numerals make up 365, the number of the heavens; whence, they apparently said, the year has 365 days, and the human body 365 members. This supreme Power they called "the Cause" and "the First Archetype," while they treated as a last or weakest product this present world as the work of the last Archon.^[20] It is evident from these particulars that Abrasax was the name of the first of the 365 Archons, and accordingly stood below Sophia and Dynamis and their progenitors; but his position is not expressly stated, so that the writer of the supplement to Tertullian had some excuse for confusing him with "the Supreme God."

Precepts

On these doctrines, various precepts are said by the Basilidians' opponents to have been founded.

Antinomianism

When Philaster (doubtless after Hippolytus) tells us in his first sentence about Basilides that "he violated the laws of Christian truth by making an outward show and discourse concerning the Law and the Prophets and the Apostles, but believing otherwise," the reference is probably revealing an antinomian sentiment among the Basilideans. The Basilidians considered themselves to be no longer Jews, and to have become more than Christians. Repudiation of martyrdom was naturally accompanied by indiscriminate use of things offered to idols. And from there the principle of indifference is said to have been carried so far as to sanction promiscuous immorality.

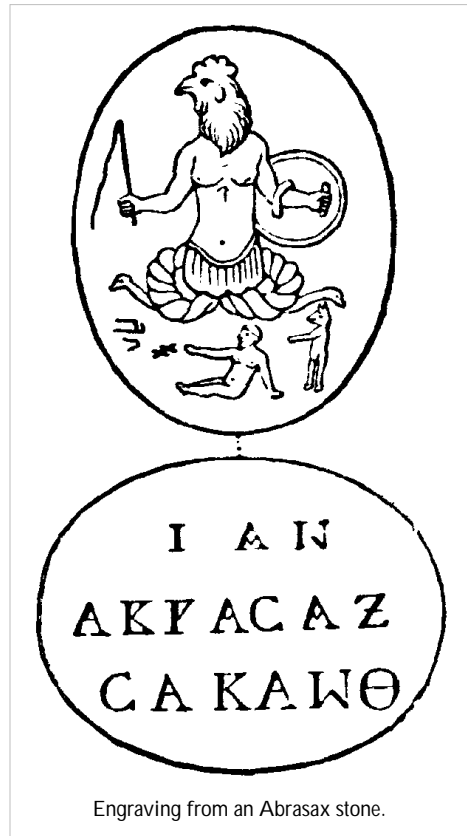
In this and other respects our accounts may possibly contain exaggerations; but Clement's complaint of the flagrant degeneracy in his time from the high standard set up by Basilides himself is unsuspecting evidence, and a libertine code of ethics would find an easy justification in such maxims as are imputed to the Basilidians.

Magic

Among the later followers of Basilides, magic, invocations, "and all other curious arts" played a part. The names of the rulers of the several heavens were handed down as a weighty secret, which was a result of the belief that whoever knew the names of these rulers would after death pass through all the heavens to the supreme God. In accordance with this, Christ also, in the opinion of these followers of Basilides, was in the possession of a mystic name (*Caulacau*) by the power of which he had descended through all the heavens to Earth, and had then again ascended to the Father. Redemption, accordingly, could be conceived as the revelation of mystic names. Whether Basilides himself had already given this magic tendency to Gnosticism cannot be decided.

A reading taken from the inferior MSS. of Irenaeus has added the further statement that they used "images"; and this single word is often cited in corroboration of the popular belief that the numerous ancient gems on which grotesque mythological combinations are accompanied by the mystic name $\text{I} \text{A} \text{N} \text{A} \text{K} \text{P} \text{A} \text{C} \text{A} \text{Z} \text{C} \text{A} \text{K} \text{A} \text{W} \text{O}$ were of Basilidian origin.

It has been shown^[21] that there is little tangible evidence for attributing any known gems to Basilidianism or any other form of Gnosticism, and that in all probability the Basilidians and the pagan engravers of gems alike borrowed the name from some Semitic mythology. No attempts of critics to trace correspondences between the mythological personages, and to explain them by supposed condensations or mutilations, have attained even plausibility.



Martyrdom

The most distinctive is the discouragement of martyrdom, which was made to rest on several grounds. To confess the Crucified was called a token of being still in bondage to the angels who made the body, and it was condemned especially as a vain honour paid not to Christ, Who neither suffered nor was crucified, but to Simon of Cyrene.

The contempt for martyrdom, which was perhaps the most notorious characteristic of the Basilidians, would find a ready excuse in their master's speculative paradox about martyrs, even if he did not discourage martyrdom himself.

Relationship to Judaism

According to both Hippolytus and Irenaeus, the Basilideans denied that the God of the Jews was the supreme God. According to Hippolytus, the God of the Jews was the Archon of the Hebdomad, which was inferior to the Great Archon, the Holy Spirit, the Monad, and the not-being God.

According to Irenaeus, the Basilideans believed the God of the Jews was inferior to the 365 sets of Archons above him, as well as the powers, principalities, Dynamis and Sophia, Phronesis, Logos, N-s, and finally the Unbegotten Father.

Resurrection of the body

It is hardly necessary to add that they expected the resurrection of the soul alone, insisting on the natural corruptibility of the body.

Secrecy

Their discouragement of martyrdom was one of the secrets which the Basilidians diligently cultivated, following naturally on the supposed possession of a hidden knowledge. Likewise, their other mysteries were to be carefully guarded, and disclosed to "only one out of 1000 and two out of 10,000."

The silence of five years which Basilides imposed on novices might easily degenerate into the perilous dissimulation of a secret sect, while their exclusiveness would be nourished by his doctrine of the Election; and the same doctrine might further after a while receive an antinomian interpretation.

Later Basilidianism

Imperfect and distorted as the picture may be, such was doubtless in substance the creed of Basilidians not half a century after Basilides had written. Were the name absent from the records of his system and theirs, no one would have suspected any relationship between them, much less imagined that they belonged respectively to master and to disciples.

Two misunderstandings have been specially misleading. Abrasax, the chief or Archon of the first set of angels, has been confounded with "the Unbegotten Father," and the God of the Jews, the Archon of the lowest heaven, has been assumed to be the only Archon recognized by the later Basilidians, though Epiphanius^[22] distinctly implies that each of the 365 heavens had its Archon. The mere name "Archon" is common to most forms of Gnosticism.

So again, because Clement tells us that Righteousness and her daughter Peace abide in substantive being within the Ogdoad, "the Unbegotten Father" and the five grades or forms of creative mind which intervene between Him and the creator-angels are added in to make up an Ogdoad, though none is recorded as acknowledged by the disciples: a combination so arbitrary and so incongruous needs no refutation. On the other hand, those five abstract names have an air of true Basilidian Hellenism, and the two systems possess at least one negative feature in common, the absence of syzygies and of all imagery connected directly with sex. On their ethical side the connexion is discerned with less difficulty.

The composite character of the secondary Basilidianism may be seen at a glance in the combination of the five Greek abstractions preparatory to creation with the Semitic hosts of creative angels bearing barbaric names. Basilidianism seems to have stood alone in appropriating Abrasax; but Caulacau plays a part in more than one system, and the functions of the angels recur in various forms of Gnosticism, and especially in that derived from Saturnilus. Saturnilus likewise affords a parallel in the character assigned to the God of the Jew as an angel, and partly in the reason assigned for the Saviour's mission; while the Antitactae of Clement recall the resistance to the God of the Jews inculcated by the Basilidians.

Other "Basilidian" features appear in the *Pistis Sophia*, viz. many barbaric names of angels (with 365 Archons, p.£364), and elaborate collocations of heavens, and a numerical image taken from Deuteronomy££32:30 (p.£354). The Basilidian Simon of Cyrene apparently appears in the *Second Treatise of the Great Seth*, where Jesus says: "it was another, Simon, who bore the cross on his shoulder. It was another upon whom they placed the crown of thorns ... And I was laughing at their ignorance."

References

- † *This article incorporates text from A Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D., with an Account of the Principal Sects and Heresies by Henry Wace (1911), a publication now in the public domain.*
 - † *This article incorporates text from a publication now in the public domain: Herbermann, Charles, ed (1913). Catholic Encyclopedia. Robert Appleton Company.*
-
- † *This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed (1911). Encyclopædia Britannica (Eleventh ed.). Cambridge University Press.*
 - † *This article includes content derived from the Schaff-Herzog Encyclopedia of Religious Knowledge, 1914, which is in the public domain.*

Cerinthus

Cerinthus (c. 100 AD) was a gnostic and to some, an early Christian, who was prominent as a "heresiarch" in the view of the early Church Fathers.^[1] Contrary to proto-orthodox Christianity, Cerinthus's school followed the Jewish law, used the Gospel according to the Hebrews, denied that the Supreme God had made the physical world, and denied the divinity of Jesus. In Cerinthus' interpretation, the Christ came to Jesus at baptism, guided him in his ministry, but left him at the crucifixion.

He taught that Jesus would establish a thousand-year reign of sensuous pleasure after the Second Coming but before the General Resurrection, a view that was declared heretical by the Council of Nicaea. Cerinthus used a version of the gospel of Matthew as scripture.

Cerinthus taught at a time when Christianity's relation to Judaism and to Greek philosophy had not yet been clearly defined. In his association with the Jewish law and his modest assessment of Jesus, he was similar to the Ebionites and to other Jewish Christians. In defining the world's creator as the demiurge, he matched Greek dualism philosophy and anticipated the Gnostics.

Early Christian tradition describes Cerinthus as a contemporary to and opponent of John the Evangelist, who wrote the First Epistle of John and the Second Epistle of John to warn the less mature in faith and doctrine about the changes he was making to the original gospel.^[2] ^[3] All we know about Cerinthus comes from the writing of his theological opponents.

Biography

The date of his birth and his death are unknown. In the Roman province of Asia he founded a school and gathered disciples. None of Cerinthus' actual writings seem to have survived, and it is unlikely that any were ever very widely disseminated. Our most detailed understanding of the man Cerinthus' teachings are from the 4th century Epiphanius of Salamis, onwards, a good few centuries after his death and therefore we do not have a clear understanding of his teachings.

Beliefs

The earliest surviving account of Cerinthus is that in Iren—us' refutation of Gnosticism, *Adversus haereses*^[4], which was written about 170 AD. According to Iren—us, Cerinthus, a man educated in the wisdom of the Egyptians, claimed angelic inspiration.

Epistula Apostolorum, a little known 2nd century text, which is roughly contemporary with the above work of Irenaeus, seems to have been written as a direct refutation of the teachings of Cerinthus.

Scripture

Prior to Irenaeus, various Christian communities commonly used one gospel over the others. Cerinthus used a version of the Gospel of Matthew, the most Jewish of the four canonical gospels. Unlike Marcion of Sinope, a 2nd century heretic who was hostile to Jewish scripture, Cerinthus honored Jewish scripture and the God of the Hebrews.

Creation

He taught that the visible world and heavens were not made by the supreme being, but by a lesser power (Demiurge) distinct from him. Not Jehovah but the angels have both made the world and given the law. These creator-angels were ignorant of the existence of the Supreme God.

His use of the term demiurge (literally, craftsman) for the creator fits Greek philosophy, which dominated the learned environment of the eastern Mediterranean, see also Hellenistic Judaism. Unlike true Gnostics that followed him, Cerinthus taught that the demiurge was good, more like Philo's logos than Valentinus's evil god.

Jesus

Cerinthus distinguished between the man Jesus and the Christ. He denied the supernatural birth of Jesus, making him the son of Joseph and Mary, and distinguishing him from Christ, who descended upon him at baptism (see also Adoptionism) and left him again at his crucifixion. Cerinthus is also said to have taught that Jesus will be raised from the dead at the Last Day, when all men will rise with Him.

In describing Jesus as a natural-born man, Cerinthus agreed with the Jewish Christian Ebionites. In portraying Christ as a spirit that came from heaven, undertook its divine task in the material world, and then returned, he anticipates the fully developed Christian Gnosticism in later decades.

Jewish law

Cerinthus instructed his followers to maintain strict adherence to Mosaic law for the attainment of salvation. This soteriological worldview is termed legalism. This view contradicts the soteriology conveyed at the Council of Jerusalem (c. 50 AD), when Paul of Tarsus established the understanding that Christians are not required to be circumcised to attain salvation. The Apostles in Jerusalem were beforehand asserting that circumcision and strict compliance with Mosaic law should *not* be discontinued upon conversion to Christianity. The Book of Acts chapter 15 lists only four lifestyle requirements for Gentile converts to Christianity which many scholars see as a parallel to Noahide Law. Conversely, certain Jewish Christian sects, including the Cerinthians, recognized Mosaic law as both practicable and necessary.

Eschatology

Cerinthus believed that Christ would establish a 1,000-year earthly kingdom prior to the general resurrection and the spiritual kingdom of God in heaven. This belief, premillennialism, was common among early Christians^[5], as it is a literal interpretation of Revelation 20:1-6^[6]. The Council of Nicea and Augustine of Hippo both opposed this belief, and it came to be considered heretical.

Christian opponents

According to Irenaeus, Polycarp told the story that John the Apostle, in particular, is said to have so detested Cerinthus that he once fled a bathhouse when he found out Cerinthus was inside, yelling "Let us flee, lest the building fall down; for Cerinthus, the enemy of the truth, is inside!"^[7] One tradition maintains that John wrote his first two epistles to counter Cerinthus' heresy.

Irenaeus opposed Gnosticism, including the teachings of Cerinthus, in *Against Heresies*. Epiphanius of Salamis documented many heresies and heretics, Cerinthus among them, in his *Panarion*.

Works attributed to Cerinthus

Cerinthus may be the alleged recipient of the Apocryphon of James (codex I, text 2 of the Nag Hammadi library), although the name written is largely illegible. A 2nd- or 3rd-century heretical Christian sect (later dubbed the *Alogi*) alleged Cerinthus was the true author of the Gospel of John and Book of Revelation. According to Catholic Encyclopedia: Caius^[8]: "Additional light has been thrown on the character of Caius's dialogue against Proclus by Gwynne's publication of some fragments from the work of Hippolytus "Contra Caium" (Hermathena, VI, p.f397 sq.); from these it seems clear that Caius maintained that the Apocalypse of John was a work of the Gnostic Cerinthus."

Cerinthus in Literature

Cerinthus is featured in *John's Story: The Last Eyewitness*, part of Christian writer Tim LaHaye's *The Jesus Chronicles*. In the book Cerinthus, much to the disciple John's frustration, has begun spreading his gnostic teachings to the populace whereupon John is moved to write his counter-argument: the Gospel of John.

References

- [1] See, in particular, Irenaeus, *Adversus haereses*, Book I, III and relative External links
- [2] Irenaeus, *Adversus Haereses*, Book III, Chapter 11, Verse 1
- [3] The First Epistle of John, Chapter 2, verses 18-19, Chapter 4 verse 3
- [4] I: xxvi; III: ii, iii and xi; Book I and III - external links below
- [5] "The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgement. It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely current opinion of distinguished teachers, such as Barnabas, Papias, Justin Martyr, Irenaeus, Tertullian, Methodius, and Lactantius, while Caius[8], Origen, Dionysius the Great[9], Eusebius (as afterwards Jerome and Augustin) opposed it." Philip Schaff, *History of the Christian Church*, Vol. 2 (Peabody, MA: Hendrickson, n.d.) 381. (<http://www.ccel.org/s/schaff/history/About.htm>)
- [6] <http://www.biblegateway.com/passage/?search=Revelation%2020:1-6;&version=31;>
- [7] Irenaeus mentions the anecdote about Polycarp in *Adv. Haer.*, III.3.4.
- [8] <http://www.newadvent.org/cathen/03144a.htm>

Bibliography

- † CHARLES E. HILL, *Cerinthus, Gnostic or Chiliast? A New Solution to an Old Problem*, in JOURNAL OF EARLY CHRISTIAN STUDIES (8.2, Summer 2000)

External links

- † *Catholic Encyclopedia*: 'Cerinthus' (<http://www.newadvent.org/cathen/03539a.htm>)
- † Cerinthus (<http://www.1911encyclopedia.org/Cerinthus>) from Encyclop—dia Britannica (1911)
- † Cerinthus (<http://www.ccel.org/ccel/schaff/encyc02.html?term=Cerinthus>) from New Schaff-Herzog Encyclopedia of Religious Knowledge (1952)
- † Schaff's History of the Christian Church, volume II, chapter XI: THE HERESIES OF THE ANTE-NICENE AGE (http://www.ccel.org/s/schaff/history/2_ch11.htm) section 123: Cerinthus
- † EarlyChurch.org.uk: Cerinthus (<http://www.earlychurch.org.uk/cerinthus.php>)
- † Irenaeus, *Adversus Haereses*, Book I (Chapter XXVI (<http://www.ccel.org/ccel/schaff/anf01.ix.ii.xxvii.html>), ¶1-2)
- † Irenaeus, *Adversus Haereses*, Book III (Chapter II (<http://www.ccel.org/ccel/schaff/anf01.ix.iv.iii.html>), ¶1; Ch. III (<http://www.ccel.org/ccel/schaff/anf01.ix.iv.iv.html>), ¶4; Ch. XI (<http://www.ccel.org/ccel/schaff/anf01.ix.iv.xii.html>), ¶1)
- † Eusebius, *Historia Ecclesiae*. (<http://www.ccel.org/ccel/schaff/npnf201.iii.viii.xxviii.html>)
- † Gaius argument for Cerinthus' authorship of the Gospel of John (<http://google.com/search?q=cache:EhCLkFEWmOcJ:www.textexcavation.com/gaiusrome.html>)

Marcion of Sinope

Marcion of Sinope (Greek: Μάρκων ὁ Σινοπεῖς^[1] *Ž„•«%’ ...*, ca. 85-160) was one of the most prominent heretics in early Christianity.^[2] His theology, which juxtaposed two distinct deities of the Old and the New Testament, was denounced by the Church Fathers and he was excommunicated. His rejection of many books contemporarily considered scripture prompted the church to develop a Christian biblical canon.

Life

Hippolytus records that Marcion was the son of the bishop of Sinope, in Pontus. His near-contemporaries Rhodon and Tertullian described him as a ship owner.^[3] Marcion probably was consecrated a bishop, likely an assistant or suffragan of his father at Sinope.^[3]

Epiphanius states that after beginnings as an ascetic, he seduced a virgin and was accordingly excommunicated by his father, prompting him to leave his home town.^[4] This account has been doubted by many scholars, who consider it "malicious gossip". More recently, Bart D. Ehrman suggests that this "seduction of a virgin" was a metaphor for his corruption of the Christian Church, with the Church portrayed as the undefiled virgin.^[5]

Marcion had traveled to Rome about 142/143.^[6] Over the next few years, Marcion worked out his theological system, and subsequently attracted a large following. He made a notable donation of 200,000 sesterces to the church.



Marcion of Sinope.

When conflicts with the bishops of Rome arose, Marcion began to organize his followers into a separate community. He was eventually excommunicated by the Church of Rome, his donation being returned to him. After his excommunication, he returned to Asia Minor where he continued to promulgate Marcionism.

Teachings

Study of the Jewish Scriptures, along with received writings circulating in the nascent Church (the majority of which were eventually incorporated into the New Testament canon) led Marcion to conclude that many of the teachings of Jesus were incompatible with the actions of the god of the Old Testament. Marcion responded by developing a dualist system of belief around the year 144.^[7] This dual-god notion allowed Marcion to reconcile supposed contradictions between Old Covenant theology and the Gospel message proclaimed by Jesus.

Marcion affirmed Jesus to be the savior sent by the Heavenly Father, and Paul as His chief apostle. In contrast to the nascent Christian church, Marcion declared that Christianity was distinct from and in opposition to Judaism. Marcion did not claim that the Jewish Scriptures were false. Instead, Marcion asserted that they were to be read in an absolutely literal manner, thereby developing an understanding that Yahweh was not the same god spoken of by Jesus, e.g. in the Genesis account of Yahweh walking through the Garden of Eden asking where Adam was, Marcion read this to mean that Yahweh physically walked through the Garden without foreknowledge of Adam's whereabouts. Marcion argued that this proved Yahweh inhabited a physical body (unlike the Heavenly Father) and that Yahweh was ignorant and without universal foreknowledge, attributes wholly incompatible with the Heavenly Father professed by Jesus.

According to Marcion, the god of the Old Testament, whom Marcion called the Demiurge, the creator of the material universe, is a jealous tribal deity of the Jews, whose law represents legalistic reciprocal justice and who punishes mankind for its sins through suffering and death. Contrastingly, the god that Jesus professed is an altogether different being, a universal god of compassion and love who looks upon humanity with benevolence and mercy.

Marcion held Jesus to be the son of the Heavenly Father but understood the incarnation in a docetic manner, i.e. that Jesus' body was only an imitation of a material body. Marcion held that Jesus paid the debt of sin that humanity owed via his crucifixion, thus absolving humanity and allowing it to inherit eternal life.^[8]

Marcion was the first to propose a New Testament canon. His canon consisted of only eleven books grouped into two sections: the *Evangelikon*, being a version of the Gospel of Luke^[9], and the *Apostolikon*, a selection of ten letters of Paul the Apostle who Marcion considered the correct interpreter and transmitter of Jesus' teachings. Both sections were purged of elements relating to Jesus' childhood, Judaism, and material challenging Marcion's dualism. Marcion also produced his *Antitheses* contrasting the Demiurge of the Old Testament with the Heavenly Father of the New Testament.

Marcion and Gnosticism

Marcion is sometimes described as a Gnostic philosopher. In some essential respects, Marcion proposed ideas which would have aligned well with Gnostic thought. Like the Gnostics, he argued that Jesus was essentially a spirit appearing to men, and not fully human himself.^[8]

However, Marcionism conceptualizes God in a way which cannot be reconciled with broader Gnostic thought. For Gnostics, every human being is born with a small piece of God's soul lodged within his/her spirit (akin to the notion of a 'Divine Spark')^[8]. God is thus intimately connected to and part of His creation^[8]. Salvation lies in turning away from the physical world (which Gnostics regard as an illusion) and embracing the God-like qualities within yourself^[8].

Marcion, by contrast, held that the Heavenly Father (the father of Jesus Christ) was an utterly alien god; he had no part in making the world, nor any connection with it. Out of mercy, he intervened in the world to save humanity.^[8]

Legacy

Marcion was among the first renowned heretics in the history of the early church. His alternative interpretation of the life and ministry of Jesus Christ helped inspire the notion that certain theologies should be sanctioned as orthodox, while others should be condemned as heresy. Reacting to the popularity of Marcion's newfound sect, the Catholic Church set out to systematize a set of beliefs that encompassed the entirety of orthodox Christianity. Marcionism is thus viewed as a catalyst for the development of the New Testament canon, the establishment of church law, and the structuring of the Catholic Church with its orthodox dogmas in general which remained a relatively unchallenged mainstay in Christendom until the Protestant Reformation.

The church that Marcion founded had expanded throughout the known world within his lifetime, and was a serious rival to the Catholic Church. Its adherents were strong enough in their convictions to have the church retain its expansive power for more than a century. It survived Christian controversy, and imperial disapproval, for several centuries more.^[10]

Marcion was the first Christian leader to propose and delineate a canon (a list of officially sanctioned religious works). In so doing, he established a particular way of viewing religious texts that persists in Christian thought today. After Marcion, Christians began to divide texts into those that aligned well with the "measuring stick" (Greek *kan•n* literally means *measuring stick*) of accepted theological thought, and those that promoted heresy. This essential bifurcation played a major role in finalizing the structure of the collection of works called the Bible. An initial impetus for finalizing the Biblical canon stemmed from opposition to Marcion's canon.

Some ideas similar to those of Marcion's reappeared among the Bulgarian Bogomils of the 10th century and the Cathars of southern France in the 13th century.

Notes

[1] <http://khazarzar.skeptik.net/books/justinus/apolog1g.htm>

[2] Tertullian, "Adversus Marcionem" book 1.

[3] *Catholic Encyclopedia*, " Marcionites (<http://www.newadvent.org/cathen/09645c.htm>)" (1911).

[4] *Haeresies*, XLII, ii.

[5] Bart D. Ehrman, *Lost Christianities*

[6] Tertullian dates the beginning of Marcion's teachings 115 years after the crucifixion of Jesus, which he placed in AD 26/27 (*Adversus Marcionem*, xix).

[7] 115 years and 6 months from the Crucifixion, according to Tertullian's reckoning in *Adversus Marcionem*, xv.

[8] Adolph Harnack, *Marcion: The Gospel of the Alien God* (1924).

[9] Joseph B. Tyson (*Marcion and Luke-Acts: A Defining Struggle*) contradicts the mainstream view of Marcion's gospel being based on Luke, opining instead that canonical Luke may be a response to Marcion's gospel.

[10] Evans 1972 p. ix

References

- ‡ Blackman, E.C. *Marcion and His Influence* 2004 ISBN 1-59244-73
- ‡ Clabeaux, John James. *The Lost Edition of the Letters of Paul: A Reassessment of the Text of Pauline Corpus Attested by Marcion (Catholic Biblical Quarterly Monograph Series No. 21)* 1989 ISBN 0-915170-20-5
- ‡ Dahl, Nils Alstrup. "The Origin of the Earliest Prologues to the Pauline Letters", *Semeia* 12 (1978), 233-277
- ‡ Epiphanius of Salamis. *The Panarion of Epiphanius of Salamis, Book 1 (Sects 1-46)* Frank Williams translator, 1987 ISBN 90-04-07926-2
- ‡ Evans, Ernest (comments and translation): Tertullian, *Against Marcion* (Oxford University Press, 1972). E-text of *Adversus Marcionem* and Evan's introduction "Marcion : His Doctrine and Influence" (http://www.tertullian.org/articles/evans_marc/evans_marc_00index.htm)
- ‡ Grant, Robert M. *Marcion and the Critical Method* Peter Richardson & John Collidge Hurd, eds., From Jesus to Paul. Studies in Honour of Francis Wright Beare. Waterloo, ON, 1984. p.207•215.

- ‡ Harnack, Adolf von 1961. *History of Dogma* (Neil Buchanan, translating Harnack's *Dogmengeschichte* 1900), vol I, pp 267 • 313, vol II, pp 1 • 19
- ‡ Harnack, Adolf von. *Marcion: The Gospel of the Alien God* translation 1990 ISBN 0-939464-16-0
- ‡ R. Joseph Hoffmann. *Marcion, on the Restitution of Christianity: An Essay on the Development of Radical Paulist Theology in the Second Century* 1984 ISBN 0-89130-638-2
- ‡ Knox, John. *Marcion and the New Testament* 1942 ISBN 0-404-16183-9
- ‡ Francis Legge, *Forerunners and Rivals of Christianity, From 330 B.C. to 330 A.D.* (1914), reprinted in two volumes bound as one, University Books New York, 1964. LC Catalog 64-24125.
- ‡ Livingstone, E.A. *The Oxford Dictionary of the Christian Church (3rd ed.)*, pp.1033•34, 1997 ISBN 0-19-211655-X
- ‡ Riparelli, Enrico, *Il volto del Cristo dualista. Da Marcione ai catari*, Peter Lang, Bern - Berlin - Bruxelles - Frankfurt am Main - New York - Oxford - Wien 2008, 368 pp. ISBN 9783039114900
- ‡ Williams, David Salter. "Reconsidering Marcion's Gospel", *Journal of Biblical Literature* 108 (1989), p.1477-96
- ‡ Wilson, R. S. *Marcion: A Study of a Second-Century Heretic* (London:Clarke) 1933

External links

- ‡ *Catholic Encyclopedia*: (<http://www.newadvent.org/cathen/09645c.htm>) Marcionites
- ‡ Marcionite Research Library (<http://library.marcionite-scripture.info/>)
- ‡ Tertullian, *De Carne Christi* (Latin and English), 1956 (http://www.tertullian.org/articles/evans_carn/evans_carn_00index.htm)
- ‡ Wace on Marcion (<http://www.earlychristianwritings.com/info/marcion-wace.html>)
- ‡ EarlyChurch.org.uk on Marcion (<http://www.earlychurch.org.uk/marcion.php>)
- ‡ *Marcion: Portrait of a Heretic* by Rob Bradshaw (http://www.earlychurch.org.uk/article_marcion.html)
- ‡ The Marcionite Prologues to the Pauline Epistles (http://www.ccel.org/ccel/harnack/origin_nt.v.i.html)
- ‡ Marcion (http://encyclopedia.jrank.org/MAL_MAR/MARCION.html) in the 1911 Encyclop—dia Britannica
- ‡ Marcionite version of Galatians (reconstructed) (<http://www.gnosis.org/library/marcion/Galatian.htm>)
- ‡ Joseph B. Tyson, Anti-Judaism in Marcion and his Opponents (<http://escholarship.bc.edu/cgi/viewcontent.cgi?article=1016&context=scjr>)

Marcus (Marcosian)

Marcus was the founder of the **Marcosian** Gnostic sect in the 2nd century AD. He was a disciple of Valentinus, with whom his system mainly agrees. His doctrines are almost exclusively known to us through a long polemic (i. 13•21) in *Adversus Haereses*, in which Irenaeus gives an account of his teaching and his school. Clement of Alexandria clearly knew of Marcus and actually used his number system (*Stromata*, VI, xvi), though without acknowledgement.

Teachings

His system tells of 30 aeons, divided into an Ogdoad, a Decad, and a Dodecad; of the fall and recovery of Sophia; of the future union of the spirits of the chosen seed with angels as their heavenly bridegrooms. What Marcus added to the teaching of his predecessors was a system of Isopsephy similar to that of the later Pythagoreans, about mysteries in numbers and names. Marcus found in Scripture and in Nature repeated examples of the occurrence of his mystical numbers, four, six, eight, ten, twelve, thirty.

Life

Marcus appears to have been an elder contemporary of Irenaeus, who speaks of him as though still living and teaching. Though we learn from Irenaeus that the Rhone district was a home to the followers of Marcus, it does not appear that Marcus was there himself, and the impression left is that Irenaeus knew the followers of Marcus by personal intercourse, Marcus only by his writings. We are told also of Marcus having seduced the wife of one of the deacons in Asia (±, ¶@Š•Š• <••• <, ••• <• 1 f i °), and the most natural conclusion is that Asia Minor was the scene where Marcus made himself a teacher, probably before Irenaeus had left that district; that it was a leading bishop there who resisted Marcus; and that his doctrines passed into Gaul by means of the extensive intercourse well known to have then prevailed between the two countries.

The use of Hebrew or Syriac names in the Marcosian school may lead us to ascribe to Marcus an Oriental origin. The only grounds, for believing him to be of Egyptian extraction are these: Sulpicius Severus, and others who give the history of the origin of Priscillianism, tell that one Marcus of Memphis brought the Gnostic doctrines into Spain, from whom Agape and Elpidius learned them. Jerome certainly identified this Marcus with the subject of the present article, his notion bring that Marcosian doctrine, which we know from Irenaeus to have been prevalent in Southern Gaul, naturally passed on to the adjacent province of Spain. It is not quite clear whether Jerome felt the chronological difficulties of his theory, which, however, could be easily got over by supposing that the first Priscillianists were to be regarded as having learned from Marcus, not because they had been taught by himself personally, but because they had learned from men who revered him as the founder of their sect. But since Priscillianism contains none of the points which distinguish Marcus from other Gnostics, it is safer to regard Marcus, of Memphis as a distinct personage.

Accusations

Irenaeus alleges that Marcus abused the influence he acquired over "silly women" to draw money from them, and, it is said, even to gain from them sexual favors. He is accused of having used philtres and love charms, and at least one, if not more, of his female disciples on returning to the Church confessed that body as well as mind had been defiled by him. However, it seems that most of his followers claimed to have been elevated by their knowledge and the redemption they had experienced.

Notes

- † This article incorporates text from *A Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D., with an Account of the Principal Sects and Heresies* by *Henry Wace* (1911), a publication now in the public domain.
- † This article incorporates text from a publication now in the public domain: Herbermann, Charles, ed (1913). *Catholic Encyclopedia*. Robert Appleton Company.

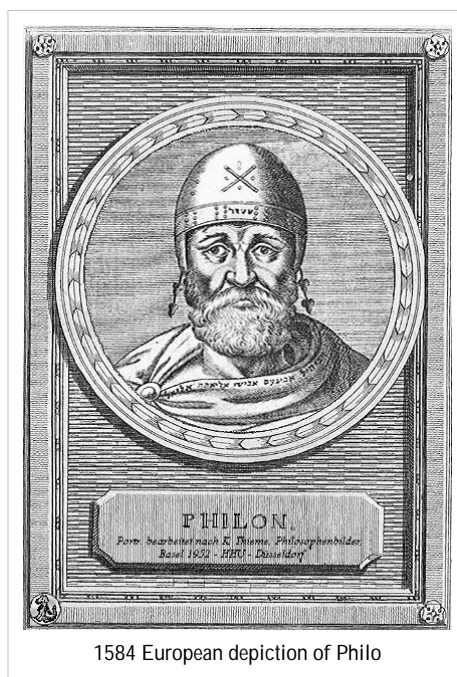
Philo

Philo (20 BC–50 AD), known also as **Philo of Alexandria** (gr. Φίλων Ἰουδαίου Ἀλεξανδρέως), **Philo Judaeus**, **Philo Judaeus of Alexandria**, **Yedidia**, "Philon", and **Philo the Jew**, was a Hellenistic Jewish Biblical philosopher born in Alexandria.

Philo used allegory to fuse and harmonize Greek philosophy and Judaism. His method followed the practices of both Jewish exegesis and Stoic philosophy. His work was not widely accepted. "The sophists of literalness," as he calls them^[1], "opened their eyes superciliously" when he explained to them the marvels of his exegesis.

His concept of the Logos as God's creative principle apparently influenced early Christology. Though some scholars deny direct influence but say both Philo and early Christianity borrow from a common source.^[2] To him Logos was God's "blueprint for the world", a governing plan.

The few biographical details concerning Philo are found in his own works, especially in *Legatio ad Gaium* ("embassy to Gaius"), and in Josephus.^[3] The only event in his life that can be determined chronologically is his participation in the embassy which the Alexandrian Jews sent to the emperor Caligula at Rome as the result of civil strife between the Alexandrian Jewish and Hellenized communities. This occurred in the year 40 AD.



1584 European depiction of Philo

Ancestry, family and early life

Philo was probably born with the name *Julius Philo*. Philo came from an aristocratic family which had lived in Alexandria for generations. His ancestors and family were contemporaries to the rule of the Ptolemaic dynasty and the rule of the Seleucid Empire. Although the names of his parents are unknown, Philo came from a family who were noble, honourable and wealthy. It was either his father or paternal grandfather who was granted Roman citizenship from Roman dictator Gaius Julius Caesar. Philo had two brothers Alexander the Alabarch and Lysimachus.

His ancestors and family had social ties and connections to the Priesthood in Judea; Hasmonean Dynasty; Herodian Dynasty and Julio-Claudian dynasty in Rome. Philo was a contemporary to the life of Jesus of Nazareth and the lives of The Apostles of Jesus, although in his writings he never made an explicit mention of any of them. Philo along with his brothers received a thorough education. They were educated in the Hellenistic culture of Alexandria and Roman culture, to a degree in Ancient Egyptian culture and particularly in the traditions of Judaism, in the study of Jewish traditional literature^[4] and in Greek philosophy.

Philo, through his brother Alexander, had two nephews Tiberius Julius Alexander and Marcus Julius Alexander. Marcus Julius Alexander was the first husband of the Herodian Princess Berenice. Marcus died in 43 or 44. (For the sources regarding this section see article Alexander the Alabarch).

Biography

We find a brief reference to Philo by the 1st-century Jewish historian Josephus. In *Antiquities of the Jews*, Josephus tells of Philo's selection by the Alexandrian Jewish community as their principal representative before the Roman emperor Gaius Caligula. He says that Philo agreed to represent the Alexandrian Jews in regard to civil disorder that had developed between the Jews and the Greeks in Alexandria (Egypt). Josephus also tells us that Philo was skilled in philosophy, and that he was brother to an official called Alexander the alabarch.^[5] According to Josephus, Philo and the larger Jewish community refused to treat the emperor as a god, to erect statues in honor of the emperor, and to build altars and temples to the emperor. Josephus says Philo believed that God actively supported this refusal.

Josephus' comments about Philo are so brief that we can quote them here in full:

"There was now a tumult arisen at Alexandria, between the Jewish inhabitants and the Greeks; and three ambassadors were chosen out of each party that were at variance, who came to Gaius. Now one of these ambassadors from the people of Alexandria was Apion, (29) who uttered many blasphemies against the Jews; and, among other things that he said, he charged them with neglecting the honors that belonged to Caesar; for that while all who were subject to the Roman empire built altars and temples to Gaius, and in other regards universally received him as they received the gods, these Jews alone thought it a dishonorable thing for them to erect statues in honor of him, as well as to swear by his name. Many of these severe things were said by Apion, by which he hoped to provoke Gaius to anger at the Jews, as he was likely to be. But Philo, the principal of the Jewish embassy, a man eminent on all accounts, brother to Alexander the alabarch, (30) and one not unskillful in philosophy, was ready to betake himself to make his defense against those accusations; but Gaius prohibited him, and bid him begone; he was also in such a rage, that it openly appeared he was about to do them some very great mischief. So Philo being thus affronted, went out, and said to those Jews who were about him, that they should be of good courage, since Gaius's words indeed showed anger at them, but in reality had already set God against himself." [*Antiquities of the Jews*, xviii.8, ¶ 1, Whiston's translation (online)]

Our remaining information about Philo is based upon his own writings. Philo himself claims in his *Embassy to Gaius* to have been part of an embassy sent by the Alexandrian Jews to the Roman Emperor Caligula. Philo says he was carrying a petition which described the sufferings of the Alexandrian Jews, and which asked the emperor to secure their rights. Philo gives a detailed description of their sufferings, in a way that Josephus overlooks, to assert that the Alexandrian Jews were simply the victims of attacks by Alexandrian Greeks in the civil strife that had left many Jews and Greeks dead. Philo says he was regarded by his people as having unusual prudence, due to his age, education, and knowledge. This indicates that he was already an older man at this time (40 AD). Philo considers Caligula's plan to erect a statue of himself in the temple of Jerusalem to be a provocation, saying, "Are you making war upon us, because you anticipate that we will not endure such indignity, but that we will fight on behalf of our laws, and die in defence of our national customs? For you cannot possibly have been ignorant of what was likely to result from your attempt to introduce these innovations respecting our temple." In his entire presentation he implicitly supports the Jewish commitment to rebel against the emperor rather than allow such sacrilege to take place. This reveals Philo's identification with the Jewish community. [*Embassy to Gaius*, Chapter 28-31, Yonge's translation (online)].

In *Flaccus*, Philo tells indirectly of his own life in Alexandria by describing how the situation of Jews in Alexandria Egypt changed after Gaius Caligula became the emperor of Rome. Speaking of the large Jewish population in Egypt, Philo says that Alexandria "had two classes of inhabitants, our own nation and the people of the country, and that the whole of Egypt was inhabited in the same manner, and that Jews who inhabited Alexandria and the rest of the

country from the Catabathmos on the side of Libya to the boundaries of Ethiopia were not less than a million of men." Regarding the large proportion of Jews in Alexandria, he writes, "There are five districts in the city, named after the first five letters of the written alphabet, of these two are called the quarters of the Jews, because the chief portion of the Jews lives in them." Other sources tell us that Caligula had been asking to receive the honors due to a god. Philo says Flaccus, the Roman governor over Alexandria, permitted a mob to erect statues of the Emperor Caius Caligula in Jewish synagogues of Alexandria, an unprecedented provocation. This invasion of the synagogues was perhaps resisted by force, since Philo then says that Flaccus "was destroying the synagogues, and not leaving even their name." In response, Philo says that Flaccus then "issued a notice in which he called us all foreigners and aliens... allowing any one who was inclined to proceed to exterminate the Jews as prisoners of war." Philo says that in response, the mobs "drove the Jews entirely out of four quarters, and crammed them all into a very small portion of one ... while the populace, overrunning their desolate houses, turned to plunder, and divided the booty among themselves as if they had obtained it in war." In addition, Philo says their enemies, "slew them and thousands of others with all kinds of agony and tortures, and newly invented cruelties, for wherever they met with or caught sight of a Jew, they stoned him, or beat him with sticks". Philo even says, "the most merciless of all their persecutors in some instances burnt whole families, husbands with their wives, and infant children with their parents, in the middle of the city, sparing neither age nor youth, nor the innocent helplessness of infants." Some men, he says, were dragged to death, while "those who did these things, mimicked the sufferers, like people employed in the representation of theatrical farces". Other Jews were crucified. Flaccus was eventually removed from office and exiled, ultimately suffering the punishment of death. [*Flaccus*, Chapters 6 - 9 (43, 53-56, 62, 66, 68, 71-72), Yonge's translation (online)].

It is likely that Philo only visited the Temple in Jerusalem once in his lifetime.^[6]

Influence of Hellenism

Philo quotes the epic poets with frequency, or alludes to passages in their works. He has a wide acquaintance with the works of the Greek philosophers. He holds that the highest perception of truth is possible only after an encyclopedic study of the sciences. The dualistic contrast between God and the world, between the finite and the infinite, appears in both Platonism and in Neo-Pythagorism. The influence of Stoicism is unmistakable in the doctrine of God as the only efficient cause, in that of divine reason immanent in the world, in that of the powers emanating from God and suffusing the world. In the doctrine of the *Logos*, various elements of Greek philosophy are united.

As Max Heinze shows,^[7] this doctrine touches upon the Platonic doctrine of ideas as well as the Stoic doctrine of the $\epsilon\tau\epsilon\rho\eta\gamma\epsilon\gamma\eta\mu\epsilon\tau\alpha$ (literally: "general what" or "generic what"-- "that which cannot be categorized") and the Neo-Pythagorean doctrine of the type that served at the creation of the world; and in the shaping of the $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$ ("dividing Logos") it touches upon the Heraclitean doctrine of strife as the moving principle. Philo's doctrine of dead, inert, non-existent matter harmonizes in its essentials with the Platonic and Stoic doctrine.

His account of the Creation is almost identical with that of Plato; he follows the latter's *Timaeus* closely in his exposition of the world as having no beginning and no end. Like Plato, he places the creative activity as well as the act of creation outside of time, on the Platonic ground that time begins only with the world. The influence of Pythagorism appears in number-symbolism, to which Philo frequently refers.

The Aristotelian contrast between $\delta\upsilon\sigma\kappa\alpha\lambda\iota\alpha$ ("power, might, strength") and $\epsilon\tau\epsilon\lambda\epsilon\chi\epsilon\iota\alpha$ ("entelechy") (*Metaphysics*, iii.73) is found in Philo, *De Allegoriis Legum*, i.64 (on Aristotle see Freudenthal in "Monatsschrift," 1875, p.1233). In his psychology he adopts either the Stoic division of the soul into eight faculties, or the Platonic trichotomy of reason, courage, and desire, or the Aristotelian triad of the vegetative, emotive, and rational souls.

The doctrine of the body as the source of all evil corresponds entirely with the Neo-Pythagorean doctrine: the soul he conceives as a divine emanation, similar to Plato's $\nu\upsilon\sigma$ ("mind, understanding, reason") (see Siegfried, *Philo*, pp.139ff). His ethics and allegories are based on Stoic ethics and allegories.

Philo made his philosophy the means of defending and justifying Jewish religious truths. These truths he regarded as fixed and determinate; and philosophy was used as an aid to truth, and as a means of arriving at it. With this end in view Philo chose from the philosophical tenets of the Greeks, refusing those that did not harmonize with the Jewish religion, as, e.g., the Aristotelian doctrine of the eternity and indestructibility of the world.

In turn, Philo may have influenced other faiths as well. Arguments were put forth in the 19th century that Philo was actually the founder of Christianity by virtue of his combination of Jewish theological ideas and those present in the Greek mystery religions, a combination of which would appear somewhat like Christianity. It is alleged that the followers of Jesus seized upon Philo's precepts and incorporated them into the letters that became the New Testament.^[8]

Knowledge of Hebrew

Philo read the Jewish Bible chiefly in the Septuagint Greek translation. His knowledge of Hebrew has been a matter of scholarly dispute, with most scholars arguing that he did not read the language. One piece of evidence that supports that hypothesis is Philo's creative (often fanciful) use of etymologies. His knowledge of Jewish law and Midrash was extensive, but did not contribute significantly to later rabbinic tradition.

Exegesis

Philo was influenced by Platonism to the extent that he is considered a Middle Platonist philosopher.^[9] He was also influenced by Stoicism, Neopythagoreanism, and Aristotle, as well as by Attic orators and historians. In his works one also finds Greek poetic phrases and allusions to the poets. Philo's works offer an anthology of Greek phraseology of the most different periods.

Philo's views derive from a combination of Hellenistic philosophy with the Jewish Bible, which he considers as the source and standard not only of religious truth but in general of all truth. Its pronouncements are for him divine pronouncements. They are the words of the ἁγία... • ἱερός..., ἁγία... • ἱερός..., ἁγία... • ἱερός...^[10] (holy word, godly word, upright word) uttered sometimes directly and sometimes through the mouth of a prophet, especially through Moses, whom Philo considers the real medium of revelation, while the other writers of the Old Testament appear as friends or pupils of Moses.

Although he distinguishes between the words uttered by God, as the Decalogue, and the edicts of Moses, as the special laws^[11], he does not carry out this distinction, since he believes in general that everything in the Torah is of divine origin, even the letters and accents^[12].

The Jewish Bible had not been canonized at the time of Philo, and the extent of his knowledge of Biblical books cannot be exactly determined. Philo does not quote Ezekiel, Daniel, Canticles, Ruth, Lamentations, Ecclesiastes, or Esther. Philo regards the Bible as the source not only of religious revelation, but also of philosophic truth; for, according to him, the Greek philosophers also have borrowed from the Bible: Heraclitus, according to "Quis Rerum Divinarum Heres Sit" ˆ 43 [i.503]; Zeno, according to *Quod Omnis Probus Liber*, ˆ 8 [ii.454].

Stoic influence

Greek allegory had preceded Philo in this field. As the Stoic allegorists sought in Homer the basis for their philosophic teachings, so the Jewish allegorists, and especially Philo, went to the Old Testament. Following the methods of Stoic allegory, they interpreted the Bible philosophically (on Philo's Predecessors in the domain of the allegoristic Midrash among the Palestinian and Alexandrian Jews, see Siegfried, l.c. pp.116-37).

Attitude toward literal meaning

Philo bases his hermeneutics on the assumption of a twofold meaning in the Bible, the literal and the allegorical. He distinguishes the $\text{ἡ} \text{ } \alpha\lambda\lambda\eta\gamma\omicron\gamma\iota\alpha$ [13], "ad litteram" in contrast to "allegorice" [14].

The two interpretations, however, are not of equal importance: the literal sense is adapted to human needs; but the allegorical sense is the real one, which only the initiated comprehend. Hence Philo addresses himself to the ἐκτετακέναι ("initiated") among his audience, by whom he expects to be really comprehended [15].

A special method is requisite for determining the real meaning of the words of Scripture [16]; the correct application of this method determines the correct allegory, and is therefore called "the wise architect" [17].

As a result of some of these rules of interpretation the literal sense of certain passages of the Bible must be excluded altogether; e.g., passages in which according to a literal interpretation something unworthy is said of God; or in which statements are made that are unworthy of the Bible, senseless, contradictory, or inadmissible; or in which allegorical expressions are used for the avowed purpose of drawing the reader's attention to the fact that the literal sense is to be disregarded.

He has special rules that direct the reader to recognize the passages which demand an allegorical interpretation, and which help the initiated to find the correct and intended meaning. These passages are such as contain:

1. The doubling of a phrase;
2. An apparently superfluous expression in the text;
3. The repetition of statements previously made;
4. A change of phraseology; all these phenomena point to something special that the reader must consider.
5. An entirely different meaning may also be found by a different combination of the words, disregarding the ordinarily accepted division of the sentence in question into phrases and clauses.
6. The synonyms must be carefully studied; e.g., why οἱ ἄνθρωποι ("people") is used in one passage and γένος ("genus") in another, etc.
7. A play upon words must be utilized for finding a deeper meaning; e.g., sheep (οἱ πρόβατα) stand for progress in knowledge, since they derive their name from the fact of their progressing (προβαίνειν), etc.
8. A definite allegorical sense may be gathered from certain particles, adverbs, prepositions, etc.;
9. and in certain cases it can be gathered even from the parts of a word; e.g., from ἐν in ἐν τῇ ἐκκλησίᾳ ...
10. Every word must be explained in all its meanings, in order that different interpretations may be found.
11. The skillful interpreter may make slight changes in a word, following the rabbinical rule, "Read not this way, but that way." Philo, therefore, changed accents, breathings, etc., in Greek words.
12. Any peculiarity in a phrase justifies the assumption that some special meaning is intended: e.g., where ὁ πρῶτος ("one") is used instead of ὁ πρῶτος ("first"; Gen. i.5), etc. Details regarding the form of words are very important:
13. The number of the word, if it shows any peculiarity in the singular or the plural: the tense of the verb, etc.;
14. The gender of the noun;
15. The presence or omission of the article;
16. The artificial interpretation of a single expression;
17. The position of the verses of a passage;
18. Peculiar verse-combinations;
19. Noteworthy omissions;

20. Striking statements;
21. Numeral symbolism. Philo found much material for this symbolism in the Hebrew Bible, and he developed it more thoroughly according to the methods of the Pythagoreans and Stoics. He could follow in many points the tradition handed down by his allegorizing predecessors^[18].

Numbers

Philo analyzed the usage of numbers of the Bible, and believed that certain numbers symbolized different ideas.

- † Philo regards number one as God's number, and the basis for all numbers ("De Allegoriis Legum," ii.12 [i.66]).
- † Philo regards number two as the number of schism, of that which has been created, of death ("De Opificio Mundi," 9 [i.7]; "De Allegoriis Legum," i.2 [i.44]; "De Somanis," ii.10 [i.688]).
- † Three is the number of the body ("De Allegoriis Legum," i. 2 [i.44]) or of the Divine Being in connection with His fundamental powers ("De Sacrificiis Abelis et Caini," 15 [i.173]).
- † Four is potentially what the number ten actually is, the perfect number ("De Opificio Mundi," 15, 16 [i.10, 11], etc.); but in an evil sense four is the number of the passions, etc. ("De Congressu Quærendæ Eruditionis Gratia," 17 [i.532]).
- † Five is the number of the senses and of sensibility ("De Opificio Mundi," 20 [i.14], etc.).
- † Six, the product of the masculine and feminine numbers 3 and 2 and in its parts equal to 3+3, is the symbol of the movement of organic beings ("De Allegoriis Legum," i.2 [i.44]).
- † Seven has the most various and marvelous attributes ("De Opificio Mundi," 30-43 [i.21 et seq.]).
- † Eight, the number of the cube, has many of the attributes determined by the Pythagoreans ("Quæstiones in Genesim," iii.49 [i.223, Aucher]).
- † Nine is the number of strife, according to Gen. xiv. ("De Congressu Quærendæ Eruditionis Gratia," 17 [i.532]).
- † Ten is the number of perfection ("De Plantatione Noë," 29 [i.347]).

Philo determines also the values of the numbers 50, 70, and 100, 12, and 120.

Cosmology

Philo's conception of the matter out of which the world was created is similar to that of Plato and the Stoics. According to him, God does not create the world-stuff, but finds it ready at hand. God cannot create it, as in its nature it resists all contact with the divine. Sometimes, following the Stoics, he designates God as "the efficient cause," and matter as "the affected cause." He seems to have found this conception in the Bible (Gen. i.2) in the image of the spirit of God hovering over the waters ("De Opificio Mundi," 2 [i.12]).

Philo, again like Plato and the Stoics, conceives of matter as having no attributes or form; this, however, does not harmonize with the assumption of four elements. Philo conceives of matter as evil, on the ground that no praise is meted out to it in Genesis ("Quis Rerum Divinarum Heres Sit," 160 [i.495]). As a result, he cannot posit an actual Creation, but only a formation of the world, as Plato holds. God appears as demiurge (Greek: *craftsman*) and cosmoplast (Greek: *universe molder*).

Philo frequently compares God to an architect or gardener, who formed the present world (the $\text{ἐκ τῆς οὐσίας καὶ τῆς μορφῆς τοῦ κόσμου}$) according to a pattern, the ideal world ($\text{ἐκ τῆς οὐσίας καὶ τῆς μορφῆς τοῦ κόσμου}$). Philo takes the details of his story of the Creation entirely from Genesis 1, the Elohistic account. [Scholarly consensus is that Genesis 1:1-2:4a was written by the Priestly Writer; there was no Elohistic version of creation.] He assigns an especially important position to the Logos, which executes the several acts of the Creation, as God cannot come into contact with matter, actually creating only the soul of the good. The philosophical term Logos (word, reason) parallels the Hebrew phrase "word of God" ("dabar Yahweh"), which the Hebrew Bible portrays as bearing God's message, especially to his prophets.

Anthropology

Emil Schurer (*The Literature of the Jewish People in the Time of Jesus*, pp.329•331) characterized the allegorical program of Philo as follows: "Especially is it a fundamental thought, from which the exposition is everywhere deduced, that the history of mankind as related in Genesis is in reality nothing else than a system of psychology and ethic."

Philo regards the physical nature of man as something defective and as an obstacle to his development that can never be fully surmounted, but still as something indispensable in view of the nature of his being. With the body the necessity for food arises, as Philo explains in various allegories. The body, however, is also of advantage to the spirit, since the spirit arrives at its knowledge of the world by means of the five senses. But higher and more important is the spiritual nature of man. This nature has a twofold tendency: one toward the sensual and earthly, which Philo calls sensibility (•ĪfĀ' f_„...), and one toward the spiritual, which he calls Intellect or Reason (•ŠĀ...).

Sensibility has its seat in the body, and lives in the senses, as Philo elaborates in varying allegoric imagery. Connected with this corporeality of the sensibility are its limitations; but, like the body itself, it is a necessity of nature, the channel of all sense-perception. Sensibility, however, is still more in need of being guided by reason. Reason is that part of the spirit which looks toward heavenly things. It is the highest, the real divine gift that has been infused into man from without ("De Opiticio Mundi," i.15; "De Eo Quod Deterius Potiori Insidiatur," i.206); it is the masculine nature of the soul. The •ŠĀ... ("mind") is originally at rest; and when it begins to move it produces the several phenomena of mind (Ī•ĀŠ• "••<•). The principal powers of the •ŠĀ... are judgment, memory, and language.

More important in Philo's system is the doctrine of the moral development of man. Of this he distinguishes two conditions: (1) that before time was, and (2) that since the beginning of time. In the pretemporal condition the soul was without body, free from earthly matter. Without sex, in the condition of the generic (€Ī•®Ē...) man, morally perfect, i.e., without flaws, but still striving after a higher purity. On entering upon time the soul loses its purity and is confined in a body. The nous becomes earthly, but it retains a tendency toward something higher.

Philo is not entirely certain whether the body in itself or merely in its preponderance over the spirit is evil. But the body in any case is a source of danger, as it easily drags the spirit into the bonds of sensibility. In effect (as for St. Paul), the flesh and spirit are in conflict (Guthrie, *The Message of Philo Judaeus of Alexandria*, p.38f) However Philo is undecided whether sensibility is in itself evil, or whether it may merely lead into temptation, and must itself be regarded as a mean (•ŽfŠ•). Sensibility in any case is the source of the passions and desires. The passions attack the sensibility in order to destroy the whole soul. On their number and their symbols in Scripture see Siegfried, l.c. pp.245 et seq. The "desire" is either the lustful enjoyment of sensual things, dwelling as such in the abdominal cavity (®Š••Ī•), or it is the craving for this enjoyment, dwelling in the breast. It connects the nous and the sensibility, this being a psychological necessity, but an evil from an ethical point of view.

According to Philo, man passes through several steps in his ethical development. At first the several elements of the human being are in a state of latency, presenting a kind of moral neutrality which Philo designates by the terms "naked" or "medial." The nous is nude, or stands midway so long as it has not decided either for sin or for virtue. In this period of moral indecision God endeavors to prepare the earthly nous for virtue, presenting to him in the "earthly wisdom and virtue" an image of heavenly wisdom. But man (nous) quickly leaves this state of neutrality. As soon as he meets the woman (sensibility) he is filled with desire, and passion ensnares him in the bonds of sensibility. Here the moral duties of man arise; and according to his attitude there are two opposite tendencies in humanity.

Ethics

The soul is first aroused by the stimuli of sensual pleasures; it begins to turn toward them, and then becomes more and more involved. It becomes devoted to the body, and begins to lead an intolerable life (ÊĭŠ... ĨĖĭ" <Š...). It is inflamed and excited by irrational impulses. Its condition is restless and painful. The sensibility endures, according to Gen. iii.16, great pain. A continual inner void produces a lasting desire which is never satisfied. All the higher aspirations are stilled. The end is complete moral turpitude, the annihilation of all sense of duty, the corruption of the entire soul: not a particle of the soul that might heal the rest remains whole.

The worst consequence of this moral death is, according to Philo, absolute ignorance and the loss of the power of judgment. Sensual things are placed above spiritual; and wealth is regarded as the highest good. Too great a value especially is placed upon the human nous; and things are wrongly judged. Man in his folly even opposes God, and thinks to scale heaven and subjugate the entire earth. In the field of politics, for example, he attempts to rise from the position of leader of the people to that of ruler (Philo cites Joseph as a type of this kind). Sensual man generally employs his intellectual powers for sophistry, perverting words and destroying truth.

The biblical patriarch Abraham is seen by Philo as the symbol of man leaving sensuality to turn to reason^[19]. Philo holds that there are three methods whereby one can rise toward the divine: through teaching, through practise (Ĩ f®' f_n...), and through natural goodness (¼ f_nġ <' ...).

Views on virtue

Philo holds that good moral endowment takes precedence of teaching and practise. Virtue here is not the result of hard labor, but is the excellent fruit maturing of itself. The biblical character Noah represents the preliminary stage. Noah is praised, while no really good deeds are reported of him, whence it may be concluded that the Bible refers to his good disposition. But as Noah is praised only in comparison with his contemporaries, it follows that he is not yet a perfect man.

Philo holds that there are several types in the Bible representing the perfect stage. It appears in its purest form in the biblical patriarch Isaac. Isaac is perfect from the beginning: perfection is a part of his nature (Ÿ¼ f_n...); and he can never lose it (•Đ<"®ŠŠ... ®•~ •Đ<Š•ĦĤ' ...). With such persons, therefore, the soul is in a state of rest and joy.

Philo's doctrine of virtue is Stoic, although he is undecided whether complete dispassionateness (Ħ¼®ĦĤĤ•^[20]) or moderation (•Ĥ<œ„Š¼•ĤĤĤ•^[21]) designates the really virtuous condition. Philo identifies virtue in itself and in general with divine wisdom. Hence he uses the symbols interchangeably for both; and as he also frequently identifies the Logos with divine wisdom, the allegoric designations here too are easily interchanged.

The Garden of Eden is "the wisdom of God" and also "the Logos of God" and "virtue." The fundamental virtue is goodness; and from it proceed four cardinal virtues—prudence, courage, self-control, and justice (Ÿœġ•' f_n..., Ĥ•±œĭ•, f" ŸœŠf¼•', ±„®•„Šf¼•')—as the four rivers proceeding from the river of Eden.

An essential difference between Philo and the Stoics is found in the fact that Philo seeks in religion the basis for all ethics. Religion helps man to attain to virtue, which he can not reach of himself, as the Stoics hold. God must implant virtue in man^[22]. Hence the goal of the ethical endeavor is a religious one: the ecstatic contemplation of God and the disembodiment of souls after death.

References

- [1] *De Somniis*, i.16-17
- [2] Keener, Craig S., *The Gospel of John: A Commentary*, Peabody, Mass.: Hendrickson Publishers, 2003, vol.1, pp.343-347
- [3] *Antiquities* xviii.8, § 1; comp. ib. xix.5, § 1; xx.5, § 2
- [4] In addition to the familiar texts that came to form the Old Testament/Hebrew Bible, the Mishnah and a range of non-canonical literature.
- [5] Josephus, *Antiquities* viii. 8. 1.
- [6] *On Providence* 2.64.
- [7] Die Lehre vom Logos in der Griechischen Philosophie ([http://books.google.ca/books?id=Gu9RAAAAMAAJ&printsec=frontcover&dq=Die+Lehre+vom+Logos+in+der+Griechischen+Philosophie"&source=bl&ots=wYJMzP4x1g&sig=mU2gPbpFI0lBxqXmCUlpxu_Sn08&hl=fr&ei=zM6uS5a4MYa8lQf188WVCA&sa=X&oi=book_result&ct=result&resnum=1&ved=0CAkQ6AEwAA#v=onepage&q=&f=false](http://books.google.ca/books?id=Gu9RAAAAMAAJ&printsec=frontcover&dq=Die+Lehre+vom+Logos+in+der+Griechischen+Philosophie)), 1872, pp. 204ff
- [8] Bruno Bauer (author of *Christianity Exposed: A Recollection of the 18th Century and a Contribution to the Crisis of the 19th*, publ. 1843) was a key proponent of this argument.
- [9] Internet Encyclopedia of Philosophy: Middle Platonism (<http://www.iep.utm.edu/midplato/>), 6. Later Middle Platonism (<http://www.iep.utm.edu/midplato/#H6>), a. Philo of Alexandria (<http://www.iep.utm.edu/midplato/#SH6a>), @ [iep.utm.edu](http://www.iep.utm.edu)
- [10] *De Agricultura No*," § 12 [i.308]; *De Somniis*, i.681, ii.25.
- [11] *De Specialibus Legibus*, § 2 et seq. [ii.300 et seq.]; *De Pr*," *miis et P*nis, § 1 [ii.408].
- [12] *De Mutatione Nominum*, § 8 [i.587].
- [13] "De Abrahamo," § 36 [ii.29 et seq.]
- [14] "Qu—stones in Genesin," ii.21.
- [15] "De Cherubim," § 14 [i.47]; "De Somniis," i.33 [i.649].
- [16] "Canons of Allegory," "De Victimis Offerentibus," § 5 [ii.255]; "Laws of Allegory," "De Abrahamo," § 15 [ii.11]
- [17] "De Somniis," ii.2 [i.660].
- [18] "De Vita Contemplativa," § 8 [ii.481].
- [19] "De Migratione Abrahami," § 4 [i.439].
- [20] *De Allegoriis Legum* iii. 45 [i.513].
- [21] *De Abrahamo* § 44 [ii.137].
- [22] *De Allegoriis Legum*, i.53 [i.73].

External links

- † Philo Judaeus - Jewish Encyclopedia (<http://www.jewishencyclopedia.com/view.jsp?artid=281&letter=P>)
- † Philo of Alexandria - Internet Encyclopedia of Philosophy (<http://www.iep.utm.edu/philo/>)
- † Philo of Alexandria at EarlyChurch.org.uk (<http://www.earlychurch.org.uk/philo.php>)
- † Philo Page (<http://www.torreys.org/bible/philopag.html>)
- † Studia Philonica Annual (<http://www.nd.edu/~philojud>)
- † Philo (<http://virtualreligion.net/iho/philo.html>) entry in historical sourcebook with fresh translations (<http://virtualreligion.net/iho/allegory.html>) of key excerpts by Mahlon H. Smith

Works

- † Works of Philo (<http://cornerstonepublications.org/Philo/>) (Yonge 1854/55 Eng. transl.)
- † The Works Of Philo Judaeus Vol II (1854) (<http://www.archive.org/details/TheWorksOfPhiloJudaeusVolII>) (Yonge Eng. transl.)
- † The Works of Philo - searchable text from University of the Aegean (http://patrologia.ct.aegean.gr/downloads/vivlia/Philo_Judaeus/) (**Greek**) (site currently offline)
- † Works of Philo - searchable text (<http://khazarzar.skeptik.net/books/philo/>) (**Greek**)
- † Many (not all) works of Philo - searchable text (http://www.documentacatholicaomnia.eu/50_10_10-De_Philosophia.html) (**Greek**)
- † Cohn & Wendland critical edition v1 (1896) (<http://books.google.com/books?id=VnJfAAAAMAAJ>)(**Greek**)
- † Cohn & Wendland critical edition v2 (1897) (<http://books.google.com/books?id=rXJfAAAAMAAJ>)(**Greek**)
- † Cohn & Wendland critical edition v3(1898) (<http://books.google.com/books?id=FHNfAAAAMAAJ>)(**Greek**)
- † Cohn & Wendland critical edition v4 (1902) (<http://books.google.com/books?id=yn9fAAAAMAAJ>)(**Greek**)

‡ Cohn & Wendland critical edition v5 (1906) (<http://books.google.com/books?id=j3NfAAAAMAAJ>)(Greek)

Simon Magus

Simon Magus (Greek Σίμων ὁ μαγιστῆς), also known as **Simon the Sorcerer** and **Simon of Gitta**, was a Samaritan proto-Gnostic and traditional founder of the **Simonians** in the first century AD. His only Biblical reference is in Acts 8:9-24 and prominently in several apocryphal and heresiological accounts of early Christian writers, some of whom regarded him as the source of all heresies, particularly St. Justin who wrote about Simon about one hundred years after his life. He is also mentioned in a great number of gnostic texts and was according to them one of the leaders of the early gnostics^{[1] [2] [3] [4]}

Simon Magus has been portrayed as both student and teacher of Dositheus, with followers who revered him as the *Great Power of God*. There were later accusations by Christians that he was a demon in human form, and he was specifically said to possess the ability to levitate and fly at will. The fantastic stories of Simon the Sorcerer persisted into the Middle Ages,^[5] becoming a possible inspiration for the Faustbuch, and Goethe's Faust.^[6]

Sources



Almost all of the surviving sources for the life and thought of Simon Magus are contained in works from ancient Christian writers: in the *Acts of the Apostles*, in patristic works (Irenaeus, Justin Martyr, Hippolytus of Rome, Epiphanius of Salamis), and in the apocryphal *Acts of Peter*, early Clementine literature, and the Epistle of the Apostles.

There are small fragments of a work written by him (or by one of his later followers), the *Apophysis Megale*, or *Great Declaration*. He is also supposed to have written several treatises, two of which bear the titles *The Four Quarters of the World* and *The Sermons of the Refuter*, but these are lost to us.

Josephus mentions a magician named Simon^[7] in his writings as being involved with the procurator Felix, King Agrippa II and his sister Drusilla, where Felix has Simon convince Drusilla to marry him instead of the man she was engaged to. Some scholars have considered the two to be identical,^[8] although this is not generally accepted, as the Simon of Josephus is a Jew rather than a Samaritan.

Life

Acts of the Apostles

The different sources for information on Simon contain quite different pictures of him, so much so that it has been questioned whether they all refer to the same person. Assuming all references are to the same person, as some (but by no means all) of the Church fathers did, the earliest reference to him is the canonical Acts of the Apostles, verses 8:9-24.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the Great Power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.

Acts tells of a person named *Simon Magus* practicing magic in the city of Sebaste in Samaria, meeting with Philip the Evangelist]], and then trying to offer money to the Apostles in exchange for miraculous abilities, specifically the power of laying on of hands. The sin of simony, or paying for position and influence in the church, is named for Simon. Verse 6.19 of the Apostolic Constitutions also accuses him of lawlessness.^[9]

In Acts 8:20, Peter denounces Simon's attitude, and declares, "May your money perish with you!"

Clementine Literature

The Clementine *Recognitions* and *Homilies* give an account of Simon Magus and some of his teachings in regards to the Simonians. They are of uncertain date and authorship, and seem to have been worked over by several hands in the interest of diverse forms of belief.

Simon was a Samaritan, and a native of Gitta. The name of his father was Antonius, that of his mother Rachel. He studied Greek literature in Alexandria, and, having in addition to this great power in magic, became so ambitious that he wished to be considered a highest power, higher even than the God who created the world. And sometimes he "darkly hinted" that he himself was Christ, calling himself the Standing One. Which name he used to indicate that he would stand for ever, and had no cause in him for bodily decay. He did not believe that the God who created the world was the highest, nor that the dead would rise. He denied Jerusalem, and introduced Mount Gerizim in its stead. In place of the Christ of the Christians he proclaimed himself; and the Law he allegorized in accordance with his own preconceptions. He did indeed preach righteousness and judgment to come: but this was merely a bait for the unwary.

There was one John the Baptist, who was the forerunner of Jesus in accordance with the law of parity; and as Jesus had twelve Apostles, bearing the number of the twelve solar months, so had he thirty leading men, making up the monthly tale of the moon. One of these thirty leading men was a woman called Helen, and the first and most esteemed by John was Simon. But on the death of John he was away in Egypt for the practice of magic, and one



Peter's conflict with Simon Magus by Avanzino Nucci, 1620. Simon is on the right, dressed in black.

Dositheus, by spreading a false report of Simon's death, succeeded in installing himself as head of the sect. Simon on coming back thought it better to dissemble, and, pretending friendship for Dositheus, accepted the second place. Soon, however, he began to hint to the thirty that Dositheus was not as well acquainted as he might be with the doctrines of the school.^[10]

Dositheus, when he perceived that Simon was depreciating him, fearing lest his reputation among men might be obscured (for he himself was supposed to be the Standing One), moved with rage, when they met as usual at the school, seized a rod, and began to beat Simon; but suddenly the rod seemed to pass through his body, as if it had been smoke. On which Dositheus, being astonished, says to him, †Tell me if thou art the Standing One, that I may adore thee., And when Simon answered that he was, then Dositheus, perceiving that he himself was not the Standing One, fell down and worshipped him, and gave up his own place as chief to Simon, ordering all the rank of thirty men to obey him; himself taking the inferior place which Simon formerly occupied. Not long after this he died.^[11]

The encounter between both Dositheus and Simon Magus was the beginnings of the sect of Simonians. The narrative goes on to say that Simon, having fallen in love with Helen, took her about with him, saying that she had come down into the world from the highest heavens, and was his mistress, inasmuch as she was Sophia, the Mother of All. It was for her sake, he said, that the Greeks and Barbarians fought the Trojan War, deluding themselves with an image of truth, for the real being was then present with the First God. By such specious allegories and Greek myths Simon deceived many, while at the same time he astounded them by his magic. A description is given of how he made a familiar spirit for himself by conjuring the soul out of a boy and keeping his image in his bedroom, and many instances of his feats of magic are given.

Myth of Simon and Helen

Justin Martyr (in his *Apologies*, and in a lost work against heresies, which Irenaeus used as his main source) and Irenaeus (*Adversus Haereses*) are the first to recount the myth of Simon and Helen, which became the center of Simonian doctrine. Epiphanius also makes Simon speak in the first person in several places in his *Panarion*, and the inference is that he is quoting from a version of it, though perhaps not verbatim. Here, Helen is given different origins:

In the beginning God had his first thought, his *Ennoia*, which was female, and that thought was to create the angels. The First Thought then descended into the lower regions and created the angels. But the angels rebelled against her out of jealousy and created the world as her prison, imprisoning her in a female body. Thereafter, she was reincarnated many times, each time being shamed. Her many reincarnations included Helen of Troy; among others, and she finally was reincarnated as Helen, a slave and prostitute in the Phoenician city of Tyre. God then descended in the form of Simon Magus, to rescue his *Ennoia*, and to confer salvation upon men through knowledge of himself.

"And on her account," he says, "did I come down; for this is that which is written in the Gospel 'the lost sheep'. "^[12]

For as the angels were mismanaging the world, owing to their individual lust for rule, he had come to set things straight, and had descended under a changed form, likening himself to the Principalities and Powers through whom he passed, so that among men he appeared as a man, though he was not a man, and was thought to have suffered in Judaea, though he had not suffered.

"But in each heaven I changed my form," says he, "in accordance with the form of those who were in each heaven, that I might escape the notice of my angelic powers and come down to the Thought, who is none other than her who is also called Prunikos and Holy Ghost, through whom I created the angels, while the angels created the world and men."^[13]

But the prophets had delivered their prophecies under the inspiration of the world-creating angels: wherefore those who had their hope in him and in Helen minded them no more, and, as being free, did what they pleased; for men were saved according to his grace, but not according to just works. For works were not just by nature, but only by

convention, in accordance with the enactments of the world-creating angels, who by precepts of this kind sought to bring men into slavery. Wherefore he promised that the world should be dissolved, and that those who were his should be freed from the dominion of the world-creators.

Upon the story of "the lost sheep," Hippolytus (in his *Philosophumena*) comments as follows.

But the liar was enamoured of this wench, whose name was Helen, and had bought her and had her to wife, and it was out of respect for his disciples that he invented this fairy-tale.^[14]

Simoni Deo Sancto

Justin and Irenaeus also record several other pieces of information: After being cast out by the Apostles he came to Rome where, having joined to himself a profligate woman of the name of Helen, he gave out that it was he who appeared among the Jews as the Son, in Samaria as the Father and among other nations as the Holy Spirit. He performed such miracles by magic acts during the reign of Claudius that he was regarded as a god and honored with a statue on the island in the Tiber which the two bridges cross, with the inscription *Simoni Deo Sancto*, "To Simon the Holy God". However, in the 16th century, a statue was unearthed on the island in question, inscribed to Semo Sancus, a Sabine deity, leading most scholars to believe that Justin Martyr confused *Semoni Sancus* with Simon.

Simonians

Hippolytus gives a much more doctrinally detailed account of Simonianism, including a system of divine emanations and interpretations of the Old Testament, with extensive quotations from the *Apophysis Megale*. Some believe that Hippolytus' account is of a later, more developed form of Simonianism, and that the original doctrines of the group were simpler, close to the account given by Justin Martyr and Irenaeus (this account however is also included in Hippolytus' work).

Hippolytus says the free love doctrine was held by them in its purest form, and speaks in language similar to that of Irenaeus about the variety of magic arts practiced by the Simonians, and also of their having images of Simon and Helen under the forms of Zeus and Athena. But he also adds, "if any one, on seeing the images either of Simon or Helen, shall call them by those names, he is cast out, as showing ignorance of the mysteries."

Epiphanius writes that there were some Simonians still in existence in his day (c. AD 367), but he speaks of them as almost extinct. Gitta, he says, had sunk from a town into a village. Epiphanius further charges Simon with having tried to wrest the words of St. Paul about the armour of God (Ephesians 6:14-16) into agreement with his own identification of the *Ennoia* with Athena. He tells us also that he gave barbaric names to the "principalities and powers," and that he was the beginning of the Gnostics. The Law, according to him, was not of God, but of "the sinister power." The same was the case with the prophets, and it was death to believe in the Old Testament.

Death

The apocryphal *Acts of Peter* gives a legendary tale of Simon Magus' death. Simon is performing magic in the Forum, and in order to prove himself to be a god, he levitates up into the air above the Forum. The apostle Peter prays to God to stop his flying, and he stops mid-air and falls into a place called the *Sacra Via* (meaning, Holy Way), breaking his legs "in three parts". The previously non-hostile crowd then stones him. Now gravely injured, he had some people carry him on a bed at night from Rome to Ariccia, and was brought from there to Terracina to a person named Castor, who on accusations of sorcery was banished from Rome. The Acts then continue to say that he died "while being sorely cut by two physicians".^[15]

Another apocryphal document, the *Acts of Peter and Paul* gives a slightly different version of the above incident, which was shown in the context of a debate in front of the Emperor Nero. In this version, Paul the Apostle is present along with Peter, Simon levitates from a high wooden tower made upon his request, and dies "divided into four parts" due to the fall. Peter and Paul were then put in prison by Nero while ordering Simon's body be kept carefully for three days (thinking he would rise again).^[16]



The death of Simon Magus, from the Nuremberg Chronicle

Cyril of Jerusalem (346 AD) in the sixth of his Catechetical Lectures prefaces his history of the Manichaeans by a brief account of earlier heresies: Simon Magus, he says, had given out that he was going to be translated to heaven, and was actually careening through the air in a chariot drawn by demons when Peter and Paul knelt down and prayed, and their prayers brought him to earth a mangled corpse.

The church of Santa Francesca Romana claims to have been built on the spot in question (thus claiming that Simon Magus could indeed fly). Within the Church is a dented slab of marble that purports to bear the imprints of the knees of Peter and Paul during their prayer.

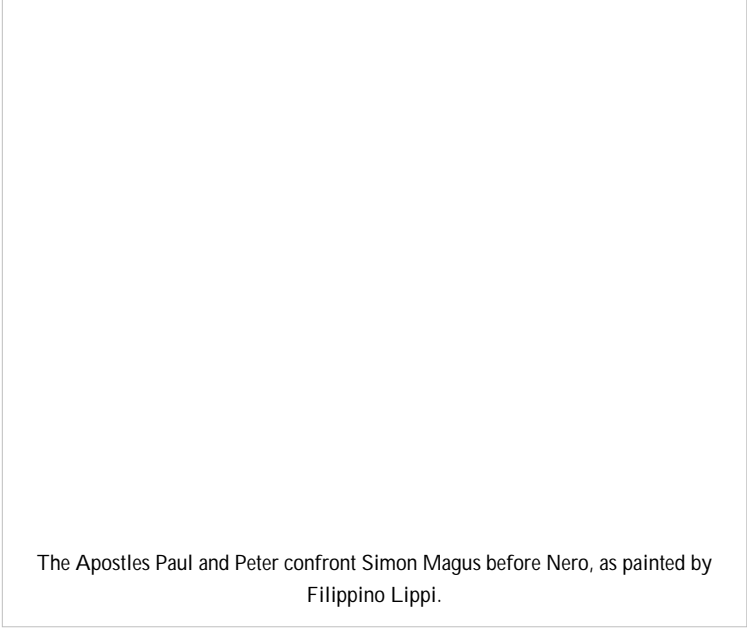
Hippolytus gives a very different version of Simon's death. Reduced to despair, he says, by the curse laid upon him by Peter, he embarked on the career that has been described:

Until he came to Rome also and fell foul of the Apostles. Peter withstood him on many occasions. At last he came [...] and began to teach sitting under a plane tree. When he was on the point of being shown up, he said, in order to gain time, that if he were buried alive he would rise again on the third day. So he bade that a tomb should be dug by his disciples and that he should be buried in it. Now they did what they were ordered, but he remained there until now: for he was not the Christ.^[17]

Radical criticism

According to radical critic Hermann Detering, Simon Magus may be a proxy for Paul of Tarsus,^[18] with Paul originally been detested by the church, and the name changed when Paul was rehabilitated by virtue of forged Epistles *correcting* the genuine ones.^[19]

Notably, Simon Magus is sometimes described in apocryphal legends in terms that would fit Paul, most significantly in the previously mentioned Clementine *Recognitions* and *Homilies*. It is contended that the common source of these documents may be as early as the 1st century, and must have consisted in a polemic against Paul, emanating from the Jewish side of



The Apostles Paul and Peter confront Simon Magus before Nero, as painted by
Filippino Lippi.

Christianity. Paul being thus identified with Simon, it was argued that Simon's visit to Rome had no other basis than Paul's presence there, and, further, that the tradition of Peter's residence in Rome rests on the assumed necessity of his resisting the arch-enemy of Judaism there as elsewhere. Thus, the idea of Peter at Rome really originated with the Ebionites, but it was afterwards taken up by the Catholic Church, and then Paul was associated with Peter in opposition to Simon, who had originally been himself.

The enmity between Peter and Simon is clearly shown. Simon's magical powers are juxtaposed with Peter's powers in order to express Peter's authority over Simon through the power of prayer,^[20] and in the 17th *Homily*, the identification of Paul with Simon Magus is effected. Simon is there made to maintain that he has a better knowledge of the mind of Jesus than the disciples, who had seen and conversed with Him in person. His reason for this strange assertion is that visions are superior to waking reality, as divine is superior to human.^[21] Peter has much to say in reply to this, but the passage which mainly concerns us is as follows:

But can any one be educated for teaching by vision? And if you shall say, "It is possible," why did the Teacher remain and converse with waking men for a whole year? And how can we believe you even as to the fact that he appeared to you? And how can he have appeared to you seeing that your sentiments are opposed to his teaching? But if you were seen and taught by him for a single hour, and so became an apostle, then preach his words, expound his meaning, love his apostles, fight not with me who had converse with him. For it is against a solid rock, the foundation-stone of the Church, that you have opposed yourself in opposing me. If you were not an adversary, you would not be slandering me and reviling the preaching that is given through me, in order that, as I heard myself in person from the Lord, when I speak I may not be believed, as though forsooth it were I who was condemned and I who was reprobate. Or, if you call me condemned, you are accusing God who revealed the Christ to me, and are inveighing against Him who called me blessed on the ground of the revelation. But if indeed you truly wish to work along with the truth, learn first from us what we learnt from Him, and when you have become a disciple of truth, become our fellow-workman.

Here we have the advantage, rare in ecclesiastical history, of hearing the other side. The above is unmistakably the voice of those early Christians who hated Paul, or at all events an echo of that voice. But how late an echo it would be hazardous to decide.

There are other features in the portrait which remind us strongly of Marcion. For the first thing which we learn from the *Homilies* about Simon's opinions is that he denied that God was just.^[22] By "God" he meant the Creator. But he undertakes to prove from Scripture that there is a higher God, who really possesses the perfections which are falsely ascribed to the lower.^[23] On these grounds Peter complains that, when he was setting out for the Gentiles to convert them from their worship of *many gods upon earth*, the Evil Power had sent Simon before him to make them believe that there were *many gods in heaven*.^[24]

The *Catholic Encyclopedia*, on the other hand, argues for a very late date to be assigned to the Clementines.^[25] The great pagan antagonist of the 3rd century was the Neo-Platonic philosopher, Porphyry, and his disciple Iamblichus was the chief restorer and defender of the old gods. The doctrines and practices repelled are the theurgy and magic, astrology and mantic, miracles and claims to union with the Divinity, which characterized the Neo-Platonism of 320-330. Consequently, Simon and his disciples may represent not Paul or Marcion, but Iamblichus.

References

- [1] Catholic Encyclopedia article on Simon Magus (<http://www.newadvent.org/cathen/13797b.htm>)
- [2] Catholic Encyclopedia article on St. Justin Martyr (<http://www.newadvent.org/cathen/08580c.htm>)
- [3] Dictionary of Christian Biography, Vol. 4, p. 682
- [4] Hastings' Dictionary of the Apostolic Church, Vol 2, p. 496
- [5] Sometimes with Mug Ruith. MacKillop, James (1998). *Dictionary of Celtic Mythology*. London: Oxford. ISBN 0-19-860967-1.
- [6] "Surely few admirers of Marlowe's and Goethe's plays have an inkling that their hero is the descendant of a gnostic sectary, and that the beautiful Helen called up by his art was once the fallen Thought of God through whose raising mankind was to be saved." Jonas, Hans (1958). *The Gnostic Religion*. p.111. See also: Palmer, Philip Mason; Robert Pattison More (1936). *The Sources of the Faust Tradition: From Simon Magus to Lessing*.
- [7] Josephus, *Antiquities of the Jews* xx. 7, § 2
- [8] Hilgenfeld, *Ketzergeschichte*, p. 170; Albert, *Die Ersten Fünfzehn Jahre der Christlichen Kirche*, p. 114, Münster, 1900; Waitz, in *Zeitschrift für Neutestamentliche Wissenschaft*, v. 128
- [9] ANF07. Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily | Christian Classics Ethereal Library (http://www.ccel.org/fathers2/ANF-07/anf07-46.htm#P6492_2246960)
- [10] Clementine *Homilies*, ii. 23
- [11] Clementine *Recognitions*, ii. 11
- [12] Epiphanius, *Panarion*, 58 A
- [13] Epiphanius, *Panarion*, 56 C, D
- [14] Hippolytus (<http://www.newadvent.org/fathers/050106.htm>), *Refutation of all Heresies*, 6, 19
- [15] The Acts of Peter (<http://www.earlychristianwritings.com/text/actspeter.html>)
- [16] CHURCH FATHERS: The Acts of Peter and Paul (<http://www.newadvent.org/fathers/0815.htm>)
- [17] Hippolytus (<http://www.newadvent.org/fathers/050106.htm>), *Refutation of all Heresies*, 6, 15
- [18] Hermann Detering, The Dutch Radical Approach to the Pauline Epistles (<http://depts.drew.edu/jhc/detering.html>)
- [19] See also: F C Baur, A. Hilgenfeld, Hermann Detering, "The Falsified Paul: Early Christianity in the Twilight" - 1995 (translated into English in 2003), and J.R.Porter, *The Lost Bible*, pg 230.
- [20] <http://www.ccel.org/ccel/schaff/anf08.vi.iii.v.xl.html>
- [21] xvii. 5, 14
- [22] ii. 14
- [23] iii. so, 38
- [24] e.g. iii. 3, 9, 59
- [25] Chapman, John. "Clementines." *The Catholic Encyclopedia*. Vol. 4. New York: Robert Appleton Company, 1908. (<http://www.newadvent.org/cathen/04039b.htm>)

Sources

- † This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed (1911). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.
- † Jewish Encyclopedia: Simon Magus (<http://jewishencyclopedia.com/view.jsp?artid=798&letter=S>)
- † Catholic Encyclopedia: Simon Magus (<http://www.newadvent.org/cathen/13797b.htm>)
- † Simon Magus (http://www.1911encyclopedia.org/Simon_Magus) in the 1911 Encyclopædia Britannica
- † David R. Cartlidge, *The Fall and Rise of Simon Magus*, *Bible Review*, Vol 21, No. 4, Fall 2005, Pages 24•36.
- † Francis Legge, *Forerunners and Rivals of Christianity, From 330 B.C. to 330 A.D.* (1914), reprinted in two volumes bound as one, University Books New York, 1964. LC Catalog 64-24125.
- † G. R. S. Mead, *Simon Magus* (http://www.gnosis.org/library/grs-mead/grsm_simon_magus.htm)
- † Ported, J.R., *The Lost Bible*
- † Detering, H., *The Falsified Paul* (1995/2003)

Valentinus (Gnostic)

Valentinus (also spelled **Valentinus**) (c.100 - c.160) was the best known and for a time most successful early Christian gnostic theologian. He founded his school in Rome. According to Tertullian, Valentinus was a candidate for bishop but started his own group when another was chosen.^[1]

Valentinus produced a variety of writings, but only fragments survive, largely those embedded in refuted quotations in the works of his opponents, not enough to reconstruct his system except in broad outline.^[2] His doctrine is known to us only in the developed and modified form given to it by his disciples.^[2] He taught that there were three kinds of people, the spiritual, psychical, and material; and that only those of a spiritual nature (his own followers) received the *gnosis* (knowledge) that allowed them to return to the divine Pleroma, while those of a psychic nature (ordinary Christians) would attain a lesser form of salvation, and that those of a material nature (pagans and Jews) were doomed to perish.^[2] ^[3]

Valentinus had a large following, the Valentinians.^[2] It later divided into an Eastern and a Western or Italian branch.^[2] The Marcosians belonged to the Western branch.^[2]

Biography

Valentinus was born in Phrebonis in the Nile delta and educated in Alexandria, an important and metropolitan early Christian centre. There he may have heard the Christian philosopher Basilides and certainly became conversant with Hellenistic Middle Platonic philosophy and the culture of Hellenized Jews like the great Alexandrian Jewish allegorist and philosopher Philo Judaeus. Clement of Alexandria records that his followers said that Valentinus was a follower of Theudas and that Theudas in turn was a follower of St. Paul of Tarsus.^[4] Valentinus said that Theudas imparted to him the secret wisdom that Paul had taught privately to his inner circle, which Paul publicly referred to in connection with his visionary encounter with the risen Christ (Romans 16:25; Corinthians 12:7; Corinthians 12:2-4; Acts 9:9-10), when he received the secret teaching from him. Such esoteric teachings were becoming downplayed in Rome after the mid-2nd century.^[5]

Valentinus taught first in Alexandria and went to Rome about 136 AD, during the pontificate of Pope Hyginus, and remained until the pontificate of Pope Anicetus. In *Adversus Valentinianos* ^[6], iv, Tertullian says:

Valentinus had expected to become a bishop, because he was an able man both in genius and eloquence. Being indignant, however, that another obtained the dignity by reason of a claim which confessorship had given him, he broke with the church of the true faith. Just like those (restless) spirits which, when roused by ambition, are usually inflamed with the desire of revenge, he applied himself with all his might to exterminate the truth; and finding the clue of a certain old opinion, he marked out a path for himself with the subtlety of a serpent.

Commonly unaccepted, we cannot know the accuracy of this statement, since it is delivered by his orthodox adversary Tertullian, but according to a tradition reported in the late fourth century by Epiphanius, he withdrew to Cyprus, where he continued to teach and draw adherents. He died probably about 160 or 161 AD.

While Valentinus was alive he made many disciples, and his system was the most widely diffused of all the forms of Gnosticism, although, as Tertullian remarked, it developed into several different versions, not all of which acknowledged their dependence on him ("they affect to disavow their name"). Among the more prominent disciples of Valentinus were Bardasanes, invariably linked to Valentinus in later references, as well as Heracleon, Ptolemy and Marcus. Many of the writings of these Gnostics, and a large number of excerpts from the writings of Valentinus, existed only in quotes displayed by their orthodox detractors, until 1945, when the cache of writings at Nag Hammadi revealed a Coptic version of the *Gospel of Truth*, which is the title of a text that, according to Irenaeus, was the same as the *Gospel of Valentinus* mentioned by Tertullian in his *Against All Heresies*^[7].

The Christian heresiologists also wrote details about the life of Valentinus, often scurrilous. As mentioned above, Tertullian claimed that Valentinus was a candidate for bishop, after which he turned to heresy in a fit of pique. Epiphanius wrote that Valentinus gave up the true faith after he had suffered a shipwreck in Cyprus and became insane. These descriptions can be reconciled, and are not impossible; but few scholars cite these accounts as other than rhetorical insults.

Valentinianism

"Valentinianism" is the name for the school of gnostic philosophy tracing back to Valentinus. It was one of the major gnostic movements, having widespread following throughout the Roman Empire and provoking voluminous writings by Christian heresiologists. Notable Valentinians included Heracleon, Ptolemy, Florinus, Marcus and Axionicus.

Valentinus professed to have derived his ideas from Theodas or Theudas, a disciple of St. Paul. Valentinus drew freely on some books of the New Testament. Unlike a great number of other gnostic systems, which are expressly dualist, Valentinus developed a system that was more monistic, albeit expressed in dualistic terms.^[8]

Cosmology

Valentinian literature described the Primal Being or *Bythos* as the beginning of all things who, after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the aeons, were thirty in number, representing fifteen syzygies or pairs sexually complementary. Through the error of Sophia, one of the lowest aeons, and the ignorance of Sakla, the lower world with its subjection to matter is brought into existence. Man, the highest being in the lower world, participates in both the psychic and the hylic (material) nature, and the work of redemption consists in freeing the higher, the spiritual, from its servitude to the lower. This was the word and mission of Christ and the Holy Spirit. Valentinus' Christology may have posited the existence of three redeeming beings, but Jesus while on Earth had a supernatural body which, for instance, "did not experience corruption" by defecating, according to Clement.^[9] there is also no mention of the account of Jesus's suffering in 1 Peter, nor of any other, in any Valentinian text. The Valentinian system was comprehensive, and was worked out to cover all phases of thought and action.

Valentinus was among the early Christians who attempted to align Christianity with Platonism, drawing dualist conceptions from the Platonic world of ideal forms (*pleroma*) and the lower world of phenomena (*kenoma*). Of the mid-2nd century thinkers and preachers who were declared heretical by Irenaeus and later mainstream Christians, only Marcion is as outstanding as a personality. The contemporary orthodox counter to Valentinus was Justin Martyr.

Trinity

In the fourth-century, Marcellus of Ancyra declared that the idea of the Godhead existing as three hypostases (hidden spiritual realities) came from Plato through the teachings of Valentinus,^[10] who is quoted as teaching that God is three *hypostases* and three *prosopa* (persons) called the Father, the Son and the Holy Spirit:

"Now with the heresy of the Ariomaniacs, which has corrupted the Church of God... These then teach three hypostases, just as Valentinus the heresiarch first invented in the book entitled by him 'On the Three Natures'. For he was the first to invent three hypostases and three persons of the Father, Son and Holy Spirit, and he is discovered to have filched this from Hermes and Plato."^[11]

Since Valentinus had used the term *hypostases*, his name came up in the Arian disputes in the fourth century. Marcellus of Ancyra, who was a staunch opponent of Arianism but also denounced the belief in God existing in three *hypostases* as heretical (and was later condemned for his views), attacked his opponents (*On the Holy Church*, 9) by linking them to Valentinus:

"Valentinus, the leader of a sect, was the first to devise the notion of three subsistent entities (hypostases), in a work that he entitled On the Three Natures. For, he devised the notion of three subsistent entities and three persons † father, son, and holy spirit."^[12]

It should be noted that the Nag Hammadi library Sethian text *Trimorphic Protennoia* identifies Gnosticism as professing Father, Son and feminine wisdom Sophia or as Professor John D Turner denotes, God the Father, Sophia the Mother, and Logos the Son.

Valentinus' detractors

Shortly after Valentinus' death, Irenaeus began his massive work *On the Detection and Overthrow of the So-Called Gnosis*, better known as *Adversus Haereses* with a highly-colored and negative view of Valentinus and his teachings that occupies most of his first book. A modern student, M. T. Riley, observes that Tertullian's *Adversus Valentinianos* retranslated some passages from Irenaeus, without adding original material^[13] Later, Epiphanius of Salamis discussed and dismissed him (*Haer.*, XXXI). As with all the non-traditional early Christian writers, Valentinus has been known largely through quotations in the works of his detractors, though an Alexandrian follower also preserved some fragmentary sections as extended quotes. A Valentinian teacher Ptolemy refers to "apostolic tradition which we too have received by succession" in his *Letter to Flora*. Ptolemy is known only for this letter to a wealthy gnostic lady named Flora, a letter itself only known by its full inclusion in Epiphanius' *Panarion*; it relates the gnostic view of the Law of Moses, and the situation of the Demiurge relative to this law. The possibility should not be ignored that the letter was composed by Epiphanius, in the manner of composed speeches that ancient historians put into the mouths of their protagonists, as a succinct way to sum up.

The Gospel of Truth

A new field in Valentinian studies opened when the Nag Hammadi library was discovered in Egypt in 1945. Among the very mixed bag of works classified as gnostic was a series of writings which could be associated with Valentinus, particularly the Coptic text called the *Gospel of Truth* which bears the same title reported by Irenaeus as belonging to a text by Valentinus.^[14] It is a declaration of the unknown name of the Father, possession of which enables the knower to penetrate the veil of ignorance that has separated all created beings from the Father, and declares Jesus Christ as Savior has revealed that name through a variety of modes laden with a language of abstract elements.

Notes

- [1] *Adversus Valentinianos* 4.
- [2] Cross, F. L., ed. *The Oxford Dictionary of the Christian Church*. New York: Oxford University Press. 2005, article *Valentinus*
- [3] Irenaeus, *Adversus Haereses* i. 6
- [4] Clement of Alexandria, *Stromateis*, book 7, chapter 17 (http://www.tertullian.org/fathers2/ANF-02/anf02-69.htm#P9770_2756928).
"Likewise they allege that Valentinus was a hearer of Theudas. And he was the pupil of Paul."
- [5] The article esoteric Christianity focuses on Early Modern and modern esoteric Christian revivals.
- [6] <http://earlychristianwritings.com/text/tertullian14.html>
- [7] Tertullian. "Against All Heresies: Valentinus, Ptolemy and Secundus, Heracleon (Book I, Chapter 4)" (<http://www.newadvent.org/fathers/0319.htm>). NewAdvent.org. .
- [8] 'Valentinian gnosticism [...] differs essentially from dualism' (Elaine Pagels, *The Gnostic Gospels*, 1978); 'a standard element in the interpretation of Valentinianism and similar forms of Gnosticism is the recognition that they are fundamentally monistic' (William Schoedel, 'Gnostic Monism and the Gospel of Truth' in *The Rediscovery of Gnosticism, Vol. 1: The School of Valentinus*, edited by Bentley Layton, E.J.Brill, Leiden, 1980).
- [9] Clement, *Stromateis* 3.59.3 translated B. Layton p. 239.
- [10] A.H.B. Logan, "Marcellus of Ancyra (Pseudo-Anthimus), 'On the Holy Church': Text, Translation and Commentary. Verses 8-9." *Journal of Theological Studies*, New Series, **51.1**, April 2000:95.
- [11] Marcellus, in Logan 2000:95
- [12] Early Christian Writings: Valentinus (<http://earlychristianwritings.com/text/valentinus-b.html>)
- [13] M.T. Riley (http://www.tertullian.org/articles/riley_adv_val/riley_00_index.htm).
- [14] Irenaeus, *Adversus Haereses* 3.11.9.

References

- † The ancient primary sources for Valentinus are: Irenaeus, *Against Heresies* I.1 seq. and III.4; Hippolytus, *Philosophumena*, VI, 20-37; Tertullian, *Adv. Valentin.*; Epiphanius, *Panarion*, 31 (including the *Letter to Flora*); Theodoret, *Haer. Fab.*, I, 7.
- † Francis Legge, *Forerunners and Rivals of Christianity, From 330 B.C. to 330 A.D.* (1914), reprinted in two volumes bound as one, University Books New York, 1964. LC Catalog 64-24125.
- † James M. Robinson (ed.), *The Nag Hammadi Library in English* (1977). New York: Harper & Row. ISBN 0-06-066933-0. The *Gospel of Truth* is on pp. 37•49.

External links

- † *Valentinus and the Valentinian Tradition* (<http://www.gnosis.org/library/valentinus/index.html>) - an extremely comprehensive collection of material on Valentinian mythology, theology and tradition (from the Gnosis Archive website).
- † *Valentinus - A Gnostic for All Seasons* (<http://www.gnosis.org/valentinus.htm>) Excellent introductory essay by Stephan A. Hoeller (from the Gnosis Archive website).
- † Patristic Material on Valentinus (<http://gnosis.org/library/polem.htm>) Complete collection of patristic sources mentioning Valentinus, including the works of Tertullian. Use the index search function to search the texts for specific references (again at the Gnosis Archive website).
- † *Catholic Encyclopedia* (<http://www.newadvent.org/cathen/15256a.htm>) Valentinus.
- † *Catholic Encyclopedia* (<http://www.newadvent.org/cathen/09649b.htm>) The Marcosians.
- † Early Christian Writings: (<http://www.earlychristianwritings.com/valentinus.html>) Valentinus, introductions and e-texts.

‡This article incorporates text from a publication now in the public domain:‡Herbermann, Charles, ed (1913). *Catholic Encyclopedia*. Robert Appleton Company.

Early Gnosticism

Early Gnosticism refers to a point in Gnosticism that occurred following the Fathers of Christian Gnosticism and related groups but prior to the shift to Medieval Gnosticism.

Groups

Groups involved in Gnosticism during this timeframe are the Ophites, the Cainites, the Carpocratians, the Borborites, and the Thomasines.

Transition

This classification ends with the beginning of Medieval Gnosticism, which was defined by activities surrounding the Bosnian Church and other groups.

Borborites

"Borborites" is also an invalid name for the small dung fly family (Sphaeroceridae).

According to the *Panarion* of Epiphanius of Salamis (ch. 26), and Theodoret's *Haereticarum Fabularum Compendium*, the **Borborites** or **Borborians** (also Koddians; in Egypt, Phibionites; in other countries, Barbalites, Secundians, Socratites, etc.) were a libertine Gnostic sect, said to be descended from the Nicolaitans. The word "Borborite" comes from the Greek word *βόρβος*, meaning "mud"; thus "Borborites" could be translated as "filthy ones."

Doctrine

They possessed certain sacred books, one called *Noria* (the name they gave to Noah's wife), a *Gospel of Eve*, Books of Seth, Revelations of Adam, etc. They used both the Old and New Testament, but did not acknowledge the God of the Old Testament as the supreme deity.

They taught that there were eight heavens, each under a separate archon. In the seventh reigned Sabaoth, creator of heaven and earth, the God of the Jews, represented by some Borborites under the form of an ass or a hog; hence the Jewish prohibition of swine's flesh. In the eighth heaven reigned Barbelo, the mother of the living; the Father of All, the supreme God; and Christ. They denied that Christ was born of Mary, or had a real body; and also the resurrection of the body.

The human soul after death wanders through the seven heavens, until it obtains rest with Barbelo. Man possesses a soul in common with plants and beasts. According to Augustine they taught that the soul was derived from the substance of God, and hence could not be polluted by contact with matter.

Sexual sacramentalism

Epiphanius says the Borborites were inspired by Sethianism, and had as a distinct feature of their rituals elements of sexual sacramentalism, including smearing of hands with menstrual blood and semen, and consumption of the same as a variant of eucharist. They were also said to extract fetuses from pregnant women and consume them, particularly if the women accidentally became pregnant during related sexual rituals.

Epiphanius claimed some firsthand knowledge of the sect, and to have run away from certain Gnostic women who reproached him thus:

€ We have not been able to save the young man, but rather, have abandoned him to the clutches of the ruler!

Epiphanius later reported the group to the bishops, resulting in the expulsion of around 80 people from the city of Alexandria.

As all these tellings about the Borborites come from their opponents, it is unknown if they are true or exaggerated. Stephen Gero finds them plausible and connected with earlier Gnostic myths.^[1]

Barbelo

It is unlikely they would have called themselves Borborites, yet this, their alternative names, and the descriptions of their beliefs, reveals a connection to Barbelo. Some of the Gnostic scriptures have been called "Barbeloite" because of her appearance in them, such as the *Apocryphon of John* and *Trimorphic Protennoia*. The last of these seems to have undergone Sethian revision, although similar, fully Sethian texts have their own distinct perspective€ maybe suggesting some Sethians were inspired by Barbeloite writings. These writings do not mention any sexual rituals, but neither any moral codes. *Trimorphic Protennoia* does describe the divine as a sexual being, but being a highly esoteric work leaves much to the imagination. If the Barbelognostics were libertines and these are their writings, then the unfriendly account of Epiphanius has to be contrasted with the elegant spiritual writings they produced.

Sources

‡ Epiphanius of Salamis. *Panarion (Adversus Haereses)*. Chapters 25 and 26.

‡ Theodoret. *Haeticarum Fabularum Compendium*.

Notes

[1] Gero, Stephen (1986). "With Walter Bauer on the Tigris: Encratite Orthodoxy and Libertine Heresy in Syro-Mesopotamian Christianity," in C.W. Hedrick, R. Hodgson (eds.), *Nag Hammadi, Gnosticism, and Early Christianity*, Peabody, Ma.: Hendrickson Publishers.

This article uses text from The Protestant Theological and Ecclesiastical Encyclopedia (http://books.google.com/books?pg=PA464&lr=&cd=41&id=VOKXAAAAYAAJ&as_brr=1#v=onepage&q=&f=false) (1858) by John Henry Augustus Bomberger and Johann Jakob Herzog, a publication now in the public domain.

Cainites

The **Cainites**, or **Cainians**, were a Gnostic and Antinomian sect who were known to worship Cain as the first victim of the Demiurge Jehovah, the deity of the Tanakh (or "*Old Testament*"), who was identified by many groups of gnostics as evil. They venerated Cain, on the basis that by creating murder Cain allowed men to deny it, and thus have a greater chance at redemption from Original Sin. The sect following was relatively small. They were mentioned by Tertullian and Irenaeus as existing in the eastern Roman Empire during the 2nd century. One of their purported religious texts was the *Gospel of Judas*.

Source texts on the Cainites

- † Irenaeus, *Against Heresies* 1.31.1•2
- † Epiphanius of Salamis, *Panarion* 38
- † Hippolytus, *Against Heresies* 8
- † Pseudo-Tertullian, *Against All Heresies* 7
- † Tertullian, *On Baptism* 1.

Other meanings

- † *Cainites* is a term used by some adherents of Christian Identity groups to disparage Jews.
- † *Cainites* is an alternate transliteration for Kenites.
- † *Cainite* theology is discussed in the 1919 Hermann Hesse novel, *Demian*.

In popular culture

- † The *Cainites* are referred to in issue 22 (May 1990) of *Sandman*, a comic published by DC Comics and written by Neil Gaiman. The description of the sect is inconsistent with this entry's description.
- † In White Wolf, Inc.'s *Vampire: The Masquerade* universe (also known as the World of Darkness) storyline, *Cainites* is another name for Vampires i.e.: those descended from Cain (the first vampire). The description of the sect is inconsistent with this entry's description.
- † The book *Demian*, by Hermann Hesse, extensively draws upon the beliefs of the *Cainite* sect. The eponymous character Max Demian even convinces the protagonist Emil Sinclair that Christianity had misunderstood Cain's virtue over Abel's.

Other sources

- † Overview of "Cainites from the Catholic Encyclopedia ^[1]

References

- [1] <http://www.newadvent.org/cathen/03143a.htm>

Carpocrates

Carpocrates of Alexandria was the founder of an early Gnostic sect from the first half of the 2nd century who used only the Gospel according to the Hebrews. As with many Gnostic sects, we know of the Carpocratians only through the writings of the Church Fathers, principally Irenaeus of Lyons and Clement of Alexandria. As the former strongly opposed Gnostic doctrine, there is a question of negative bias when using this source. While the various references to the Carpocratians differ in some details, they agree as to the libertinism of the sect.

Irenaeus

The earliest and most vivid account of Carpocrates and his followers comes from Irenaeus (died 202) in his *Against Heresies*^[1] including an account of the theology and practice of the sect.

They believe, he writes, that Jesus was not divine; but because his soul was "steadfast and pure", he "remembered those things which he had witnessed within the sphere of the unbegotten God" (similar to Plato's concept of Anamnesis). Because of this, Jesus was able to free himself from the material powers (what other Gnostics call Archons, the Demiurge, etc.). Carpocratians believed they themselves could transcend the material realm, and therefore were no longer bound by Mosaic law, which was based on the material powers, or by any other morality, which, they held, was mere human opinion.

Irenaeus then goes on to provide his further, slightly different, explanation. The followers of Carpocrates, he says, believed that in order to leave this world, one's imprisoned eternal soul must pass through every possible condition of earthly life. Moreover, it is possible to do this within one lifetime. As a result, the Carpocratians did "all those things which we dare not either speak or hear of" so that when they died, they would not be compelled to incarnate again but would return to God. Borges depicts a fictional sect with the exact belief in his short story *The Theologians*.

Irenaeus says that they practised various magical arts as well as leading a licentious life. He also says that they possessed a portrait of Christ, a painting they claimed had been made by Pilate during his lifetime, which they honoured along with images of Plato, Pythagoras and Aristotle "in the manner of the Gentiles".

Clement

Carpocrates is also mentioned by Clement of Alexandria in his *Stromateis*.^[2] Clement quotes extensively from *On Righteousness* which he says was written by Epiphanes, Carpocrates' son. No copy outside of Clement's citation exists, but the writing is of a strongly antinomian bent. It claims that differences in class and the ownership of property are unnatural, and argues for property and women to be held in common. Clement confirms claiming that at their Agape meaning an early Christian gathering.

According to Clement, Carpocrates was from Alexandria although his sect was primarily located in Cephallenia.

Secret Gospel of Mark

Carpocrates is again mentioned in the controversial *Mar Saba letter*, purportedly also by Clement of Alexandria, discovered in 1958 by Morton Smith. The letter mentions and quotes from a previously unsuspected *Secret Gospel of Mark*, which Carpocrates had wheedled an opportunity to copy at Alexandria. A corrupted copy was circulating among Carpocrates' followers.

Miscellaneous references

Other references to Carpocrates exist but are likely to be based on the two already cited.

Epiphanius of Salamis writes that

Carpocratians derived from a native of Asia, Carpocrates, who taught his followers to perform every obscenity and every sinful act. And unless one proceeds through all of them, he said, and fulfils the will of all demons and angels, he cannot mount to the highest heaven or get by the principalities and authorities.

Carpocrates is also mentioned by Tertullian and Hippolytus, both of whom seem to rely on Irenaeus; and also perhaps by Origen and Hegesippus.

References

- [1] Irenaeus: *Against Heresies* (Excerpt) (<http://gbgm-umc.org/umw/bible/carpocra.stm>)
- [2] Clement, *Stromata*, Book III (<http://www.earlychristianwritings.com/text/clement-stromata-book3-english.html>)

External links

- ‡ Irenaeus, *Against Heresies* (<http://gbgm-umc.org/umw/bible/carpocra.stm>) Book i.xxv
- ‡ Clement, *Stromateis* (<http://www.earlychristianwritings.com/text/clement-stromata-book3-english.html>) Book iii.ii
- ‡ Carpocrates and the Carpocratians (<http://www.ccel.org/s/schaff/encyc/encyc02/htm/iv.vi.cxxxv.htm>) (New Schaff-Herzog Encyclopedia)
- ‡ 'Saint Carpocrates' (<http://www.antinopolis.org/carpocrates.html>) (and The Libertine Companions of Antinous)

Marcosians

The **Marcosians** were a Gnostic sect founded by Marcus, active in Lyons and southern Europe from the second to the 4th century. Women held special status in the Marcosian communities; they were regarded as prophetesses and participated in administering the Eucharistic rites. Irenaeus accuses Marcus of seducing his followers, and scornfully writes (*Adversus Haereses* I. 13, 4) that the whole sect was an affair of "silly women."

The Marcosian system was a variation of that of Valentinus. It retained the 30 Aeons, but called them "Greatnesses" and gave them numerical values. It kept the myth of the fall of Sophia but called it a "Divine Deficiency". Unique to it was the adaptation of the Pythagorean number theory (Isopsephy) to Gnosticism.

System

Marcus, a true mystic, held his knowledge to be the product of divine revelation (I. 14, 1):

The infinitely exalted Tetrad descended upon him from the invisible and indescribable places in the form of a woman ... and expounded to him alone its own nature, and the origin of all things, which it had never before revealed to any one either of gods or men.

Theory of letters

Sometimes Marcus counts the number of letters in a name, sometimes he reckons up the sum total, when to each letter is given its value in the Greek arithmetical notation: sometimes he uses a method which enables him to find still deeper mysteries.

Marcus points out that if we take a single letter, Ò, and write its name at full length, ±Ž•<•, we get five letters; but we may write again the names of these at full length and get a number of letters more, and so on *ad infinitum*. If the mysteries contained in a single letter be thus infinite, what must be the immensity of those contained in the name of the Propator.

Concerning this name he gives the following account: "When the first Father, who is above thought and without substance, willed the unspeakable to become spoken, and the invisible to become formed, He opened His mouth and emitted a Word like Himself, which being the form of the invisible, declared to Himself what He was. His name consisted of four syllables successively uttered, of four, four, ten, and twelve letters respectively.

It might appear as if we were to understand as the first of these the word Éæ•"; and this name of four syllables and thirty letters seems to a description of the system of thirty Aeons divided into two Tetrads, a Decad, and a Dodecad. Each letter is one of the Aeons, and contains within itself an infinity of mysteries. Each letter makes its own sound, it knows not the sound of the adjacent letter, nor of the whole, but the restitution of all things will take place when all the letters are brought to make the same sound, and then a harmony will result of which we have an image in that made when we all sound the Amen together.

This comparison shows an interesting point of agreement in liturgical usage between the Gnostics of the 2nd century and the Roman church of the time of Jerome, whose well-known words are "ad similitudinem caelestis tonitru Amen reboat." What is stated about the limited knowledge of each Aeon may be compared with what Hippolytus of Rome tells of the Docetae (viii. 10).

Tetrad

Marcus pushes into further details his designation of the Aeons as letters of the alphabet. There are twenty-four letters in the alphabet, and twenty-four is the sum of the letters of the names of the first tetrad:

- ‡ The Unspeakable (Î ÔÆ' <Š...)
- ‡ Silence (ƒℒ,€")
- ‡ Father (‰•<"œ)
- ‡ Truth (Ê•">ℒ,•)

Followed by those of the second tetrad:

- ‡ Word (•¿€Š...)
- ‡ Life ('" ")
- ‡ Man (Î•>œ"‰Š...)
- ‡ Church (•®®•' f j•)

These form the Ogdoad. Again, the Greek alphabet consists of nine mutes, eight semivowels, and seven vowels. The mutes belong to Father and Truth (The Unspeakable, and Silence, of course, do not count); these being mute reveal nothing to man. The semivowels belong to Word and Life, but the vowels to Man and Church, since it was a voice coming through Man which gave power to all.

For the seven heavens, we are told, utter each its own vowel sound, the first A and so on; and it was the sound of their united doxology borne to the earth, which gave generation to all things on the earth. By the descent of Him who was with the Father from the nine into the seven, the groups of Aeons were equalized and perfect harmony produced.

<•ℒ,•‰

Further, it is to be observed that in the Greek arithmetical notation eight letters are used to denote units, eight tens, and eight hundreds: total 888; but this is exactly the numerical value of the letters in the name Ô' fŠĂ... Similarly, the ^ and Ō is identified with the ‰ℒ,ƒ<ℒœ¶ which descended on Jesus, the numerical value being in both cases 801.

Other mysteries are found in the six letters of the name Ô' fŠĂ... (see *Episemon*, below), the eight letters of •œℒ,ƒ<¿..., which again added to the four of ŌjŠ... make twelve. These, however, are only the spoken names known to ordinary Christians; the unspoken names of Jesus and Christ are of twenty-four and thirty letters respectively. Either Hippolytus, or an early copyist of his, makes an attempt to solve the mystery of the unspoken names by writing at full length the letters of the name •œℒ,ƒ<¿...; •ℒ, Å«, ℒÍ, -, <•, f j€••, <•Å, Š°, f¶•; but we have here only twenty-four letters instead of thirty, so we must be content to remain in ignorance of what would seem to have been one of the most valuable secrets of this sect.

Aeons

To understand the generation of the thirty Aeons from the Ogdoad, we have only to take the first eight numbers and add them up, leaving out six€ for it is the Episemon and not a letter of the usual Greek alphabet:€

$$1 + 2 + 3 + 4 + 5 + 7 + 8 = 30$$

Again, we find the fall of the twelfth Aeon, Sophia, indicated in the alphabet; for ×, which arithmetically denotes 30, the number of the Aeons, is only the eleventh letter in the alphabet. But it set about to seek another like itself, and so the next letter is M, or ××. Again, add up the numerical value of all the letters of the alphabet ending with • and we have ninety-nine; that is deficiency, a number still counted on the left hand, which they who have "knowledge" escape by following after the one which, added to ninety-nine, transfers them to the right hand. The reader will remember Juvenal's "jam dextera computat annos."

The Pythagorean Tetrad.^[1]

Six

With regard to the properties of the number 6, Marcus and Clement were in part indebted to Philo of Alexandria, who explains (*De Op. Mund.* 3) that it is the first perfect number, *i.e.*, according to Euclid's definition, one equal to the sum of the numbers 1, 2, 3 which divide it without remainder (*Aug. de Civ. Dei*, xi. 30), the second such number being 28, which is the sum of its divisors 1, 2, 4, 7, 14 (*Orig. t.* 28 in *S. Joann.*); that being 2×3 it arises from the marriage of a male and female, *i.e.*, odd and even number; that there are six directions of motion, forward, backward, right, left, up, down; etc. Marcus observed that

- † The world was made in *six* days
- † In the new dispensation Jesus after *six* days went up to the Mount of Transfiguration
- † There, by the appearance of Moses and Elias, the number of His company became *six*
- † He suffered at the *sixth* hour of the *sixth* day of the week

And thence concludes that this number has the power not only of production, but of regeneration. As seven is the number of the heavens, and eight is the supercelestial ogdoad, so six denotes the material creation (see also Heracleon); and, in particular, the material body through which the Saviour revealed Himself to men's senses, and conveyed to them that enlightenment of their ignorance in which redemption consisted. Clement, if not Marcus, finds the Saviour's higher nature represented by the episemon, which is not taken into account by one who looks merely at the order of the letters in the alphabet, but reveals itself in the system of numeration.

Irenaeus points out that the mysteries of Marcus all depend on the employment of the modern form of the Greek alphabet, and that they disappear when a Semitic alphabet is used. He shows also (ii. 24) that it is possible to say as fine things about the properties of the number 5 as about those of the numbers which are glorified by Marcus.

Practices

The Marcosians had formulae and sacraments of redemption. If so great mysteries were contained in names, it naturally followed that to know the right name of each celestial power was a matter of vital importance; and such knowledge the teachers promised to bestow. Others held that these applications could not procure spiritual redemption—only by knowledge (*gnosis*) could such redemption be effected.

Baptism and Trinitarian Baptismal Formula

Eusebius of Caesarea writes that the Marcosians baptised people "Into the name of the unknown father of the universe, into truth, the mother of all things, into the one that descended upon Jesus."^[4] This may show that the Trinitarian baptismal formula existed at least at that time, and probably earlier,^[5] and that the Marcosians adopted it as their own.

Marcus taught that the baptism of the visible Jesus was but for the forgiveness of sins, but that the redemption of Christ, who in that baptism descended, was for perfection; the one was merely psychical, the other spiritual. Of the latter are interpreted the words in which Jesus spoke of another baptism (*l*Luke*l*12:50; *l*Matthew*l*20:22).

Some conferred this redemption by baptism with special invocations; others went so far as to reject Christian baptism and to substitute a mixture of oil and water which they poured over the head of the candidate. By confirmation the Gnostics intended not so much to give the Holy Ghost as to seal the candidates against the attacks of the Archons, by which the initiated would after death become incomprehensible and invisible, and leaving their bodies in this lower creation and their souls with the Demiurge, ascend in their spirits to the Pleroma. Probably the Egyptian religion contributed this element to Gnosticism. Some of these Marcosian formulae were in Hebrew, of which Irenaeus has preserved specimens much corrupted by copyists.

Eucharist

A knowledge of astrology was among Marcus's accomplishments, and apparently some chemical knowledge, with which he gained a reputation of magical skill. The eucharistic cup of mingled wine and water was seen under his invocation to change to a purple red; and his disciples were told that this was because the great *Charis* (Grace) had dropped some of her blood into the cup. Sometimes he would hand the cup to women, and bid them in his presence pronounce the eucharistic words (I. 13, 2):

May that Charis who is before all things, and who transcends all knowledge and speech, fill thine inner being, and multiply in thee her own knowledge, by sowing the grain of mustard seed in thee as in good soil.

Then he would pour from their consecrated cup into a much larger one held by himself, and the liquor, miraculously increased at this prayer, would be seen to rise up and fill the larger vessel.

Prophecy

Marcus taught his female disciples to prophesy. Casting lots at their meetings, he would command her on whom the lot fell boldly to utter the words which were suggested to her mind, and such words were accepted by the hearers as prophetic utterances.

References

- [1] Hemenway, Priya. *Divine Proportion: Phi In Art, Nature, and Science*. Sterling Publishing Company Inc., 2005. ISBN 1-4027-3522-7
- [2] Scaliger, Joseph Justus. *Anim. in Chron. Euseb.* pp.110•116.
- [3] Hankel, *Geschichte der Mathematik*, p. 34; Kirchhoff, *Studien zur Geschichte des gr. Alphab.*
- [4] Eusebius of Caesarea, *Ecclesiastical History* iv. 11.
- [5] St. Justin Martyr, *1st Apology* lxi.

This article uses text from A Dictionary of Christian Biography, Literature, Sects and Doctrines, Being a Continuation of "The Dictionary of the Bible" by William Smith and Henry Wace.

£This article incorporates text from a publication now in the public domain:£Herbertmann, Charles, ed (1913). *Catholic Encyclopedia*. Robert Appleton Company.

Ophites

The **Ophites** (also called **Ophians** or **Serpentinians**) (from Greek $\phi\ddot{\upsilon}\nu\sigma\acute{\alpha}\varsigma$ > $\phi\ddot{\upsilon}\nu\sigma\acute{\alpha}\varsigma$ = snake) were members of numerous Gnostic sects in Syria and Egypt about 100 AD. The Ophite sects revered the serpent of Genesis as a symbol of *gnosis*, which the tyrant Yaldabaoth tried to hide from Adam and Eve. As John 3:14 tells that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," the Ophites felt perfectly justified in their position, and Christian heresiologists took particular offense at turning their view of the serpent on its head.

Irenaeus wrote a history of heresy toward the end of the 2nd century from which our principal mythos is derived; Clement of Alexandria^[1] mentions beside the "Cainists" the "Ophians" ($\phi\ddot{\upsilon}\nu\sigma\acute{\alpha}\varsigma$), saying that their name is derived from the object of their worship. Philaster, an author of the 4th century, places the Ophites, the Cainites, and the Sethians at the head of all heresies (ch. 1-3), because he holds that they owed their origin to the serpent (the Devil).

In Irenaeus

Irenaeus having given^[2] in what seems intended for chronological order, a list of heresies, beginning with Simon Magus and ending with Tatian, adds in a kind of appendix a description of a variety of Gnostic sects deriving their origin, as he maintains, from the heresy of Simon. Irenaeus does not use the name "Ophite," but Theodoret, who copies his description, gives that title to them, and he has been followed by later writers.

Here the origin of the mixed world is most completely represented. Creation began as a series of emanations:

The True and Holy Church

† *Bythos* (Depth):

† Father of All (the First Man):

† *Ennoia*, the Son of Man (the Second Man):

† The Holy Spirit, the First Woman:

† Water

† Darkness

† The Abyss

† Chaos

Of the beauty of the Holy Spirit, both First and Second Man became enamoured, and they generated from her a third male, an Incorruptible Light, called Christ. But the excess of light with which she had been impregnated was more than she could contain, and while Christ her right-hand birth was borne upward with his mother, forming with the First and Second Man the True and Holy Church, a drop of light fell on the left hand downwards into the world of matter, and was called Sophia (Wisdom) or Prunikos, an androgynous being.

By this arrival the still waters were set in motion, all things rushing to embrace the Light, and Prunikos wantonly playing with the waters, assumed to herself a body, without the protection of which the light was in danger of being completely absorbed by matter. Yet when oppressed by the grossness of her surroundings, she strove to escape the waters and ascend to her mother, the body weighed her down, and she could do no more than arch herself above the waters, constituting thus the visible heaven. In process of time, however, by intensity of desire she was able to free herself from the encumbrance of the body, and leaving it behind to ascend to the region immediately above, called in the language of another sect the middle region.

Meanwhile a son, Yaldabaoth, born to her from her contact with the waters, having in him a certain breath of the incorruptible light left him from his mother, by means of which he works, generates from the waters a son without any mother. And this son in like manner another, until there were seven Archons in all, ruling the seven heavens; a Hebdomad which their mother completes into an Ogdoad.

- ‡ Yaldabaoth ("yalda bahut" = "son of chaos"), the Demiurge
- ‡ Iao
- ‡ Sabaoth
- ‡ Adonaios
- ‡ Elaios
- ‡ Astaphanos
- ‡ Horaios ("or" = "light")

But it came to pass that these sons strove for mastery with their father Yaldabaoth, whereat he suffered great affliction, and casting his despairing gaze on the dregs of matter below, he, through them, consolidated his longing and obtained a son Ophiomorphus, the serpent-formed Nous, whence come the spirit and soul, and all things of this lower world; but whence came also oblivion, wickedness, jealousy, envy, and death. Yaldabaoth, stretching himself over his upper heaven, had shut out from all below the knowledge that there was anything higher than himself, and having puffed up with pride at the sons whom he had begotten without help from his mother, he cried,

€ I am Father and God, and above me there is none other. ●

On this his mother, hearing him, cried out,^[3]

€ Do not lie, Yaldabaoth, for above thee is the Father of All, the First Man, and the Son of Man. ●

When the heavenly powers marvelled at this voice, Yaldabaoth, to call off their attention, exclaimed, "Let us make man after our image." Then the six powers formed a gigantic man, the mother Sophia having given assistance to the design, in order that by this means she might recover the Light-fluid from Yaldabaoth. For the man whom the six powers had formed, lay unable to raise itself, writhing like a worm until they brought it to their father, who breathed into it the breath of life, and so emptied himself of his power. But the man having now Thought and Conception (Nous and Enthymesis), forthwith gave thanks to the First Man, disregarding those who had made him.

At this Yaldabaoth, being jealous, planned to despoil the man by means of a woman, and formed Eve, of whose beauty the six powers being enamoured generated sons from her, namely, the angels. Then Sophia devised by means of the serpent to seduce Eve and Adam to transgress the precept of Yaldabaoth; and Eve, accepting the advice of one who seemed a Son of God, persuaded Adam also to eat of the forbidden tree. And when they ate they gained knowledge of the power which is over all, and revoked from those who had made them. Thereupon Yaldabaoth cast Adam and Eve out of Paradise; but the mother had secretly emptied them of the Light-fluid in order that it might not share the curse or reproach. So they were cast down into this world, as was also the serpent who had been detected in working against his father. He brought the angels here under his power, and himself generated six sons, a counterpart of the Hebdomad of which his father was a member. These seven demons always oppose and thwart the human race on whose account their father was cast down.

Adam and Eve at first had light and clear and, as it were, spiritual bodies, which on their fall became dull and gross; and their spirits were also languid because they had lost all but the breath of this lower world which their maker had breathed into them; until Prunikos taking pity on them gave them back the sweet odour of the Light-fluid through which they woke to a knowledge of themselves and knew that they were naked. The story proceeds to give a version of Old Testament history, in which Yaldabaoth is represented as making a series of efforts to obtain exclusive adoration for himself, and to avenge himself on those who refused to pay it, while he is counteracted by Prunikos, who strives to enlighten mankind as to the existence of higher powers more deserving of adoration. In particular the prophets who were each the organ of one of the Hebdomad, the glorification of whom was their main theme, were nevertheless inspired by Sophia to make fragmentary revelations about the First Man and about Christ above, whose descent also she caused to be predicted.

Redemption

And here we come to the version given of New Testament history in this system. Sophia, having no rest either in heaven or on earth, implored the assistance of her mother, the First Woman. She, moved with pity at her daughter's repentance, begged of the First Man that Christ should be sent down to her assistance. Sophia, apprized of the coming help, announced his advent by John, prepared the baptism of repentance, and by means of her son, Yaldabaoth, got ready a woman to receive the annunciation from Christ, in order that when he came there might be a pure and clean vessel to receive him, namely Jesus, who, being born of a virgin by divine power, was wiser, purer, and more righteous than any other man. Christ then descended through the seven heavens, taking the form of the sons of each as he came down, and depriving each of their rulers of his power. For wheresoever Christ came the Light-fluid rushed to him, and when he came into this world he first united himself with his sister Sophia, and they refreshed one another as bridegroom and bride, and the two united descended into Jesus, who thus became Jesus Christ. Then he began to work miracles, and to announce the unknown Father, and to declare himself manifestly the son of the First Man. Then Yaldabaoth and the other princes of the Hebdomad, being angry, sought to have Jesus crucified, but Christ and Sophia did not share his passion, having withdrawn themselves into the incorruptible Aeon. But Christ did not forget Jesus, but sent a power which raised his body up, not indeed his choical body, for "flesh and blood cannot lay hold of the kingdom of God," but his animal and spiritual body. So it was that Jesus did no miracles, either before his baptism, when he was first united to Christ, or after his resurrection, when Christ had withdrawn himself from him. Jesus then remained on earth after his resurrection eighteen months, at first himself not understanding the whole truth, but enlightened by a revelation subsequently made him, which he taught to a chosen few of his disciples, and then was taken up to heaven.

The story proceeds to tell that Christ, sitting on the right hand of the father Yaldabaoth, without his knowledge enriches himself with the souls of those who had known him, inflicting a corresponding loss on Yaldabaoth. For as righteous souls instead of returning to him are united to Christ, Yaldabaoth is less and less able to bestow any of the Light-fluid on souls afterwards entering this world, and can only breathe into them his own animal breath. The consummation of all things will take place when, by successive anion of righteous souls with Christ, the last drop of the Light-fluid shall be recovered from this lower world.

Significance

The system here expounded evidently implies a considerable knowledge of the Old Testament on the part either of its inventor or expounder. It begins with "the spirit of God moving on the face of the waters," and it summarises the subsequent history, even mentioning the sacred writers by name. Yet that it is not the work of amicable to Judaism is evident from the hostility shown to the God of the Jews, who is represented as a mixture of arrogance and ignorance, waging war against idolatry from mere love of self-exaltation, yet constantly thwarted and overcome by the skill of superior knowledge. The feminine attributes ascribed to the Holy Spirit indicate that Greek was not the native language of the framer of this system, and this conclusion is confirmed by the absence of elements derived from Greek philosophic systems. If, for instance, we compare this system with that of Valentinus, we discover at once so much agreement in essential features as to assure us of the substantial identity of the foundation of the two systems; but the Valentinian system contains several things derived from Greek philosophy, whereas that which we have described can be explained from purely Oriental sources. We are entitled therefore to regard the latter as representing the more original form. The reporter of this system is clearly acquainted with the New Testament, since he adopts a phrase from the Epistle to the Corinthians; he knows that Jesus habitually spoke of himself as Son of Man; and in denying that Jesus performed miracles before his baptism, he adopts the history as told in the Gospels in opposition to that told in apocryphal Gospels of the Infancy. The place which the doctrine of a Trinity holds in this system indicates that it proceeds from one who had received Christian instruction.

Although, following Theodoret, we have given the name Ophite to the system described by Irenaeus, it will have been seen that not only does the doctrine concerning the serpent form a very subordinate part of the system, but also

that the place it assigns the serpent is very different from that given it by those whom we count as properly to be called Ophites. For this name properly belongs to those who give the serpent the place of honour in their system, but the present system agrees with Christian doctrine in making the serpent and his attendant demons the enemy and persecutor of the human race. In the passage immediately following the chapter we have analysed, Irenaeus shows acquaintance with a section of the school who may be called Ophite in the proper sense of the word, some teaching that Sophia herself was the serpent, some glorifying Cain and other enemies of the God of the Old Testament.

If we were to single out what we regard as the most characteristic feature of the scheme, it is the prominence given to the attribute of light as the property of the good Principle. This feature is still more striking in the derived system of *Pistis Sophia*, where the mention of light is of perpetual occurrence, and the dignity of every being is measured by the brilliancy of its light. It is natural to imagine a connexion with the system of Zoroaster, in which the history of the world is made to be a struggle between the kingdom of light and the kingdom of darkness. This suspicion is continued when we refer to what Plutarch tells of the system of Zoroaster,^[4] for we there find other coincidences with our system, which can scarcely be accidental. In the Persian system, the opposing powers, Ormuzd and Ahriman, each generate six derived beings to aid in the contest, precisely in the same way that Yaldabaoth and Ophiomorphus have each the co-operation of six subordinate and derived beings. The story of Sophia stretching out her body so as to form the visible heavens has a parallel in a similar myth told about Ormuzd enlarging his bulk, and there is a likeness to Ophite doctrine in the account which Zoroaster gives of resurrection bodies, which are to be so clear and subtle as to cast no shadow. (See also the Persian representations of seven heavens and an eighth region above them.)^[5]

In the section of Irenaeus immediately preceding that of which we have just given an account, there is a summary of a system which has been called Barbeliot, from its use of the name Barbelo to denote the supreme female principle. It contains some of the essential features of the scheme just described, of which it seems to have been a development, principally characterized by a great wealth of nomenclature, and, with the exception of the name which has given a title to the system, all derived from the Greek language.

In Clement and Origen

Clement of Alexandria incidentally mentions Cainites and Ophites,^[6] but gives no explanation of their tenets. Nor do we suppose that there is any reason to connect with this sect his reprobation of the use of serpent ornaments by women.^[7]

Origen is led to speak of the Ophites^[8] by an accusation of Celsus that the Christians counted seven heavens, and spoke of the Creator as an accursed divinity, inasmuch as he was worthy of execration for cursing the serpent who introduced the first human beings to the knowledge of good and evil. Origen replies that Celsus had mixed up matters, and had confounded with the Christians the Ophites, who so far from being Christians would not hear the name of Jesus, nor own him to have been so much as a wise and virtuous man, nor would admit anyone into their assembly until he had cursed Jesus. It may be doubted whether Origen has not here been misinformed about a sect of which he intimates that he knows but little. According to all other authorities the Ophites claimed to be Christians. Elsewhere^[9] Origen classes the Ophites as heretics of the graver sort with the followers of Marcion, Valentinus, Basilides, and Apelles. The identity of the nomenclature proves that these Ophites of Origen are a branch of the sect described by Irenaeus, and therefore justifies our application of the name Ophite to that sect.

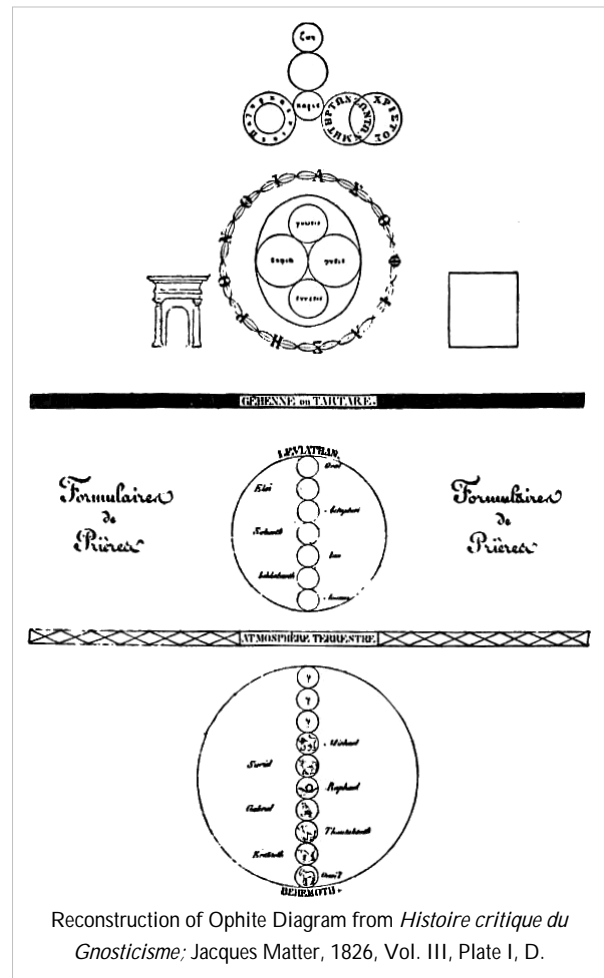
Hebdomad

The names of the seven princes of the Hebdomad, as given by Origen, agree completely with the list of Irenaeus.

Origen also gives the names of the seven demons. Irenaeus only gives the name of their chief, but that one is enough to establish a more than accidental coincidence, since it is a name we should not have expected to find as the name of a demon, namely, Michael. The name Prunikos is also found in the report of Origen. Origen gives what must have been one of the valuable secrets of this sect, viz. the formula to be addressed by an ascending soul to each of the princes of the hebdomad in order to propitiate him to grant a passage through his dominions. Perhaps the secret would have been more jealously guarded if it were not that in addition to the use of the formula, it seems to have been necessary to produce at each gate a certain symbol. These would only be in the possession of the initiated, and we may imagine that they were buried with them. He gives the formulae in the inverse order; i.e. first the formula to be used by a soul which has passed through the highest heaven and desires to enter the Ogdoad; next the formula to be used in order to gain admission to the highest heaven, and so on.

Diagrams

Origen also gives a description of an Ophite diagram, which Celsus likewise had met with, consisting of an outer circle, named Leviathan, denoting the soul of all things, with ten internal circles, variously coloured, the diagram containing also the figures and names of the seven demons. Many have attempted to reproduce the figure from Origen's description, but in truth Origen has not given us particulars enough to enable us to make a restoration with confidence, or even to enable us to understand what was intended to be represented. Origen names Euphrates as the



introducer of the doctrine of the sect which he describes, and the sect may have been that branch of the Ophites who are called Peratae.

In Hippolytus

A lost earlier treatise of Hippolytus appears to have contained a section on the Ophites, following that on the Nicolaitans, with whom they were brought into connexion. Philaster has mistakenly transposed this and two other sections, beginning his treatise on heresies with the Ophites, and making the Ophites, Cainites, and Sethians pre-Christian sects. The section of Hippolytus appears to have given a condensed account of the mythological story told by Irenaeus. In giving the name Ophite, however, he appears to have brought into greater prominence than Irenaeus the characteristics of the sect indicated by the word, their honour of the serpent, whom they even preferred to Christ, their venerating him because he taught our first parents the knowledge of good and evil, their use of the references to the brazen serpent in the Old and New Testament, and their introduction of the serpent into their Eucharistic celebration.

Philosophumena

The great difference between the earlier and the later treatise of Hippolytus is that the former was a mere compilation, his account of the opinions of heresies being in the main derived from the lectures of Irenaeus; but at the time of writing the latter, he had himself read several heretical writings, of which he gives an extract in his treatise. In this book he makes a contemptuous mention of the Ophites in company with the Cainites and Nochaitae^[10] as heretics whose doctrines did not deserve the compliment of serious exposition or refutation.

And it is strange that he does not seem to suspect that these heretics have any connection with those who form the subject of his fifth book. In that book he treats of sects which paid honour to the serpent, giving to the first of these sects the name Naassenes, a title which he knows is derived from the Hebrew name for serpent. Possibly Hippolytus restricted the name Ophites to the sect described by Irenaeus, which has very little in common with that which he calls Naassenes. This book contains sections on several other Ophite systems, that of the Peratae, Sethians and of Justinus.

Ophite teaching was, most likely, dying out in the days of Hippolytus; in the time of Epiphanius it was not absolutely extinct, but the notices in his work would lead us to think of it as but the eccentric doctrine of some stray heretic here and there, and not to have counted many adherents. In the 5th century Theodoret tells^[11] of having found serpent worship practised in his diocese by people whom he calls Marcionites, but whom we may believe to have been really Ophites.

In Epiphanius

They have a snake, which they keep in a certain chest--the *cista mystica*--and which at the hour of their mysteries they bring forth from its cave. They heap loaves upon the table and summon the serpent. Since the cave is open it comes out. It is a cunning beast and, knowing their foolish ways, it crawls up on the table and rolls in the loaves; this they say is the perfect sacrifice. Wherefore, as I have been told, they not only break the bread in which the snake has rolled and administer it to those present, but each one kisses the snake on the mouth, for the snake has been tamed by a spell, or has been made gentle for their fraud by some other diabolical method. And they fall down before it and call this the Eucharist, consummated by the beast rolling in the loaves. And through it, as they say, they send forth a hymn to the Father on high, thus concluding their mysteries.^[12]

References

Notes

- [1] *Stromata*, vii. 17, ¶ 108.
- [2] *Adversus Haereses* i. 23-28.
- [3] i. 30, 6.
- [4] *De Is. et Osir.* 47.
- [5] Orig. *Adv. Cels.* vi. 22.
- [6] *Strom.* vii. 17, p.1900.
- [7] *Paed.* ii. 13, p.1245.
- [8] *Contra Celsum.* vi. 28 sqq.
- [9] *Comm. in St. Matt.* iii. 852.
- [10] viii. 20.
- [11] *Haer. Fab.* i. 24.
- [12] Epiphanius, *Panarion*, i, 37, 5. Campbell and Abadie, 296.

Bibliography

- † Joseph Campbell, M. J. Abadie, *The Mythic Image* (1981), Princeton University Press, Princeton, New Jersey.
- † Francis Legge, *Forerunners and Rivals of Christianity, From 330 B.C. to 330 A.D.* (1914), reprinted in two volumes bound as one, University Books, New York, 1964. LC Catalog 64-24125.

External links

- † The Ophite Diagrams, briefly by the christian Origen and Pagan Celsus. Emanations and angels reveal Persian influence. (<http://www.gnosis.org/library/ophite.htm>)

Sources

- † This article incorporates text from a publication now in the public domain: Salmon, George (1887). "Ophites" (<http://books.google.com/books?id=e3DYAAAAMAAJ&pg=PA80>). In Smith, William; Wace, Henry. *A Dictionary of Christian Biography, Literature, Sects and Doctrines*. **Volume IV**. London: John Murray. pp.180•88.
- † This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed (1911). "Ophites". *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.
- † This article incorporates text from the 1901-1906 *Jewish Encyclopedia*, a publication now in the public domain.

Syrian-Egyptic Gnosticism

Syrian-Egyptian Gnostic Schools were ancient Gnostic sects from around the Middle East. They drew heavily on Platonic and Judaic influences.

Syrian-Egyptian Gnostic Schools

- ‡ Sethians
 - ‡ Valentianism
 - ‡ Basilideans
 - ‡ Bardaisanites
 - ‡ Archontics

Archontics

The **Archontics**, or **Archontici**, were a Gnostic sect that existed in Palestine and Armenia, who arose towards the close of the 2nd century CE. They were thus called from the Greek word ἄρχοντες, "principalities", or "rulers", by reason that they held the world to have been created and ruled by malevolent *Archons*.

Epiphanius of Salamis seems to be the earliest Christian writer who speaks of this sect. He relates that a young priest in Palestine named Peter had been charged with heresy, deposed from the office of the priesthood and expelled by Bishop Aëtius. He fled into a part of Arabia, where there was a center of Ebionitism. In his old age, he returned to Palestine, where he lived the life of an anchorite in a cave near Jerusalem and attracted followers by the austerity of his life and the practice of extreme poverty. Shortly before the death of Constantius II (337-361), Eutactus, coming from Egypt, visited the anchorite Peter and was imbued by him with the doctrines of the sect and carried them into Greater and Lesser Armenia. Epiphanius excommunicated Peter and the sect seems to have died out soon after.

Beliefs

The Archontics held that there were Seven Heavens, ruled by the Demiurge surrounded by Archons begotten by him, who are the jailers of the souls. In the eighth heaven dwells the supreme Mother of light. The king or tyrant of the seventh heaven is Sabaoth, the god of the Jews, who is the father of the Devil. The Devil, dwelling upon earth, rebelled against his father, and opposed him in all things, and by Eve begot Cain and Abel. Cain slew Abel in a quarrel about their sister, whom both loved.

"They say," records Epiphanius, "that the soul is the food of the Archons and Powers without which they cannot live, because she is of the dew from above and gives them strength. When she has become imbued with knowledge ... she ascends to heaven and gives a defence before each Power and thus mounts beyond them to the upper Mother and Father of the All whence she came down into this world."^[1]

Practices

"Some of them", continues Epiphanius, "pretend to fast after the manner of the monks, deceiving the simple, and boast of having renounced all property." Theodore reports that it was the practice of some to pour oil and water on the heads of the dead, thereby rendering them invisible to the Archons and withdrawing them from their power. However, Epiphanius states that "they condemn baptism and reject the participation of the Holy Mysteries as something introduced by the tyrant Sabaoth, and teach other fables full of impiety."^[2]

Texts

Their apocryphal books included:

- ‡ The greater and lesser *Symphonia*
- ‡ *The Ascension of Isaiah*
- ‡ *Allogenes*

Notes

[1] Epiphanius, *Panarion*, 40, 2.

[2] Epiphanius, *Panarion*, 40, 1.

Bibliography

- ‡ ¶This article incorporates text from a publication now in the public domain:¶Herbermann, Charles, ed (1913). *Catholic Encyclopedia*. Robert Appleton Company.

- ‡ ¶*This article incorporates content from the 1728 Cyclopaedia, a publication in the public domain.* (<http://digioll.library.wisc.edu/cgi-bin/HistSciTech/HistSciTech-idx?type=turn&id=HistSciTech.Cyclopaedia01&entity=HistSciTech.Cyclopaedia01.p0175>)

- ‡ Jonas, Hans (1958). *The Gnostic Religion*. p.¶169.

- ‡ Layton, Bentley (1987). *The Gnostic Scriptures*. Doubleday. pp.¶191 • 198.

External links

- ‡ Catholic Encyclopedia entry (<http://www.newadvent.org/cathen/01697a.htm>)

Bardaisan

Bardaisan (Syriac: ܒܪܕܝܣܐܢ, *Bardaišʾn*; 154•222; also Latinized as **Bardesanes**) was a Syriac gnostic^[1], founder of the **Bardaisanites**, and an scientist, scholar, astrologer, philosopher and poet, also renowned for his knowledge of India, on which he wrote a book, now lost.^[2]

Biography

Bardaisan was born on 11 July 154 (164?), in Edessa, a metropolis in Osroene, of wealthy Syriac parents. To indicate the city of his birth his parents called him "Son of the Daisan", the river on which Edessa is situated. On account of his foreign extraction he is sometimes referred to as "the Parthian" (by Sextus Julius Africanus), or "the Babylonian" (by Porphyrius); and, on account of his later important activity in Armenia, "the Armenian", (by Hippolytus of Rome), while Ephrem the Syrian calls him "philosopher of the Arameans" (Syriac: ܐܦܠܘܣܘܦܐ ܕܐܪܡܝܐ, *Filosof d-Aramay*). His Parthian parents, Nuhama and Nah 'siram, must have been people of rank, for their son was educated with the crown-prince of the Osroene kingdom, at the court of Abgar Manu VIII. Sextus Julius Africanus says that he saw Bardaisan, with bow and arrow, mark the outline of a boy's face with his arrows on a shield which the boy held.

Owing to political disturbances in Edessa, Bardaisan and his parents moved for a while to **Hierapolis** (Mabug), a strong centre of Babylonianism. Here the boy was brought up in the house of a heathen priest Anuduzbar. In this school, no doubt, he learnt all the intricacies of Babylonian astrology, a training that permanently influenced his mind and proved the bane of his later life. At the age of twenty-five he happened to hear the homilies of Hystaspes, the Bishop of Edessa, received instruction, was baptized, and even admitted to the diaconate or the priesthood. "Priesthood", however, may merely imply that he ranked as one of the college of presbyters, for he remained in the world, had a son called Harmonius, and when Abgar IX, the friend of his youth, ascended the throne (179) he took his place at court. He was clearly no ascetic, but dressed in finery "with berylls and caftan", according to Ephrem the Syrian.

According to tradition, during his youth he shared the education of a royal prince who afterwards became King of Edessa, perhaps Abgar X bar Manu (reigned Osroene 202-217). He is said to have converted the prince to Christianity, and may have had an important share in Christianizing the city.

Epiphanius of Salamis and Barhebraeus assert that he was first an orthodox Christian and afterwards an adherent of Valentinus.

Perhaps owing to the persecutions under Caracalla, Bardaisan for a time retreated into Armenia, and is said to have there preached Christianity with indifferent success, and also to have composed a history of the Armenian kings.

Bardaisan tried to create a synthesis of Christian and occult beliefs, in a way similar to Origen . As a gnostic, he certainly denied the resurrection of the body ; and so far as we can judge by the obscure quotations from his hymns furnished by Ephrem he explained the origin of the world by a process of emanation from the supreme God whom he called the Father of the living. He and his Bardaisan movement were considered heretic by the Christians, and he was subjected to critical hymn, particularly by Ephrem:

And if he thinks he has said the last thing

He has reached heathenism,

O Bar-Daisan,

Son of the River Daisan,

Whose mind is liquid like his name!

(St. Ephraim of Syria, Translated by A. S. Duncan Jones, 1904)

‡ According to Sozomen's Ecclesiastical history, " Harmonius, his son, was deeply versed in Grecian erudition, and was the first to subdue his native tongue to meters and musical laws; these verses he delivered to the choirs"

His acceptance of Christianity was perfectly sincere; and later stories, that he left the Catholic Church and joined the Valentinian Gnostics out of disappointed ambition, do not deserve much credit. His royal friend became (probably after 202, i.e. after his visit and honourable reception at Rome) the first Christian king; and both king and philosopher laboured to create the first Christian State. Bardaisan showed great literary activity against Marcion and Valentinus, the Gnostics of the day. Bardaisan mixed his Babylonian pseudo-astronomy with Christian dogma and originated a Christian sect, which was vigorously combated by St. Ephrem. The Romans under Caracalla, taking advantage of the anti-Christian faction in Edessa, captured Abgar IX and sent him in chains to Rome. Thus the Osrhoenic kingdom, after 353 years' existence, came to an end. Though he was urged by a friend of Caracalla to apostatize, Bardaisan stood firm, saying that he feared not death, as he would in any event have to undergo it, even though he should now submit to the emperor. At the age of sixty-three he was forced to take refuge in the fortress of Ani in Armenia and tried to spread the Gospel there, but with little success. He died at the age of sixty-eight, either at Ani or at Edessa. According to Michael the Syrian, Bardaisan had besides Harmonius two other sons, called Abgarun and Hasdu.

Encounter with religious men from India

Porphyry states that on one occasion at Edessa, Bardaisan interviewed an Indian deputation of holy men (designated as ܙܡܢܝܢ, Sramanas) who had been sent to the Roman emperor Elagabalus or another Severan dynasty Roman Emperor, and questioned them as to the nature of Indian religion. The encounter is described in Porphyry De abstn., iv, 17^[3] and Stobaeus (Eccles., iii, 56, 141):

"For the polity of the Indians being distributed into many parts, there is one tribe among them of men divinely wise, whom the Greeks are accustomed to call Gymnosophists. But of these there are two sects, one of which the Bramins preside over, the Samanaeans the other. The race of the Bramins, however, receive divine wisdom of this kind by succession, in the same manner as the priesthood. But the Samanaeans are elected, and consist of those who wish to possess divine knowledge. And the particulars respecting them are the following, as the Babylonian Bardaisan narrates, who lived in the times of our fathers, and was familiar with those Indians who, together with Damadamis, were sent to Caesar. All the Bramins originate from one stock; for all of them are derived from one father and one mother. But the Samanaeans are not the offspring of one family, being, as we have said, collected from every nation of Indians." Porphyry De abstn., iv,

Writings

Bardaisan apparently was a voluminous author. Though nearly all his works have perished, we find notices of the following:

- ‡ Dialogues against Marcion and Valentinus^[4] .
- ‡ Dialogue "Against Fate" addressed to an Antoninus. Whether this Antoninus is merely a friend of Bardaisan or a Roman emperor and, in the latter case, which of the Antonini is meant, is matter of controversy. It is also uncertain whether this dialogue is identical with "The Book of the Laws of the Countries", of which later on^[5] .
- ‡ A "Book of Psalms", 150 in number, in imitation of David's Psalter^[6] . These psalms became famous in the history of Edessa; their words and melodies lived for generations on the lips of the people. Only when St. Ephrem composed hymns in the same pentasyllabic metre and had them sung to the same tunes as the psalms of Bardaisan, did the latter gradually lost favour. We probably possess a few of Bardaisan's hymns in the Gnostic *Acts of Thomas*; the "Hymn on the Soul"; the "Espousals of Wisdom"; the consecratory prayer at Baptism and at Holy Communion. Of these only the "Hymn on the Soul" is generally acknowledged to be by Bardesanes, the authorship of the others is doubtful. Though marred by many obscurities, the beauty of this hymn on the soul is striking. The soul is sent from its heavenly home to the earth, symbolized by Egypt, to obtain the pearl of great

price. In Egypt it forgets for a while its royal parentage and glorious destiny. It is reminded thereof by a letter from home, succeeds in snatching a raiment of light, it returns to receive its rank and glory in the kingdom of its father.

- ‡ Astrologico-theological treatises, in which his peculiar tenets were expounded. They are referred to by St. Ephrem, and amongst them was a treatise on light and darkness. A fragment of an astronomical work by Bardaisan was preserved by George, Bishop of the Arab tribes, and republished by Nau^[7].
- ‡ A "History of Armenia". Moses of Chorene^[8] states that Bardaisan, "having taken refuge in the fortress of Ani, read there the temple records in which also the deeds of kings were chronicled; to these he added the events of his own time. He wrote all in Syriac, but his book was afterwards translated into Greek". Though the correctness of this statement is not quite above suspicion, it probably has a foundation in fact.
- ‡ "An Account of India". Bardaisan obtained his information from the Indian Sramana (wandering monks) ambassadors to the Roman Emperor Heliogabalus. A few extracts are preserved by Porphyry and Stobaeus^[9].
- ‡ "Book of the Laws of the Countries". This famous dialogue, the oldest remnant not only of Bardaisanite learning, but even of Syriac literature, if we except the version of Holy Writ, is not by Bardaisan himself, but by a certain Philip, his disciple. The main speaker, however, in the dialogue is Bardaisan, and we have no reason to doubt that what is put in his mouth correctly represents his teaching. Excerpts of this work are extant in Greek in Eusebius^[10] and in Caesarius^[11]; in Latin in the "Recognitions" of Pseudo-Clement^[12]. A complete Syriac text was first published from a sixth- or seventh-century manuscript in the British Museum by William Cureton, in his *Spicilegium Syriacum* (London, 1855), and by Nau. It is disputed whether the original was in Syriac or in Greek; Nau is decided in favour of the former. Against a questioning disciple called Abida, Bardaisan seeks to show that man's actions are not entirely necessitated by Fate, as the outcome of stellar combinations. From the fact that the same laws, customs and manners often prevail amongst all persons living in a certain district, or though locally scattered living under the same traditions, Bardaisan endeavours to show that the position of the stars at the birth of individuals can have but little to do with their subsequent conduct, hence the title "Book of the Laws of the Countries."

Doctrine

Various opinions have been formed as to the real doctrine of Bardesanes. As early as Hippolytus (Philosoph., VI, 50) his doctrine was described as a variety of Valentinianism, the most popular form of Gnosticism. Adolf Hilgenfeld in 1864 defended this view, based mainly on extracts from St. Ephrem, who devoted his life to combating Bardaisanism in Edessa.

The strong and fervent expressions of St. Ephrem against the Bardaisanites of his day are not a fair criterion of the doctrine of their master. The extraordinary veneration of his own countrymen, the very reserved and half-respectful allusion to him in the early Fathers, and above all the "Book of the Laws of the Countries" suggest a milder view of Bardaisan's aberrations. He cannot be called a Gnostic in the proper sense of the word. Like the Early Christians, he believed in an Almighty God, Creator of heaven and earth, whose will is absolute, and to whom all things are subject. God endowed man with freedom of will to work out his salvation and allowed the world to be a mixture of good and evil, light and darkness. All things, even those we now consider inanimate, have a measure of liberty. In all of them the light has to overcome the darkness. After six thousand years this earth shall have an end, and a world without evil shall take its place.

However, Bardaisan also thought the sun, moon and planets were living beings, to whom, under God, the government of this world was largely entrusted; and though man was free, he was strongly influenced for good or for evil by the constellations. Bardaisan's catechism must have been a strange mixture of Christian doctrine and references to the signs of the Zodiac. Led by the fact that "spirit" is feminine in Syriac, he seems to have held unorthodox views on the Trinity. He apparently denied the Resurrection of the Body, but thought Christ's body was endowed with incorruptibility as with a special gift.

Bardaisanite school

The followers of Bardaisan of Mesopotamia, the **Bardaisanites** were a sect of the 2nd century, deemed heretical by the Catholic Church, who added other notions into their beliefs. Even Bardaisan's son, Harmonius, strayed farther from the path of orthodoxy. Educated at Athens, he added to the Chaldee astrology of his father Greek ideas concerning the soul, the birth and destruction of bodies and a sort of metempsychosis.

A certain Marinus, a follower of Bardaisan and a dualist, who is refuted in the "Dialogue of Adamantius", held the doctrine of a twofold primeval being; for the devil, according to him is not created by God. He was also a Docetist, as he denied Christ's birth of a woman. Bardaisan's form of gnosticism influenced Manichaeism.

According to St. Ephrem, the Bardaisanites of his day were given to many puerilities and obscenities. Sun and Moon were considered male and female principles, and the ideas of heaven amongst the Bardaisanites were not without an admixture of sensuality.

St. Ephrem's zealous efforts to suppress this powerful heresy were not entirely successful. Rabbula, Bishop of Edessa in 431-432, found it flourishing everywhere. Its existence in the seventh century is attested by Jacob of Edessa; in the eighth by George, Bishop of the Arab tribes; in the tenth by the historian Masudi; and even in the twelfth by Shashrastani. Bardaisanism seems to have devolved first into Valentinianism and then into common Manichaeism. The last-named writer states: "The followers of Daisan believe in two elements, light and darkness. The light causes the good, deliberately and with free will; the darkness causes the evil, but by force of nature and necessity. They believe that light is a living thing, possessing knowledge, might, perception and understanding; and from it movement and life take their source; but that darkness is dead, ignorant, feeble, rigid and soulless, without activity and discrimination; and they hold that the evil within them is the outcome of their nature and is done without their co-operation."

Notes

- [1] (<http://www.isbnlib.com/isbn/9042907355/>)
- [2] Edesa; Parthian Period, University of Evansville (<http://ecole.evansville.edu/articles/pedessa.html>)
- [3] Porphyry "On abstinence from animal food" Book IV, Paragraphs 17&18. (<http://thriceholy.net/Texts/Porphyry2.html>)
- [4] Theodoretus, Haer. fab., I, xxii; Eusebius of Caesarea, *Church History*, IV, xxx, 3.
- [5] Eusebius, *Historia Ecclesiastica*, IV, xxx, 2; Epiphanius, Haer., LVI, I; Theodoretus, Haer. fab., I, xxii.
- [6] St. Ephrem, Sermon. Adv. Haer., liii.
- [7] In "Bardesane l'astrologue" etc. (Paris, 1899).
- [8] History of G. A., II, 66.
- [9] Langlois, *Fragm. Hist. graec.*, V, lxviii sqq.
- [10] *Praeparatio Evangelica*, VI, x, 6 sqq.
- [11] Quaestiones, xlvii, 48.
- [12] IX, 19sqq.

Sources and external links

- † H. J. W. Drijvers, *Bardaisan of Edessa*, Assen 1966.
- † An hymn against Bar Daisan (<http://homepages.which.net/~gk.sherman/baaaa.htm>)
- † fChisholm, Hugh, ed (1911). "Bardaiḇ•n". *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.
- † John Arendzen f"Bardesan and Bardesanites". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.
- † One of the chapters of Mani's lost *Book of Secrets* concerned Bar Daisan, according to the list of its contents given by the tenth-century Islamic writer Ibn al-Nadim in his encyclopedia (http://www.ritmanlibrary.nl/c/p/h/bel_14.html).
- † fThis article incorporates content from the 1728 Cyclopaedia, a publication in the public domain. (<http://digidicoll.library.wisc.edu/cgi-bin/HistSciTech/HistSciTech-idx?type=turn&>

entity=HistSciTech000900240232&isize=L)

Basilides

"Basilides" redirects here. For the 17th century Ethiopian Emperor, see Fasilides of Ethiopia. For the martyr, see Basilides and Potamiana.

Basilides (Greek: Ἰσίδης) was an early Gnostic religious teacher in Alexandria, Egypt^[1] who taught from 117-138 AD^[2], and was a pupil of either Menander^[3], or an alleged interpreter of St. Peter named Glaucias^[4], although modern scholarship rejects Glaucias.^[5] The *Acts of the Disputation with Manes* state that for a time he taught among the Persians^[6]. He is believed to have written over two dozen books of commentary on the Christian Gospel (now all lost) entitled *Exegetica*^[7] making him one of the earliest Gospel commentators. Only fragments of his works are preserved that supplement the knowledge furnished by his opponents.

The followers of Basilides, the **Basilidians**, formed a movement that persisted for at least two centuries after him. St. Epiphanius of Salamis, at the end of the 4th century, recognized a persistent Basilidian Gnosis in Egypt. It is probable, however, that the school melded into the main stream of Gnosticism by the latter half of the 2nd century.^[8]

Sources

Church Fathers

Historians know of Basilides and his teachings mainly through the writings of his detractors, and it is impossible to determine how reliable these accounts are. The oldest refutation of the teachings of Basilides, by Agrippa Castor, is lost, and we are dependent upon the later accounts of:

- † Eusebius of Caesarea, *Ecclesiastical History*, Book IV, Chapter vii, written around the 4th century.
- † St. Clement of Alexandria, *Stromata*, Book I, Chapter xxi; Book II, Chapters vi, viii, and xx; Book IV, Chapters xi, xii, and xxv; Book V, Chapter I, etc., written between 208-210, and the so-called *Excerpta ex Theodoto* perhaps from the same hand.
- † St. Hippolytus of Rome, *Philosophumena*, Book VII, written about 225.
- † Pseudo-Tertullian, *Against All Heresies*, a little treatise usually attached to Tertullian's *De Praescriptionibus*, but really by another hand, perhaps by Victorinus of Pettau, written about 240 and based upon a non-extant "Compendium" of St. Hippolytus.
- † St. Epiphanius of Salamis, *Panarion*, Book I, Sect xxiv.
- † Theodoret of Cyrus, *Compendium of Heretical Accounts*, Book I, Chapter iv.

Writings of Basilides

Nearly everything Basilides wrote has been lost, but the names of three of his works and fragments are available in the present day.

- † Fragments of the *Exegetica* are available from St. Clement of Alexandria in his *Stromata*, Book IV, Chapter 12, and from Archelaus in his *Acts of the Disputation with Manes*, Chapter 55, and probably also from Origen in his *Commentary on Romans V*, Book I.
- † Origen states that "Basilides had even the audacity to write a Gospel according to Basilides"^[9], and both St. Jerome^[10] and St. Ambrose^[11] repeat Origen. Yet no trace of a Gospel by Basilides exists elsewhere; and it is possible either that Origen misunderstood the nature of the *Exegetica*, or that the Gospel was known under another name^[12].
- † Origen in a note on Job, xxi, 1 sqq., speaks of "Odes" of Basilides.

Other Works

Some fragments are known through the work of Clement of Alexandria:

- † The Octet of Subsistent Entities (Fragment A)
- † The Uniqueness of the World (Fragment B)
- † Election Naturally Entails Faith and Virtue (Fragment C)
- † The State of Virtue (Fragment D)
- † The Elect Transcend the World (Fragment E)
- † Reincarnation (Fragment F)
- † Human Suffering and the Goodness of Providence (Fragment G)
- † Forgivable Sins (Fragment H)

A book called *Acts of the Disputation with Manes*, which was written during the close of the 3rd century or later, speaks about the Basilidean origins of Manichaeism.

Artifacts

- † Artistic remains of Gnosticism such as Abrasax gems, and literary remains like the *Pistis Sophia*, the latter part of which probably dates back to the end of the 2nd century and, though not strictly Basilidian, yet illustrates early Alexandrian Gnosticism.

Doctrine

Creation

The descriptions of the Basilidian system given by our chief informants, St. Irenaeus (*Adversus Haereses*) and St. Hippolytus (*Philosophumena*), are so strongly divergent that they seem to many quite irreconcilable. According to Hippolytus, Basilides was apparently a pantheistic evolutionist; and according to Irenaeus, a dualist and an emanationist.

Historians, such as Philip Shaff, have the opinion that: "Irenaeus described a form of Basilideanism which was not the original, but a later corruption of the system. On the other hand, Clement of Alexandria surely, and Hippolytus, in the fuller account of his *Philosophumena*, probably drew their knowledge of the system directly from Basilides' own work, the *Exegetica*, and hence represent the form of doctrine taught by Basilides himself"^[13].

Faith and Election

Basilides believed faith was merely "an assent of the soul to any of the things which do not excite sensation, because they are not present". He also believed faith was a matter of "nature," not of responsible choice, so that men would "discover doctrines without demonstration by an intellectual apprehension"^[14]. Basilides also appears to have accumulated forms of dignity in accordance with ones' faith^[15].

Because Basilides believed faith was a matter of nature, doubtlessly he pushed election so far as to sever a portion of mankind from the rest, as alone entitled by Divine decree to receive a higher enlightenment. In this sense it must have been that he called "the election a stranger to the world, as being by nature supermundane"^[16].

Metempsychosis

Basilides likewise brought in the notion of sin in a past stage of existence suffering its penalty here, "the elect soul" suffering "honourably through martyrdom, and the soul of another kind being cleansed by an appropriate punishment." To this doctrine of metempsychosis the Basilidians are likewise said to have referred the language of the Lord about requital to the third and fourth generations;^[17] Origen states that Basilides himself interpreted Romans 7:9 in this sense,

The Apostle said, 'I lived without a law once,' that is, before I came into this body, I lived in such a form of body as was not under a law, that of a beast namely, or a bird.^[18]

However, if there be any who suffers without previous sin, it will not be "by the design of an [adverse] power", but as suffers the babe who appears to have committed no sin. The infant is said to receive a benefit when it is subjected to suffering, "gaining" many hardships .

Hell

Origen complained that Basilides deprived men of a salutary fear by teaching that transmigrations are the only punishments after death^[19] .

Martyrdom

Because Basilides held to a fatalistic view of metempsychosis, he believed the Christian martyrs were being punished not for being Christians, but for sins they had committed in the past^[20] . This is why Origen says that he depreciated the martyrs^[21] .

Passions

The Basilideans were accustomed to call the passions Appendages, stating that these are certain spirits that append^[22] themselves to rational souls in a certain primitive turmoil and confusion. Then, they imitate the actions of those they are appended to, and not only acquire the impulses of the irrational animals, but even imitate the movements and beauties of plants. These Appendages can also have characteristics of habit [derived from stones], as the hardness of adamant^[23] .

It is impossible to determine the precise origin of this singular theory, but it was probably connected with the doctrine of metempsychosis, which seemed to find support in Plato's *Timaeus*,^[24] . St. Clement of Alexandria stated that the plurality of souls makes the body a Trojan horse.

Practices

Marriage

Reciting the views of different heretics on marriage, Clement^[25] gives specimens of the teaching of Basilides and his son Isidore, by way of rebuke to the immorality of the later Basilidians. He first reports the exposition of Matthew 19:11 (or a similar evangelic passage), in which there is nothing specially to note except the interpretation of the last class of eunuchs as those who remain in celibacy to avoid the distracting cares of providing a livelihood. He goes on to the paraphrase of Corinthians 13:9, interposing in the midst an illustrative sentence from Isidore, and transcribes the language used about the class above mentioned.

But suppose a young man either poor or depressed, and in accordance with the word [in the Gospel] unwilling to marry, let him not separate from his brother; let him say 'I have entered into the holy place, nothing can befall me'; but if he have a suspicion, let him say, 'Brother, lay thy hand on me, that I may sin not,' and he shall receive help both to mind and to senses; let him only have the will to carry out completely what is good, and he shall succeed. But sometimes we say with the lips, 'We will not sin,' while our thoughts are turned towards sinning: such an one abstains by reason of fear from doing what he wills, lest the punishment be reckoned to his account. But the estate of mankind has only certain things at once necessary and natural, clothing being necessary and natural, but sexual intercourse natural, yet not necessary.^[26]

Epiphany

Although we have no evidence that Basilides, like some others, regarded Jesus's Baptism as the time when a Divine being first was joined to Jesus of Nazareth, it seems clear that he attached some unusual significance to the event. St. Hippolytus of Rome implied that Basilides regarded the Baptism as the occasion when Jesus received "the Gospel" by a Divine illumination^[27].

"They of Basilides," says Clement,^[28] "celebrate the day of His Baptism by a preliminary night-service of [Scripture] readings." The Venice MS. states that the Basilideans celebrated the night before the Epiphany singing and flute-playing in a heathen temple at Alexandria: so that probably the Basilidian rite was a modification of an old local custom^[29].

Meat Offered to Idols and Apostasy

Eusebius of Caesarea quotes Agrippa Castor, who said that Basilides: "taught also that the eating of meat offered to idols and the unguarded renunciation of the faith in times of persecution were matters of indifference"^[30]. However, from St. Clement of Alexandria's *Stromata*, it appears that Agrippa Castor misunderstood the purpose of Basilides argument, partly from the actual doctrine and practices of later Basilidians; but it may also have had some justification in incidental words which have not been preserved. It appears as if Basilides was actually saying that the eating of meat offered to idols and apostasy weren't condemned for immorality, but were punishments because of immorality^[31].

Silence

Basilides "in Pythagorean fashion" prescribed a silence of five years to his disciples.^[32]

Prophets

Basilides "invented prophets for himself named Barcabbas and Barcoph, and others that had no existence"^[33] The alleged prophecies apparently belonged to the apocryphal Zoroastrian literature popular with various Gnostics.

Traditions of Matthias

According to Basilides and Isidore, Matthias spoke to them mystical doctrines which he heard in private teaching from the Saviour^[34] ^[35]. Origen also^[36] and after him Eusebius refer to a "Gospel" of or according to Matthias.^[37] The true name was apparently the *Traditions of Matthias*.^[38]

Acts of the Disputation with Manes

The writer of *Acts* held Basilides responsible for dualism, yet his language on this point is loose, as if he were not sure of his ground; and the quotation which he gives by no means bears him out. It is quite conceivable that his understanding of Basilides came from the dualistic Basilidians of his day, who have given a wrong interpretation to genuine words of their master.^[39] Indeed the description of evil as a *supervenient* nature *without root*, reads almost as if it were directed against Persian doctrine, and may be fairly interpreted by Basilides's comparison of pain and fear to the rust of iron as natural accidents.

The identity of the Basilides of the *Acts* with the Alexandrian has been denied by Gieseler with some show of reason. It is at least strange that our Basilides should be described simply as a "preacher among the Persians," a character in which he is otherwise unknown; and all the more since he has been previously mentioned with Marcion and Valentinus as a heretic of familiar name.^[40] On the other hand, it has been justly urged that the two passages are addressed to different persons. The correspondence is likewise remarkable between the "treatises" in at least thirteen books, with an interpretation of a parable among their contents, and the "twenty-four books on the Gospel" mentioned by Agrippa Castor, called *Exegetica* by Clement. Thus the evidence for the identity of the two writers

may on the whole be treated as preponderating. But the ambiguity of interpretation remains; and it would be impossible to rank Basilides confidently among dualists, even if the passage in the Acts stood alone: much more to use it as a standard by which to force a dualistic interpretation upon other clearer statements of his doctrine.

Isidorus

Hippolytus^[41] couples with Basilides "his true child and disciple" Isidore. He is there referring to the use which they made of the *Traditions of Matthias*; but in the next sentence he treats them as jointly responsible for the doctrines which he recites. Our only other authority respecting Isidore is Clement (copied by Theodoret), who calls him in like manner "at once son and disciple" of Basilides.^[42]

Expositions of the Prophet Parchor

Isidore's *Expositions of the Prophet Parchor* taught the higher thoughts of heathen philosophers and mythologers were derived from Jewish sources. So, by quoting the philosopher Pherecydes, who had probably a peculiar interest for Isidore as the earliest promulgator of the doctrine of metempsychosis known to tradition^[43], Isidore was proving his validity as a descendant of the prophets.

Isidore's allegation that Pherecydes followed "the prophecy of Ham" was also used to claim that the apocryphal Zoroastrian books had quasi-biblical sanctity as proceeding from Zoroaster, a son of Noah; so Isidore gladly accepted the theory as evidence for his argument.

On an Adherent Soul

In his book *On an Adherent Soul*, Isidore appears to have argued against his father's teaching on "Appendages".^[44] He insists on the unity of the soul, and maintains that bad men will find "no common excuse" in the violence of the "appendages" for pleading that their evil acts were involuntary: "our duty is", he says, "by overcoming the inferior creation within us through the reasoning faculty, to show ourselves to have the mastery."

Ethics

A passage from Isidore's *Ethics* says: "Abstain, then, from a quarrelsome woman lest you are distracted from the grace of God. But when you have rejected the fire of the seed, then pray with an undisturbed conscience. And when your prayer of thanksgiving," he says, "descends to a prayer of request, and your request is not that in future you may do right, but that you may do no wrong, then marry...."^[45]

Its apparent difficulty arises partly from a corrupt reading (which should read $\acute{\epsilon}\bullet\zeta\bullet\acute{\sigma}\acute{\sigma}\ \epsilon\bullet\bullet\epsilon\beta\ldots\ \epsilon\acute{\sigma}\bullet\bullet,\ @\acute{\sigma}\ldots$, and $\acute{\epsilon}\bullet\zeta\bullet\acute{\sigma}\acute{\sigma}$ meaning "have recourse to"); partly from the assumption that the following words $\grave{\alpha}\bullet\bullet\ \pm\acute{\alpha}\ @\bullet\bullet$ are likewise by Isidore, whereas the sense shows them to be a continuation of the exposition of Basilides himself.

Legacy

Gnosticism was throughout eclectic, and Basilides superadded an eclecticism of his own. Antecedent Gnosticism, Greek philosophy, and the Christian faith and Scriptures all exercised a powerful and immediate influence over his mind. It is evident at a glance that his system is far removed from any known form of Syrian or original Gnosticism. Like that of Valentinus, it has been remoulded in a Greek spirit, but much more completely.

Ancient writers usually name Basilides before Valentinus; but there is little doubt that they were at least approximately contemporaries, and it is not unlikely that Valentinus was best known personally from his sojourn at Rome, which was probably^[46] the last of the recorded stages of his life. There is at all events no serious chronological difficulty in supposing that the Valentinian system was the starting-point from which Basilides proceeded to construct by contrast his own theory, and this is the view which a comparison of doctrines suggests.

In no point, unless it be the retention of the widely spread term *archon*, is Basilides nearer than Valentinus to the older Gnosticism, while several leading Gnostic forms or ideas which he discards or even repudiates are held fast by Valentinus. Such are descent from above,^[47] putting forth or pullulation, syzygies of male and female powers, and the deposition of faith to a lower level than knowledge. Further, the unique name given by Basilides to the Holy Spirit, "the Limitary (•ⲉⲥⲥⲉⲥ) Spirit," together with the place assigned to it, can hardly be anything else than a transformation of the strange Valentinian "Limit"^[48].

The same softening of oppositions which retain much of their force even with Valentinus shows itself in other instances, as of matter and spirit, creation and redemption, the Jewish age and the Christian age, the earthly and the heavenly elements in the Person of Jesus. The strongest impulse in this direction probably came from Christian ideas.

An antecedent matter was expressly repudiated, the words of Genesis 1:3 eagerly appropriated, and a Divine counsel represented as foreordaining all future growths and processes; yet the chaotic nullity out of which the developed universe was to spring was attributed with equal boldness to its Maker: Creator and creation were not confused, but they melted away in the distance together. Nature was accepted not only as prescribing the conditions of the lower life, but as practically the supreme and permanent arbiter of destiny. Thus though faith regained its rights, it remained an energy of the understanding, confined to those who had the requisite inborn capacity; while the dealings of God with man were shut up within the lines of mechanical justice.

Popularity

Basilides had to all appearance no eminent disciple except his own son. Although Basilides is mentioned by all the Church Fathers as one of the chiefs of Gnosticism, the system of Valentinus seems to have been much more popular and wider spread, as was also Marcionism.

Influence

20th-century psychoanalyst Carl Jung wrote his Seven Sermons to the Dead and attributed them to Basilides. The Argentine writer Jorge Luis Borges was interested in Irenaeus' account of Basilides' Gnostic doctrine and wrote an essay on the subject: "A Vindication of the False Basilides" (1932). Basilides' Gnostic Gospel is one of the books mentioned in Borges's short story "The Library of Babel" (1941). Basilides also appears in Borges' "Three Versions of Judas" (1944), which opens with the striking passage: "In Asia Minor or in Alexandria, in the second century of our faith, when Basilides published that the Cosmos was a reckless or evil improvisation by deficient angels..."

Notes

[1] Iren. p. 100 Mass.; followed by Eus. *H. E.* iv. 7; Epiph. *Haer.* xxiv. 1, p. 68 c; cf. xxiii. 1, p. 62 B; Theod. *Haer. Fab.* i. 2.

[2] To prove that the heretical sects were "later than the catholic Church," Clement of Alexandria (*Stromata*, vii. 17 (<http://www.newadvent.org/fathers/02107.htm>)) assigns Christ's own teaching to the reigns of Augustus and Tiberius; that of the apostles, of St. Paul at least, ends, he says, in the time of Nero; whereas "the authors of the sects arose later, about the times of the emperor Hadrian, and continued quite as late as the age of the elder Antoninus." He gives as examples Basilides, Valentinus, and (if the text is sound) Marcion. Yet his language about Carpocrates a few lines further on suggests a doubt whether he had any better evidence than a fallacious inference from their order in Irenaeus. He was acquainted with the refutation of Basilides by Agrippa Castor; but it is not clear, as is sometimes assumed, that he meant to assign both writers to the same reign. His chronicle (Armenian) at the year 17 of Hadrian (a.d. 133) has the note "The heresiarch Basilides appeared at these times". Earliest of all, but vaguest, is the testimony of Justin Martyr. The probable inference that the other great heresiarchs, including Basilides, were by this time dead receives some confirmation from a passage in his *Dialogue against Trypho* (c. 135).

[3] Eusebius of Caesarea, *Ecclesiastical History* Book iv. Chapter vii.

[4] St. Clement of Alexandria, *Stromata* Book vii. Chapter xvii.

[5] Birger A. Pearson, *A Companion to Second-Century Christian "Heretics"* Basilides the Gnostic

[6] Archelaus, *Acts of the Disputation with Manes* Chapter Iv.

[7] Eusebius of Caesarea, *Ecclesiastical History* Book iv. Chapter vii.

[8] Mead, G.R.S. (1900). "The Basilidian Gnosis" (http://www.gnosis.org/library/grs-mead/fragments_faith_forgotten/fff40.htm). *Fragments of Faith Forgotten*. p. 253 f. .

- [9] Origen, *Homilies on Luke* 1.1.
- [10] St. Jerome, *Comentary on the Gospel of Matthew* Prologue
- [11] Ambrose, *Expositio, Euangelii*, Lucae i.2.
- [12] Cf. Hilgenfeld, *Clem. Rec. u. Hom.* 123 ff.
- [13] *Nicene and Post-Nicene Fathers, Second Series* page 178, note 7.
- [14] St. Clement of Alexandria, *Stromata* Book ii. Chapter iii.
- [15] St. Clement of Alexandria *Stromata*. Book v. Chapter i.
- [16] St. Clement of Alexandria, *Stromata* Book iv. Chapter xxvi.
- [17] *Exc. Theod.* 976.
- [18] *Com. in Rom.* iv. 549, Ru.
- [19] *Com. in Matt. I.c.*
- [20] St. Clement of Alexandria, *Stromata* Book iv. Chapter 12.
- [21] *Com. in Matt.* iii. 856 Ru.
- [22] Or "attached," or "adherent," various kinds of close external contact being expressed by $\alpha\sigma\phi' \epsilon\kappa' \bullet\bullet$, cf. M. Aur. xii. 3, with Gataker's note, and also Tertullian's *ceteris appendicibus, sensibus et affectibus*, *Adv. Marc.* i. 25, cited by Gieseler.
- [23] St. Clement of Alexandria, *Stromata* Book ii. Chapter xx.
- [24] *Timaeus* 42, 90 f.
- [25] *Strom.* iii. 508 ff.
- [26] Cf. Plut. *Mor.* 989.
- [27] St. Hippolytus of Rome, *Philosophumena* Book vii.
- [28] *Strom.* i. 146, p. 408.
- [29] Venice MS. ii. 483 Dind.: iii. 632 Oehler.
- [30] Eusebius of Caesarea, *Ecclesiastical History* Book iv. Chapter vii.
- [31] St. Clement of Alexandria, *Stromata* Book iv. Chapter xii.
- [32] Eusebius of Caesarea, *Ecclesiastical History* Book iv. Chapter vii.
- [33] Eusebius of Caesarea, *Ecclesiastical History* Book iv. Chapter vii.
- [34] *Philosophumena* vii. 20
- [35] *Strom.* vii. 900.
- [36] *Hom. in Luc.* i. t. iii p. 933.
- [37] *H. E.* iii. 25, 6.
- [38] *Strom.* ii. 452; iii. 523 [copied by Eusebius, *H. E.* iii. 29. 4]; vii. 882.
- [39] Cf. Uhlhorn, 52 f.
- [40] Routh, *Rel. Sac.* c. 38, p. 138.
- [41] *Philosophumena* vii. 20
- [42] *Strom.* vi. 767.
- [43] Cf. Zeller, *Philos. d. Griechen*, i. 55 f. ed. 3.
- [44] *Strom.* ii. 488.
- [45] *Strom.* iii. 510.
- [46] Lipsius, *Quellen d. j. lt. Ketzergeschichte*, 256.
- [47] See a passage at the end of Hippolytus, *Philos.* vii. 22.
- [48] Cf. Baur in *Theol. Jahrb.* for 1856, 156 f.

References

External links

- † Commentary on "The Basilidian Gnosis" (http://www.gnosis.org/library/grs-mead/fragments_faith_forgotten/fff40.htm) by G.R.S. Mead, in *Fragments of Faith Forgotten* (http://www.gnosis.org/library/grs-mead/fragments_faith_forgotten/index.htm)
- † "Basilides" by T. Apiryon (<http://www.hermetic.com/sabazius/basilides.htm>)
- † Seven Sermons to the Dead (<http://www.gnosis.org/library/7Sermons.htm>)
- † Fragments of Basilides (<http://www.gnosis.org/library/basilide.htm>)
- † Fragments of his son Isidore (<http://www.earlychristianwritings.com/text/isidore.html>)
- † *Catholic Encyclopedia*: Basilides (<http://www.newadvent.org/cathen/02326a.htm>)
- † Origen's Commentary on Luke 1 ([http://books.google.com/books?id=sUCQS0X1BLMC&lpg=PR19&ots=RMjHtMjyRK&dq=Origen Homilies on Luke&pg=PA6#v=onepage&q=&f=false](http://books.google.com/books?id=sUCQS0X1BLMC&lpg=PR19&ots=RMjHtMjyRK&dq=Origen+Homilies+on+Luke&pg=PA6#v=onepage&q=&f=false)) see page 6.

- † St. Clement of Alexandria's *Stromata*, Book iv (<http://www.newadvent.org/fathers/02104.htm>)
- † Archelaus' Acts of the Disputation with Manes (<http://www.newadvent.org/fathers/0616.htm>) see Chapter 55.
- † St. Jerome's Commentary on the Gospel of Matthew ([http://books.google.com/books?id=j0UmWBivNJgC&lpg=PP1&ots=0vxUCO7EuH&dq=St.Jerome Commentary on Matthew&pg=PA51#v=onepage&q=&f=false](http://books.google.com/books?id=j0UmWBivNJgC&lpg=PP1&ots=0vxUCO7EuH&dq=St.Jerome+Commentary+on+Matthew&pg=PA51#v=onepage&q=&f=false)) see pages 50•51.
- † St. Hippolytus of Rome's *Philosophumena* (<http://www.archive.org/stream/philosophumenaor02hipp#page/78/mode/2up>) see page 78 and pages 73•74.
- † St. Epiphanius of Salamis' *Panarion* ([http://books.google.com/books?id=s9-utOHPLfEC&lpg=PP1&dq=Epiphanius of Salamis Panarion&pg=PA70#v=onepage&q=Epiphanius of Salamis Panarion&f=false](http://books.google.com/books?id=s9-utOHPLfEC&lpg=PP1&dq=Epiphanius+of+Salamis+Panarion&pg=PA70#v=onepage&q=Epiphanius+of+Salamis+Panarion&f=false)) see page 70.

Bibliography

- † f"Basilides (1)". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.
- † fChisholm, Hugh, ed (1911). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.
- † *This article includes content derived from the Schaff-Herzog Encyclopedia of Religious Knowledge, 1914, which is in the public domain.*
- † *This article incorporates text from A Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D., with an Account of the Principal Sects and Heresies by Henry Wace (1911), a publication now in the public domain.*
- † Buoniauti, *Lo Gnosticismo* (Rome, 1907)
- † Duchesne, *Hist. ancienne de l'Eglise* (3d ed., Paris, 1907), I, xi, s.v. *La Gnose et le Marcionisme*
- † Bareille in *Dict. de theol. Cath.*, s. vv. *Abrasax, Basilide*
- † Leclercq, *Dict. d'arch. Chret.*, s.v. *Abrasax*
- † Bardenhewer, *Gesch. der altkirch. Lit.* (Freiburg, 1902), I
- † King, *The Gnostics and Their Remains* (<http://www.sacred-texts.com/gno/gar/index.htm>) (2d ed., London, 1887)
- † Mead, *Fragments of a Faith Forgotten* (<http://www.sacred-texts.com/gno/fff/index.htm>) (London and Benares, 1900)
- † Hort in *Dict. Christ. Biog.*, I, 268-281
- † Mansel, *Gnostic Heresies*
- † De Groot, *Basilides als erster Zeuge für das N. T.* (Leipzig, 1868)
- † Urlhorn, *Das Basilidianische System* (Göttingen, 1855).

Sethianism

The **Sethians** were a group of ancient Gnostics who date their existence to before Christianity.^[1] Their influence spread throughout the Mediterranean into the later systems of the Basilideans and the Valentinians. Their thinking, though it is predominantly Judaic in foundation, is arguably strongly influenced by Platonism. Sethians are so called for their veneration of the biblical Seth, third son of Adam and Eve, who is depicted in their myths of creation as a divine incarnation; consequently, the offspring or 'posterity' of Seth are held to comprise a superior elect within human society.

Sethian texts

Non-Christian texts

‡ The Apocalypse of Adam

Christian texts

‡ The Apocryphon of John

‡ The Thought of Norea

‡ The Trimorphic Protennoia

‡ The Coptic Gospel of the Egyptians

‡ The Gospel of Judas

Later texts (arguably with a Platonist influence)

‡ Zostrianos

‡ Three Steles of Seth

‡ Marsenes

‡ Allogenes

The Sethian or 'Classic' gnostic myth

Commonly, the Sethian cosmogonic myth describes an intended prologue to the events of Genesis and the rest of the Pentateuch, which by its emendation brings about a radical reinterpretation of the typical orthodox Jewish conception of creation, and the divine's relation to reality. This myth is typically presupposed by Sethian manuscripts, and occasionally by those of later schools. Many of their concepts derived from a fusion of Hellenic philosophy, Platonic (c. 427•c. 347 BC), and later, Neoplatonic (ca. 253 AD) concepts with the Old Testament. This was also done by Hebrew scholar Philo (20 BC - 40 AD), who had engaged in a similar fusion.

The Sethian cosmogony was most famously contained in the Apocryphon of John, which describes an unknown God, the same as Paul had done in the Acts of the Apostles 17:23. The latter conception defines God through a series of explicit positive statements called cataphatic theology, themselves universal but in the divine taken to their superlative degrees: as well as being explicitly male, he is omniscient and omnipotent. The Sethian conception of God is, by contrast, defined through negative theology exclusively: he is immovable, invisible, intangible, ineffable.

This Apophatic Theology (Negative theology) mode of thinking about God is found throughout Gnosticism, Vedantic Hinduism, Platonic and Aristotelean theology, and Eastern Orthodox theology as well. It may be seen in some Judaic sources.

Sethianism posits a transcendent hidden invisible God that is beyond ordinary description, much as Plato (see Parmenides) and Philo had also stated earlier in history. It is only possible to say what God isn't, and the experience of it remains something, again, in defiance of rational description.

The emanation of the spiritual universe

This original God went through a series of emanations, during which its essence is seen as spontaneously expanding into many successive 'generations' of paired male and female beings, called 'aeons'. The first of these is Barbelo, a figure common throughout Sethianism, who is coactor in the emanations that follow. The aeons that result can be seen as representative of the various attributes of God, themselves indiscernible when not abstracted from their origin. In this sense, Barbelo and the emanations may be seen as poetic devices allowing an otherwise utterly unknowable God to be discussed in a meaningful way amongst initiates. Collectively, God and the aeons comprise the sum total of the spiritual universe, known as the *Pleroma*.

At this point the myth is still only dealing with a spiritual, non-material universe. In some versions of the myth, the Spiritual Aeon Sophia *imitates* God's actions in performing an emanation of her own, without the prior approval of the other aeons in the Pleroma. This results in a crisis within the Pleroma, leading to the appearance of the Yaldabaoth, a 'serpent with a lion's head'. This figure is commonly known as the demiurge, after the figure in Plato's *Timaeus*. (Gr. \pm' • „Ššœ€Ź... *d'miourg's*, Latinized *demiurgus*, meaning "artisan" or "craftsman", lit. "public or skilled worker", from \pm'' • „Š... *demios* (belonging to the public) + Žœ€Š• *ergon* (work).)^[2] This being is at first hidden by Sophia but subsequently escapes, stealing a portion of divine power from her in the process.

The creation of matter

Using this stolen power, Yaldabaoth creates a material world in imitation of the divine Pleroma. To complete this task, he spawns a group of entities known collectively as Archons, 'petty rulers' and craftsmen of the physical world. Like him, they are commonly depicted as theriomorphic, having the heads of animals. Some texts explicitly identify the Archons with the fallen angels described in the Enoch tradition in Judaic apocrypha. At this point the events of the Sethian narrative begin to cohere with the events of *Genesis*, with the demiurge and his archontic cohorts fulfilling the role of the creator. As in *Genesis*, the demiurge declares himself to be the only god, and that none exist superior to him; however, the audience's knowledge of what has gone before casts this statement, and the nature of the creator itself, in a radically different light.

The demiurge creates Adam, during the process unwittingly transferring the portion of power stolen from Sophia into the first physical human body. He then creates Eve from Adam's rib, in an attempt to isolate and regain the power he has lost. By way of this he attempts to rape Eve who now contains Sophia's divine power; several texts depict him as failing when Sophia's spirit transplants itself into the Tree of Knowledge; thereafter, the pair are 'tempted' by the serpent, and eat of the forbidden fruit, thereby once more regaining the power that the demiurge had stolen.

As is evident, the addition of the prologue radically alters the significance of events in Eden; rather than emphasizing a fall of human weakness in breaking God's command, Sethians (and their inheritors) emphasize a crisis of the Divine Fullness as it encounters the ignorance of matter, as depicted in stories about Sophia. Adam and Eve's removal from the Archon's paradise is seen as a step towards freedom from the Archons, and the serpent in the Garden of Eden in some cases becomes a heroic, salvific figure rather than an adversary of humanity or a 'proto-Satan'. Eating the fruit of Knowledge is the first act of human salvation from cruel, oppressive powers.

Modern use

The classical Sethian doctrine of the 1st and 2nd centuries has exerted a pervasive inspirational influence upon certain contemporary mystics and esotericists. The British-German group the Knights of Seth were inspired by them.

In popular culture

A group of sailors belonging to a Sethian religious group in early nineteenth century Britain appears as characters in several of the Aubrey-Maturin series of novels by Patrick O'Brian.

References

[1] Sethian Gnosticism: (<http://jdt.unl.edu/lithist.html>)

[2] Online Etymology Dictionary (<http://www.etymonline.com/index.php?search=demiurge&searchmode=none>)

- ‡ *Studies in Neoplatonism: Ancient and Modern, Volume 6*, Wallis & Bregman (Editors), SUNY Press, (1991), Chapter: *Negative Theology in Gnosticism and Neoplatonism* by Curtis L. Hancock p.167 ISBN 0-7914-1337-3
- ‡ *Gnosticism and Platonism: The Platonizing Sethian texts from Nag Hammadi in their Relation to Later Platonic Literature* (<http://jdt.unl.edu/triadaft.htm>), John D Turner, ISBN 0-7914-1338-1.

External links

- ‡ Nākkelen (<http://www.krystiania.com/krystiania-publishing/books/nāākkelen-sethiansk-gnostisisme-i-praksis.html>)
- ‡ The Sethians (<http://www.earlychurch.org.uk/sethians.html>)
- ‡ John D Turner translations of the Sethian Nag Hammadi text and history (<http://jdt.unl.edu/>)

Saint Thomas Christians

*This article addresses the **Saint Thomas Christians** and the various churches and denominations that form the Nasrani people.* The **Saint Thomas Christians** also known as Syrian Malabar Nasrani are an ancient body of Christians in the southwestern state of India who trace their origins to the evangelical activity of Thomas the Apostle in the 1st century. During the Portuguese period between 1498 to 1660 a strong Catholic community was founded by the settled Portuguese soldiers. The earlier followers of Nestorianism merged with the Portuguese Catholic community after the Udayamperoor Sunnahdose or Synod of Diamper in 1599. After the departure of Portuguese at 1660s some of the Keralas Catholics who still accepted the Papal authority formed the Syro-Malabar sect in 1662. The rest joined a completely new sect called the Oriental Orthodoxy and Syriac Orthodox Church under the Patriarch of Antioch, Greece at 1665. This Syriac Orthodox Church was called Jacobite Syrian Christian Church further divided to form various Syriac Churches of Kerala. Before the Portuguese arrival in 1498 only Nestorianism otherwise called Church of the East existed in Kerala. At present they are divided into four major groups Syro-Malabar Catholic Church, Syro-Malankara Catholic Church, Malankara Orthodox Syrian Church and Malankara Mar Thoma Syrian Church. They are considered the oldest Christians in the world after the Assyrians.

For the first fifteen centuries they had their own leaders to whom they were obedient and who were well respected by both the people and the rulers of the country. However ancient Tamil literature of Kerala such as Sangam literature never mentioned Christianity in ancient Tamilakam (Tamil Nadu and Kerala). Christianity was not known religion to ancient Tamils. In AD 190, Pantaenus from Alexandria visited these Christians.^[1] In AD 522, Cosmas Indicopleustes (called the Alexandrian) visited the Malabar Coast. He is the first traveller who mentions Persian Christians in Taprobane (Sri Lanka), in his book *Christian Topography*. Though Cosmas mentioned Male where pepper grows (Malabar Coast) in his book *Christian Topography* ^[2] and its five parts called Parti,

Mangarouth, Salopatana, Nalopatana, Poudopatana he did not mention Christians in Malabar Coast.^[3] This shows that till the 6th century these Christians had been in close contact with Alexandria.

It is believed that in AD 345 Christians from Edessa arrived under the leadership of Thomas of Cana,^[4] and in 825 another group joined them. They had their own bishops visiting them from Persia. Though the Saint Thomas Christians welcomed them, these bishops had not made any effort to subjugate them. Though Western scholars claim that Persian Christians existed in ancient Kerala Silappatikaram written by Chera prince Ilango Adigal a Jain monk, stationed at his palace Kana Vayil Kottam (Cochin) while giving Graphic descriptions of Hinduism, Jainism and Buddhism never mentioned Christianity.

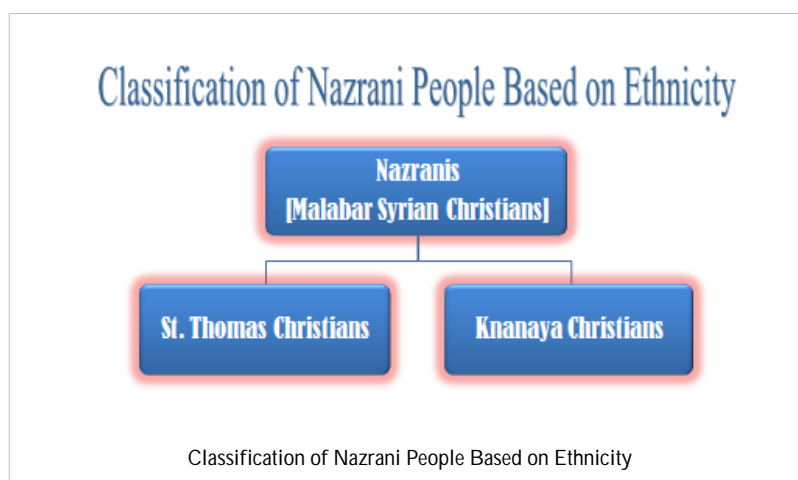
Thomas Christians were greatly affected by the arrival of the Portuguese in 1498. The Portuguese attempted to bring the community under the auspices of Latin Rite Catholicism by force, resulting in permanent rifts in the community.^[5]

Churches within Saint Thomas Christian tradition

- ‡ Assyrian Church of the East
 - ‡ the Chaldean Syrian Church (East Syrian Rite)
- ‡ Eastern Catholic Churches:
 - ‡ the Syro-Malabar Catholic Church (East Syrian Rite)
 - ‡ the Syro-Malankara Catholic Church (West Syrian Rite)
- ‡ Oriental Orthodox:
 - ‡ the Indian (Malankara) Orthodox Church (West Syrian Rite)
 - ‡ the Jacobite Syrian Christian Church (West Syrian Rite)
- ‡ Independent:
 - ‡ the Malankara Mar Thoma Syrian Church (West Syrian Rite)
 - ‡ the Malabar Independent Syrian Church (West Syrian Rite)
 - ‡ the St. Thomas Evangelical Church of India

Their traditions go back to the 1st century Christian thought, and the seven churches established by Thomas the Apostle during his mission in Malabar.^[6] ^[7] ^[8] These are at Kodungalloor (Muziris), Paravur, Palayoor, Korkkumangalam, Niranam, Chayal (Nilackal) and Kollam.

Nazrani people



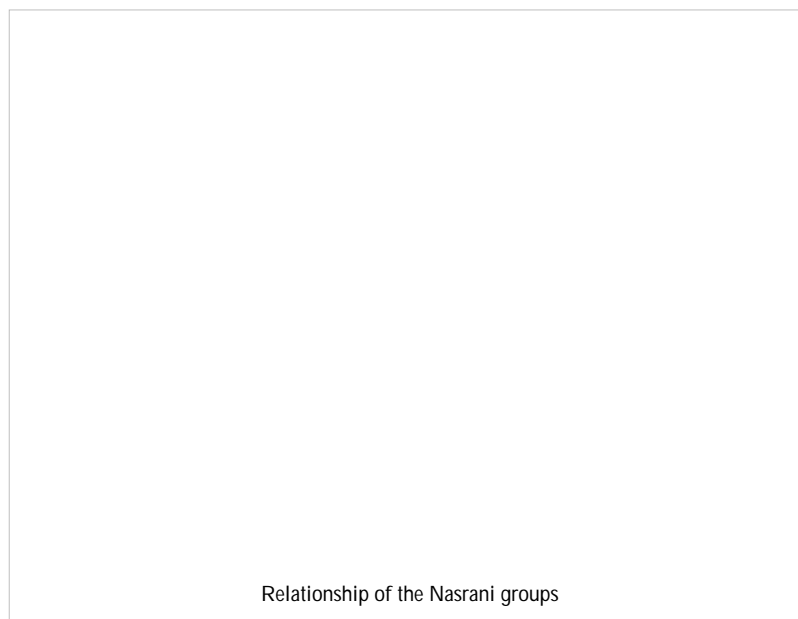
The Nazranis are an ethnic people, and a single community.^[9] As a community with common cultural heritage and cultural tradition, they refer to themselves as *Nazranis*.^[9] However, based on origin, they can be classified into *Saint Thomas Christians* and *Knanaya Christians*. Saint Thomas Christians trace their origin from the indigenous early Christians converted by Saint Thomas^[9] while Knanaya Christians are the descendants of immigrants from West Asia.^[10]

However, from a religious angle, the Saint Thomas Christians of today belong to various denominations as a result of a series of developments including Portuguese persecution^[11] (a landmark split leading to a public Oath known as Coonen Cross Oath), doctrines and missionary zeal influence (split of Marthoma Church (1845) and St. Thomas Evangelical Church (1961)), Patriarch/Catholicos issue (division of Malankara Orthodox Syrian Church & Malankara Jacobite Syrian Church (1912)).

St. Thomas Christian families who claim their descent from ancestors who were baptized by Apostle Thomas are found all over Kerala.^[12] St. Thomas Christians were classified into the caste system according to their professions with special privileges for trade granted by the benevolent kings who ruled the area. After the 8th century when Hindu Kingdoms came to sway, Christians were expected to strictly abide by stringent rules pertaining to caste and religion. This became a matter of survival. This is why St. Thomas Christians had such a strong sense of caste and tradition, being the oldest order of Christianity in India. The Archdeacon was the head of the Church, and Palliyogams (Parish Councils) were in charge of temporal affairs. They had a liturgy-centered life with days of fasting and abstinence. Their devotion to the Mar Thoma tradition was absolute. Their churches were modelled after Jewish synagogues.^[12] „The church is neat and they keep it sweetly. There are mats but no seats. Instead of images, they have some useful writing from the holy book....^[13]

In short, the St. Thomas Christians of Kerala have blended well with the ecclesiastical world of the Eastern Churches and with the changing socio-cultural environment of their homeland.^[12] Thus, the Malabar Church was Hindu in culture, Christian in religion, and Judeo-Syro-Oriental in terms of origin and worship.^[12]

History



Relationship of the Nasrani groups

According to the 1st century annals of Pliny the Elder and the author of Periplus of the Erythraean sea, Muziris in Kerala could be reached in 40 days' time from the Egyptian coast purely depending on the South West Monsoon winds.^[14] The Sangam works Puranaooru and Akananooru have many lines which speak of the Roman vessels and the Roman gold that used to come to the Kerala ports of the great Chera kings in search of pepper and other spices, which had enormous demand in the West.^[15]

The lure of spices attracted traders from the Middle East and Europe to

the many trading ports of Keralaputera (Kerala) ∈ Tyndis, (Ponnani), Muziris, near Kodungallur, Nelcynda (Niranam), Bacare, Belitha, and Comari (Kanyakumari) long before the time of Christ.^[15] ^[16] Thomas the Apostle in one of these ships, arrived at Muziris in 52, from E,zion-ge,ber on the Red Sea.^[17]

During his stay in Kerala, the apostle baptized the Jews and some of the wise men ^[18] who adored the Infant Jesus.^[19] The Apostle also preached in other parts of India. He was martyred in 72 at Little Mount, a little distant from St. Thomas Mount, and was buried at San Thome, near the modern city of Chennai.^[20]

The Apostle established seven churches in Malabar at Kodungalloor (Muziris), Paravur, Palayoor, Korkkumangalam, Niranam, Chayal (Nilackal) and Kollam. The visit of the Apostle Thomas to these places and to Mylapore on the East coast of India can be read in the Ramban Songs of *Thomas Ramban*, set into 'moc', 1500.^[20]

Several ancient writers mention India as the scene of Thomas, labours. Ephrem the Syrian (300-378) in a hymn about the relics of Thomas at Edessa depicts Satan exclaiming, „The Apostle whom I killed in India comes to meet me in Edessa. Gregory Nazianzen,(329-389), in a homily says; „What! were not the Apostles foreigners? Granting that Judea was the country of Peter, what had Saul to do with the Gentiles, Luke with Achaia, Andrew with Epirus, Thomas with India, Mark with Italy?... Ambrose (340-397) writes „When the Lord Jesus said to the Apostles, go and teach all nations, even the kingdoms that had been shut off by the barbaric mountains lay open to them as India to Thomas, as Persia to Mathew....

There are other passages in ancient liturgies and martyrologies which refer to the work of Thomas in India. These passages indicate that the tradition that Thomas died in India was widespread among the early churches.^[21]

Rough chronology

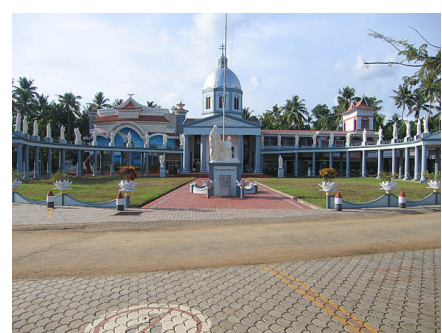
Following is a rough chronology of events associated with St.Thomas Christianity.^[22]

First century

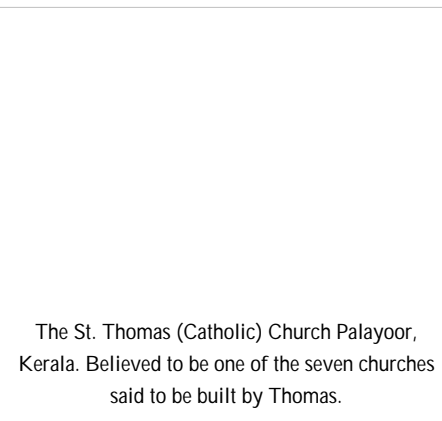
- † 30 The Crucifixion.
- † 40 Apostle Thomas in the service of King Gondophares in Takshasila in Pakistan
- † 52 Apostle Thomas, landed at Muziris near Paravur an ancient port city of Malabar (Kerala).
- † 52-72 The Apostle founded 7 churches: Palayoor, Kodungaloor, Paravur, Korkkumangalam, Niranam, Nilackal (Chayal), Kollam. Five of the churches are preserved even now (see pictures). The church at Kollam is believed to have been submerged in sea, possibly following tidal waves, while the actual location of the church at Chayal has not been identified conclusively. There is some ambiguity regarding the Thiruvithamcode Arappally (pictured) as to its actual location and whether it was indeed built by the Apostle. The church at Palayoor is also, identified wrongly, as historians conclude, that the original town Palayoor is present day Arthat. All these churches display Architecture of Portugal.
- † 72 Martyrdom of Thomas in the vicinity of Mylapore, South India by Greco-Persian King Misdeus as mentioned in Acts of Thomas ^[23].

II century

- † 190 Pantaenus, the founder of the famous Catechetical School of Alexandria, visited India and the Nasranies. He found that the local people were using the Gospel according to the Hebrews, often attributed to Saint Matthew. He took this Hebrew text back to his library at the School in Alexandria.^[24]



The Mar Thoma (Catholic) Church, Kodungaloor, Kerala, India. Believed to be one of the seven churches built by St. Thomas.



The St. Thomas (Catholic) Church Palayoor, Kerala. Believed to be one of the seven churches said to be built by Thomas.



The St Thomas (Catholic) Church, Kottakkavu, North Paravur, Kerala. Believed to be one of the seven churches said to be built by Thomas.

IV century

- † 325 Archbishop John, of Persia and Great India, at the first Ecumenical Council of Nicea.
- † 345 First migration from Persia - Thomas of Cana landed at Cranganore with 72 families.
- † 340-360 By the Thazhekad Sasanam written in Pali the language the canonical language of Buddhists, the Nasranies granted special rights and privileges.^[25]
- † 345^[26] Kuravilangad Church (Now Martha Mariam Catholic church) built by the first settlers who came from Kodungalloor.
- † Arrival of Mar Joseph of Edessa.



The St. Mary's (Orthodox) Church, Niranam, Kerala. Believed to be one of the seven churches said to be built by Thomas.

VI century

- † 510 Udayamperoor (Diamper) church built by St. Thomas Christians and Knanaya people.
- † 522 Cosmas Indicopleustes visited South India.

VIII century

- † 774 Emperor Veera Raghava gives copperplate to Iravikorthan

IX century

- † 824 Beginning of Kollavarsham (Malayalam Era). First Tharissapalli sasanam (Copper plate) by Stanu Ravi Gupta Perumaal to Nazranies.
- † 824 from Persia. Mar Sabor and Mar Afroth at Quilon.^[27]
- † 849 Deed given by King Ayann Adikal Thiruvadikal of Venad, to Easow-data-veeran (Tharissapalli plates) that grants 72 royal privileges of the Nazranies in which the the Nasranis signed in three languages Hebrew Pahlavi and Kufic.^[28]

XI century

- † 1123 Arakuzha church founded, Now the church is known as St Mary's Forane Church.

XIII century

- † 1225 North Pudukkad church founded.
- † 1293 Marco Polo, a Venetian traveler, visited the tomb of St. Thomas (at Mylapore).

XIV century

- † 1305 St. Hormis church, Angamaly founded.
- † 1325 Enammavu church founded.
- † 1328 St. George church, Edappally founded.

XV century



Thiruvithamcode Arappally or St. Mary's Orthodox Church, was said to be founded by Thomas in 63. Due its relatively small size, it is known as "Arappally" which means "Semi" or "Half" Church.

- † 1490 Two Nestorian bishops John and Thomas in Kerala.
- † 1494 June 7 Treaty of Tordesillas. Division of the world and mission lands between Spain and Portugal.
- † 1498 May 20 Vasco de Gama lands at Kappad near Kozhikode.
- † 1499 Cabral's fleet carried a vicar, eight secular priests, and eight Franciscans to Kozhikode,^[29]
- † 1499. In Calicut, the friars reputedly converted a Brahman and some leading Nayars.^[30]

XVI century

- † 1502 November 7 Vasco de Gama's second visit to Cochin.
- † 1503 Dominican Priests at Kochi.
- † 1503 Mar Yabella, Mar Denaha and Mar Yakoob from Persia in Kerala.
- † 1503 September 27 Work commenced on Cochin Fort and the Santa Cruz church .
- † 1514 Portuguese Padroado begun.
- † 1514 Jewish migration from Kodungalloor to Kochi.
- † 1514 June 12 Portuguese Funchal rule over Christians in India.
- † 1524 December 24 Vasco de Gama buried at St. Francis Church, Fort Cochin.
- † 1534 November 3 Goa Catholic Diocese erected. The Parishes of Kannur, Cochin, Quilon, Colombo and Sao Tome (Madras) belonged to it.
- † 1540 The Franciscan Fr. Vincent De Lagos starts the Cranganore Seminary.
- † 1542 May 6 St. Francis Xavier, Apostolic Nuncio in the East, reaches Goa.
- † 1544-45 St. Francis Xavier in Travancore.
- † 1548 Dominican Monastery founded in Cochin.
- † 1549 Mar Abuna Jacob, A Chaldean Bishop, stayed at St. Antonio Monastery, Cochin.
- † 1550 First Jesuit House in Kochi.
- † 1552 December 3 Death of St. Francis Xavier.
- † 1555 Mattancherry Palace was built by Portuguese for the King of Cochin.
- † 1557 Pope Paul IV erects the Diocese of Cochin. Canonization process of Francis Xavier begun at Cochin.
- † 1565 Archdiocese of Angamaly erected.
- † 1567 Jews constructed a temple at Mattancherry^[31]
- † 1568 Synagogue of White Jews built in Cochin.
- † 1577 Vaippicotta Seminary of the Jesuits started.
- † 1579 Augustinians reached Cochin.
- † 1583 Synod at Angamaly by Bishop Mar Abraham.
- † 1597 Bishop Mar Abraham, the last foreign Archbishop, died and was laid to rest at St. Hormis church, Angamaly.
- † 1599 December 20 Fr. Francis Roz was declared bishop of Angamaly.
- † 1599 June 20•26 Archbishop Alexis Menezes convenes the Synod of Diamper (Udayamperoor).

XVII century

- † 1600 August 4 Padroado rule imposed on Nazranies.
- † 1601 Francis Roz was appointed as the first Latin bishop of the St. Thomas Christians.
- † 1609 December 3 Erection of the Diocese of Cranganore. The Archdiocese of Angamaly suppressed.
- † 1610 December 22 The Metropolitan of Goa limits the Pastoral Jurisdiction of Nazranies to Malabar.
- † 1624 Dominican Seminary at Kaduthuruthy.
- † 1626 February 5 Edappally Ashram started for the Religious Community of St. Thomas Christians
- † 1652 August 23 Mar Ahataallah in Madras, not allowed to enter Kerala.
- † 1653 January 3 Coonan Cross Oath at Mattancherry, Cochin.

- † 1653 May 22 Malankara Mooppen (Elder) Thomas Kathanar, ordained as Mar Thoma I at Alangad by the laying of hands by 12 priests.
- † 1653-1670 Mar Thoma I.
- † 1657 Apostolic Commissary Joseph of St. Mary OCD (Sebastiani), a Carmelite, in Malabar.
- † 1659 December 3 The Vicariate of Malabar is erected by Pope Alexander VII.
- † 1659 December 24 Joseph Sebastini bishop and appointed the Vicar Apostolic of Malabar.
- † 1663 January 6 The Dutch conquer Cochin and destroy Catholic churches and institutions in Cochin, except the Cathedral and the church of St. Francis Assisi.
- † 1665 Mar Gregorius Abdul Jaleel, believed to be from Antioch confirms the consecration of Marthoma I.
- † 1670-1686 Mar Thoma II. Portuguese start campaigning to bring Nasranis again under Catholicism.
- † 1682 Seminary for Syrians at Verapoly.
- † 1685 Eldho Mor Baselios of Syrian Orthodox Church arrives at Kothamangalam from Persia.
- † 1686 Hortus Malabaricus in 12 volumes printed in 17 years. Mathoma III ordained by Mar Ivanios Hirudyathulla (from Antioch).
- † 1686-1688 Mar Thoma III.
- † 1688-1728 Mar Thoma IV.

XVIII century

- † 1709 March 13 Vicariate of Malabar is suppressed and the Vicariate of Verapoly is erected by Pope Clement XI.
- † 1718-1723 Ollur St. Anthony's Forane Church was established.
- † 1728-1765 Mar Thoma V.
- † 1765-1808 Mar Thoma VI (Dionysius I)
- † 1772 First Malayalam book Sampskhepa Vedartham (Rome) by Clement Pianius.
- † 1773 Pope Clement XIV suppresses the Jesuit Order, except in Russia and Prussia.
- † 1782 December 16 Kariyattil Joseph elected Archbp. of Cranganore; Consecr. Lisbon 1783; Died Goa on the way back to Malabar, 9th Sept. 1786.
- † 1785 Varthamanappusthakam, the first written travelogue in India by Paremakal Thomma Kathanar.
- † 1795 October 20 Conquest of Cochin by the British.

XIX century

- † 1808-1809 Mar Thoma VII.
- † 1809-1816 Mar Thoma VIII.
- † 1816 Mar Thoma IX.
- † 1815 March • The first educational institution in Kerala, Syrian Seminary, opens at Kottayam with Abraham Malpan, (Syriac), Konattu Varghese Malpan (Syriac) and Kunjan Assan (Sanskrit) as teachers.^[32]
- † 1816 for 9 months. Mar Thoma X - Pulikkottil Joseph Mar Dionysious I (Dionysious II).
- † 1816-1817 Mar Philoxenos II, Kidangan, of Malabar Independent Syrian Church (Thozhiyoor Sabha) as Malankara Metropolitan.^[33]
- † 1817-1825 Mar Thoma XI- Punnathra Mar Dionysious (Dionysious III).
- † 1818 C.M.S missionaries in Kerala.
- † 1825-1852 Mar Thoma XII - Cheppad Philipose Mar Dionysius (Dionysius IV).
- † 1838 April 24 Dioceses of Cochin and Cranganore are annexed to the Vicariate of Verapoly.
- † 1838 The Queen of Portugal suppressed all religious Orders in Portugal and in her mission lands.
- † 1840 April 10 Kerala Catholics came under the archdiocese of Verapoly.
- † 1852-1877 Mar Thoma XIII -Palakunnathu Mathews Mar Athanasius.
- † 1861 May 20 Bishop Rocos sent by the Patriarch of Chaldea reaches Kerala.
- † 1864-1909. Pulikkottil Joseph Mar Dionysious II (Dionysious V) Malankara Metropolitan, Jacobite Church.

- † 1867 May 7 Property donated by Syrians to the King of Portugal to start a Seminary at Aluva. It was administered by the Diocese of Cochin.
- † 1867 The Portuguese Missionaries start a seminary at Mangalapuzha for Syrian students.
- † 1874 Bishop Mar Elias Mellus sent by the Patriarch of Chaldea reaches Kerala - Mellus Schism.
- † 1875 June-HH Patriarch of Antioch Peter III arrives in Kerala.
- † 1876 June 28•30 HH Patriarch of Antioch Peter III convenes the Mulanthuruthy Synod. A section of Saint Thomas Christians came under his jurisdiction^[34]
- † 1877- 1893 Mar Thoma XIV - Thomas Mar Athanasius Metropolitan, Malankara Marthoma Metropolitan.
- † 1886 The Archdiocese of Cranganore is suppressed.
- † 1887 May 19 The St. Thomas Christians are totally segregated from the jurisdiction of the Archbishop of Verapoly and from the Padroado.
- † 1893-1910 Mar Thoma XV - Titus I Mar Thoma Metropolitan, Malankara Marthoma Metropolitan.

XX century

1909-1934 St. Geevarghese Mar Dionysius of Vattasseril (Dionysius VI), Malankara Metropolitan, Jacobite Church.

- † 1910-1944 Mar Thoma XVI - Titus II Mar Thoma Metropolitan, Malankara Marthoma Metropolitan.
- † 1911-1917 H.G. Paulose Mor Koorilose Kochuparambil. Malankara Metropolitan of the Jacobite Syrian Orthodox Church.)
- † 1912-1914 H.H. Moran Mor Baselios Paulose I, Malankara (Indian) Orthodox Catholicos
- † 1912 Re-instatement of Persian Orthodox Catholicos of the East in India by HH Abdul Messiah, Patriarch of Antioch.
- † 1917-1953 St. Paulose Mor Athanasius (Valiya Thirumeni, Malankara Metropolitan of the Jacobite Syrian Orthodox Church.)
- † 1923 December 21 Establishment of the Syro-Malabar Hierarchy with Ernakulam as the Metropolitan See, Archbishop Mar Augustine Kandathil as the Metropolitan and Head of the Church, and Trichur, Changanacherry and Kottayam as Suffragan Sees.
- † 1925-1928 H.H. Moran Mor Baselios Geevarghese I, Malankara (Indian) Orthodox Catholicos.
- † 1927 March 19 Fr.Varghese Palakkappillil (Payyappilly) founded the Congregation of the Sisters of the Destitute.
- † 1929 October 5 Death of Varghese Palakkappillil.
- † 1929-1934 H.H. Moran Mor Baselios Geevarghese II, Malankara (Indian) Orthodox Catholicos.
- † 1930 September 20 Syro-Malankara Catholic Church separates from Malankara Syrian Church by accepting Pope of Rome, under the leadership of Archbishop Mar Ivanios.
- † 1932 June 11 The establishment of the Syro-Malankara Hierarchy by Pope Pius XI. Mar Ivanios becomes Archbishop of Trivandrum, and Mar Theophilus Bishop of Tiruvalla.
- † 1934 Malankara Syrian Church accepts new constitution.
- † 1934-1964 H.H. Moran Mor Baselios Geevarghese II, Malankara (Indian) Orthodox Catholicos of the East & Malankara Metropolitan).
- † 1944-1947 Mar Thoma XVII - Abraham Mar Thoma Metropolitan, Malankara Marthoma Metropolitan.
- † 1947-1976 Mar Thoma XVIII - Juhanon Mar Thoma Metropolitan, Malankara Marthoma Metropolitan.
- † 1947 November 2 Bishop Gheevarghese Mar Gregorios of Parumala declared first native Indian saint along with Catholicos Baselios Eldho.
- † 1950 July 18 The Portuguese Padroado over the Diocese of Cochin (from 1557 February 4 till 1950 July 18) suppressed and the Diocese of Cochin handed over to native clergy.
- † 1952 December 28•31 Jubilee Celebration of St. Thomas and St. Francis Xavier at Ernakulam.
- † 1961 January 26 St. Thomas Evangelical Church was inaugurated (Separated from the Mar Thoma Syrian Church of Malabar)

- † 1964-1975 H.H. Moran Mor Baselios Augen I, Malankara Orthodox Catholicose of the East & Malankara Metropolitan).
- † 1972 Fraction split in Malankara Syrian Church as 'Jacobite fraction' (in favour of full submission to the Antiochian Patriarch) and 'Orthodox fraction' (in favour of autocephaly).
- † 1972 December 27, The 19th Centenary of the Martydom of St. Thomas the Apostle is celebrated at Ernakulam under the auspices of Orthodox, Catholic, Jacobite, Marthoma and C.S.I. Churches.
- † 1973 July 3 The Governor of Kerala and the Cardinal release the St. Thomas Stamp and the T.En.II for sale.
- † 1975-1991 H.H. Moran Mor Baselios Mar Thoma Mathews I, Malankara (Indian) Orthodox Catholicose of the East & Malankara Metropolitan).
- † 1975-1996 Aboon Mor Baselios Paulose II, Malankara Syriac Orthodox (Jacobite) Catholicoi and Malankara Metropolitan
- † 1976-1999 Mar Thoma XIX - Alexander Mar Thoma Metropolitan, Malankara Marthoma Metropolitan.
- † 1986 February 1•10 Visit of Pope John Paul II to India.
- † 1986 February 8 Fr. Chavara Kuriakose Elias and Sr. Alphonsa are proclaimed blessed by Pope John Paul II.
- † 1991-2005 H.H. Moran Mor Baselios Mar Thoma Mathews II (Catholicose of the East & Malankara Metropolitan).
- † 1999•2007 Mar Thoma XX - Philipose Mar Chrysostom Mar Thoma Metropolitan, Malankara Marthoma Metropolitan.

XXI century

- † 2002 Aboon Mor Baselios Thomas I enthroned as Malankara Syriac Orthodox (Jacobite) Catholicoi and Malankara Metropolitan.
- † 2005 H.H. Moran Mor Baselios Mar Thoma Didymos I, enthroned as Catholicose of the East & Malankara Metropolitan.
- † 2005 February 10 Pope John Paul II elevated the Archdiocese of Trivandrum to a Major Archdiocese, elevating the Archbishop to Major Archbishop (called Catholicos by Syro-Malankara Catholics)
- † 2007 Mar Thoma XXI - Joseph Mar Thoma Metropolitan enthroned as Malankara Marthoma Metropolitan.
- † 2007 December 25 Different fractions were merged in St. Thomas Evangelical Church (Church and Fellowship fraction)
- † 2009 September 6 Varghese Palakkappillil declared Servant of God.
- † 2010 November 1 H.H. Moran Mor Baselios Mar Thoma Paulose II, enthroned as Catholicose of the East & Malankara Metropolitan.



Kuriakose Elias Chavara

Early history

Doctrine of the Apostles states that, „India and all its countries . . . received the Apostle's hand of priesthood from Judas Thomas^f ... From an early period the Church of St. Thomas Christians came in to a life long relationship with the Church of Persia, which was also established by Thomas the apostle according to early Christian writings. The Primate or Metropolitan of Persia consecrated bishops for the Indian Church, which brought it indirectly under the control of Seleucia.^[35]

The Church of the East traces its origins to the See of Seleucia-Ctesiphon, said to be founded by Thomas the Apostle. Other founding figures are Saint Mari and Saint Addai as evidenced in the Doctrine of Addai and the Holy Qurbana of Addai and Mari. This is the original Christian church in what was once Parthia: eastern Iraq and Iran. The See of Seleucia-Ctesiphon developing within the Persian Empire, at the east of the Christian world, rapidly took a different course from other Eastern Christians.

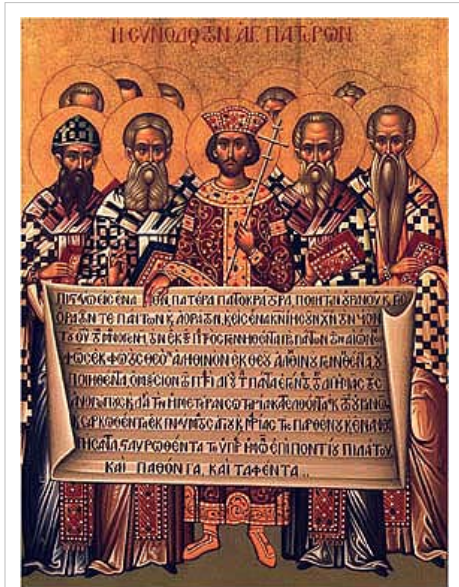
The First Council of Nicaea, held in Nicaea in Bithynia (present-day İznik in Turkey), convoked by the Roman Emperor Constantine I in 325, was the first Ecumenical council of the Christian Church, and most significantly resulted in the first uniform Christian doctrine, called the Nicene Creed. It is documented that Mar John, the Bishop of Great India attended the council. The prelate signs himself as **John the Persian presiding over the Churches in the whole of Persia and Great India.**•

Some centuries following, the Persian Church suffered severe persecutions. The persecuted Christians and even Bishops, at least on two occasions, sought an asylum in Malabar.

The Rock crosses of Kerala found at St. Thomas Mount and throughout Malabar coast has inscriptions in Pahlavi and Syriac. It is dated from to 7th century.

In 825, the arrival of two bishops are documented , Mar Sapor and Mar Prodh. Le Quien says that „these bishops were Chaldaeans and had come to Quilon soon after its foundation. They were men illustrious for their sanctity, and their memory was held sacred in the Malabar Church. They constructed many churches and, during their lifetime, the Christian religion flourished especially in the kingdom of Diamper.

The beginning of Kolla Varsham resulted in the origin of Christianity in Kerala as an individual religion outside vedic Vaishnavism



Icon depicting the Emperor Constantine (centre) and the bishops of the First Council of Nicaea (325) holding the Niceno-Constantinopolitan Creed of 381.

Medieval period

Prior to the Portuguese arrival in India in 1498, the Church of the East's See of Seleucia-Ctesiphon provided "Prelates" to the Saint Thomas Christians in India. This practise continued even after the arrival of the Portuguese till the Synod of Diamper (held in Udayamperoor) in 1599.

There are many accounts of missionary activities before the arrival of Portuguese in and around Malabar. John of Monte Corvino was a Franciscan sent to China to become prelate of Peking about the year 1307. He traveled from Persia and moved down by sea to India in 1291, to the South India region or **Country of St. Thomas**.^[36] There he preached for thirteen months and baptized about one hundred persons. From there Monte Corvino wrote home, in December 1291 (or 1292). That is one of the earliest noteworthy accounts of the Coromandel coast furnished by any Western European. Traveling by sea from Mailapur, he reached China in 1294, appearing in the capital „Cambaliech... (now Beijing)^[37]

Odoric of Pordenone arrived in India in 1321. He visited Malabar, touching at Pandarani (20 m. north of Calicut), at Cranganore, and at Kulam or Quilon, proceeding thence, apparently, to Ceylon and to the shrine of St. Thomas at Mailapur, South India. He writes he had found the place where Thomas was buried.^[38]

Father Jordanus, a Dominican, followed in 1321-22. He reported to Rome, apparently from somewhere on the west coast of India, that he had given Christian burial to four martyred monks.^[36] Jordanus, between 1324 and 1328 (if not earlier), probably visited Kulam and selected it as the best centre for his future work; it would also appear that he revisited Europe about 1328, passing through Persia, and perhaps touching at the great Crimean port of Soudaia or Sudak. He was appointed a bishop in 1328 and nominated by Pope John XXII in his bull *Venerabili Fratri Jordano* to the see of Columbum or Kulam (Quilon) on 21 August 1329. This diocese was the first in the whole of the Indies, with jurisdiction over modern India, Pakistan, Afghanistan, Bangladesh, Burma, and Sri Lanka.^[39]

Either before going out to Malabar as bishop, or during a later visit to the west, Jordanus probably wrote his *Mirabilia*, which from internal evidence can only be fixed within the period 1329-1338; in this work he furnished the best account of Indian regions, products, climate, manners, customs, fauna and flora given by any European in the Middle Ages - superior even to Marco Polo's. In his triple division of the Indies, India Major comprises the shorelands from Malabar to Cochin China; while India Minor stretches from Sindh (or perhaps from Baluchistan) to Malabar; and India Tertia (evidently dominated by African conceptions in his mind) includes a vast undefined coast-region west of Baluchistan, reaching into the neighborhood of, but not including, Ethiopia and Prester John's domain.^[39]

In 1347, Giovanni de' Marignolli visited the shrine of St Thomas in South India, and then proceeded to what he calls the kingdom of Saba, and identifies with the Sheba of Scripture, but which seems from various particulars to have been Java. Taking ship again for Malabar on his way to Europe, he encountered great storms.^[40]

Another prominent Indian traveler was Joseph, priest over Cranganore. He journeyed to Babylon in 1490 and then sailed to Europe and visited Portugal, Rome, and Venice before returning to India. He helped to write a book about his travels titled *The Travels of Joseph the Indian* which was widely disseminated across Europe.^[36]



Open Air Rock Cross also called Nazraney Sthambams in front of the Martha Mariam Catholic Church at Kuravilangadu, Kerala

When the Portuguese arrived on the Malabar Coast, the Christian communities that they found there had had longstanding traditional links with the See of Seleucia-Ctesiphon in Mesopotamia.

During the subsequent period, in 1552, a split occurred within the Assyrian Church of the East forming the Chaldean Church, the latter entered into communion with Rome. After the split each church had its own patriarch; the Chaldean Church was headed by the Patriarch Mar Yohannan Sulaqa (1553•1555). Both claim to be the rightful heir to the East Syrian tradition. It is very difficult to see the precise influence of this schism on the Church of Malabar as there was always overtones to Rome in earlier centuries. Apparently, both parties sent bishops to India.

The last East Syrian Metropolitan before the schism, Mar Jacob (1504•1552), died in 1552. Catholicos Simeon VII Denkha sent a prelate to India, in the person of Mar Abraham, who was later to be the last Syrian Metropolitan of Malabar, after having gone over to the Chaldaean side. It is not known when he arrived in Malabar, but he must have been there already by 1556. Approximately at the same time, Chaldaean Patriarch Abdisho IV (1555•1567), the successor of Yohannan Sulaqa (murdered in 1555), sent the brother of John, Mar Joseph, to Malabar as a Chaldaean bishop; although consecrated in 1555 or 1556, Mar Joseph could not reach India before the end of 1556, nor Malabar before 1558. He was accompanied by another Chaldaean bishop, Mar Eliah.

Colonialism and St Thomas Christians

Portuguese

The Portuguese erected a Latin diocese in Goa (1534) and another at Cochin (1558) in the hope of bringing the Thomas Christians under their jurisdiction. In a Goan Synod held in 1585 it was decided to introduce the Latin liturgy and practices among the Thomas Christians. Aleixo de Menezes, Archbishop of Goa from 1595 until his death in 1617 decided to bring the Kerala Christians to obedience after the death of Bishop Mar Abraham (the last Syrian Metropolitan of Malabar, laid to rest at St. Hormis church, Angamaly), an obedience that they conceived as complete conformity to the Roman or Latin customs. This meant separating the Nasranis not only from the Catholicosate of Seleucia-Ctesiphon, but also from the Chaldaean Patriarchate of Babylon, and subjecting them directly to the Latin Archbishopric of Goa.

The Portuguese refused to accept the legitimate authority of the Indian hierarchy and its relation with the East Syrians, and in 1599 at the Synod of Diamper (held in Udayamperur), the Portuguese Archbishop of Goa imposed a large number of Latinizations. The Portuguese succeeded in appointing a Latin bishop to govern the Thomas Christians, and the local Christians, customs were officially anathematised as heretical and their manuscripts were condemned to be either corrected or burnt. The Portuguese *padroado* (patronage) was extended over them. From 1599 up to 1896 these Christians were under the Latin Bishops who were appointed either by the Portuguese *Padroado* or by the Roman Congregation of Propaganda Fide. Every attempt to resist the latinization process was branded heretical by them. Under the indigenous leader, archdeacon, the Thomas Christians resisted, but the result was disastrous.

The oppressive rule of the Portuguese *padroado* provoked a violent reaction on the part of the indigenous Christian community. The first solemn protest took place in 1653, known as the Koonan Kurishu Satyam (Coonan Cross Oath). Under the leadership of Archdeacon Thomas, a part of the Thomas Christians publicly took an oath in Matancherry, Cochin, that they would not obey the Portuguese bishops and the Jesuit missionaries. In the same year, in Alangad, Archdeacon Thomas was ordained, by the laying on of hands of twelve priests, as the first known indigenous Metropolitan of Kerala, under the name Mar Thoma I.

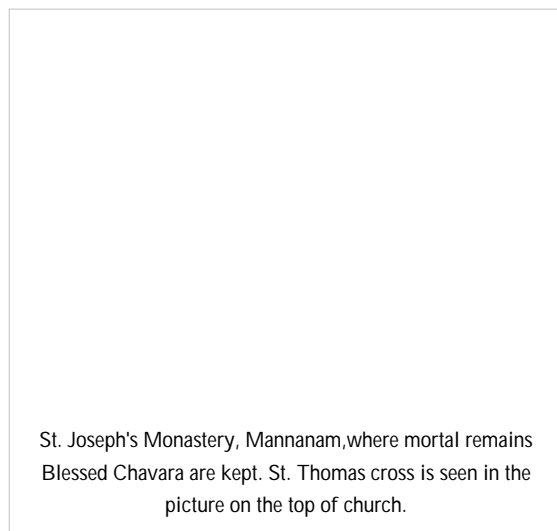
After the Coonan Cross Oath, between 1661 and 1662, out of the 116 churches, the Catholics claimed eighty-four churches, and the Archdeacon Mar Thoma I with thirty-two churches. The eighty-four churches and their congregations were the body from which the Syro Malabar Catholic Church have descended. The other thirty-two churches and their congregations were the body from which the Syriac Orthodox (Jacobites & Orthodox), Thozhiyur (1772), Mar Thoma (Reformed Syrians) (1874), Syro Malankra Catholic Church have originated.^[41] In 1665, Mar

Gregorios Abdul Jaleel, a Bishop sent by the Syriac Orthodox Patriarch of Antioch arrived in India.^[42] ^[43] This visit resulted in the Mar Thoma party claiming spiritual authority of the Antiochean Patriarchate and gradually introduced the West Syrian liturgy, customs and script to the Malabar Coast.

The arrival of Mar Gregorios in 1665 marked the beginning of the association with the West Syrian Church. Those who accepted the West Syrian theological and liturgical tradition of Mar Gregorios became known as Jacobites. Those who continued with East Syrian theological and liturgical tradition and stayed faithful to the Synod of Diamper are known as the Syro-Malabar Catholic Church in communion with the Catholic Church. They got their own Syro-Malabar Hierarchy on 21 December 1923 with the Metropolitan Mar Augustine Kandathil as the Head of their Church.^[44]

St. Thomas Christians by this process got divided into East Syrians and West Syrians.

Further divisions



In 1772 the West Syrians under the leadership of Kattumangattu Abraham Mar Koorilose, Metropolitan of Malankara, formed the Malabar Independent Syrian Church (Thozhiyur Sabha).^[42]

In 1876, those who did not accept the authority of the Patriarch of Antioch remained with Thomas Mar Athanasious and chose the name Malankara Mar Thoma Syrian Church. They removed a number of practices introduced at the Synod of Diamper to the liturgy, practices and observances. In 1961, there was a split in this group with the formation of St. Thomas Evangelical Church.

In 1874 a section of Syro-Malabar Catholic Church from Thrissur came in to communion with the Patriarch of the Church of the East in Qochanis as a result of schism followed after the

arrival of Bishop Rocos (1861) Mar Elias Melus (1874) sent by the Patriarch of Chaldean. They follow the East Syrian tradition and are known as Chaldean Syrian Church.

However, in 1912 due to attempts by the Antiochean Patriarch to gain temporal powers over the Malankara Church, there was another split in the West Syrian community when a section declared itself an autocephalous church and announced the re-establishment of the ancient Catholicosate of the East in India. This was not accepted by those who remained loyal to the Patriarch. The two sides were reconciled in 1958 but again differences developed in 1975. Today the West Syrian community is divided into Malankara Orthodox Syrian Church (in Oriental Orthodox Communion, autocephalous), Jacobite Syriac Orthodox Church (in Oriental Orthodox Communion, under Antioch).

In 1926 a section of West Syrians under the leadership of Mar Ivanios came into communion with the Catholic Church, retaining all of the Church's rites, Liturgy, and autonomy. They are known as Syro-Malankara Catholic Church.

St. Thomas Christian Groups

East Syriac		West Syriac (Antiochian)				
Assyrian Church	Catholic Communion		Independent	Independent	Oriental Orthodox Communion	
Chaldean Syrian Church	Syro-Malabar Catholic Church	Syro-Malankara Catholic Church	Malankara Mar Thoma Syrian Church (Mar Thoma Church)	Malabar Independent Syrian Church (Thozhiyoor Church)	Malankara Orthodox Syrian Church (Indian Orthodox Church)	Malankara Jacobite Syrian Church (Syriac Orthodox Church)

Nasrani religious jurisdictions

(in alphabetical order by Communion)

- † Eastern Catholic Churches
 - † Syro-Malabar Catholic Church
 - † Syro-Malankara Catholic Church
- † Oriental Orthodox Communion
 - † Malankara Jacobite Syrian Orthodox Church
 - † Indian Orthodox Church
- † Oriental Orthodox in Tradition but not in communion with the Oriental Orthodox Communion
 - † Malabar Independent Syrian Church (*Thozhiyur Sabha*)
- † Reformed Oriental Church (west Syrian Rite)
 - † Malankara Mar Thoma Syrian Church

Demography

On a rough reckoning, about 70% to 75% of the Christians in Kerala belong to the St. Thomas Christianity spread across different denominations, including the Syro-Malabar Catholic Church, the Syro-Malankara Catholic Church, the Jacobite Syrian Orthodox Church, the Malankara Orthodox Syrian Church, the Marthoma Syrian Church, the Chaldean Syrian Church and the Malabar Independent Syrian Church.

India's official census data ^[45] places the total Christian population in Kerala at 6.06 million in the year 2001. Accordingly, the population of St Thomas Christians in Kerala (who form 70%-75% of the total Christian population in the State as suggested above) may be in the region of 4.2 to 4.5 million. Since 1950's a sizeable population of St Thomas Christians have settled in Malabar region of Kerala following the Malabar Migration. A large number are working or settled outside the State in cities like Mumbai, as well as outside India in West Asia, Europe, North America and Australia.

Historical references to St. Thomas

There are early Christian writings about Thomas' mission. ^[46]

† ***The Acts of Judas Thomas : Century: 2nd/3rd (c. 180-230)*** ^[47]

Gist of Testimony : The Apostles cast lots as to where they should go, and to Thomas, twin brother of Jesus, fell India, which then meant the area around the Indus River, which is Pakistan today. Thomas was taken to king Gondophares as an architect and carpenter by Habban. The journey to India is described in detail. After a long residence in the court he ordained leaders for the Church, and left in a chariot for the kingdom of Mazdei. There, after performing many miracles, he dies a martyr.

† **'Clement of Alexandria- Century:** 3rd (d.c. 235) Church represented: Alexandrian/Greek Biographical Note : Greek Theologian, b. Athens, 150.^[46]

Gist of Testimony : Clement makes a passing reference to St. Thomas, Apostolate in Parthia. This disagrees with the testimony which Eusebius records about Pantaenus visit to India, far away from Parthia.^[46]

† ***Doctrine of the Apostles-Century:*** 3rd Century, Church represented: Syrian^[48]

Gist of testimony : „After the death of the Apostles there were Guides and Rulers in the Churches. They again at their deaths also committed and delivered to their disciples after them everything which they had received from the Apostles; (also what) Judas Thomas (had written) from India..(Pakistan).

„India and all its own countries, and those bordering on it, even to the farther sea, received the Apostle,s hand of Priesthood from Judas Thomas, who was Guide and Ruler in the Church which he built and ministered there... In what follows „the whole Persia of the Assyrians and Medes, and of the countries round about Babylon. even to the borders of the Indians and even to the country of Gog and Magog... are said to have received the Apostles, Hand of Priesthood from Aggaeus the disciple of Addaeus^[49]

† **'Origen Century :** 3rd (185-254?) quoted in Eusebius,Church represented: Alexandrian/ Greek Biographical. Christian Philosopher, b-Egypt, Origen taught with great acclaim in Alexandria and then in Caesarea.^[50]

Gist of Testimony : He is the first known writer to record the casting of lots by the Apostles. Origen original work has been lost; but his statement about Parthia falling to Thomas has been preserved by Eusebius. „Origen, in the third chapter of his Commentary on Genesis, says that, according to tradition, Thomas,s allotted field of labour was Parthia....^[51]

† **'Eusebius of Caesarea Century :** 4th (died 340) Church Represented: Alexandrian/Greek Biographical^[52]

Gist of Testimony : Quoting Origen, Eusebius says: „When the holy Apostles and disciples of our Saviour were scattered over all the world, Thomas, so the tradition has it, obtained as his portion Parthia.^[53]

† **'Ephrem Century :** 4th Church Represented: Syrian Biographical^[54]

Gist of Testimony : Many devotional hymns composed by St. Ephraem, bear witness to the Edessan Church,s strong conviction concerning St. Thomas,s Indian Apostolate. There the devil speaks of St. Thomas as „the Apostle I slew in India.... Also „The merchant brought the bones... to Edessa.

In another hymn apostrophising St. Thomas we read of „The bones the merchant hath brought... „In his several journeyings to India, And thence on his return, All riches, which there he found, Dirt in his eyes he did repute when to thy sacred bones compared.... In yet another hymn Ephrem speaks of the mission of Thomas „The earth darkened with sacrifices, fumes to illuminate... „A land of people dark fell to thy lot... „a tainted land Thomas has purified...; „India,s dark night... was „flooded with light... by Thomas.^[55]

† **'Gregory of Nazianzus Century :** 4th (died 389) Church Represented: Alexandrian/Greek Biographical Note : Gregory was born A. D. 330, consecrated bishop by his friend St. Basil in 372 his father, the Bishop of Nazianzus induced him to share his charge. In 379 the people of Constantinople called him to be their bishop. By the Greeks he is emphatically called „the theologian..^[56]

Gist of Testimony : „What? were not the Apostles strangers amidst the many nations and countries over which they spread themselves? Peter indeed may have belonged to Judea; but what had Paul in common with the gentiles, Luke with Achaia, Andrew with Epirus, John with Ephesus, Thomas with India, Mark with Italy?...^[57]

† ***Ambrose of Milan Century :*** 4th (died 397) Church Represented: Western Biographical Note : St. Ambrose was thoroughly acquainted with the Greek and Latin Classics, and had a good deal of information on India and Indians. He speaks of the Gymnosophists of India, the Indian Ocean, the river Ganges etc. a number of times.^[58]

Gist of Testimony : „This admitted of the Apostles being sent without delay according to the saying of our Lord Jesus. Even those Kingdoms which were shut out by rugged mountains became accessible to them, as India to Thomas, Persia to Mathew....^[59]

† **'St. Jerome** (342- 420)

St. Jerome testimony : „He (Christ) dwelt in all places: with Thomas in India, Peter at Rome, with Paul in Illyricum....^[46]

† **St. Gaudentius** (*Bishop of Brescia, before 427*)

St. Gaudentius testimony : „John at Sebastena, Thomas among the Indians, Andrew and Luke at the city of Patras are found to have closed their careers....^[46]

† **Paulinus of Nola** (*died 431*)

Paulinus of Nola testimony : „Parthia receives Mathew, India Thomas, Libya Thaddeus, and Phrygia Philip....^[46]

† **Gregory of Tours** (*died 594*)

Gregory of Tours testimony : „Thomas the Apostle, according to the narrative of his martyrdom is stated to have suffered in India. His holy remains (corpus), after a long interval of time, were removed to the city of Edessa in Syria and there interred. In that part of India where they first rested, stand a monastery and a church of striking dimensions, elaborately adorned and designed. This Theodore, who had been to the place, narrated to us.,^[46]

† **St. Isidore of Seville in Spain** (*d. c. 630*)

St. Isidore of Seville testimony : „This Thomas preached the Gospel of Christ to the Parthians, the Medes, the Persians, the Hyrcanians and the Bactrians, and to the Indians of the Oriental region and penetrating the innermost regions and sealing his preaching by his passion he died transfixed with a lance at Calamina, a city of India, and there was buried with honour....^[46]

† **St. Bede the Venerable** (*c. 673-735*)

St. Bede testimony : „Peter receives Rome, Andrew Achaia; James Spain; Thomas India; John Asia" ^[46]

Notes

- [1] „Church History,, by Eusebius. Book V Chapter X.
- [2] http://www.ccel.org/ccel/pearse/morefathers/files/cosmas_11_book11.htm
- [3] http://www.ccel.org/ccel/pearse/morefathers/files/cosmas_11_book11.htm
- [4] Hough. †, Christianity in India,, Vol I. Page 93, 94
- [5] Foster, John (1939). *The Church in Tang Dynasty*. Great Britain: Society for Promoting Christian Knowledge. pp. f35.
- [6] Stephen Neill. A History of Christianity in India: The Beginnings to AD 1707 ISBN 0-521-54885-3
- [7] Biography of St. Thomas the Apostle (<http://www.stapostle.org/index2.php?area=about&data=stthomasbio>)
- [8] Stephen Andrew Missick. Mar Thoma: The Apostolic Foundation of the Assyrian Church and the Christians of St. Thomas in India. Journal of Assyrian Academic studies. (<http://www.jaas.org/edocs/v14n2/missick.pdf>)
- [9] Menachery G; 1973, 1998; Mundalan, A. M; 1984; Podipara, Placid J. 1970; Leslie Brown, 1956
- [10] Menachery G; 1973, 1998; Weil, S. 1982; James Hough 1893; Thomas Puthiakunnel 1973; Vellian Jacob 2001; Koder S. 1973
- [11] Claudius Buchanan, 1811., Menachery G; 1973, 1998; Mundalan, A. M; 1984; Podipara, Placid J. 1970; Leslie Brown, 1956
- [12] Menachery G; 1973, 1998; Leslie Brown, 1956; Vellian Jacob 2001; Poomangalam C.A 1998; Weil, S. 1982
- [13] Herberts, Some Years Travels into Asia and Afrique. 1636. Page 304. See also N.M. Mathew, St, Thomas Christians of Malabar Through Ages, 2003. p. 91.
- [14] Sarayu Doshi. †, India and Egypt,, Bombay. 1993. p. 45.
- [15] Miller, J. Innes; (1960), Periplus Maris Erythraei The Periplus of the Erythraean Sea
- [16] N.M. Mathew. †, St. Thomas Christians of Malabar Through Ages,, CSS Tiruvalla. 2003. p. 54.
- [17] N.M. Mathew. St. Thomas Christians of Malabar Through Ages. CSS Tiruvalla. 2003. p. 58-59
- [18] Bible St. Matthew 2:1
- [19] Bowler, Gerry. (2000). †, The World Encyclopedia of Christmas,, Page 139.
- [20] Menachery G; 1973, 1982, 1998; Leslie Brown, 1956
- [21] Menachery G; 1973, 1982, 1998; Mackenzie G.T 1905 ; Aiya Nagam 1905 ; Medlycott Dr. 1905 ;
- [22] Menachery G; 1973, 1982, 1998; The Nazranies
- [23] <http://www.gnosis.org/library/constom.htm>
- [24] Eusebius, *Ecclesiastical History*, 5.10.3
- [25] (<http://kuzhippallil.com/nsc.html>)
- [26] As written on the slab on its wall.

- [27] <http://www.marthamariamorthodoxsyrianchurch-thevalakara.in/>
- [28] Tharisapalli plates
- [29] M. Miillbauer, *Geschichteder katholischen Missinen in Ostindien* (Freiburg i.B., 1852) p.42. Donal F Lach, *Asia in the Making of Europe* Volume I. The University of Chicago Press. 1965. p. 231.
- [30] L. Lemmens, *Geschichte der Franziskanermissionen* (Miinster, 1929), p. 95-96. Donal F Lach, *Asia in the Making of Europe* Volume I. The University of Chicago Press. 1965. p. 231.
- [31] (<http://www.stanford.edu/~ctj/keralfor.html>)
- [32] Mathew, N.M. History of Mar Thoma Church, (Malayalam) Vol I, Page 241.
- [33] Rev.K.C.Varghese Kassessa. 1972. History of Malabar Independent Syrian church.(Mal). Page 62.
- [34] Mulanthuruthy Padiola
- [35] NSC Network (2007), Defining a Kerala Syrian Christian (<http://nasrani.net/2007/02/13/defining-a-kerala-syrian-christian/>) Placid (1950) , Mundanadan (1970), S G Pothen (1970)
- [36] NSC Network (2007), Defining a Kerala Syrian Christian (<http://nasrani.net/2007/02/13/defining-a-kerala-syrian-christian/>)
- [37] The Mongols and the West, Jackson, Peter (2005)
- [38] Odoric of Pordenone (Nendeen, Liechenstein, 1967), Henry Yule, trans. Cathy and the Way Thither vol. II.
- [39] Sir Henry Yule's Jordanus, a version of the Mirabilia with a commentary (Hakluyt Society, 1863) and the same editor's Cathay, giving a version of the Epistles, with a commentary, &c. (Hakluyt Society, 1866) pp. 184-185, 192-196, 225-230
- [40] J. G. Meinert, in Abhandl. der k. boh. Gesellsch. der Wissenschaften, vol. vii.
- [41] Catholic Encyclopedia- „St. Thomas Christians... The Carmelite Period, Dr. Thekkedath, History of Christianity in India...
- [42] Claudius Buchanan 1811 ., Menachery G; 1973, 1982, 1998; Podipara, Placid J. 1970; Leslie Brown, 1956; Tisserant, E. 1957; Michael Geddes, 1694;
- [43] Dr. Thekkedath, History of Christianity in India...
- [44] Fr. George Thalian: ` The Great Archbishop Mar Augustine Kandathil, D. D.: the Outline of a Vocation (<http://cs.nyu.edu/kandathi/kandathil.html>)', Mar Louis Memorial Press, 1961. (Postscript) (<http://cs.nyu.edu/kandathi/kandathil.ps>) (PDF) (<http://cs.nyu.edu/kandathi/kandathil.pdf>)
- [45] (<http://www.censusindia.gov.in>)
- [46] (' NSC Network (2007)' St. Thomas, India mission- Early reference and testimonies (<http://nasrani.net/2007/02/16/st-thomas-tradition-the-indian-sojourn-in-foreign-sources>)
- [47] Dr. Wright (Ed.), Apocryphal Acts of the Apostles, London, 1871 (Syriac Text in Vol.1, English translation in Vol. II); Rev. Paul Bedjan, Acta Martyrum et Sanctorum, Vol. III, Leipsic-Paris, 1892.A. E. Medlycott, India and the Apostle Thomas, London 1905, Appendix, pp. 221-225.
- [48] Cardinal Mai, Scriptorum Veterum Nova Collectio, Rome, 1838. W. Cureton, Ancient Syriac Documents, London, 1864: Latin Translation by A. Assemani; Vindobonae, 1856; Didascalia in Coptic, Ethiopic, and Arabic. Also see Medlycott, p. 33 ff.
- [49] (Cureton, pp. 32, 33, 34). 20th Century Discussions : Medlycott, pp 33-37 alias Menachery, STCEI, II, 20-21, Farquhar, p. 26 ff.
- [50] Eusebius, Hist. Eccl., 3.1; Patrologia Graeca, Migne Edn., 20.215; Patrologia Latina, Migne, 21.478.
- [51] Farquhar, p. 30. 20th Century Discussions : Perumalil, pp. 50,51.E. R. Hambye, „Saint Thomas and India... The Clergy Monthly 16 (1952). Comes, S. J., „Did St. Thomas Really come to India?... in Menachery (Ed.) STCEI, II. Farquhar, pp. 30,31,
- [52] Patrologia Graeca (Migne), 19-24., 20.215.
- [53] J.C.Panjikaran, Christianity in Malabar w.s.r.t. The St. Thomas Christians of the Syro-Malabar Rite, Orientalia Christiana, VI, 2 (23), Roma I, April 1926, p.99 esp. for reference to Pantaenus, Indian visit.
- [54] Bickell, S. Ephraemi Syri, Caramina Nisibena, Lipsiae, 1866; Monsignor Lamy, S. Ephraemi Syri Hymni et Sermones, (Quarto 4 vols.); Breviary acc. to the Rite of the Church of Antioch of the Syrians, Mosul, 1886-96. Also See Medlycott, pp. 21-32. Alias Menachery (Ed.) STCEI, II, p. 18 ff.
- [55] 20th Century Discussions : Medlycott, pp.21-32 alias Menachery (Ed.), STCEI, II, p. 18 ff.
- [56] Homil. XXXII,xi, Contra Arianos et de seipso. Migne, P-G 36-228.
- [57] 20th Century Discussions : Medlycott, pp. 42,43; Perumalil pp. 43,44.
- [58] Migne, P-L 140 1143. (Also see 17. 1131, 17.1133, for his Indian knowledge.)
- [59] 20th Century Discussions : Medlycott, pp. 43, 44. Perumalil, pp. 44.45, Perumalil and Menachery (STCEI I, II), Migne Edns.; Wm. A. Jurgens, Faith of the Early Fathers:etc. History of Christianity-Source Materials by M. K. George, CLS, Madras, 1982 and the Handbook of Source Materials by Wm. G. Young.D. Ferroli, The jesuits in Malabar, Vol. I. Bangalore, 1939, esp. notes and documents p. 71 ff.; W.S. Hunt, The Anglican Church in Travancore and Cochin, Kottayam, 1920, esp. p. 27, p.33 pp. 46-50; G.T. Mackenzie, i.c.s., „History of Christianity in Travancore... in The Travancore State Manual, Vol-II, Edited by Nagam Aiya, Trivandrum 1906 pp. 135-233; Menachery, STCEI, I, II.

External material

References and bibliography

- † Menachery G (1973) *The St. Thomas Christian Encyclopedia of India*, Ed. George Menachery, B.N.K. Press, vol. 2, ISBN 81-87132-06-X, Lib. Cong. Cat. Card. No. 73-905568 ; B.N.K. Press --(has some 70 lengthy articles by different experts on the origins, development, history, culture... of these Christians, with some 300-odd photographs).
- † Mundadan, A. Mathias. (1984) *History of Christianity in India*, vol.1, Bangalore, India: Church History Association of India.
- † Leslie Brown, (1956) *The Indian Christians of St. Thomas. An Account of the Ancient Syrian Church of Malabar*, Cambridge: Cambridge University Press 1956, 1982 (repr.)
- † Podipara, Placid J. (1970) *The Thomas Christians*. London: Darton, Longman and Tidd, 1970. (is a readable and exhaustive study of the St. Thomas Christians.)
- † Menachery G (ed); (1998) "The Indian Church History Classics", Vol.I, *The Nazranies*, Ollur, 1998. [ISBN 81-87133-05-8].
- † Medlycott, A E. (1905) *India and the Apostle Thomas*; Gorgias Press LLC; ISBN 1-59333-180-0
- † Menachery, George (2005) *Glimpses of Nazraney Heritage", Ollur, [ISBN 81-87133-08-2]*.
- † David de Beth Hillel (1832) *Travels*; Madras publication;
- † Menachery G (ed) (1982) *The St. Thomas Christian Encyclopedia of India*, B.N.K. Press, vol. 1;
- † Lord, James Henry (1977) *The Jews in India and the Far East*; Greenwood Press Reprint; ISBN 0-8371-2615-0).
- † *Acts of St. Thomas* (Syriac) MA. Bevan, London, 1897
- † Poomangalam C.A (1998) *The Antiquities of the Knanaya Syrian Christians*; Kottayam, Kerala.
- † Tisserant, E. (1957) *Eastern Christianity in India: A History of the Syro-Malabar Church from the Earliest Times to the Present Day*. Trans. and ed. by E. R. Hambye. Westminster, MD: Newman Press.
- † James Hough (1893) *The History of Christianity in India*.
- † Michael Geddes, (1694) *A Short History of the Church of Malabar together with the Synod of Diamper*, London.
- † K.V. Krishna Iyer (1971) "Kerala,s Relations with the Outside World", pp.70, 71 in *The Cochin Synagogue Quatercentenary Celebrations Commemoration Volume*, Kerala History Association, Cochin.
- † *Periplus Maris Erythraei The Periplus of the Erythraean Sea*, (trans). Wilfred Schoff (1912), reprinted South Asia Books 1995 ISBN 81-215-0699-9
- † Miller, J. Innes. (1969). *The Spice Trade of The Roman Empire: 29 B.C. to A.D. 641*. Oxford University Press. Special edition for Sandpiper Books. 1998. ISBN 0-19-814264-1.
- † Menachery G (ed) (2010) *The St. Thomas Christian Encyclopedia of India*, Ollur, vol. 3;
- † Thomas Puthiakunnel, (1973) "Jewish colonies of India paved the way for St. Thomas", *The Saint Thomas Christian Encyclopedia of India*, ed. George Menachery, Vol. II., Trichur.
- † Koder S. "History of the Jews of Kerala". *The St.Thomas Christian Encyclopaedia of India*, Ed. G. Menachery,1973.
- † Vellian Jacob (2001) "Knanite community: History and culture"; Syrian church series; vol.XVII; Jyothi Book House, Kottayam
- † Weil,S. (1982) "Symmetry between Christians and Jews in India: The Cananite Christians and Cochin Jews in Kerala". In *Contributions to Indian Sociology*, 16.
- † Claudius Buchanan, (1811) *Christian Researches in Asia (With Notices of the Translation of the Scriptures into the Oriental Languages)*. 2nd ed. Boston: Armstron, Cornhill
- † Bjorn Landstrom (1964) *The Quest for India*, Doubleday English Edition, Stockholm.
- † Menachery G (1987) (Chs. I & II) *Kodungallur City of St. Thomas*, Mar Thoma Shrine Azhikode. Reprinted 2000 as "Kodungallur Cradle of Christianity in India".
- † T.K Velu Pillai, (1940) *The Travancore State Manual*; 4 volumes; Trivandrum

External links

- † Assyrian Church of the East - Archdiocese of India Official Website (<http://churchoftheeastindia.org/>)
- † Assyrian Church of the East in India by His Beatitude Mar Aprem, Metropolitan of the Assyrian Church of the East - Nestorian.org (http://nestorian.org/church_of_the_east_in_india.html)
- † Thomas-Malabar Connection & The Jewish Heritage, A Biblical & Analytical Approach (<http://nasrani.net/2007/12/30/thomas-malabar-connection-the-jewish-heritage-a-biblical-analytical-approach/>)
- † Eastern Christian Churches - The St. Thomas Christians (<http://www.cnewa.org/ecc-bodypg-us.aspx?eccpageID=2&IndexView=toc>)
- † Eastern Christian Churches - The Syro-Malankara Catholic Church (<http://www.cnewa.org/ecc-bodypg-us.aspx?eccpageID=66&IndexView=toc/>)
- † Eastern Christian Churches - The Malankara Orthodox Syrian Church (<http://www.cnewa.org/ecc-bodypg-us.aspx?eccpageID=9&IndexView=toc>)
- † Eastern Christian Churches - The Syro-Malabar Church (<http://www.cnewa.org/ecc-bodypg-us.aspx?eccpageID=60&IndexView=toc>)
- † The website for Synod of Diamper (<http://www.synodofdiamper.com/>)
- † The Apostolic Foundation of the Assyrian Church and the Christians of St. Thomas in India (<http://nasrani.net/2007/02/17/mar-thoma-the-apostolic-foundation-of-the-assyrian-church-and-the-christians-of-st-thomas-in-india/>)
- † History of the St. Thomas Churches (<http://www.thesyromalabarchurch.org/>)
- † History of the Malankara Syrian Churches (<http://www.syrianchurch.org/MalankaraChurch/DEFAULT.HTM>)
- † www.SyroMalabar.com • Syro-Malabar Church, Dioceses, Matrimonial: Brides & Grooms (<http://www.syromalabar.com/>)
- † Syrian Orthodox Church, History, Dioceses, Churches, Monasteries (<http://www.SyrianChurch.org>)
- † st. Thomas Evangelical Church, History, Dioceses, Churches (<http://www.steci.org/>)
- † Syro-Malabar Dioceses • All 26 dioceses of the Syro-Malabar Church with photographs (<http://www.syromalabar.com/dioceses/>)
- † St Thomas Christians (<http://www.syromalabar.com/the-church/history/st-thomas-christians/>)
- † Catholic Encyclopedia: St Thomas Christians (<http://www.newadvent.org/cathen/14678a.htm>)
- † St Thomas Christians (<http://www.a.steci.org/>)
- † India Christian Encyclopaedia (<http://www.indianchristianity.com>)
- † Christians of Kerala (<http://ananthapuri.com/kerala-history.asp?page=christian>)
- † MarThoma Syrian Church (<http://www.marthomasyrrianchurch.org/heritage.htm>)
- † Malankara Jacobite Syrian Orthodox Church (<http://www.syrianchurch.org/MalankaraSyrianChurch/MalankaraHistory.htm>)

Valentinianism

Valentinianism is a Gnostic movement that was founded by Valentinus in the second century AD. Valentinianism was one of the major Gnostic movements. Its influence was extremely widespread, not just within Rome, but also from Egypt through Asia Minor and Syria in the east, and Northwest Africa.^[1]

Later in the movement's history it broke into two schools, an Eastern school and a Western school. Disciples of Valentinus continued to be active into the 4th century AD, after the Roman Empire was declared to be Christian.^[2]

Valentinus and the Gnostic movement that bore his name were considered threats to Christianity by church leaders and Christian scholars, not only because of their influence, but also because of their doctrine, practices and beliefs. Gnostics were condemned as heretics, and prominent Church fathers such as Irenaeus of Lyons and Hippolytus of Rome wrote against Gnosticism. Most evidence for the Valentinian theory comes from its critics and detractors, most notably Irenaeus, since he was especially concerned with refuting Valentinianism.^[3]

History

Valentinus was born in approximately 100 AD and died in Alexandria in approximately AD 180.^[4] According to Epiphanius of Salamis, a Christian scholar, he was born in Egypt and schooled in Alexandria. Clement of Alexandria, another Christian scholar and teacher, reports that Valentinus was taught by Theudas, a disciple of the apostle Paul.^[5] It is reputed that he was an extremely eloquent man who possessed a great deal of charisma and had an innate ability to attract people.^[6] He went to Rome some time between AD 136 and 140, in the time of Pope Hyginus, and had risen to the peak of his teaching career between AD 150 and 155, during the time of Pius.^[7]

Valentinus is said to have been a very successful teacher, and for some time in the mid-2nd century he was even a prominent and well-respected member of the Catholic community in Rome. At one point during his career he had even hoped to attain the office of bishop, and apparently it was after he was passed over for the position that he broke from the Catholic Church.^[5] Valentinus was said to have been a prolific writer, however the only surviving remains of his work come from quotes that have been transmitted by Clement of Alexandria, Hippolytus and Marcellus of Ancyra. Most scholars also believe that Valentinus wrote the Gospel of Truth, one of the Nag Hammadi texts.^[4]

Notable Valentinians included Heracleon, Ptolemy, Florinus, Axionicus and Theodotus.

The Valentinian System

The theology that Irenaeus attributed to Valentinus is extremely complicated and difficult to follow. There is some skepticism among scholars that the system actually originated with him, and many believe that the system Irenaeus was reacting against was that of the later Valentinians, and not Valentinus himself.

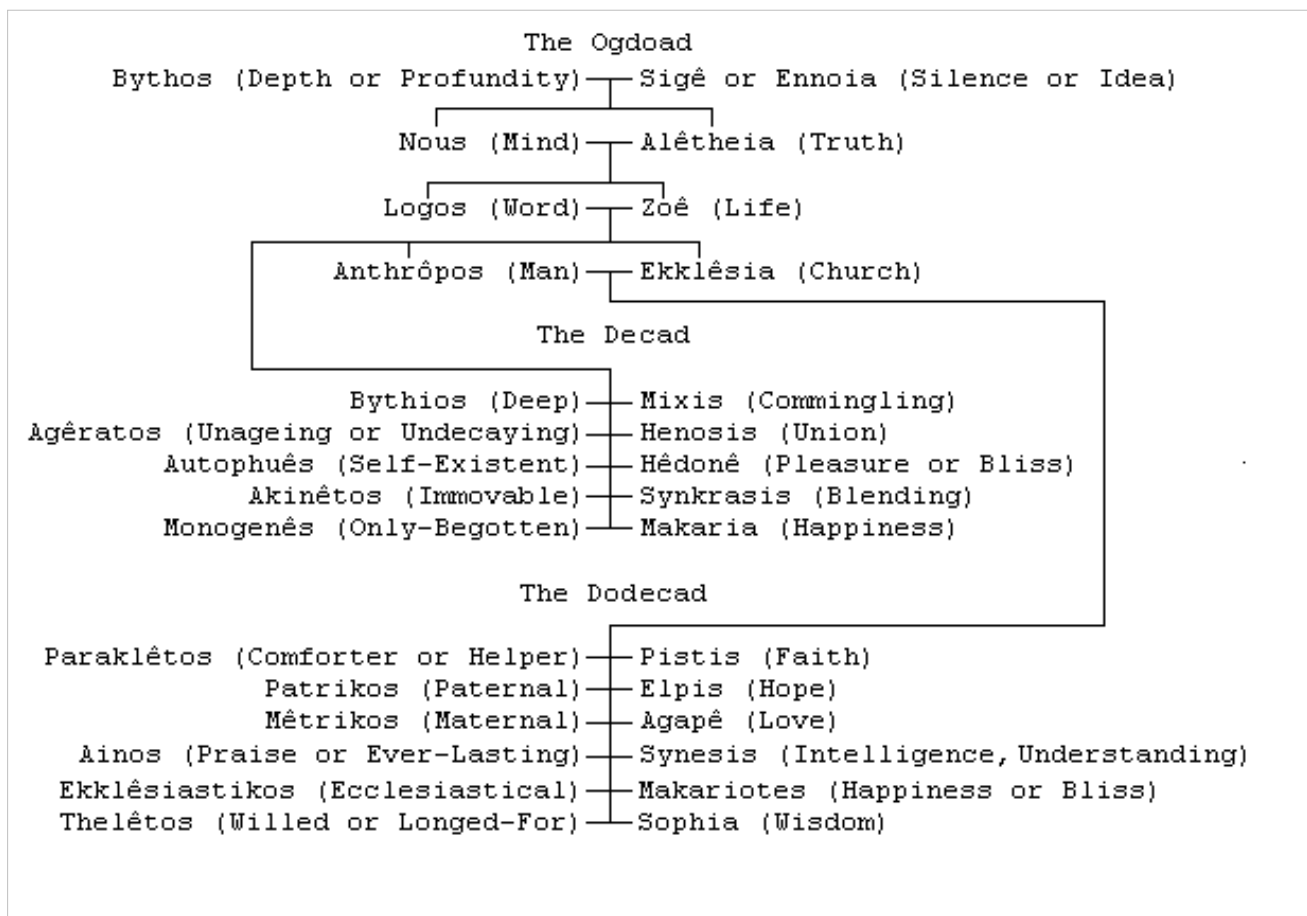
Synopsis

According to Irenaeus, the Valentinians believed that at the beginning there was a Pleroma, also known as the fullness. At the centre of the Pleroma was the primal Father or *Bythos*, the beginning of all things who, after ages of silence and contemplation, projected thirty *Aeons*, heavenly archetypes representing fifteen syzygies or sexually complementary pairs. Among them was *Sophia*. Sophia's weakness, curiosity and passion lead to her fall from the Pleroma and the creation of the world and man, both of which are flawed. Valentinians identified the God of the Old Testament as the Demiurge,^[8] and was perceived as the imperfect creator of the material world. Man, the highest being in this material world, participates in both the spiritual and the material nature, and the work of redemption consists in freeing the higher from its servitude to the lower. One needed to recognize the Father, the *depth of all being*, as the true source of divine power in order to achieve *gnosis* (knowledge).^[9] The Valentinians believed that the attainment of this knowledge by the human individual had positive consequences within the universal order and

contributed to restoring that order,^[10] and that gnosis, not faith, was the key to salvation. Clement wrote that the Valentinians regarded Catholic Christians „as simple people to whom they attributed faith, while they think that gnosis is in themselves. Through the excellent seed that is to be found in them, they are by nature redeemed, and their gnosis is as far removed from faith as the spiritual from the physical...^[11]

Aeons

The superstructure of the celestial system, the celestial world of Aeons, is here developed in the most complicated way. These Aeons belong to the purely ideal, noumenal, intelligible, or supersensible world; they are immaterial, they are hypostatic ideas. Together with the source from which they emanate they form the Pleroma. The transition from the immaterial to the material, from the noumenal to the sensible, is brought about by a flaw, or a passion, or a sin, in the female Aeon Sophia.



This can immediately be compared to the Tree of Life (Kabbalah), which becomes even more apparent when two new Aeons, *Christ* and the *Holy Spirit*, are added, paralleling „the thirty-two ways of wisdom by which God produced the universe... of the *Sefer Yetzirah*.^[12] Epiphanius alleges that the Valentinians „set forth their thirty aeons in mythologic fashion, thinking that they conformed to the years of Jesus...^[13]

Of the eight celestial beings of the *Ogdoad*, four are peculiar to the Valentinian system. The third pair of Aeons, *Logos* and *Zoe*, occur only here, and the place of this pair of Aeons is not firmly established, and occur sometimes before and sometimes after the fourth pair of Aeons, the *Anthropos* and the *Ekklesia*. We cannot be far wrong in suspecting that Valentinus was influenced by the prologue of the fourth Gospel (we also find the probably Johannine names *Monogenes* and *Parakletos* in the series of Aeons).

Sophia

In Valentinianism, Sophia always stands absolutely at the center of the system, and in some sense she seems to represent the supreme female principle.

Sophia is the youngest of the Aeons. Observing the multitude of Aeons and the power of begetting them, she hurries back into the depth of the Father, and seeks to emulate him by producing offspring without conjugal intercourse, but only projects an abortion, a formless substance. Upon this she is cast out of Pleroma and into the primal sub-stratum of matter.^[14] In the Valentinian systems, the fall of Sophia appears in double guise. The higher Sophia still remains within the upper world after creating a disturbance, and after her expiation and repentance; but her premature offspring, *Sophia Achamoth*, is removed from the Pleroma, and becomes the heroine of the rest of the drama. This fallen Sophia becomes a world creative power.

Sophia Achamoth, or „Lower Wisdom..., the daughter of „Higher Wisdom..., becomes the mother of the Demiurge, identified with the God of the Old Testament.

The Gnostics are children of Sophia; from her the heavenly seed, the divine spark, descended into this lower world, subject to the *Heimarmene* and in the power of hostile spirits and powers; and all their sacraments and mysteries, their formulae and symbols, must be in order to find the way upwards, back to the highest heaven. This idea that the Gnostics know themselves to be in a hostile and evil world reacted in the same direction upon the conception of Sophia. She became likewise a fallen Aeon, who has sunk down into the material world and seeks to free herself from it, receiving her liberation at the hands of a heavenly Redeemer, exactly like the Gnostics.

The goddess who sinks down into the material may readily be identified with *Ruach* (רוח), the Spirit of God, who broods over Chaos, or even with the later *Chokhmah*, who was generally conceived of as a world-creating agent.

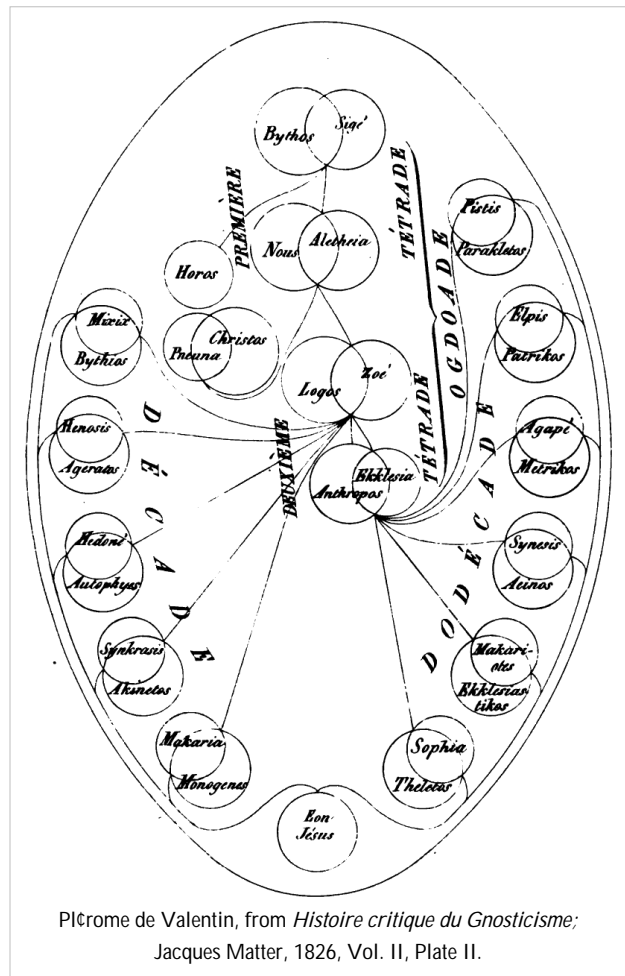
This system was very closely followed by Valentinus, who may have come to know these doctrines in Egypt. The theosophist G.R.S. Mead has suggested that the Egyptian myth of Isis was the original source of the Gnostic Sophia:

For the genesis of Apollo from Isis and Osiris that took place while the Gods were still in the womb of Rhea, is an enigmatical way of stating that before this [sensible] cosmos became manifest, and Matter was perfected by Reason (*Logos*), Nature, proving herself imperfect, of herself brought forth her first birth.

Wherefore also they say that that God was lame in the dark, and call him Elder Horus; for he was not cosmos, but a sort of image and phantasm of the world which was to be.

€ Plutarch, *On the Worship of Isis and Osiris*, LIV, 5-6 ^{[15][16]}

Irenaeus characterizes the Gnostics as the *pneumatici* who have a perfect knowledge of God, and have been initiated into the mysteries of Achamoth.^[17]



Anthropos

The chief influence at work here seems to have been the Oriental idea of the celestial Primal Man • of whom the myth originally relates that he has sunk into matter and then raised himself up from it again • which appears in its simple form in individual Gnostic systems, *e.g.* in *Poimandres* (in the *Corpus Hermeticum*) and in Manichaeism.

According to Valentinus,^[18] the *Anthropos* (*i.e.* the Primal Man) no longer appears as the world-creative power sinking down into the material world, but as a celestial Aeon of the upper world (or even as the supreme god), who stands in a clearly defined relationship to the fallen Aeon. Adam was created in the name of *Anthropos*, and overawes the demons by the fear of the pre-existent man. This *Anthropos* is a cosmogonic element, pure mind as distinct from matter, mind conceived hypostatically as emanating from God and not yet darkened by contact with matter. This mind is considered as the reason of humanity, or humanity itself, as a personified idea, a category without corporeality, the human reason conceived as the World-Soul. It is possible that the role of the *Anthropos* is here transferred to *Sophia Achamoth*.

It is also clear why the *Ekklesia* appears together with the *Anthropos*. With this is associated the community of the faithful and the redeemed, who are to share the same fate with him. Perfect *gnosis* (and thus the whole body of Gnostics) is connected with the *Anthropos*.^[19]

Christ

Next to *Sophia* stands a male redeeming divinity. In the true Valentinian system, the Christ is the son of the fallen *Sophia*, who is thus conceived as an individual. *Sophia* conceives a passion for the First Father himself, or rather, under pretext of love she seeks to draw near to the unattainable *Bythos*, the Unknowable, and to comprehend his greatness. She brings forth, through her longing for that higher being, an Aeon who is higher and purer than herself, and at once rises into the celestial worlds. Christ has pity on the abortive substance born of *Sophia* and gives it essence and form, whereupon *Sophia* tries to rise again to the Father, but in vain. In the enigmatic figure of Christ we again find hidden the original conception of the Primal Man, who sinks down into matter but rises again.

In the fully developed Ptolemaean system we find a kindred conception, but with a slight difference. Here Christ and *Sophia* appear as brother and sister, with Christ representing the higher and *Sophia* the lower element. When this world has been born from *Sophia* in consequence of her sin, *Nous* and *Aletheia*, two Aeons, by command of the Father, produce two new Aeons, Christ and the Holy Ghost; these restore order in the *Pleroma*, and in consequence all Aeons combine their best and most wonderful qualities to produce a new Aeon (Jesus, *Logos*, *Soter*, or Christ), the „First Fruits... whom they offer to the Father. And this celestial redeemer-Aeon now enters into a marriage with the fallen Aeon; they are the „bride and bridegroom.... It is boldly stated in the exposition in Hippolytus, *Philosophumena* that they produce between them 70 celestial angels.

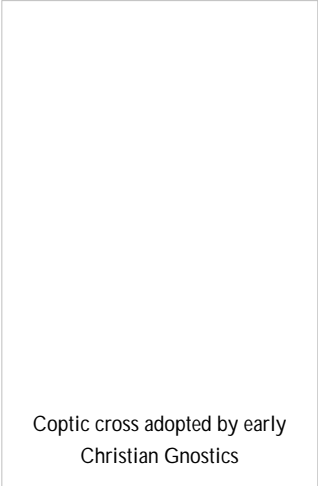
This myth can be connected with the historic Jesus of Nazareth by further relating that Christ, having been united to the *Sophia*, descends into the earthly Jesus, the son of Mary, at his baptism, and becomes the Saviour of men.

Horos

A figure entirely peculiar to Valentinian Gnosticism is that of *Horos* (the Limiter). The name is perhaps an echo of the Egyptian Horus, who, according to Francis Legge, generally appeared in Alexandria „with hawk,s head and human body dressed in the cuirass and boots of a Roman gendarme or stationarius, which would be appropriate enough for a sentinel or guard....^[20]

The task of Horos is to separate the fallen Aeons from the upper world of Aeons. At the same time he becomes a kind of world-creative power, who in this capacity helps to construct an ordered world out of Sophia and her passions. He is also called Stauros (cross), and we frequently meet with references to the figure of **Stauros**. Speculations about the Stauros are older than Christianity, and a Platonic conception may have been at work here. Plato had already stated that the World-Soul revealed itself in the form of the letter Chi (X); by which he meant that figure described in the heavens by the intersecting orbits of the sun and the planetary ecliptic. Since through this double orbit all the movements of the heavenly powers are determined, so all „becoming.. and all life depend on it, and thus we can understand the statement that the World-Soul appears in the form of an X, or a cross.

The cross can also stand for the wondrous Aeon on whom depends the ordering and life of the world, and thus Horos-Stauros appears here as the first redeemer of Sophia from her passions, and as the orderer of the creation of the world which now begins. Naturally, then, the figure of Horos-Stauros was often assimilated to that of the Christian Redeemer. We possibly find echoes of this in the *Gospel of Peter*, where the Cross itself is depicted as speaking and even floating out of the tomb.



Coptic cross adopted by early
Christian Gnostics

Monism

Peculiarly Valentinian is the above-mentioned derivation of the material world from the passions of Sophia. Whether this already formed part of the original system of Valentinus is, indeed, questionable, but at any rate it plays a prominent part in the Valentinian school, and consequently appears with the most diverse variations in the account given by Irenaeus. By it is effected the comparative monism of the Valentinian system, and the dualism of the conception of two separate worlds of light and darkness is overcome:

This collection [of passions] ... was the substance of the matter from which this world was formed. From [her desire of] returning [to him who gave her life], every soul belonging to this world, and that of the Demiurge himself, derived its origin. All other things owed their beginning to her terror and sorrow. For from her tears all that is of a liquid nature was formed; from her smile all that is lucent; and from her grief and perplexity all the corporeal elements of the world.^[21]

Demiurge

This derivation of the material world from the passions of the fallen Sophia is next affected by an older theory, which probably occupied an important place in the true Valentinian system. According to this theory the son of Sophia, whom she forms on the model of the Christ who has disappeared in the Pleroma, becomes the Demiurge, and this Demiurge with his angels now appears as the real world-creative power.

According to the older conception, he was an evil and malicious offspring of his mother, who has already been deprived of any particle of light.^[18] In the Valentinian systems, the Demiurge was the offspring of a union of Sophia Achamoth with matter, and appears as the fruit of Sophia,s repentance and conversion. But as Achamoth herself was only the daughter of Sophia, the last of the thirty Aeons, the Demiurge was distant by many emanations from the Supreme God. The Demiurge in creating this world out of Chaos was unconsciously influenced for good by Christ; and the universe, to the surprise even of its Maker, became almost perfect. The Demiurge regretted even its slight

imperfection, and as he thought himself the Supreme God, he attempted to remedy this by sending a Messiah. To this Messiah, however, was actually united Christ the Saviour, who redeemed men.

Creation of Man

With the doctrine of the creation of the world is connected the subject of the creation of man. According to it, the world-creating angels • not one, but many • create man, but the seed of the spirit comes into their creature without their knowledge, by the agency of a higher celestial Aeon, and they are then terrified by the faculty of speech by which their creature rises above them, and try to destroy him.

It is significant that Valentinus himself is credited with having written a treatise upon the threefold nature of man,^[22] who is represented as at once spiritual, psychical and material. In accordance with this there also arise three classes of men, the *pneumatici*, the *psychici* and the *hylici*. This doctrine dates at least as far back as Plato's *Republic*.

- ‡ The first, the material, will return to the grossness of matter and finally be consumed by fire.
- ‡ The second, or psychical, together with the Demiurge as their master, will enter a middle state, neither heaven (Pleroma) nor hell (matter).
- ‡ The purely spiritual men will be completely freed from the influence of the Demiurge and together with the Saviour and Achamoth, his spouse, will enter the Pleroma divested of body and soul.

We also find ideas that emphasize the distinction between the *soma psychikon* and the *soma pneumatikon*:

Perfect redemption is the cognition itself of the ineffable greatness: for since through ignorance came about the defect ... the whole system springing from ignorance is dissolved in *gnosis*. Therefore *gnosis* is the redemption of the inner man; and it is not of the body, for the body is corruptible; nor is it psychical, for even the soul is a product of the defect and it is a lodging to the spirit: pneumatic (spiritual) therefore also must be redemption itself. Through *gnosis*, then, is redeemed the inner, spiritual man: so that to us suffices the *gnosis* of universal being: and this is the true redemption.^[23]

Soteriology

Salvation is not merely individual redemption of each human soul; it is a cosmic process. It is the return of all things to what they were before the flaw in the sphere of the Aeons brought matter into existence and imprisoned some part of the Divine Light into the evil *Hyle* (matter). This setting free of the light sparks is the process of salvation; when all light shall have left Hyle, it will be burnt up and destroyed.

In Valentinianism the process is extraordinarily elaborate, and we find here developed particularly clearly the myth of the heavenly marriage.^[24] This myth, as we shall see more fully below, and as may be mentioned here, is of great significance for the practical piety of the Valentinian Gnostics. It is the chief idea of their pious practices mystically to repeat the experience of this celestial union of the Saviour with Sophia. In this respect, consequently, the myth underwent yet wider development. Just as the Saviour is the bridegroom of Sophia, so the heavenly angels, who sometimes appear as the sons of the Saviour and Sophia, sometimes as the escort of the Saviour, are the males betrothed to the souls of the Gnostics, which are looked upon as feminine. Thus every Gnostic had her unfallen counterpart standing in the presence of God, and the object of a pious life was to bring about and experience this inner union with the celestial abstract personage. This leads us straight to the sacramental ideas of this branch of Gnosticism (see below). And it also explains the expression used of the Gnostics in Irenaeus,^[25] that they always meditate upon the secret of the heavenly union (the Syzygia).

„The final consummation of all things will take place when all that is spiritual has been formed and perfected by *gnosis*...^[17]

Gnosis

The central point of the piety of Valentinus seems to have been that mystical contemplation of God; in a letter preserved in Clement of Alexandria,^[26] he sets forth that the soul of man is like an inn, which is inhabited by many evil spirits.

But when the Father, who alone is good, looks down and around him, then the soul is hallowed and lies in full light, and so he who has such a heart as this is to be called happy, for he shall behold God.

But this contemplation of God, as Valentinus declares, closely and deliberately following the doctrines of the Church and with him the compiler of the Gospel of John, is accomplished through the revelation of the Son. This mystic also discusses a vision which is preserved in the *Philosophumena* of Hippolytus:

Valentinus ... had seen an infant child lately born; and questioning (this child), he proceeded to inquire who it might be. And (the child) replied, saying that he himself is the Logos, and then subjoined a sort of tragic legend...^[27]

With celestial enthusiasm Valentinus here surveys and depicts the heavenly world of Aeons, and its connection with the lower world. Exalted joy of battle and a valiant courage breathe forth in the sermon in which Valentinus addresses the faithful:

Ye are from the beginning immortal and children of eternal life, and desire to divide death amongst you like a prey, in order to destroy it and utterly to annihilate it, that thus death may die in you and through you, for if ye dissolve the world, and are not yourselves dissolved, then are ye lords over creation and over all that passes away.^[28]

Sacraments

Our authorities for the sacramental practices of the Valentinians are preserved especially in the accounts of the Marcosians given in Irenaeus i. 13 and 20, and in the last section of Clement of Alexandria's *Excerpta ex Theodoto*.

In almost all the sacramental prayers of the Gnostics handed down to us by Irenaeus, the Mother is the object of the invocation. There are moreover various figures in the fully developed system of the Valentinians who are in the Gnostic's mind when he calls upon the Mother; sometimes it is the fallen Achamoth, sometimes the higher Sophia abiding in the celestial world, sometimes *Aletheia*, the consort of the supreme heavenly father, but it is always the same idea, the Mother, on whom the faith of the Gnostics is fixed. Thus a baptismal confession of faith of the Gnostics^[29] runs:

In the name of the unknown Father of all, by Aletheia, the Mother of all, by the name which descended upon Jesus.

Bridal Chamber

The chief sacrament of the Valentinians seems to have been that of the bridal chamber (*nymphon*). The *Gospel of Philip*, a probable Valentinian text, reads:

There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called „The Holy.... Another, facing south, was called „The Holy of the Holy.... The third, facing east, was called „The Holy of the Holies..., the place where only the high priest enters. Baptism is „the Holy... building. Redemption is the „Holy of the Holy.... „The Holy of the Holies... is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber.

As Sophia was united with the Saviour, her bridegroom, so the faithful would experience a union with their angel in the Pleroma (cf. the „Higher Self... or „Holy Guardian Angel...). The ritual of this sacrament is briefly indicated: „A few of them prepare a bridal chamber and in it go through a form of consecration, employing certain fixed formulae, which are repeated over the person to be initiated, and stating that a spiritual marriage is to be performed after the

pattern of the higher Syzygia....^[29] Through a fortunate chance, a liturgical formula which was used at this sacrament appears to be preserved, though in a garbled form and in an entirely different connection, the author seeming to have been uncertain as to its original meaning. It runs:

I will confer my favor upon thee, for the father of all sees thine angel ever before his face ... we must now become as one; receive now this grace from me and through me; deck thyself as a bride who awaits her bridegroom, that thou mayest become as I am, and I as thou art. Let the seed of light descend into thy bridal chamber; receive the bridegroom and give place to him, and open thine arms to embrace him. Behold, grace has descended upon thee.

Baptism

Besides this the Gnostics already practiced baptism, using the same form in all essentials as that of the Christian Church. The name given to baptism, at least among certain bodies, was *apolytrosis* (liberation); the baptismal formulae have been mentioned above.

The Gnostics are baptized in the mysterious name which also descended upon Jesus at his baptism. The angels of the Gnostics have also had to be baptized in this name, in order to bring about redemption for themselves and the souls belonging to them.^[30]

In the baptismal formulae the sacred name of the Redeemer is mentioned over and over again. In one of the formulae occur the words: „I would enjoy thy name, Saviour of Truth.... The concluding formula of the baptismal ceremony is: „Peace over all upon whom the Name rests....^[29] This name pronounced at baptism over the faithful has above all the significance that the name will protect the soul in its ascent through the heavens, conduct it safely through all hostile powers to the lower heavens, and procure it access to Horos, who frightens back the lower souls by his magic word.^[30] And for this life also baptism, in consequence of the pronouncing of the protecting name over the baptized person, accomplishes his liberation from the lower daemonic powers. Before baptism the *Heimarmene* is supreme, but after baptism the soul is free from her.^[31]

Death

With baptism was also connected the anointing with oil, and hence we can also understand the death sacrament occurring among some Valentinians consisting in an anointing with a mixture of oil and water.^[23] This death sacrament has naturally the express object of assuring the soul the way to the highest heaven „so that the soul may be intangible and invisible to the higher mights and powers....^[32] In this connection we also find a few formulae which are entrusted to the faithful, so that their souls may pronounce them on their journey upwards. One of these formulae runs:

I am a son from the Father • the Father who had a pre-existence, and a son in Him who is pre-existent. I have come to behold all things, both those which belong to myself and others, although, strictly speaking, they do not belong to others, but to Achamoth, who is female in nature, and made these things for herself. For I derive being from Him who is pre-existent, and I come again to my own place whence I went forth...^[33]

Another formula is appended, in which there is a distinction in the invocation between the higher and lower Sophia. Another prayer of the same style is to be found in Irenaeus i. 13, and it is expressly stated that after prayer is pronounced the Mother throws the Homeric helmet (cf. the *Tarnhelm*) over the faithful soul, and so makes him invisible to the mights and powers which surround and attack him.

Reaction

On the other hand, we see how here and there a reaction took place against the sacramental rites. A pure piety, rising above mere sacramentalism, breathes in the words of the Gnostics preserved in *Excerpta ex Theodoto*, 78, 2:

But not baptism alone sets us free, but knowledge (*gnosis*): who we were, what we have become, where we were, whither we have sunk, whither we hasten, whence we are redeemed, what is birth and what rebirth.

Relationship with the Church

The distinction between the human and divine Saviour was a major point of contention between the Valentinians and the Church. Valentinus separated Christ into three figures; the spiritual, the psychical and material. Each of the three Christ figures had its own meaning and purpose.^[34] They acknowledged that Christ suffered and died, but believed that „in his incarnation, Christ transcended human nature so that he could prevail over death by divine power....^[35] These beliefs are what caused Irenaeus to say of the Valentinians, „Certainly they confess with their tongues the one Jesus Christ, but in their minds they divide him....^[36] In one passage in the account of Irenaeus, it is directly stated that the redeemer assumed a psychical body to redeem the psychical, for the spiritual already belong by nature to the celestial world and no longer require any *historical* redemption, while the material is incapable of redemption,^[17] as „flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption....^[37]

Many Valentinian traditions and practices also clashed with those of the Church. They often met at unauthorized gatherings and rejected ecclesiastical authority, based on their belief that they were all equal. Members of the movement took turns administering sacraments, as well as preaching.^[38] Among the Valentinians, women were considered to be equal, or at least nearly equal to men. There were female prophets, teachers, healers, evangelists and even priests, which was very different from the Church's view of women at the time.^[39] Valentinians held normal jobs, got married and raised children just like Christians; however they regarded these pursuits as being less important than gnosis, which was to be achieved individually.^[40] The beliefs of the Valentinians were much more oriented towards the individual than towards the group, and salvation was not seen as being universal, as it was in the Church.

The main disagreements between the Valentinians and the Church, then, were in the notions that God and the creator were two separate entities, the idea that the creator was flawed and formed man and Earth out of ignorance and confusion, and the separation of Christ's human form and divine form. Church authorities believed that Valentinian theology was „a wickedly casuistic way of subverting their authority and thereby threatening the ecclesiastical order with anarchy....^[38] The practices and rituals of the Valentinians were also different from those of the Christian Church, however the Valentinians considered themselves to be Christians and not pagans or heretics. By referring to themselves as Christians they worsened their relationship with the Church, who viewed them not only as heretics, but as rivals.^[41]

Although the Valentinians publicly professed their faith in one God, „in their own private meetings they insisted on discriminating between the popular image of God • as master, king, lord, creator, and judge • and what that image represented • God understood as the ultimate source of all being....^[42] Aside from the Church fathers, however, „the majority of Christians did not recognize the followers of Valentinus as heretics. Most could not tell the difference between Valentinian and orthodox teaching....^[42] This was partially because Valentinus used many books that now belong to the Old and New Testaments as a basis for interpretation in his own writing. He based his work on proto-orthodox Christian canon instead of on Gnostic scripture, and his style was similar to that of early Christian works. In this way, Valentinus tried to bridge the gap between Gnostic religion and early Catholicism.^[43] By attempting to bridge this gap, however, Valentinus and his followers became the proverbial wolves in sheep's clothing. „The apparent similarity with orthodox teaching only made this heresy more dangerous • like poison disguised as milk....^[42] Valentinian Gnosticism was „the most influential and sophisticated form of Gnostic teaching, and by far the most threatening to the church....^[42]

Early Christianity has been described as „a complex network of individual parties, groups, sects, or denominations....“^[44] This inconsistency made the threat of Gnostic sects such as Valentinianism even more threatening to the Church.

References

- † Churton, Tobias. *The Gnostics*. London: Weidenfeld and Nicolson Limited, 1987.
 - † Filoramo, Giovanni. *A History of Gnosticism*. Oxford: Basil Blackwell Limited, 1990.
 - † Green, Henry A. *The Economic and Social Origins of Gnosticism*. Atlanta: Scholars Press, 1985.
 - † Holroyd, Stuart. *The Elements of Gnosticism*. Dorset: Element Books Limited, 1994.
 - † Layton, Bentley (ed.). *The Gnostic Scriptures*. New York: Doubleday, 1987.
 - † Mead, G.R.S (1906). "Plutarch: Concerning the Mysteries of Isis and Osiris" ^[15]. *Thrice Great Hermes: Studies in Hellenistic Theosophy and Gnosis, Volume I*.
 - † Pagels, Elaine. *The Gnostic Gospels*. New York: Random House, 1979.
 - † Roukema, Riemer. *Gnosis and Faith in Early Christianity*. Harrisburg: Trinity Press International, 1998.
 - † Rudolph, Kurt. *Gnosis: The Nature and History of Gnosticism*. San Francisco: Harper and Row Publishers, 1977.
 - † Wilson, Robert McLachlan. *The Gnostic Problem*. London: A.R. Mowbray & Co. Limited, 1958.
 - † †This article incorporates text from a publication now in the public domain:†Herbermann, Charles, ed (1913). *Catholic Encyclopedia*. Robert Appleton Company.
-
- † †This article†incorporates text from a publication now in the public domain:†Chisholm, Hugh, ed (1911). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.

External links

- † *Valentinus and the Valentinian Tradition* ^[45] • an extremely comprehensive collection of material on Valentinian mythology, theology and tradition (from the Gnosis Archive website).
- † Patristic Material on Valentinus ^[46] Complete collection of patristic sources mentioning Valentinus.
- † *Valentinus € A Gnostic for All Seasons* ^[47] Excellent introductory essay by Stephan A. Hoeller (from the Gnosis Archive website).

Further reading

- † Wilson, R. McL. „Valentinianism and the Gospel of Truth... in Layton, B., (ed.) *The Rediscovery of Gnosticism*, (Leiden 1980): 133•45.
- † Thomassen, Einar. *The Spiritual Seed: The Church of the Valentinians* (Nag Hammadi and Manichaean Studies) (Brill Academic Publishers 2005)
- † Bermejo, Fernando, *La escisión imposible. Lectura del gnosticismo valentiniano*, Publicaciones Universidad Pontificia, Salamanca, 1998

Notes

- [1] Green 1985, 244
- [2] Green 1985, 245
- [3] Wilson 1958, 133
- [4] Holroyd 1994, 32
- [5] Roukema 1998, 129
- [6] Churton 1987, 53
- [7] Filoramo 1990, 166
- [8] Goodrick-Clarke 2002, 182
- [9] Pagels 1979, 37
- [10] Holroyd 1994, 37
- [11] Roukema 1998, 130
- [12] Gigot, Francis. „Kabbala.... *The Catholic Encyclopedia. Vol. 8.* New York: Robert Appleton Company, 1910. (<http://www.newadvent.org/cathen/08590a.htm>)
- [13] Mead, G.R.S (1903). *Did Jesus Live 100 B.C.?* (http://www.gnosis.org/library/grs-mead/jesus_live_100/ch19.html). p.£396. .
- [14] Irenaeus i. 29
- [15] <http://sacred-texts.com/gno/th1/th136.htm>
- [16] Mead, G.R.S (1906). "Plutarch: Concerning the Mysteries of Isis and Osiris" (<http://sacred-texts.com/gno/th1/th136.htm>). *Thrice Greatest Hermes: Studies in Hellenistic Theosophy and Gnosis. I.* London and Benares: The Theosophical Publishing Society. p.£334. .
- [17] Irenaeus i. 6, 1
- [18] Irenaeus i. 29, 30
- [19] Irenaeus i. 29, 3
- [20] Legge, Francis (1914). *Forerunners and Rivals of Christianity, From 330 B.C. to 330 A.D.*. New York: University Books. p.£105.
- [21] Irenaeus i. 4, 2
- [22] Schwartz, *A porien*, i. 292
- [23] Irenaeus i. 21, 4
- [24] Irenaeus i. 30
- [25] Irenaeus i. 6, 4
- [26] Clemens *Stromata* ii. 20, 114
- [27] Hippolytus *Philosophumena* 6, 37
- [28] Clemens iv. 13, 91
- [29] Irenaeus i. 21, 3
- [30] *Excerpta ex Theodoto*, 22
- [31] *Excerpta ex Theodoto*. 77
- [32] Irenaeus *loc. cit.*
- [33] Irenaeus i. 21, 5
- [34] Rudolph 1977, 166
- [35] Pagels 1979, 96
- [36] Rudolph 1977, 155
- [37] Corinthians 15:50
- [38] Holroyd 1994, 33
- [39] Pagels 1979, 60
- [40] Pagels 1979, 146
- [41] Rudolph 1977, 206
- [42] Pagels 1979, 32
- [43] Layton (ed.) 1987, xxii
- [44] Layton (ed.) 1987, xviii
- [45] <http://www.gnosis.org/library/valentinus/index.html>
- [46] <http://gnosis.org/library/polem.htm>
- [47] <http://www.gnosis.org/valentinus.htm>

Persian Gnosticism

Persian Gnosticism may refer to:

- ‡ Mandaism, a blanket term for the modern monotheistic religion of the Mandaeans with a strongly dualistic worldview, practiced primarily in southern Iraq and the Iranian province of Khuzestan
 - ‡ Manichaeism, one of the major ancient religions of Iranian origin from the 3rd to 7th century
-

Mandaism

Mandaeans

Mandey €n€

Mandaeans.JPG Mandaeans in Iraq	
Total population	
60,000 to 70,000 ^[1]	
Regions with significant populations	
İIraq	70,000 (until 2003); 7,000 (as of 2010)
İIran	5,000 to 10,000 ^[2]
İJordan	?
İSyria	?
İSweden	5,000
İAustralia	3,500
İUnited States	1,500 to 2,000
İUnited Kingdom	1,000
İCanada	?
Religions	
Mandaism	
Scriptures	
Ginza Rba, Qolusta	
Languages	
Mandaic Arabic and Persian are also spoken	

Mandaism or **Mandaeanism** (Mandaic: **Mandaiuta**, Arabic: €•,f, ...t• *Mand"iyya*, Persian: €•,f, ‡f•) is a monotheistic religion with a strongly dualistic worldview. Its adherents, the Mandaeans, revere Adam, Abel, Seth, Enosh, Noah, Shem, Aram and especially John the Baptist. They are sometimes identified with the Sabian religion, particularly in an Arabian context, but actually Mandaism and Manichaeism seem to be independent • to some degree opposing • developments out of the mainstream Sabian religious community, which is extinct today.

Mandaeans seem to be indigenous to Mesopotamia and are certainly of Pre Arab and Pre Islamic origin. They may well be related to the Assyrians who are also Semitic, Aramaic speaking indigenous Pre Arab and Pre Islamic inhabitants of Iraq. They are Semites and speak a dialect of Aramaic known as Mandaic.

Mandaism has historically been practised primarily around the lower Karun, Euphrates and Tigris and the rivers that surround the Shatt-al-Arab waterway, part of southern Iraq and Khuzestan Province in Iran. There are thought to be between 60,000 and 70,000 Mandaeans worldwide,^[1] and until the 2003 Iraq war, almost all of them lived in Iraq.^[3] Many Mandaean Iraqis have since fled their country (as have many other Iraqis) because of the turmoil of the war and terrorism.^[4] By 2007, the population of Mandaeans in Iraq had fallen to approximately 5,000.^[3] Most Mandaean Iraqis have sought refuge in Iran with the fellow Mandians there. Others have moved to northern Iraq. There has been a much smaller influx into Syria and Jordan, with smaller populations in Sweden, Australia, the

United States, and other Western countries.

The Mandaean have remained separate and intensely private—reports of them and of their religion have come primarily from outsiders, particularly from the Orientalists J. Heinrich Petermann, Nicholas Siouffi, and Lady Drower. An Anglican vicar, Rev. Peter Owen-Jones, included a short segment on a Mandaean group in Sydney, Australia, in his BBC series "Around the World in 80 Faiths."

Origin of the term "Mandaean"

In the *Shahnameh* (Persian for "Book of Kings"), written by Ferdowsi Toosi referred to a man named Mardas, an Amir lived about 800 years ago in the southwest of Iran (dasht-e savaran-e neizeh gozar) who seems to be one of the mandaeans, because he prayed to god after washing himself all the time especially at dawns. This religion also is called "Moghtaseleh" means those who wash themselves a lot (Ghosl in Arabic means Bathing). The term comes from Classical Mandaic *Mandaiia* and appears in Neo-Mandaic as *Mandey*"n". On the basis of cognates in other Aramaic dialects, Semiticists such as Mark Lidzbarski and Rudolf Macuch have translated the term *manda*, from which *Mandaiia* derives, as "knowledge" (cf. Aramaic ܡܢܕܐ *manda*, in Dan. 2:21, 4:31, 33, 5:12; cpr. Hebrew: מַדָּא *madda*, without the nasal insert). This etymology suggests that the Mandaean may well be the only sect surviving from late Antiquity to identify themselves explicitly as Gnostics.

Other scholars derive the term *mandaiia* from *Mand*" *d-Heyyi* (Mandaic *manda* ܡܢܕܐ *"Knowledge of Life"*, reference to the chief divinity *hiia rbia* "the Great Life") or from the word (bi)manda, which is the cultic hut in which many Mandaean ceremonies are performed (such as the baptism, which is the central sacrament of Mandaean religious life). This last term is possibly to be derived from Pahlavi *m,nd m•nd* ("house").

Other associated terms

Within the Middle East, but outside of their community, the Mandaean are more commonly known as the *ʿubba* (singular *ʿubbā*). The term *ʿubba* is derived from the word *muṣbattah* (Arabic: مَصْبَاتَة), the baptism ritual of the Mandaean. In Islam, the term "Sabians" (Arabic: سَابِئِينَ, *al-ṣābiʿiyyūn*) is used as a blanket term for adherents to a number of religions, including that of the Mandaean, in reference to the Sabians of the Qur'an (see below). Occasionally, Mandaean are called **Christians of Saint John**, based upon preliminary reports made by members of the Discalced Carmelite mission in Basra during the 16th century.

A *mand-* (Arabic: مَند, *mand*) is a place of worship for followers of Mandaism. A *mand-* must be built beside a river in order to perform *maḥbattah* because water is an essential element in the Mandaic faith. Modern *mand*-s sometimes have a bath inside a building instead.

Mandaean history

The evidence about Mandaean history has been almost entirely confined to some of the Mandaean religious literature. But their origin seems ultimately have been with the Ebionite Elchasai, who preached to an Abrahamic community called "Sobai" in Parthian ruled Assyria.

Arab sources of early Qur'anic times (7th century) make some references to Sabians. They are counted among the *Ahl al-Kitāb* (People of the Book), and several hadith feature them. Some scholars hold that these Sabians are those currently referred to as Mandaean, while others contend that the etymology of the root word 'Sabi'un' points to origins either in the Syriac or Mandaic word 'Saban', and suggest that the Mandaean religion originated with Sabians who came under the influence of early Hellenic Sabian missionaries, but preferred their own priesthood. Contemporary authors mention that they were generally originally considered to be of western ("Greek" or Levant) origin in one way or another. The Sabians believed to "belong to the prophet Noah";^[5] similarly, the Mandaean claim direct ancestry from Noah.

Early in the 9th century, a group in Harran declared themselves Sabians when facing persecution; a Christian writer said that the true 'Sabians' or Sabba lived in the marshes of Lower Iraq. The earliest account we have about the Mandeans is that of the Assyrian writer Theodore Bar Konai (in the Scholion, A.D. 792). In the *Fihrist* ("Book of Nations") of Arabic scholar Al-Nadim (an c.987), the *Moghtasilah* (*Mughtasila*..., "self-ablutionists") are counted among the followers of *El-Hasaih*. Called a "sect" of "Sabians", they are located in southern Mesopotamia.^[6] No reference to Mandeans, which were a distinct group by then, seems to have been made by Al-Nadim; *Moghtasilah* is not that group's self-appellation and the few details on rituals and habit are similar to Mandaean ones, but they may merely have been related sects.

Elchasai's religious community seems to have prospered but ultimately splintered; early on, the prophet Mani renounced Judaism and departed with his followers. Likewise, the Mandeans may have originated in a schism where they renounced the Torah, while the mainstream Sampsaeans held on to it (as Elchasai's followers did); this must have happened around the mid-late 1st millennium AD. Al-Biruni (writing at the beginning of the 11th century AD) said that the 'real Sabians' were "the remnants of the Jewish tribes who remained in Babylonia when the other tribes left it for Jerusalem in the days of Cyrus and Artaxerxes. These remaining tribes...adopted a system mixed up of Magism and Judaism."^[7] It is not clear what group he referred to exactly, for by then the Elchasaite sects may have been at their most diverse. Some disappeared subsequently, the Sampsaeans for example are not well attested in later sources.

Around 1290, a learned Dominican Catholic from Tuscany, Ricolto da Montecroce, or Ricolto Pennini, was in Mesopotamia where he met the Mandeans. He described them as follows:

„A very strange and singular people, in terms of their rituals, lives in the desert near Baghdad; they are called Sabaeans. Many of them came to me and begged me insistently to go and visit them. They are a very simple people and they claim to possess a secret law of God, which they preserve in beautiful books. Their writing is a sort of middle way between Syriac and Arabic. They detest Abraham because of circumcision and they venerate John the Baptist above all. They live only near a few rivers in the desert. They wash day and night so as not to be condemned by God, f ...

Some Portuguese Jesuits had met some "Saint John Christians" or Mandeans around the Strait of Hormuz in 1559, when the Portuguese fleet fought with the Ottoman Turkish army in Bahrain. These Mandaean seemed to be willing to obey the Catholic Church. They learned and used the seven Catholic sacraments and the related ceremonies in their lives.^[8]

Mandaean beliefs

Mandaism, as the religion of the Mandaean people, is based more on a common heritage than on any set of religious creeds and doctrines. A basic guide to Mandaean theology does not exist. The corpus of Mandaean literature, though quite large, covers topics such as eschatology, the knowledge of God, and the afterlife only in an unsystematic manner, and, apart from the priesthood, is known only to a few laypeople.^[9]

Fundamental tenets

According to E.S. Drower, the Mandaean Gnosis is characterized by nine features, which appear in various forms in other gnostic sects:^[10]

1. A supreme formless Entity, the expression of which in time and space is creation of spiritual, etheric, and material worlds and beings. Production of these is delegated by It to a creator or creators who originated in It. The cosmos is created by Archetypal Man, who produces it in similitude to his own shape.
2. Dualism: a cosmic Father and Mother, Light and Darkness, Right and Left, syzygy in cosmic and microcosmic form.
3. As a feature of this dualism, counter-types, a world of ideas.

4. The soul is portrayed as an exile, a captive: home and origin being the supreme Entity to which the soul eventually returns.
5. Planets and stars influence fate and human beings, and are also places of detention after death.
6. A saviour spirit or saviour spirits which assist the soul on the journey through life and after it to 'worlds of light'.
7. A cult-language of symbol and metaphor. Ideas and qualities are personified.
8. 'Mysteries', i.e. sacraments to aid and purify the soul, to ensure rebirth into a spiritual body, and ascent from the world of matter. These are often adaptations of existing seasonal and traditional rites to which an esoteric interpretation is attached. In the case of the Naboreans this interpretation is based upon the Creation story (see 1 and 2), especially on the Divine Man, Adam, as crowned and anointed King-priest.
9. Great secrecy is enjoined upon initiates; full explanation of 1, 2, and 8 being reserved for those considered able to understand and preserve the gnosis.

Mandaeans believe in marriage and procreation, and in the importance of leading an ethical and moral lifestyle in this world, placing a high priority upon family life. Consequently, Mandaeans do not practice celibacy or asceticism. Mandaeans will, however, abstain from strong drink and red meat. While they agree with other gnostic sects that the world is a prison governed by the planetary archons, they do not view it as a cruel and inhospitable one.

Mandaean scriptures

The Mandaeans have a large corpus of religious scriptures, the most important of which is the *Genz" Rabb"* or *Ginza*, a collection of history, theology, and prayers (German translation available here ^[11]). The *Genz" Rabb"* is divided into two halves—the *Genz" Sm"l"* or "Left Ginza" and the *Genz" Yemin"* or "Right Ginza". By consulting the colophons in the Left Ginza, Jorunn J. Buckley has identified an uninterrupted chain of copyists to the late 2nd or early 3rd c. AD. The colophons attest to the existence of the Mandaeans during the late Arsacid period at the very latest, a fact corroborated by the *Harr"n G"wet"* legend, according to which the Mandaeans left Judea after the destruction of Jerusalem in the 1st c. AD, and settled within the Arsacid empire. Although the *Ginza* continued to evolve under the rule of the Sassanians and the Islamic empires, few textual traditions can lay claim to such extensive continuity.

Other important books include the *Qolast"*, the "Canonical Prayerbook of the Mandaeans", which was translated by E.S. Drower (much of it is found here ^[12] and here ^[13]). One of the chief works of Mandaean scripture, accessible to laymen and initiates alike, is the *Dra•a d-lahia* "The Book of John the Baptist" (text ^[14]; German translation ^[15]), which includes a dialogue between John and Jesus. In addition to the *Ginza*, *Qolusta*, and *Dra•a*, there is the *D•v"n*, which contains a description of the 'regions' the soul ascends through, and the *Asfar Malw"sh'*, the "Book of the Zodiacal Constellations". Finally, there are some pre-Muslim artifacts which contain Mandaean writings and inscriptions, such as some Aramaic incantation bowls.

The language in which the Mandaean religious literature was originally composed is known as Mandaic, and is a member of the Aramaic family of dialects. It is written in a cursive variant of the Parthian chancellory script. Many Mandaean lay people do not speak this language, though some members of the Mandaean community resident in Iran and Iraq continue to speak Neo-Mandaic, a modern version of this language.

Cosmology

As noted above (under Mandaean Beliefs) Mandaean theology is not systematic. There is no one single authoritative account of the creation of the cosmos, but rather a series of several accounts. Some scholars, such as Edmondo Lupieri,^[16] maintain that comparison of these different accounts may reveal the diverse religious influences upon which the Mandaeans have drawn and the ways in which the Mandaean religion has evolved over time.

In contrast with the religious texts of the western Gnostic sects formerly found in Syria and Egypt, the earliest Mandaean religious texts suggest a more strictly dualistic theology, typical of other Iranian religions such as Zoroastrianism, Zurvanism, Manichaeism, and the teachings of Mazdak. In these texts, instead of a large *pleroma*, there is a discrete division between *light* and *darkness*. The ruler of darkness is called *Pthil* (similar to the Gnostic Demiurge), and the originator of the light (i.e. God) is only known as "the great first Life from the worlds of light, the sublime one that stands above all works". When this being emanated, other spiritual beings became increasingly corrupted, and they and their ruler Pthil created our world. The similarity between the name Pthil and the Egyptian Ptah should also be noted— the Mandaeans believe that they were resident in Egypt for a while.

The issue is further complicated by the fact that Pthil alone does not constitute the demiurge but only fills that role insofar as he is the creator of our world. Rather, Pthil is the lowest of a group of three "demiurgic" beings, the other two being Yushamin (a.k.a. Joshamin) and Abathur. Abathur's demiurgic role consists of his sitting in judgment upon the souls of mortals. The role of Yushamin, the senior being, is more obscure; wanting to create a world of his own, he was severely punished for opposing the King of Light.

Chief prophets

Mandaeans recognize several prophets. Yahya ibn Zakariyya, known by Christians as John the Baptist, is accorded a special status, higher than his role in Christianity and Islam. Mandaeans do not consider John to be the founder of their religion but revere him as one of their greatest teachers, tracing their beliefs back to Adam.

Mandaeans maintain that Jesus and Muhammad were *m•iha kdaba* "false messiahs"^[17] who perverted the teachings entrusted to him by John. The Mandaic word *k(a)daba*, however, might be interpreted as being derived from either of two roots: the first root, meaning "to lie," is the one traditionally ascribed to Jesus; the second, meaning "to write," might provide a second meaning, that of "book"; hence some Mandaeans, motivated perhaps by an ecumenical spirit, maintain that Jesus was not a "lying Messiah" but a "book Messiah", the "book" in question presumably being the Christian Gospels. This seems to be a folk etymology without support in the Mandaean texts.^[18]

Likewise, the Mandaeans believe that Abraham, Moses, and Muhammad were false prophets,^[19] but recognize other prophetic figures from the Abrahamic traditions, such as Adam, his sons Hibil (Abel) and ʾitil (Seth), and his grandson Anuñ (Enosh), as well as Nuh (Noah), his son Sam (Shem) and his son Ram (Aram). The latter three they consider to be their direct ancestors.

Priests and laymen

There is a strict division between Mandaean laity and the priests. According to E.S. Drower (*The Secret Adam*, p. ix):

[T]hose amongst the community who possess secret knowledge are called *Našuraiia*—Naḥoreans (or, if the emphatic -ḥ- is written as -z-, *Nazorenes*). At the same time the ignorant or semi-ignorant laity are called 'Mandaeans', *Mandaiia*—'gnostics'. When a man becomes a priest he leaves 'Mandaeanism' and enters *tarmiduta*, 'priesthood'. Even then he has not attained to true enlightenment, for this, called 'Naḥiruta', is reserved for a very few. Those possessed of its secrets may call themselves Naḥoreans, and 'Naḥorean' today indicates not only one who observes strictly all rules of ritual purity, but one who understands the secret doctrine.

[20]

There are three grades of priesthood in Mandaism: the *tarmidia* "disciples" (Neo-Mandaic *tarmid"n"*), the *ganzibria* "treasurers" (from Old Persian *ganza-bara* "id.", Neo-Mandaic *ganze-r"n"*) and the *ri•amma* "leader of the people." This last office, the highest level of the Mandaean priesthood, has lain vacant for many years. At the moment, the highest office currently occupied is that of the *ganze-r"*, a title which appears first in a religious context in the Aramaic ritual texts from Persepolis (ca. 3rd c. BCE) and which may be related to the *kamnaskires* (Elamite <qa-ap-nu-in-ki-ra> *kapnuskir* "treasurer"), title of the rulers of Elymais (modern Khuzestan) during the Hellenistic age. Traditionally, any *ganze-r"* who baptizes seven or more *ganze-r"n"* may qualify for the office of *ri•amma*, though the Mandaean community has yet to rally as a whole behind any single candidate.

The contemporary priesthood can trace its immediate origins to the first half of the 19th century. In 1831, an outbreak of cholera devastated the region and eliminated most if not all of the Mandaean religious authorities. Two of the surviving acolytes (*•gandia*), Yahia Bihram and Ram Zihrun, reestablished the priesthood on the basis of their own training and the texts that were available to them.

In 2009 there were two dozen Mandaean priests in the world, according to the Associated Press.^[2]

View of Jerusalem

In **Mandaism, Jerusalem** is considered a city of wickedness, dedicated to the god of Judaism, whom they call Adunay (*Adonai*) or Yurba (possibly *YHWH*) and consider to be an evil spirit. According to Sidra d-Yahia 54, Jerusalem is "the stronghold that Adunay built ... [he] brought to it falsehood in plenty, and it meant persecution against my *tarmidia* (Manda d-Hiia's disciples)." In the Ginza Rba (15.11), it is said to have come into being as a result of the incestuous union of the seven planets with their evil mother Ruha d-Qudsha, who "left lewdness, perversion, and fornication in it. They said: 'Whoever lives in the city of Jerusalem will not mention the name of God.'" (Elsewhere, however, it more prosaically says the city was built by Solomon.) However, Yahya (John the Baptist), an important figure in the religion, is said to have been born there.

Later on, in the days of Pontius Pilate, it states that the good spirit Anush Utra went there, healed the sick and worked miracles, and made converts, confronting Jesus (whom they consider a false prophet) and refuting his arguments; but its inhabitants opposed him and persecuted the converts, 365 of whom were killed (GR 15.11) or forced out (GR 2.1.) Miriai, a Jewish princess, was converted, and fled to the shores of the Euphrates. This angered Anush Utra, who received permission from God to destroy Jerusalem and the temple, smash the "seven columns," and slay the Jews who lived there, after bringing out the remaining "believers." Elsewhere, the Ginza Rba (18) prophesies that Jerusalem "must flourish for a thousand years, remain a thousand years destroyed, and then the entire Tibil (material world) will be destroyed."

In the Abahatan Qadmaia prayer, repeated during baptism of the dead, the Mandaeans invoke blessings upon the 365 who were killed or forced out of Jerusalem:

€ Those 365 priests who came forth from the city of Jerusalem, the city of this *masiqta* and *dukhrana*, a forgiveness of sins may there be for them.

Related groups

According to the *Fihrist* of ibn al-Nadim, the Mesopotamian prophet Mani, the founder of Manichaeism, was brought up within the Elkasaites (*Elcesaites* or *Elchasaite*) sect. The Elkasaites were a Judeo-Christian baptismal sect which seem to have been related, possibly ancestral, to the Mandaeans (see Sabians). The members of this sect, like the Mandaeans, wore white and performed baptisms. They dwelt in east Judea and Assyria, whence the Mandaeans claim to have migrated to southern Mesopotamia, according to the *Harran Gawait"* legend. Mani later left the Elkasaites to found his own religion. In a comparative analysis, Mandaean scholar S^{ve}-S^aderberg indicated that Mani's *Psalms of Thomas* were closely related to Mandaean texts. This would imply that Mani had access to

Mandaean religious literature, or both derived from the same source.

Other groups which have been identified with the Mandaeans include the "Nasoraean", described by Epiphanius, and the Dositheans, mentioned by Theodore Bar Kōnō in his *Scholion*. Ibn al-Nadīm also mentions a group called the *Mughtasila*, "the self-ablutionists", who may be identified with one or the other of these groups. The members of this sect, like the Mandaeans, wore white and performed baptisms.

Whether groups such as the Elkasaites, the *Mughtasila*, the Nasoraean, and the Dositheans can be identified with the Mandaeans or one another is a difficult question. While it seems certain that a number of distinct groups are intended by these names, the nature of these sects and the connections between them are less than clear. At least according to the *Fihrist* (see above), these groups seem all to have emerged from or developed in parallel with the "Sabian" followers of *El-Hasaiḥ*; "Elkasaites" in particular may simply have been a blanket term for Mughtasila, Mandaeans, the original Sabians and even Manichaeans.

Mandaeans today

War in Iraq and diaspora

The prewar Iraqi Mandaean community was centered around Baghdad.^[21] Mandaean emigration from Iraq began during Saddam Hussein's rule, but accelerated greatly after the American invasion and subsequent occupation.^[21] Since the invasion Mandaeans, like other Iraqi minorities, have been subjected to violence by Islamist terrorist groups (not necessarily of Iraqi origin), including murders, kidnappings, rapes, evictions, and forced conversions.^[21] ^[22] Mandaeans and many other Iraqis, have been also targeted for kidnapping since many worked as goldsmiths.^[21] Mandaism is pacifistic and forbids its adherents from carrying weapons,^[21] though in the past it appears that some Mandaeans served as mercenaries both for Arabs and for the Portuguese.^[23]

Most Iraqi Mandaeans have fled the country in the face of this violence, and the Mandaean community in Iraq faces extinction.^[4] ^[24] Out of the over 60,000 Mandaeans in Iraq in the early 1990s, only about 5,000 to 7,000 remain there; as of early 2007, over 80% of Iraqi Mandaeans were refugees in Syria and Jordan as a result of the Iraq War. There are small Mandaean diaspora populations in Sweden (c. 5,000), Australia (c. 3,500 as of 2006), the USA (c. 1,500), the UK (c. 1,000), and Canada.^[4] ^[25] ^[26] ^[27] ^[28] Sweden became a popular destination because a Mandaean community existed there before the war and the Swedish government has a liberal asylum policy toward Iraqis.^[29] The scattered nature of the Mandaean diaspora has raised fears among Mandaeans for the religion's survival.^[2] ^[22] Mandaism has no provision for conversion, and the religious status of Mandaeans who marry outside the faith and their children is disputed.^[2] ^[22]

The contemporary status of the Mandaeans has prompted a number of American intellectuals and civil rights activists to call upon the U.S. government to extend refugee status to the community. In 2007, *The New York Times* ran an op-ed piece in which Swarthmore professor Nathaniel Deutsch called for the Bush administration to take immediate action to preserve the community:

The United States didn't set out to eradicate the Mandaeans, one of the oldest, smallest and least understood of the many minorities in Iraq. This extinction in the making has simply been another unfortunate and entirely unintended consequence of our invasion of Iraq—though that will be of little comfort to the Mandaeans, whose 2,000-year-old culture is in grave danger of disappearing from the face of the earth. . . . When American forces invaded in 2003, there were probably 60,000 Mandaeans in Iraq; today, fewer than 5,000 remain. . . . Of the mere 500 Iraqi refugees who were allowed into the United States from April 2003 to April 2007, only a few were Mandaeans. And despite the Bush administration's commitment to let in 7,000 refugees in the fiscal year that ended [September 30, 2007], fewer than 2,000, including just three Iraqi Mandaean families, entered the country. If all Iraqi Mandaeans are granted privileged status and allowed to enter the United States in significant numbers, it may just be enough to save them and their ancient culture from destruction. If not, after 2,000 years of history, of persecution and tenacious survival, the last Gnostics will finally disappear, victims

of an extinction inadvertently set into motion by our nation's negligence in Iraq.

© Nathaniel Deutsch, professor of religion, Swarthmore College, October 7, 2007^[3]

Iraqi Mandaeans were given refugee status by the US State Department in 2007. Since then around 1200 have entered the US.^[2] Many Mandaeans have begun returning to Iraq during the past two years, as the circumstances in Iraq have improved.

Iranian Mandaeans

In Iran the *Gozinesh* Law (passed in 1985) has the effect of prohibiting Mandaeans from fully participating in civil life. This law and other *gozinesh* provisions make access to employment, education, and a range of other areas conditional upon a rigorous ideological screening, the principal prerequisite for which is devotion to the tenets of Islam.^[30] These laws are regularly applied to discriminate against religious and ethnic groups that are not officially recognized, such as the Mandaeans, Ahl-e Haq, and Baha'i.^[31] There are estimated to be between 5,000 and 10,000 Mandaeans in Iran.^[2] In 2002 the US State Department granted Iranian Mandaeans protective refugee status; since then roughly 1,000 have emigrated to the US.^[2]

Notes

- [1] Iraqi minority group needs U.S. attention (<http://www.yaledailynews.com/articles/view/20341>), Kai Thaler, *Yale Daily News*, March 9, 2007.
- [2] <http://www.hollandsentinel.com/lifestyle/x1558731033/Saving-the-people-killing-the-faith>
- [3] "Save the Gnostics" (<http://www.nytimes.com/2007/10/06/opinion/06deutsch.html>) by Nathaniel Deutsch, October 6, 2007, *New York Times*.
- [4] Iraq's Mandaeans 'face extinction' (http://news.bbc.co.uk/1/hi/world/middle_east/6412453.stm), Angus Crawford, BBC, March 4, 2007.
- [5] Khalil ibn Ahmad (d. 786-787 AD), who was in Basra before his death, wrote: „The Sabians believe they belong to the prophet Noah, they read *Zaboor* (see also Book of Psalms), and their religion looks like Christianity.... He also states that "they worship the angels."
- [6] Chwolsohn, *Die Sabier*, 1856, I, 112; II, 543, cited by Salmon.
- [7] Extracts from E. S. Drower, *Mandaeans of Iraq and Iran*, (<http://www.farvardyn.com/mandaeen.php>)
- [8] The Mandaeans: True descendents of ancient Babylonians ([http://www.nineveh.com/Mandaeans The True Descendents of Ancient Babylonians and Chaldeans.html](http://www.nineveh.com/Mandaeans%20The%20True%20Descendents%20of%20Ancient%20Babylonians%20and%20Chaldeans.html))
- [9] Eric Segelberg "Maöböt. Studies in the Ritual of the Mand—an Baptism, Uppsala, Sweden, 1958".
- [10] Drower, Ethel Stephana (1960). *The secret Adam, a study of Nasoraean gnosis*. London UK: Clarendon Press. p. xvi
- [11] http://www.archive.org/details/MN41563ucmf_2
- [12] <http://www.gnosis.org/library/ginzarba.htm>
- [13] <http://web.archive.org/web/20070324003136/http://www.geocities.com/mandaeenworld1/cpindex1.html>
- [14] <http://www.archive.org/details/dasjohannesbuchd01lidzuoft>
- [15] <http://www.archive.org/details/dasjohannesbuchd02lidzuoft>
- [16] Lupieri, Edmondo (2002). *The Mandaeans: The Last Gnostics*. Grand Rapids, MI: Eerdmans. pp. 38-41.
- [17] Lupieri, Edmondo (2001). *The Mandaeans: The Last Gnostics*. Grand Rapids, MI: Eerdmans, pg. 248.
- [18] Macuch, Rudolf (1965). *Handbook of Classical and Modern Mandaic*. Berlin: De Gruyter & Co.. pp. 61 fn. 105.
- [19] Lupieri, Edmondo (2001). *The Mandaeans: The Last Gnostics*. Grand Rapids, MI: Eerdmans, pg. 116.
- [20] Eric Segelberg, "The Ordination of the Mand—an tarmida and its Relation to Jewish and Early Christian Ordination Rites", (*Studia patristica* 10, 1970).
- [21] Ekman, Ivar (April 9, 2007). "An exodus to Sweden from Iraq for ethnic Mandaeans" (<http://www.nytimes.com/2007/04/09/world/europe/09iht-mandaeans.4.5202220.html?pagewanted=1>). *The New York Times*. Retrieved May 12, 2010.
- [22] Newmarker, Chris (February 10, 2007). "Survival of Ancient Faith Threatened by Fighting in Iraq" (http://www.washingtonpost.com/wp-dyn/content/article/2007/02/09/AR2007020901687_2.html). *The Washington Post*. Retrieved May 12, 2010.
- [23] Lupieri, Edmondo (2002). *The Mandaeans: The Last Gnostics*. Charles Hindley. Wm. B. Eerdmans Publishing Company. p. 91.
- [24] Genocide Watch: Mandaeans of Iraq (<http://www.genocidewatch.org/news/IraqGenocideWatchMandaeansofIraq.htm>)
- [25] Survival of Ancient Faith Threatened by Fighting in Iraq (http://www.washingtonpost.com/wp-dyn/content/article/2007/02/09/AR2007020901687_pf.html), Chris Newmarker, Associated Press. February 10, 2007.
- [26] The Plight of Iraq's Mandaeans (<http://www.counterpunch.org/bolender01082005.html>), John Bolender. Counterpunch.org, January 8/9, 2005.
- [27] An exodus to Sweden from Iraq for ethnic Mandaeans (<http://iht.com/articles/2007/04/09/asia/mandaeans.php>), Ivar Ekman. International Herald Tribune, April 9, 2007.

- [28] Mandaean persecution in Iraq (<http://www.abc.net.au/rn/talks/8.30/reprpt/stories/s1657535.htm>). ABC Radio National (Australia), June 7, 2006.
- [29] Ekman, Ivar (April 9, 2007). "An exodus to Sweden from Iraq for ethnic Mandaean" (<http://www.nytimes.com/2007/04/09/world/europe/09iht-mandean.4.5202220.html?pagewanted=2>). *The New York Times*. Retrieved May 12, 2010.
- [30] Ideological Screening (ROOZ :: English) (<http://www.roozonline.com/english/archives/2007/06/005324.php>)
- [31] Annual Report for Iran (<http://www.amnestyusa.org/annualreport.php?id=ar&yr=2005&c=IRN>), 2005, Amnesty International.

References

- † Buckley, Jorunn Jacobsen. 2002. *The Mandaean: Ancient Texts and Modern People*. Oxford: Oxford University Press.
- † Buckley, J.J. "Mandaean" (http://www.iranica.com/newsite/articles/ot_grp7/ot_mandaean_iv_20050304.html) in *Encyclopædia Iranica*
- † Drower, Ethel Stefana. 2002. *The Mandaean of Iraq and Iran: Their Cults, Customs, Magic Legends, and Folklore* (reprint). Piscataway, NJ: Gorgias Press.
- † Newmarker, Chris, Associated Press article, "Faith under fire: Iraq war threatens extinction for ancient religious group" (headline in *The Advocate* of Stamford, Connecticut, page A12, February 10, 2007)
- † Petermann, J. Heinrich. 2007 *The Great Treasure of the Mandaean* (reprint of *Thesaurus s. Liber Magni*). Piscataway, NJ: Gorgias Press.
- † Segelberg, Eric, 1958, *Maḳḳat*. *Studies in the Ritual of the Mandean Baptism*. Uppsala
- † Segelberg, Eric, 1970, "The Ordination of the Mandean—*tarmida* and its Relation to Jewish and Early Christian Ordination Rites", in *Studia patristica* 10.
- † Yamauchi, Edwin. 2004. *Gnostic Ethics and Mandaean Origins* (reprint). Piscataway, NJ: Gorgias Press.

External links

- † Mandaean Association Union (<http://www.mandaeanunion.org/>) - The Mandaean Association Union is an international federation which strives for unification of Mandaean around the globe. Information in English and Arabic.
- † An Ancient Religion Endangered by Iraq War (http://newsinitiative.org/story/2007/07/26/an_ancient_religion_endangered_by:) - A video by News21.
- † BBC: Iraq chaos threatens ancient faith (http://news.bbc.co.uk/2/hi/middle_east/4260170.stm)
- † BBC: Iraq's Mandaean 'face extinction' (http://news.bbc.co.uk/2/hi/middle_east/6412453.stm)
- † BBC: Mandaean - a threatened religion (<http://news.bbc.co.uk/1/hi/uk/7678123.stm>)
- † The Mandaean: True descendents of ancient Babylonians ([http://www.nineveh.com/Mandaean The True Descendents of Ancient Babylonians and Chaldeans.html](http://www.nineveh.com/Mandaean%20The%20True%20Descendents%20of%20Ancient%20Babylonians%20and%20Chaldeans.html))
- † Commentary: The woes of a peaceful and persecuted people (<http://www.cnn.com/2008/WORLD/meast/11/18/keilani.iraq/index.html>) - *CNN*
- † Shah•b Mirz•i, *Ablution of Mandaean* (<http://www.jadidonline.com/story/18122008/frnk/mandaeans>) (*Ghosl-e S'be'in - Ž• < ^ flö, ...•*), in Persian, Jadid Online, December 18, 2008
- † Audio slideshow (http://www.jadidonline.com/images/stories/flash_multimedia/Mandaean_test/manda_high.html) (showing Iranian Mandaean performing ablution on the banks of the Karun river in Ahvaz): (4 min 25 sec)

Mandaean scriptures

- ‡ Mandaean scriptures (<http://www.gnosis.org/library/mand.htm>): *Qolast* and *Haran Gawaiṯa* texts and fragments (note that the book titled *Ginza Rba* is not the *Ginza Rba* but is instead *Qolast*," "The Canonical Prayerbook of the Mandaeans" as translated by E.S Drower).
- ‡ Gnostic John the Baptizer: Selections from the Mand—an John-Book (http://gnosis.org/library/grs-mead/gnostic_john_baptist/index.htm): This is the complete 1924 edition of G.R.S. Mead's classic study of the Mand—an John-Book, containing excerpts from the scripture itself (in The Gnosis Archive collection - www.gnosis.org).
- ‡ The Genz• Rabb• (http://www.archive.org/details/MN41563ucmf_2) (1925 German translation by Mark Lidzbarski) at the Internet Archive
- ‡ The John-Book (*Dra•a d-lahia*) - complete text in Mandaic (<http://www.archive.org/details/dasjohannesbuchd01lidzuoft>) and German translation (<http://www.archive.org/details/dasjohannesbuchd02lidzuoft>) (1905) by Mark Lidzbarski at the Internet Archive
- ‡ Mandaic liturgies (<http://www.archive.org/details/mandaschelitur00lidzuoft>) in German translation (1925) by Mark Lidzbarski at the Internet Archive

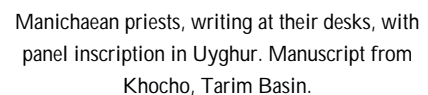
Books about Mandaism available online

- ‡ Fragments of a Faith Forgotten (http://www.gnosis.org/library/grs-mead/fragments_faith_forgotten/index.htm) by G. R. S. Mead a complete version (with old and new errors), contains information on Mani, Manichaeism, Elkasaites, Nasoraeans, Sabians and other gnostic groups. Published in 1901, still considered authoritative.
- ‡ Extracts from E. S. Drower, *Mandaeans of Iraq and Iran*, (<http://www.farvardyn.com/mandaeen.php>) Leiden, 1962
- ‡ *The Mandaeans of Iraq and Iran* (http://www.archive.org/details/MN41560ucmf_1) by Lady Drower, 1937 - the entire book

Manichaeism (pronounced ^[1] m—nˈkiːˌzæm; in Modern Persian •𐭌𐭕𐭕• 𐭌𐭕𐭕 *ˈyin e Mˈni*; Chinese: 明, 𐭌𐭕𐭕; pinyin: *Míng Jiào*) was one of the major Iranian Gnostic religions, originating in Sassanid Persia. Although most of the original writings of the founding prophet Mani (in Persian: 𐭌𐭕𐭕, Syriac: ܡܢܝ, ʾĒṣ, Latin: Manichaeus or Manes) (c. 216•276 AD) have been lost, numerous translations and fragmentary texts have survived. Manichaeism taught an elaborate cosmology describing the struggle between a good, spiritual world of light, and an evil, material world of darkness. Through an ongoing process which takes place in human history, light is gradually removed from the world of matter and returned to the world of light from which it came. Its beliefs can be seen as a synthesis of Christianity, Zoroastrianism and Buddhism.

The original six sacred books of Manichaeism, composed in Syriac Aramaic, were soon translated into other languages to help spread the religion. As they spread to the east, the Manichaean writings passed through Middle Persian, Parthian, Sogdian, Tocharian and ultimately Uyghur and Chinese translations. As they spread to the west, they were translated into Greek, Coptic, and Latin. The spread and success of Manichaeism were seen as a threat to other religions, and it was widely persecuted in Christian, Zoroastrian, Islamic,^[4] and Buddhist cultures.

Mani lived approximately AD 216•276 and resided in Babylonia, which was then within the Sassanid Empire province of Asuristan. According to the Cologne Mani-Codex,^[5] Mani's parents were Elcesaites of southern Mesopotamia. The primary language of Babylon at that time was Eastern Middle Aramaic, which included three main dialects: Judeo-Aramaic (the language of the Talmud), Mandaean Aramaic (the language of the Mandaean religion), and Syriac Aramaic, which was the language of Mani, as well as of the Syriac Christians. "Mani" is a Persian name found in all three Aramaic dialects and therefore common among its speakers. Mani composed seven writings, six of which were written in Syriac Aramaic. The seventh, the Shabuhraḡan,^[6] was written by Mani in Middle Persian and presented by him to the contemporary King of Sassanid Persia, Shapur I in the Persian capital of Ctesiphon. Although there is no proof Shapur I was a Manichaean, he tolerated the spread of Manicheanism and refrained from persecuting it in his empire's boundaries.^[7] According to one tradition it was Mani himself who created the unique version of the Syriac script called Manichaean script, which was used in all of the Manichaean works written within the Persian Empire, whether they were in Syriac or Middle Persian, and also for most of the works written within the Uyghur Empire.



Manichaeism claimed to present the complete version of teachings that were corrupted and misinterpreted by the followers of its predecessors Adam, Zoroaster, Buddha and Jesus. Accordingly, as it spread, it adapted new deities from other religions into forms it could use for its scriptures. Its original Aramaic texts already contained stories of

Jesus. When they moved eastward and were translated into Iranian languages, the names of the Manichaean deities (or angels) were often transformed into the names of Zoroastrian yazatas. Thus *Abb" d`Rabb«²*" ("The Father of Greatness", the highest Manichaean deity of Light), in Middle Persian texts might either be translated literally as *p`d`a wuzurg`h*, or substituted with the name of the deity *Zurw`n*. Similarly, the Manichaean primal figure *N`•`Qa`m`y`* "The Original Man" was rendered "Ohrmazd Bay", after the Zoroastrian god Ahura Mazda. This process continued in Manichaeism's meeting with Chinese Buddhism, where, for example, the original Aramaic *karia* (the "call" from the world of Light to those seeking rescue from the world of Darkness), becomes identified in the Chinese scriptures with Guan Yin (𑖦𑖅𑖫𑖅 or Avalokitesvara in Sanskrit, literally, "watching/perceiving sounds [of the world]", the Chinese Bodhisattva of Compassion).

The original six Syriac writings are not preserved, although their Syriac names have been. There are also fragments and quotations from them. A long quotation, preserved by the eighth-century Nestorian Christian author Theodore Bar Konai,^[8] shows that in the original Syriac Aramaic writings of Mani there was no influence of Iranian or Zoroastrian terms. The terms for the Manichaean deities in the original Syriac writings are in Aramaic. The adaptation of Manichaeism to the Zoroastrian religion appears to have begun in Mani's lifetime however, with his writing of the Middle Persian *Shabuhragan*, his book dedicated to the King Shapur.^[6] In it, there are mentions of Zoroastrian deities such as Ohrmazd, Ahriman, and Az. Manichaeism is often presented as a Persian religion, mostly due to the vast number of Middle Persian, Parthian, and Soghdian (as well as Turkish) texts discovered by German researchers near Turpan, in the Xinjiang (Chinese Turkestan) province of China, during the early 1900s. However, from the vantage point of its original Syriac descriptions (as quoted by Theodore bar Khonai and outlined below), Manichaeism may be better described as a unique phenomenon of Aramaic Babylonia, occurring in proximity to two other new Aramaic religious phenomena, Talmudic Judaism and Babylonian Mandaism, which were also appearing in Babylonia in roughly the third century AD.

Mani began preaching at an early age and was possibly influenced by contemporary Babylonian-Aramaic movements such as Mandaeanism, and Aramaic translations of Jewish apocalyptic writings similar to those found at Qumran (such as the book of Enoch literature). With the discovery of the Mani-Codex, it also became clear that he was raised in a Jewish-Christian baptism sect, the Elcesaites, and was influenced by their writings as well. According to biographies preserved by Ibn al-Nadim and the Persian polymath al-Biruni, he allegedly received a revelation as a youth from a spirit, whom he would later call his *Twin* (Aramaic *Tauma* (ܛܐܡܐ), from which is also derived the name of the apostle Thomas, the "twin"), his *Syzygos* (Greek for "partner", in the Cologne Mani-Codex), his Double, his Protective Angel or 'Divine Self'. It taught him truths which he developed into a religion. His 'divine' Twin or true Self brought Mani to Self-realization and thus he became a 'gnosticus', someone with divine knowledge and liberating insight. He claimed to be the 'Paraclete of the Truth', as promised in the New Testament: the Last Prophet and Seal of the Prophets finalizing a succession of figures including Zoroaster, Buddha, and Jesus.^[9]

Another source of Mani's scriptures was original Aramaic writings relating to the book of Enoch literature (see the Book of Enoch and the Second Book of Enoch), as well as an otherwise unknown section of the book of Enoch called the "Book of Giants". This book was quoted directly, and expanded on by Mani, becoming one of the original six Syriac writings of the Manichaean Church. Besides brief references by non-Manichaean authors through the centuries, no original sources of "The Book of Giants" (which is actually part six of the "Book of Enoch") were available until the 20th century.

Scattered fragments of both the original Aramaic "Book of Giants" (which were analysed and published by Jézef Milik in 1976^[10]), and of the Manichaean version of the same name (analyzed and published by W.B. Henning in 1943^[11]) were found with the discovery in the twentieth century of the Dead Sea Scrolls in the Judean Desert and the Manichaean writings of the Uyghur Manichaean kingdom in Turpan. Henning wrote in his analysis of them:

It is noteworthy that Mani, who was brought up and spent most of his life in a province of the Persian empire, and whose mother belonged to a famous Parthian family, did not make any use of the Iranian mythological tradition. There can no longer be any doubt that the Iranian names of S•m, Narōm•n, etc., that appear in the Persian and Sogdian versions of the Book of the Giants, did not figure in the original edition, written by Mani in the Syriac language.^[11]

From a careful reading of the Enoch literature and the Book of Giants, alongside the description of the Manichaean myth, it becomes clear that the "Great King of Glory" of this myth (a being that sits as a guard to the world of light at the seventh of ten heavens in the Manichaean myth^[12]), is identical with the King of Glory sitting on the heavenly throne in the Enoch literature. In the Aramaic book of Enoch, in the Qumran writings in general, and in the original Syriac section of Manichaean scriptures quoted by Theodor bar-Konai,^[8] he is called "malka raba de-ikara" (the great king of glory).

Noting Mani's travels to the Kushan Empire (several religious paintings in Bamiyan are attributed to him) at the beginning of his proselytizing career, Richard Foltz postulates Buddhist influences in Manichaeism:

Buddhist influences were significant in the formation of Mani's religious thought. The transmigration of souls became a Manichaean belief, and the quadripartite structure of the Manichaean community, divided between male and female monks (the "elect") and lay followers (the "hearers") who supported them, appears to be based on that of the Buddhist sangha.^[13]

While Manichaeism was spreading, existing religions such as Christianity and Zoroastrianism were gaining social and political influence. Although having fewer adherents, Manichaeism won the support of many high-ranking political figures. With the assistance of the Persian Empire, Mani began missionary expeditions. After failing to win the favor of the next generation of Persian royalty, and incurring the disapproval of the Zoroastrian clergy, Mani is reported to have died in prison awaiting execution by the Persian Emperor Bahram I. The date of his death is estimated at AD 276•277.

Manichaean Electae, Kocho, 10th Century.

Later history

The spread of Manichaeism (AD 300–500). Map
reference: World History Atlas, Dorling
Kindersly.

Manichaeism continued to spread with extraordinary speed through both the east and west. It reached Rome through the apostle Psattiq by AD 280, who was also in Egypt in 244 and 251. It was flourishing in the Fayum area of Egypt in AD 290. Manichaean monasteries existed in Rome in 312 A.D. during the time of the Christian Pope Miltiades.

In 291, persecution arose in the Persian empire with the murder of the apostle Sisin by Bahram II, and the slaughter of many Manichaeans. In AD 296, Diocletian decreed against the Manichaeans: "We order that their organizers and leaders be subject to the final penalties and condemned to the fire with their abominable scriptures", resulting in

many martyrdoms in Egypt and North Africa (see *Diocletian Persecution*). By AD 354, Hilary of Poitiers wrote that the Manichaean faith was a significant force in southern France. In AD 381 Christians requested Theodosius I to strip Manichaeans of their civil rights. He issued a decree of death for Manichaean monks in AD 382.

When Christians first encountered Manichaeism, they deemed it a heresy, since it had originated in a heavily Gnostic area of the Persian empire. Augustine of Hippo (AD 354–430) converted to Christianity from Manichaeism, in the year 387. This was shortly after the Roman Emperor Theodosius I had issued a decree of death for Manichaeans in AD 382 and shortly before he declared Christianity to be the only legitimate religion for the Roman Empire in 391. According to his *Confessions*, after nine or ten years of adhering to the Manichaean faith as a member of the group of "hearers", Augustine became a Christian and a potent adversary of Manichaeism (which he expressed in writing against his Manichaean opponent Faustus of Mileve), seeing their beliefs that knowledge was the key to salvation as too passive and not able to effect any change in one's life.^[14]

St. Augustine was once a Manichaean.

I still thought that it is not we who sin but some other nature that sins within us. It flattered my pride to think that I incurred no guilt and, when I did wrong, not to confess it... I preferred to excuse myself and blame this unknown thing which was in me but was not part of me. The truth, of course, was that it was all my own self, and my own impiety had divided me against myself. My sin was all the more incurable because I did not think myself a sinner. (*Confessions, Book V, Section 10*)

Some modern scholars have suggested that Manichaean ways of thinking influenced the development of some of Augustine's ideas, such as the nature of good and evil, the idea of hell, the separation of groups into elect, hearers, and sinners, and the hostility to the flesh and sexual activity.^[15]



A 13th century manuscript from Augustine's book VII of *Confessions* criticizing Manichaeism.

How Manichaeism may have influenced Christianity continues to be debated. Manichaeism may have influenced the Bogomils, Paulicians, and Cathars. However, these groups left few records, and the link between them and Manichaeans is tenuous. Regardless of its accuracy the charge of Manichaeism was levelled at them by contemporary orthodox opponents, who often tried to make contemporary heresies conform to those combatted by the church fathers. Whether the dualism of the Paulicians, Bogomils, and Cathars and their belief that the world was created by a Satanic demiurge were due to influence from Manichaeism is impossible to determine. The Cathars apparently adopted the Manichaean principles of church organization. Priscillian and his followers may also have been influenced by Manichaeism. The Manichaeans preserved many apocryphal Christian works, such as the Acts of Thomas, that would otherwise have been lost.^[16]

Manichaeism maintained a sporadic and intermittent existence in the west (Mesopotamia, Africa, Spain, France, North Italy, the Balkans) for a thousand years, and flourished for a time in the land of its birth (Persia) and even further east in Northern India, Western China, and Tibet. While it had long been thought that Manichaeism arrived in China only at the end of the seventh century, a recent archaeological discovery demonstrated that it was already known there in the second half of the sixth century.^[17]

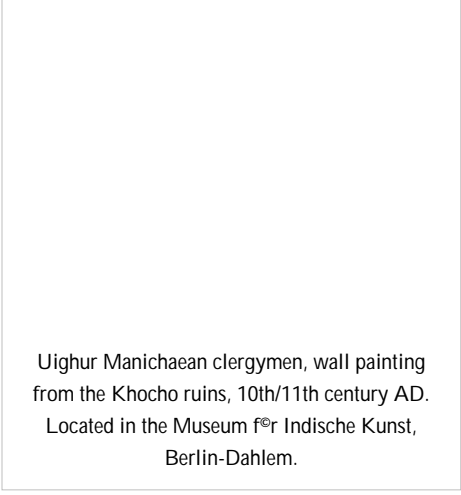
It was adopted by the Uyghur ruler Khagan Boku Tekin (AD 759•780) in 763, and remained the state religion for about a century before the collapse of the Uyghur empire in 840. In the east it spread along trade routes as far as Chang'an, the capital of the Tang Dynasty in China. In the ninth century, it is reported that the Muslim Caliph Al-Ma'mun tolerated a community of Manichaeans.^[18] However, al-Mahdi persecuted the Manichaeans, establishing an inquisition to root out their "heresy", even resorting to outright massacre against them.^[19] In the Song and Yuan dynasties of China remnants of Manichaeism continued to leave a legacy contributing to sects such as the Red Turbans.

Neo-Manichaeism

During the Middle Ages, there emerged several movements which were collectively described as "Manichaean" by the Catholic Church, and persecuted as Christian heresies through the establishment, in 1184, of the Inquisition. They included the Cathar and Albigensian churches of Western Europe. Other groups sometimes referred to as "neo-Manichaean" were the Paulician movement, which arose in Armenia,^[20] and the Bogomils in Bulgaria.^[16] An example of this usage can be found in the published edition of the Latin Cathar text, the *Liber de duobus principiis*, (*Book of the Two Principles*), which was described as "Neo-Manichaean" by its publishers.^[21] As there is no presence of Manichaean mythology or church terminology in the writings of these groups, there has been some dispute among historians as to whether these groups were descendants of Manichaeism.^[22]

Theology

Manichaean theology taught a dualistic view of good and evil. A key belief in Manichaeism is that the powerful, though not omnipotent good power (God) was opposed by the semi-eternal evil power (Satan). This addresses a theoretical part of the problem of evil by denying the omnipotence of God and postulating two opposite powers. Humanity, the world and the soul are seen as the byproduct of the battle between God's proxy, Primal Man, and Satan. The human person is seen as a battleground for these powers: the soul defines the person, but it is under the influence of both light and dark. This contention plays out over the world as well as the human body—neither the Earth nor the flesh were seen as intrinsically evil, but rather possessed portions of both light and dark. Natural phenomena (such as rain) were seen as the physical manifestation of this spiritual contention. Therefore, the Manichaean worldview explained the existence of evil with a flawed creation God took no role in forming and was the result of Satan striking out against God.^[9]



Uighur Manichaean clergymen, wall painting from the Khocho ruins, 10th/11th century AD. Located in the Museum für Indische Kunst, Berlin-Dahlem.

Cosmogony

Manichaeism presented an elaborate description of the conflict between the spiritual world of light and the material world of darkness. The beings of both the world of darkness and the world of light have names. There are numerous sources for the details of the Manichaean belief. There are two portions of Manichaean scriptures that are probably the closest thing to the original Manichaean writings in their original languages that will ever be available. These are the Syriac-Aramaic quotation by the Nestorian Christian Theodor bar-Konai, in his Syriac "Book of Sects" (eighth century),^[8] and the Middle Persian sections of Mani's Shabuhragan discovered at Turpan (a summary of Mani's teachings prepared for Shapur I^[6]). These two sections are probably the original Syriac and Middle Persian written by Mani.

Mircea Eliade, summarizing bar-Konai's Syriac narration,^[8] describes the Manichaean cosmogony in his *A History of Religious Ideas*:

In the beginning...the two "natures" or "substances", light and obscurity, good and evil, God and matter, coexisted, separated by a frontier. In the North reigned the Father of Greatness...in the South, the Prince of Darkness...the "disorderly motion" of matter drove the Prince of Darkness toward the upper frontier of his kingdom. Seeing the splendor of light, he is fired by the desire to conquer it. It is then that the Father decides that he will himself repulse the adversary. He...projects from himself, the Mother of Life, who...projects a new hypostasis, the Primordial Man...With his five sons, who are...his "soul" and "armor" made from five lights, the Primordial Man descends to the frontier. He challenges the darkness, but he is conquered, and his sons are devoured by the demons...This defeat marks the beginning of the cosmic "mixture", but at the same time it insures the final triumph of God. For obscurity (matter) now possesses a portion of light...and the Father, preparing its deliverance, at the same time arranges for his definitive victory against darkness.

In a second Creation, the Father "evokes" the Living Spirit, which, descending toward obscurity, grasps the hand of the Primordial Man and raises him to his celestial homeland, the Paradise of Lights. Overwhelming the demonic Archontes, the Living Spirit fashions the heavens from their skins, the mountains from their bones, the earth from their flesh and their excrement...In addition, he achieves a first deliverance of light by creating the sun, the moon, and the stars from portions of it that had not suffered too much from contact with obscurity.

Finally, the Father proceeds to a last evocation and projects by emanation the Third Messenger. The latter organizes the cosmos into a kind of machine to collect - and...to deliver - the still-captive particles of light. During the first two weeks of the month, the particles rise to the moon, which becomes a full moon; during the second two weeks, light is transferred from the moon to the sun and, finally, to its celestial homeland. But there were still the particles that had been swallowed by the demons. Then the messenger displays himself to the male demons in the form of a dazzling naked virgin, while the female demons see him as a handsome naked young man...fired by desire, the male demons...give forth their semen, and, with it, the light that they had swallowed. Fallen to the ground, their semen gives birth to all the vegetable species. As for the female devils who were already pregnant, at the sight of the handsome young man they give birth to abortions, which, cast onto the ground, eat the buds of trees, thus assimilating the light that they contained.

Alarmed by the Third Messenger's tactics, matter, personified as Concupiscence, decides to create a stronger prison around the still-captive particles of light. Two demons, one male, the other female, devour all the abortions in order to absorb the totality of light, and they then couple. Thus Adam and Eve were engendered.^[23]

Outline of the Beings and Events in the Manichaean Mythos

Beginning with the time of its creation by Mani, the Manichaean religion had a detailed description of deities and events that took place within the Manichaean scheme of the universe. In every language and region that Manichaeism spread to, these same deities reappear, whether it is in the original Syriac quoted by Theodor bar-Konai,^[8] or the Latin terminology given by Saint Augustine from Mani's *Epistola Fundamenti*, or the Persian and Chinese translations found as Manichaeism spread eastward. While the original Syriac retained the original description which Mani created, the transformation of the deities through other languages and cultures produced incarnations of the deities not implied in the original Syriac writings. This process began in Mani's lifetime, with "The Father of Greatness", for example, being translated into Middle Persian as Zurvan, a Zoroastrian supreme being.

The World of Light

- † **The Father of Greatness** (Syriac: '†' ܐܒܒ ܕܪܒܒܐ; Middle Persian: *pād a wuzurgāh*, or the Zoroastrian deity *Zurwān*; Parthian: *Pidar wuzurgift*, *Pidar roshn*)
- † **His Five Shekhinas** (Syriac: ܙܝܢܬܐ ܕܚܚܝܬܐ *khamesh shkhinatei*; Chinese: ...† † *w³ zh'ng d±*, "five great ones")
 - † **Reason** (Syriac: ܚܝܬܐ *haunp*; Parthian: *būm*; Greek: ὁ λόγος *Nous*; Chinese: 心 *xi'ng*, "phase")
 - † **Mind** (Syriac: ܡܕܢܐ *maddeṭṭā*; Parthian: *manohm d*; Chinese: 心 *xān*, "heart")
 - † **Intelligence** (Syriac: ܪܝܬܐ *reyana*; Parthian: *u*; Chinese: 意 *ni±n*, "idea")
 - † **Thought** (Syriac: ܡܬܝܬܐ *mah-abtā*; Parthian: *and i·n*; Chinese: 思 *s*, "thought")
 - † **Understanding** (Syriac: ܬܪܬܐ *tarṭā*; Parthian: *parmūnag*; Chinese: 意 *y*, "meaning")
- † **The Great Spirit** (Middle Persian: *Waxsh zindag*, *Waxsh yozdahr*; Latin: *Spiritus Potens*)

The First Creation

- † **The Mother of Life** (Syriac: ܐܡܐ ܕܚܝܐ *ima de-khaye*)
- † **The First Man** (Syriac: ܐܕܡ ܕܚܝܐ *ʾĀdām d-ḥayā*; Middle Persian: *Ohrmazd Bay*, the Zoroastrian god of light and goodness; Latin: *Primus Homo*)
- † **His five Sons** (the Five Light Elements; Middle Persian: *Amahr-spandan*; Parthian: *panj ro•n*)
 - † **Ether** (Middle Persian: *frwahr*, Parthian: *ardw*)
 - † **Wind** (Middle Persian and Parthian: *wud*)
 - † **Light** (Middle Persian and Parthian: *rō•n*)
 - † **Water** (Middle Persian and Parthian: *mb*)
 - † **Fire** (Middle Persian and Parthian: *mdur*)
- † His sixth Son, the **Answer-God** (Syriac: ܐܢܬܐ ܕܚܝܐ *anīa*; Middle Persian: *khroshtag*; Chinese: 神 智 *Sh' Zh'* "The Power of Wisdom", a Chinese Bodhisattva). The answer sent by the *First Man* to the *Call* from the World of Light.
- † **The Living Self** (made up of the five Elements; Middle Persian: *Griw zindag*, *Griw roshn*)

The Second Creation

- † **The Friend of the Lights** (Syriac: ܕܝܢܐ ܕܚܝܐ *khaviv nehire*). Calls to:
- † **The Great Builder** (Syriac: ܒܢܐ ܕܚܝܐ *ban raba*). In charge of creating the new world which will separate the darkness from the light. He calls to:
- † **The Living Spirit** (Syriac: ܪܘܚܐ ܕܚܝܐ *ro•h d-ḥayā*; Middle Persian: *Mihryazd*; Chinese: 精 火 风 *jing huo feng*; Latin: *Spiritus Vivens*)
- † **His five Sons** (Syriac: ܕܝܢܐ ܕܚܝܐ *khaviv nehire*)
 - † **The Keeper of the Splendour** (Syriac: ܬܝܢܐ ܕܚܝܐ *tzefat ziwa*; Latin: *Splenditenens*). Holds up the ten heavens from above.
 - † **The King of Honour** (Syriac: ܡܠܟܐ ܕܚܝܐ *melekh shubkha*; Latin: *Rex Honoris*)
 - † **The Adamas of Light** (Syriac: ܐܕܡܐ ܕܚܝܐ *adamus nuhra*; Latin: *Adamas*). Fights with and overcomes an evil being in the image of the King of Darkness.
 - † **The Great King of Glory** (Syriac: ܡܠܟܐ ܕܚܝܐ *malka raba de-ikara*; Dead Sea Scrolls Aramaic: ܡܠܟܐ ܕܚܝܐ *malka raba de-ikara*; Latin: *Rex Gloriosus*). A being which plays a central role in the Book of Enoch (originally written in Aramaic), as well as Mani's Syriac version of it, the Book of Giants. Sits in the seventh heaven of the ten heavens and guards the entrance to the world of light.
 - † **Atlas** (Syriac: ܐܬܠܐ ܕܚܝܐ *sabala*; Latin: *Atlas*). Supports the eight worlds from below.
 - † His sixth Son, the **Call-God** (Syriac: ܕܝܢܐ ܕܚܝܐ *karia*; Middle Persian: *padvakhtag*; Chinese: 观 音 *Guan Yin* "watching/perceiving sounds [of the world]", the Chinese Bodhisattva of Compassion). Sent from the Living Spirit to awaken the First Man from his battle with the forces of darkness.

The Third Creation

- † **The Third Messenger** (Syriac: ܕܝܢܐ ܕܚܝܐ *ʾzgadd*)
- † **Jesus the Splendour** (Syriac: ܝܫܘܥ ܕܚܝܐ *Yisho Ziwa*). Sent to awaken Adam and Eve to the source of the spiritual light trapped within their physical bodies.
- † **The Maiden of Light**
- † **The Twelve Virgins of Light**. Correspond to the twelve constellations of the Zodiac.
- † **The Column of Glory**
- † **The Great Nous**
- † **His five Limbs**
 - † **Reason**

- ‡ **Mind**
- ‡ **Intelligence**
- ‡ **Thought**
- ‡ **Understanding**
- ‡ **The Just Justice**
- ‡ **The Last God**

The World of Darkness

- ‡ **The King of Darkness** (Syriac: ܡܠܚܐ ܚܝܫܐ ܕܬܠܗܝܬܐ *melech kheshokha*; Middle Persian: *Ahriman*, the Zoroastrian supreme evil being)
- ‡ **His five evil kingdoms** Evil counterparts of the five elements of light, the lowest being the kingdom of Darkness.
- ‡ **His son** (Syriac: ܐܫܬܪܐ *Ashaklun*; Middle Persian: *Az*, the Zoroastrian demon of greed)
- ‡ **His son's mate** (Syriac: ܐܫܬܪܐ ܕܐܫܬܪܐ *Nebroel*)
 - ‡ Their offspring - **Adam and Eve** (Middle Persian: *Gehmurd* and *Murdiyanag*)
- ‡ **Giants** (Fallen Angels, also Abortions): (Syriac: ܫܕܝܐ *yakhte*, "abortions" or "those that fell"; also: ܐܪܚܢܐܬܐ *arkhonata*, the Gnostic *archons*; Greek, Coptic: ܝܥܪܐ ܥܫܐܪܐ *Egr'goroi*, "Giants"). Related to the story of the fallen angels in the Book of Enoch (which Mani used extensively in his Book of Giants), and the ܢܦܝܠܝܡ *nephilim* described in Genesis (6:1-4), on which the story is based.

Sacred books

Mani wrote either seven or eight books, which contained the teachings of the religion. Only scattered fragments and translations of the originals remain.

Originally written in Syriac

- ‡ The Evangelion (Syriac: ܐܘܥܠܝܢܐ *Evangelion*; Greek, Coptic: ܝܥܪܐ ܥܫܐܪܐ, meaning roughly "good news"). Also known as the *Gospel of Mani*. Quotations from the first chapter were brought in Arabic by Ibn al-Nadim, who lived in Baghdad at a time when there were still Manichaeans living there, in his book the "Fihrist" (written in 938), a catalog of all written books known to him.
- ‡ The Treasure of Life
- ‡ The Treatise (Coptic: ܡܠܚܐ ܕܬܠܗܝܬܐ *Melech Kheshokha*)
- ‡ Secrets
- ‡ The Book of Giants: Original fragments were discovered at Qumran (pre-Manichaean) and Turpan.
- ‡ Epistles: Augustine brings quotations, in Latin, from Mani's Fundamental Epistle in some of his anti-Manichaean works.
- ‡ Psalms and Prayers. A Coptic Manichaean Psalter, discovered in Egypt in the early 1900s, was edited and published by Charles Allberry from Manichaean manuscripts in the Chester Beatty collection and in the Berlin Academy, 1938-9.

The Bema Fest

The most important religious observance of the Manichaeans was the Bema Fest, observed annually:

The Bema was originally, in the Syriac Christian churches a seat placed in the middle of the nave on which the bishop would preside and from which the Gospel would be read. In the Manichean places of worship, the throne was a five-stepped altar, covered by precious cloths, symbolizing the five classes of the hierarchy. The top of the Bema was always empty, as it was the seat of Mani. The Bema was celebrated at the vernal equinox, was preceded by fasts, and symbolized the passion of Mani, thus it was strictly parallel to the Christian Easter.^[28]

While it is often presumed that the Bema seat was empty, there is some evidence from the Coptic Manichaean *Bema Psalms*, that the Bema seat may have actually contained a copy of Mani's picture book, the Arzhang.^[29]

Sources

Until discoveries in the 1900s of original sources, the only sources for Manichaeism were descriptions and quotations from non-Manichaean authors, either Christian, Muslim, Buddhist or Zoroastrian. While often criticizing Manichaeism, they also quoted directly from Manichaean scriptures. This enabled Isaac de Beausobre, writing in the 18th century, to create a comprehensive work on Manichaeism, relying solely on anti-Manichaean sources.^[30] Thus quotations and descriptions in Greek and Arabic have long been known to scholars, as have the long quotations in Latin by Saint Augustine, and the extremely important quotation in Syriac by Theodor bar-Khoni.

An example of how inaccurate some of these accounts could be is seen in the account of the origins of Manichaeism contained in the *Acta Archelai*. This was a Greek anti-manichaean work written before 348, most well-known in its Latin version, which was regarded as an accurate account of Manichaeism until the end of the 19th century:

In the time of the Apostles there lived a man named Scythianus, who is described as coming 'from Scythia,' and also as being 'a Saracen by race' ('ex genere Saracenorum'). He settled in Egypt, where he became acquainted with 'the wisdom of the Egyptians,' and invented the religious system which was afterwards known as Manichaeism. Finally he emigrated to Palestine, and, when he died, his writings passed into the hands of his sole disciple, a certain Terebinthus. The latter betook himself to Babylonia, assumed the name of Budda, and endeavoured to propagate his master's teaching. But he, like Scythianus, gained only one disciple, who was an old woman. After a while he died, in consequence of a fall from the roof of a house, and the books which he had inherited from Scythianus became the property of the old woman, who, on her death, bequeathed them to a young man named Corbicius, who had been her slave. Corbicius thereupon changed his name to Manes, studied the writings of Scythianus, and began to teach the doctrines which they contained, with many additions of his own. He gained three disciples, named Thomas, Addas, and Hermas. About this time the son of the Persian king fell ill, and Manes undertook to cure him; the prince, however, died, whereupon Manes was thrown into prison. He succeeded in escaping, but eventually fell into the hands of the king, by whose order he was flayed, and his corpse was hung up at the city gate.

A. A. Bevan, who quoted this story, commented that it 'has no claim to be considered historical.'^[31]

In the early 1900s, original Manichaean writings started to come to light when German scholars began excavating at the ancient site of the Manichaean Uyghur Kingdom near Turpan, in Chinese Turkestan (destroyed around AD 1300). While most of the writings they uncovered were in very poor condition, there were still hundreds of pages of Manichaean scriptures, written in three Persian languages (Middle Persian, Parthian, and Sogdian) and old Turkish. These writings were taken back to Germany, and were analyzed and published at the Preussische Akademie der Wissenschaften in Berlin. While the vast majority of these writings were written in a version of the Syriac script known as Manichaean script, the German researchers, perhaps for lack of suitable fonts, published most of them using Hebrew letters (which could easily be substituted for the 22 Syriac letters).

Perhaps the most comprehensive of these publications was *Manichaeische Dogmatik aus chinesischen und iranischen Texten* (*Manichaean Dogma from Chinese and Iranian texts*), by Waldschmidt and Lentz, published in Berlin in 1933.^[32] More than any other research work published before or since, this work printed, and then discussed, the original key Manichaean texts in the original scripts, and consists chiefly of sections from Chinese texts, and Middle Persian and Parthian texts transcribed with Hebrew letters. (After the Nazi party gained power in Germany, the Manichaean writings continued to be published during the 1930s, but the publishers no longer used Hebrew letters, instead transliterating the texts into Latin letters.)

Additionally, in the early 1900s, German researchers in Egypt found a large body of Manichaean works in Coptic. Though these were also damaged, many complete pages survived and were published in Berlin before World War II. Some of these Coptic Manichaean writings were destroyed during the war.

After the success of the German researchers, French scholars visited China and discovered what is perhaps the most complete set of Manichaean writings, written in Chinese. These three Chinese writings are today kept in London, Paris, and Beijing. The original studies and analyses of these writings, along with their translations, first appeared in French, English, and German, before and after World War II. The complete Chinese texts themselves were first published in Tokyo, Japan in 1927, in the Taisho Tripitaka, volume 54. While in the last thirty years or so they have been republished in both Germany (with a complete translation into German, alongside the 1927 Japanese edition),^[33] and China, the Japanese publication remains the standard reference for the Chinese texts.

In Egypt a small codex was found and became known through antique dealers in Cairo. It was purchased by the University of Cologne in 1969. Two of its scientists, Henrichs and Koenen, produced the first edition known since as the Cologne Mani-Codex, which was published in four articles in the *Zeitschrift für Papyrologie und Epigraphik*. The ancient papyrus manuscript contained a Greek text describing the life of Mani. Thanks to this discovery, much more is known about the man who founded one of the most influential world religions of the past.

References

- [1] "manichaeism (<http://oed.com/search?searchType=dictionary&q=manichaeism>)". *Oxford English Dictionary*. Oxford University Press. 2nd ed. 1989.
- [2] Welburn (1998), p. 68
- [3] BeDuhn (2000), p. IX
- [4] Manichaeans were the original Zindīqs. See: Mahmood Ibrahim, *Religious Inquisition as Social Policy: The Persecution of the 'Zanadiqa' in the Early Abbasid Caliphate*, in *Arab Studies Quarterly* (ASQ), Vol. 16, 1994.
- [5] L. Koenen and C. Römmer, eds., *Der Kölner Mani-Kodex. Über das Werden seines Leibes. Kritische Edition*, (Abhandlung der Rheinisch-Westfälischen Akademie der Wissenschaften: Papyrologica Coloniensia 14) (Opladen, Germany) 1988.
- [6] Middle Persian Sources: D. N. MacKenzie, *Mani's "buhrag" n*, pt. 1 (text and translation), BSOAS 42/3, 1979, pp. 500-34, pt. 2 (glossary and plates), BSOAS 43/2, 1980, pp. 288-310.
- [7] Welburn (1998), p. 67-68
- [8] Original Syriac in: Theodorus bar Konai, *Liber Scholiorum*, II, ed. A. Scher, *Corpus Scriptorum Christianorum Orientalium scrip. syri*, 1912, pp. 311-18, ISBN 978-90-429-0104-9; English translation in: A.V.W. Jackson, *Researches in Manichaeism*, New York, 1932, pp. 222-54.
- [9] Bevan, A. A. (1930). "Manichaeism". *Encyclopaedia of Religion and Ethics, Volume VIII* Ed. James Hastings. London
- [10] J. T. Milik, ed. and trans., *The Books of Enoch: Aramaic Fragments of Qumran Cave 4*, Oxford: Clarendon Press, 1976.
- [11] In: Henning, W.B., *The Book of Giants*", BSOAS, Vol. XI, Part 1, 1943, pp. 52-74.
- [12] See Henning, *A Sogdian Fragment of the Manichaean Cosmogony*, BSOAS, 1948
- [13] Richard Foltz, *Religions of the Silk Road*, Palgrave Macmillan, 2nd edition, 2010, p. 71 ISBN 978-0-230-62125-1
- [14] Catholic Online (http://www.catholic.org/saints/saint.php?saint_id=418)
- [15] A. Adam, *Das Fortwirken des Manichismus bei Augustin*. In: ZKG (69) 1958, S. 1-25.
- [16] Runciman, Steven, *The Medieval Manichee: a study of the Christian dualist heresy*. Cambridge University Press, 1947.
- [17] La Vaissière, Etienne de, "Mani en Chine au VI^e siècle." *Journal Asiatique*, 293-1, 2005, p. 357-378.
- [18] Ibrahim, Mahmood (1994). "Religious inquisition as social policy: the persecution of the 'Zanadiqa' in the early Abbasid Caliphate" (http://findarticles.com/p/articles/mi_m2501/is_n2_v16/ai_16502939/pg_5/). *Arab Studies Quarterly*. .
- [19] Irfan Shahid, *Byzantium and the Arabs in the fourth century*, 1984, p. 425.
- [20] <http://www.newadvent.org/cathen/11583b.htm>
- [21] Dondaine, Antoine. O.P. *Un traité neo-manichéen du XIII^e siècle: Le Liber de duobus principiis, suivi d'un fragment de rituel Cathare* (Rome: Institutum Historicum Fratrum Praedicatorum, 1939)

- [22] <http://www.newadvent.org/cathen/01267e.htm>
- [23] Eliade, Mircea. (1982). *A History of Religious Ideas, Volume Two: From Gautama Buddha to the Triumph of Christianity*. Chicago and London
- [24] "Let none read the gospel according to Thomas, for it is the work, not of one of the twelve apostles, but of one of Mani's three wicked disciples." "Cyril of Jerusalem, *Catechesis* V (4th century)
- [25] See, for example, Boyce, Mary *The Manichaean hymn-cycles in Parthian* (London Oriental Series, Vol. 3). London: Oxford University Press, 1954.
- [26] Lieu, Samuel N. C., *Manichaeism in Central Asia and China*, 1998, p. 50.
- [27] G. Haloun and W. B. Henning, „The Compendium of the Doctrines and Styles of the Teaching of Mani, the Buddha of Light,... Asia Major, 1952, p. 184-212, p. 195.
- [28] Skj-rvå, Prods Oktor, *An Introduction to Manichaeism*, 2006.
- [29] Ort, L. J. R., *Mani: a religio-historical description of his personality*, 1967, p. 254.
- [30] de Beausobre, Isaac, *Histoire critique de Manichée et du Manichéisme*, 1734•1739, Amsterdam.
- [31] Bevan, A. A. (1930). "Manichaeism". *Encyclopaedia of Religion and Ethics, Volume VIII* Ed. James Hastings. London
- [32] Waldschmidt, E., and Lentz, W., *Manichäische Dogmatik aus chinesischen und iranischen Texten* (SPAW 1933, No. 13)
- [33] Schmidt-Glntzer, Helwig, *Chinesische Manichaeica*, Wiesbaden, 1987

Books and articles

- † Allberry Charles R. C., ed (1938). *Manichaean Manuscripts in the Chester Beatty Collection: Vol II, part II: A Manichaean Psalm Book*. Stuttgart: W. Kohlhammer.
- † Beatty, Alfred Chester (1938). Charles Allberry. ed. *A Manichean Psalm-Book, Part II*. Stuttgart.
- † Beausobre, de, Isaac (1734•1739). *Histoire critique de Manichée et du Manichéisme*. Amsterdam: Garland Pub.. ISBN£0824035526.
- † BeDuhn, Jason David (2002). *The Manichaean Body: In Discipline and Ritual*. Baltimore: Johns Hopkins University Press. ISBN£0-8018-7107-7.
- † Cross, F. L.; E. A. Livingstone (1974). *The Oxford Dictionary of the Christian Church*. London: Oxford UP: Oxford University Press. ISBN£0192115456.
- † Favre, Francois (2005-05-05). "Mani, the Gift of Light". Renova symposium. Bilthoven, The Netherlands.
- † Foltz, Richard (2010). *Religions of the Silk Road*. New York: Palgrave Macmillan. ISBN£9-780230-621251.
- † Foltz, Richard (2004). *Spirituality in the Land of the Noble: How Iran Shaped the World's Religions*. Oxford: Oneworld publications. ISBN£1-85168-336-4.
- † Gardner, Iain; Samuel N. C. Lieu (2004). *Manichaean Texts from the Roman Empire*. Cambridge: Cambridge Univ. Press. ISBN£0-521-56822-6.
- † Giversen, Soren (1988). *The Manichaean Coptic Papyri in The Chester Beatty Library Vol. III: Psalm Book part I*. (Facsimile ed.). Geneva: Patrick Cramer. (Cahiers D'Orientalism XVI) 1988a
- † Giversen, Soren (1988). *The Manichaean Coptic Papyri in The Chester Beatty Library Vol. IV: Psalm Book part II*. (Facsimile ed.). Geneva: Patrick Cramer. (Cahiers D'Orientalism XVI) 1988b
- † Gulčsi, Zsuzsanna (2001). *Manichaean art in Berlin Collections*. Turnhout. (Original Manichaean manuscripts found since 1902 in China, Egypt, Turkestan to be seen in the Museum of Indian Art in Berlin.)
- † Heinrichs, Albert; Ludwig Koenen, *Ein griechischer Mani-Kodex*, 1970 (ed.) *Der Kñlner Mani-Codex* (P. Colon. Inv. nr. 4780), 1975•1982.
- † La Vaissi re, Etienne de, "Mani en Chine au VIe si cle", *Journal Asiatique*, 293-1, 2005, p.£357-378.
- † Legge, Francis (1964) [1914] (reprinted in two volumes bound as one). *Forerunners and Rivals of Christianity, From 330 B.C. to 330 A.D.*. New York: University Books. LC Catalog 64-24125.
- † Lieu, Samuel (1992). *Manichaeism in the later Roman Empire and medieval China*. Tbingen: J.C.B. Mohr. ISBN£0719010888.
- † Mani (216•276/7) and his 'biography': the Codex Manichaicus Coloniensis (CMC):
- † Melchert, Norman (2002). *The Great Conversation: A Historical Introduction to Philosophy*. McGraw Hill. ISBN£0-19-517510-7.

- ‡ Runciman, Steven (1982) [1947]. *The Medieval Manichee: a study of the Christian dualist heresy*. Cambridge University Press. ISBN#0-521-28926-2.
- ‡ Welburn, Andrew (1998). *Mani, the Angel and the Column of Glory*. Edinburgh: Floris. ISBN#0-86315-274-0.
- ‡ Widengren, Geo (1965). *Mani and Manichaeism*. London: Weidenfeld and Nicholson.
- ‡ Wurst, Gregor (July 2001). "Die Bema-Psalmen". *Journal of Near Eastern Studies* **60** (3): 203•204. doi:10.1086/468925.
- ‡ Welburn, Andrew (1998). *Mani the Angel and the Column of Glory*. Floris Books. ISBN#0863152740.

External links

Outside articles

- ‡ Catholic Encyclopedia - Manich—ism (<http://www.newadvent.org/cathen/09591a.htm>) public domain, published 1917.
- ‡ International Association of Manichaeian Studies (<http://www.manichaeism.de>)
- ‡ Manichaeian and Christian Remains in Zayton (Quanzhou, South China) (<http://www.anchist.mq.edu.au/doccentre/Zayton.htm>)
- ‡ Religions of Iran: Manichaeism (<http://www.iranchamber.com/religions/articles/manichaeism1.php>) by I.J.S. Taraporewala

Manichaeian sources in English translation

- ‡ A summary of the Manichaeian creation myth (<http://gnosis.org/library/Mani.html>)
- ‡ Manichaeian Writings (<http://gnosis.org/library/manis.htm>)
- ‡ Manicheism (<http://www.fas.harvard.edu/~iranian/Manicheism>). Complete bibliography and selection of Manichaeian source texts in PDF format:
 - ‡ A thorough bibliography and outline of Manichaeian Studies (http://www.fas.harvard.edu/~iranian/Manicheism/Manicheism_I_Intro.pdf)
 - ‡ A number of key Manichaeian texts in English translation (http://www.fas.harvard.edu/~iranian/Manicheism/Manicheism_II_Texts.pdf)
- ‡ The Book of the Giants (<http://www.sacred-texts.com/chr/giants/giants.htm>) by W.B. Henning, 1943
- ‡ The Manichaeian Chinese Hymnscroll (<http://www.essenet.net/pdf/Hymnscroll.pdf>)

Secondary Manichaeian sources in English translation

- ‡ St. Augustine Against the Fundamental Epistle of Manichaeus
- ‡ Acta Archelai (<http://www4.nau.edu/manichaeian/acta.htm>)

Manichaeian sources in their original languages

- ‡ Photos of the Entire Koeln Mani-Kodex (<http://www.uni-koeln.de/phil-fak/ifa/NRWakademie/papyrologie/Manikodex/bildermani.html>) (Greek).
- ‡ The Syriac Manichaeian work quoted by Theodor bar-Khonai (<http://www.hebrewchinese.com/maninaya.pdf>)
- ‡ D. N. MacKenzie, „Mani, s. a. buhrag. n. pt. 1 (text and translation), BSOAS 42/3, 1979, pp. 500•34, ([http://www.essenet.net/pdf/Mani's Sabuhragan.pdf](http://www.essenet.net/pdf/Mani's%20Sabuhragan.pdf)) pt. 2 (glossary and plates), BSOAS 43/2, 1980, pp. 288•310 ([http://www.essenet.net/pdf/Mani SabuhraganII .pdf](http://www.essenet.net/pdf/Mani%20SabuhraganII.pdf)).
- ‡ Photos of the Original Middle Persian Manichaeian Writings/Fragments Discovered at Turpan (http://www.bbaw.de/forschung/turfanforschung/dta/m/dta_m_index.htm) (The index of this German site can be searched for additional Manichaeian material, including photos of the original Chinese Manichaeian writings)

Origin

The now defunct Gnostic social-religious movement and doctrine originated in the time of Peter I of Bulgaria (927 • 969) as a reaction against state and clerical oppression of Byzantine church. In spite of all measures of repression, it remained strong and popular until the fall of the Second Bulgarian Empire in the end of the 14th century.

Bogomilism is the first significant Balkan heresy that came about in the first quarter of the 10th century. Bogomilism was a natural outcome of many factors that had arisen till the beginning of 10th century, most probably in the region of Macedonia.

Social factors

The gradual Christianization of the Slavs, Thracians and proto-Bulgarians, the fact that the service was initially practiced in Greek, which only the elite knew, resulted in a low level of understanding of the religion among the peasantry. Due to the constant wars during the time of Simeon I, the lands near the Byzantine border (Thrace) were devastated, and the people living there were left without occupation. The constant change of authority over these lands, and the higher taxes during the time of Tsar Peter I, gave birth to a great social discontent at the beginning of the 10th century. Moreover, the corruption of the church as an institution, led to the grave disappointment among its recently converted flock.

Religious factors

The existence of older Christian heresies in the Bulgarian lands (Manichaeism and Paulicianism), which were considered very dualistic, influenced the Bogomil movement. Manichaeism's origin is related to Zoroastrianism; that is why Bogomilism is sometimes indirectly connected to Zoroastrianism in the sense of its duality.

Connections to the royal court

Some sources claim the originator was the brother of tsar Petar, the fourth of the sons of Simeon I - Beneamin-Boyan, known in Bulgaria under the name Boyan the Magus. According to these sources (Roman clergy documents in Constantinople) Beneamin was heavily influenced by "strange Syrean visitors" who visited Beneamin-Boyan on several occasions during his studies at the imperial Magnaur University in Constantinople. Upon returning to Bulgaria Beneamin-Boyan used his position to receive a monastery from the state which he would use to convert a big portion of the aristocrats and clergy into Bogomil followers.

Some historians claim that tsar Samuil and in particular his son Gavril Radomir supported the movement. The core of Samuil's empire corresponds to the region where the Bogomils were most active. Most probably, as Samuil revolted against the Byzantine Empire, he relied on the popular support of the movement. There are no sources of Bogomil persecution during his reign (976 - 1014).^[6]

Doctrine

The Bogomils had a system of altered traditional orthodox beliefs and rituals. The essence behind their teaching was a dualistic doctrine that the world is divided by God and Satan (good and evil). God rules with the spiritual part of the world, and Satan with the material. They regarded every material being to be work of Satan, and therefore sinful. They also opposed established forms of government and church, which brings them close to modern anarchists.

From the imperfect and conflicting data which is available, one positive result can be gathered: that the Bogomils were both Adoptionists and Manichaeans. They had accepted the teaching of Paul of Samosata, though at a later period the name of Paul was believed to be that of the Apostle; and they were not quite free from the Dualistic principle of the Gnostics, at a later period too much identified with the teaching of Mani, by Photius, Petrus Siculus, and other authors. They rejected the Christianity of the orthodox churches and did not accept the docetic teaching of some of the other sects.

Dualist beliefs and customs

The Bogomils taught that God had two sons, the elder Satanail and the younger Michael. The elder son rebelled against the father and became the evil spirit. After his fall he created the lower heavens and the earth and tried in vain to create man; in the end he had to appeal to God for the Spirit. After creation Adam was allowed to till the ground on condition that he sold himself and his posterity to the owner of the earth. Then Michael was sent in the form of a man; he became identified with Jesus, and was "elected" by God after the baptism in the Jordan. When the Holy Ghost (again Michael) appeared in the shape of the dove, Jesus received power to break the covenant in the form of a clay tablet (hieroglyphon) held by Satanail from Adam. He had now become the angel Michael in a human form; as such he vanquished Satanail, and deprived him of the termination -il = God, in which his power resided. Satanail was thus transformed into Satan. Through his machinations the crucifixion took place, and Satan was the originator of the whole Orthodox community with its churches, vestments, ceremonies, sacraments and fasts, with its monks and priests. This world being the work of Satan, the perfect must eschew any and every excess of its pleasure. But the Bogomils did not go as far as to recommend asceticism.

They held the "Lord's Prayer" in high respect as the most potent weapon against Satan, and had a number of conjurations against "evil spirits." Each community had its own twelve "apostles," and women could be raised to the rank of "elect." The Bogomils wore garments like mendicant friars and were known as keen missionaries, traveling far and wide to propagate their doctrines. Healing the sick and exorcising the evil spirit, they traversed different countries and spread their apocryphal literature along with some of the books of the Old Testament, deeply influencing the religious spirit of the nations, and preparing them for the Reformation. They accepted the four Gospels, fourteen Epistles of Paul, the three Epistles of John, James, Jude, and an Epistle to the Laodiceans, which they professed to have. They sowed the seeds of a rich, popular religious literature in the East as well as the West. The Historiated Bible, the Letter from Heaven, the Wanderings through Heaven and Hell, the numerous Adam and Cross legends, the religious poems of the "Kaliki perehozhie" and other similar productions owe their dissemination to a large extent to the activity of the Bogomils of Bulgaria, and their successors in other lands.

Opposing institutions and materialism

The essence of Bogomilism is the duality in the creation of the world. This is exactly why it is considered a heresy. Bogomils explained the earthly sinful corporeal life as a creation of Satan, an angel that was sent to Earth. Due to this duality, their doctrine undervalues everything that is created with materialistic and governmental goals and that does not come from the soul, the only divine possession of the human. Therefore, the established Church, the state, and the hierarchy is totally undermined by Bogomilism. Its followers refuse to pay taxes, to work in serfdom, or to fight in conquering wars. The feudal social system was disregarded, which on its part was understood as suggesting disorder and propelling destruction for the state, the church by its progenitors, that ultimately eradicated the bogomils.

Karp Strigolnik, who in the 14th century preached the doctrine in Novgorod, explained that St. Paul had taught that simpleminded men should instruct one another; therefore they elected their "teachers" from among themselves to be their spiritual guides, and had no special priests. There is a tradition that the Bogomils taught that prayers were to be said in private houses, not in separate buildings such as churches. Ordination was conferred by the congregation and not by any specially appointed minister. The congregation were the "elect," and each member could obtain the perfection of Christ and become a Christ or "Chuiist." Marriage was not a sacrament. Scholars agree on that Bogomils refused to fast on Mondays and Fridays, and that they rejected monasticism. It is also held that they declared Christ to be the Son of God only through grace like other prophets, and that the bread and wine of the eucharist were not physically transformed into flesh and blood; that the last judgment would be executed by God and not by Jesus; that the images and the cross were idols and the veneration of saints and relics idolatry.

These Pauline doctrines have survived in the great Russian sects, and can be traced back to the teachings and practice of the Bogomils. But in addition to these doctrines of an adoptionist origin, they held the Manichaean

dualistic conception of the origin of the world. This has been partly preserved in some of their literary remains, and has taken deep root in the beliefs and traditions of Balkan nations with substantial Bogomil followings. The chief literature of all the heretical sects throughout the ages has been that of apocryphal Biblical narratives, and the popes Jeremiah or Bogumil are directly mentioned as authors of such forbidden books "which no orthodox dare read." Though these writings are mostly of the same origin as those from the older lists of apocryphal books, they underwent a modification at the hands of their Bogomil editors, so as to be useful for the propagation of their own specific doctrines.

In its most simple and attractive form one at the same time invested with the authority of the reputed holy author their account of the creation of the world and of man; the origin of sin and redemption, the history of the Cross, and the disputes between body and soul, right and wrong, heaven and hell, were embodied either in "Historiated Bibles" (Palcyaf) or in special dialogues held between Christ and his disciples, or between renowned Fathers of the Church who expounded these views in a simple manner adapted to the understanding of the people (Lucidaria).

History


It is a complicated task to determine the true character and the tenets of any ancient religion, considering that almost all the information that has reached us comes from their opponents. Much of the heretical literature has been thoroughly persecuted and burned by the Bulgarian state, the Roman Empire (Byzantine) and the Holy Roman Empire (Vatican). Some has survived in changed forms in other countries like France or Italy where Bogomilism was spread under the name Catharism.

Concerning the Bogomils, something can be gathered from the information collected by Euthymius Zigabenus in the 12th century, and from the polemic *Against the Newly-Appeared Heresy of the Bogomils* written in Slavonic by Cosmas the Priest, a 10th century Bulgarian official. The old Slavonic lists of forbidden books of the 15th and 16th century also give us a clue to the discovery of this heretical literature and of the means the Bogomils employed to carry on their teachings. Much may also be learned from the doctrines of the numerous variations of Bogomilism which spread in Medieval Kievan Rus' after the 11th century.

According to Slavonic documents, the founder of this sect was a certain priest Bogumil, who "imbibed the Manichaean teaching and flourished at the time of the Bulgarian emperor Peter" (927-968). According to another source, the founder was called Jeremiah (or there was another priest associated with him by the name of Jeremiah). This was the beginning of a revival of the sect, which proved loyal to the empire.

The Slavonic sources are unanimous on the point that his teaching was Manichaean. A *Synodikon* from the year 1210 adds the names of his pupils or "apostles," Mihail, Todur, Dobri, Stefan, Vasilie and Peter. Zealous missionaries carried their doctrines far and wide. In 1004, scarcely 25 years after the introduction of Christianity into Kievan Rus, we hear of a priest Adrian teaching the same doctrines as the Bogomils. He was imprisoned by Leontius, Bishop of Kiev. In 1125, the Church in the south of Rus had to combat another heresiarch named Dmitri. The Church in Bulgaria also tried to extirpate Bogomilism. Several thousand went in the army of Alexios I Komnenos against the Norman, Robert Guiscard; but, deserting the emperor, many of them (1085) were thrown into prison. Efforts were again put forth for their conversion; and for the converts the new city of Alexiopolis was built, opposite Philippopolis. When the Crusaders took Constantinople (1204), they found some Paulicians, whom the historian Geoffrey of Villehardouin calls Popelicans. The popes in Rome whilst leading the Crusade against the Albigenses did not forget their counterpart in the Balkans and recommended the annihilation of the heretics.

The Legend of Saint Gerard discloses that followers of Bulgarian Bogomilism were present during the early 11th century in Ahtum's realm, which comprised present day Banat. They invoked Archangel Uriel, whose name is common in amulets and magic rituals.



Council against Bogomilism, organized by Stefan Nemanja. Fresco from 1290

The Bogomils spread westwards and settled first in Serbia; but at the end of the 12th century Stefan Nemanja, Great upan of Serbia, expelled them from the country. Large numbers took refuge in Bosnia, where they were known under the name of Patarenos or Patareni. There, they were also brought into connection with the indigenous Bosnian Church, which was also considered heretical by the Pope and Byzantines, but was not actually Bogomil in nature. From Bosnia, their influence extended into Italy (Piedmont). The Hungarians undertook many crusades against the heretics in Bosnia, but towards the close of the 15th century, the conquest of that country by the Turks put an end to their persecution. It is alleged that a large number of the Bosnian Patarenos, and especially the nobles, embraced Islam. Few or no

remnants of Bogomilism have survived in Bosnia. The Ritual in Slavonic written by the Bosnian Radoslav, and published in vol. xv. of the *Starine of the South Slavonic Academy at Agram*, shows great resemblance to the Cathar ritual published by Cunitz, 1853. See F Ra ki, "Bogomili i Paternai" in Rad, vols. vii., viii. and x. (Agram, 1870); Dollinger, Beitr!ge zur Ketzergeschichte des Mittelalters, 2 vols. (Munich, 1890).

In 970 the emperor John I Tzimiskes transplanted no less than 200,000 Armenian Paulicians to Europe and settled them in the neighbourhood of Philippopolis (today's Plovdiv in Thrace).

Under Turkish rule, the Armenian Paulicians lived in relative safety in their ancient stronghold near Philippopolis, and further northward. Linguistically, they were assimilated into the Bulgarians, by whom they were called *pavlikiani*. In 1650, the Roman Catholic Church gathered them into its fold. No less than fourteen villages near Nicopolis, in Moesia, embraced Catholicism, as well as the villages around Philippopolis. A colony of Paulicians in the Wallachian village of Cioplea near Bucharest also followed the example of their brethren across the Danube.

In the 18th century, the Paulician people from around Nicopolis were persecuted by the Turks, presumably on religious grounds, and a good part of them fled across the Danube and settled in the Banat region that was part of the Austrian Empire at the time, and became known as Banat Bulgarians. There are still over ten thousand Banat Bulgarians in Banat today in the villages of Dudeoții Vechi, Vinga, Breoțea and also in the city of Timișoara, with a few in Arad; however, they no longer practice their religion, having converted to Roman Catholicism. There are also a few villages of Paulicians in the Serbian part of Banat, especially the villages of Ivanovo and Belo Blato, near Pan evo.

Legacy

Link with later religious movements

The Bogomils were the connecting link between the so-called heretical sects of the East and those of the West. They were, moreover, the most active agents in disseminating such teachings in Kievan Rus' and among all the nations of Europe. In the 12th and 13th century, the Bogomils were already known in the West as "Cathars" or in other places as "Bulgari", i.e. Bulgarians (). In 1207 the *Bulgarorum heresis* is mentioned. In 1223 the Albigenses are declared to be the local Bougres, and in the same period mention is made of the "Pope of the Albigenses who resided within the confines of Bulgaria" (see also Nicetas, Bogomil bishop). The Cathars and Patarenos, the Waldenses, the Anabaptists, and in Russia the Strigolniki, Molokani and Doukhobors, have all at different times been either identified with the Bogomils or closely connected with them.

In modern and popular culture

In *Foucault's Pendulum*, a novel by the Italian philosopher and writer Umberto Eco, the plot concerning a widespread secret and mystic conspiracy has its ground in the disappearance of the Bogomils after the fall of the Second Bulgarian Empire under the rule of the Ottoman Empire.

The Secret Book is a Macedonian feature film combining the detective, thriller and conspiracy fiction genres, based on a fictional story of the quest for the original Slavic language "Secret Book", written by the Bogomils in Bulgaria and carried to Western Europe during the Middle Ages.

An English profanity and the name of a crime emerged from reports of the Bogomils by the Catholic Church. The words "bugger" and "buggery" emerged, by way of the word "bougre" in French, from "Bulgar" (Bulgarian), which was understood to mean the Bogomils, who were believed to be devoted to the practice of sodomy.^[8] "Buggery" first appears in English in 1330, though "bugger" in a sexual sense is not recorded until 1555.^[9]

Bogomil Cove on Rugged Island in the South Shetland Islands, Antarctica is named after Priest Bogomil.

References

- [1] Heresy and authority in medieval Europe: documents in translation, Middle Ages, University of Pennsylvania Press Middle ages series, Edward Peters, University of Pennsylvania Press, 1980, ISBN 0-8122-1103-0, p. 108. (http://books.google.com/books?id=rnggrHo-dqUC&pg=PA108&dq=bogomilism+bulgaria&hl=bg&ei=I-QyTYSfJYPTOaDmgLUC&sa=X&oi=book_result&ct=result&resnum=4&ved=0CDIQ6AEwAw#v=onepage&q=bogomilism bulgaria&f=false)
- [2] The early medieval Balkans: a critical survey from the sixth to the late twelfth century, John Van Antwerp Fine, University of Michigan Press, 1991, ISBN 0-472-08149-7, p. 171. (http://books.google.com/books?id=YbS9QmwDC58C&pg=PA172&dq=bogomilism+bulgaria&hl=bg&ei=c-UyTfnyGsvtOcbPsbYC&sa=X&oi=book_result&ct=result&resnum=5&ved=0CDcQ6AEwBA#v=onepage&q=bogomilism bulgaria&f=false)
- [3] A concise history of Bulgaria, Cambridge concise histories, R. J. Crampton, Cambridge University Press, 2005, ISBN 0-521-61637-9, pp. 18-19. (http://books.google.com/books?id=Ylz4fe7757cC&pg=PA19&dq=bogomilism+bulgaria&hl=bg&ei=heYyTcDtKYWVOp6pyLUC&sa=X&oi=book_result&ct=result&resnum=7&ved=0CEMQ6AEwBg#v=onepage&q=bogomilism bulgaria&f=false)
- [4] Byzantium and the Slavs, Dimitri Obolensky, St Vladimir's Seminary Press, 1994, p. 272. (http://books.google.com.au/books?id=jv6jcwjW9WUC&pg=PA272&dq=bogomils+macedonia&hl=en&ei=b3czTZzPKojCcZivwKQH&sa=X&oi=book_result&ct=result&resnum=5&ved=0CD0Q6AEwBA#v=onepage&q=bogomils macedonia&f=false)
- [5] Bosnia and Herzegovina, Michael Schuman, Infobase Publishing, 2004, p. 7. (http://books.google.com.au/books?id=IClyyZeTdpUC&pg=PA7&dq=bogomils+macedonia&hl=en&ei=b3czTZzPKojCcZivwKQH&sa=X&oi=book_result&ct=result&resnum=6&ved=0CEIQ6AEwBQ#v=onepage&q=bogomils macedonia&f=false)
- [6] Obolensky, Dimitry (1948). *The Bogomils: A study in Balkan Neo-Manicheism*. Cambridge University Press. ISBN 0-521-58262-8.
- [7] Loos, Milan (1974). *Dualist heresy in the Middle Ages*. Czechoslovak Academy of Sciences.
- [8] Erin McKean, ed (2005). *New Oxford American Dictionary, 2nd edition*. Oxford University Press. ISBN 0-19-517077-6.
- [9] OED 1st edn

Sources

- † J. C. Wolf, *Historia Bogomilorum* (Wittenberg, 1712)
- † Euthymius Zygabenus, *Narratio de Bogomilis*, ed. Gieseler (G^attingen, 1842)
- † C. J. Jirecek, *Geschichte d. Bulgaren* (Prague, 1876), S. 155, 174-175
- † L. P. Brockett, *The Bogomils of Bulgaria and Bosnia: The Early Protestants of the East* (s.l., 1879) (<http://www.rastko.org.rs/rastko-bl/istorija/bogumili/lbrockett-bogomils.html>)
- † V. Sharenkoff, *A Study of Manicheism in Bulgaria* (New York, 1927).
- † D. Obolensky, *The Bogomils: A Study in Balkan Neo-Manichaeism* (Cambridge, 1948), reprint New York, 1978
- † S. Runciman, *The Medieval Manichee: A Study of the Christian Dualist Heresy* (Cambridge, 1947)
- † K. Papasov, *Christen oder Ketzer - die Bogomilen* (Stuttgart, 1983)
- † D. Angelov, *Bogomilstvoto* (Stara Zagora, 1995)
- † J. Meiers, *Archbishop Ancient Order of Bogomil, of Americas'*.

- † J. Ivanov, *Bogomilski knigi i legendi* (Sofija, 1925). French translation by M. Ribeyrol, *Livres et Légendes bogomiles* (Paris, 1976).

Further Sources

- † Averil Cameron, *How to Read Heresiology*. *Journal of Medieval and Early Modern Studies* 33, no. 3 (2003), 471-92
- † B. Hamilton, *The State of Research: The legacy of Charles Schmidt to the study of Christian Dualism*, *Journal of Medieval History* 24-2 (1998), 191-214
- † A. Schmaus, *Der Neumanichismus auf dem Balkan*, *Saeculum* 3 (1951), 271-297; M. Loos
- † *Dualist Heresy in the Middle Ages*, Praha 1972
- † Y. Stoyanov, *The Hidden Tradition in Europe: The Secret History of Medieval Christian heresy*, Penguin Books 1994
- † J. Hamilton, Bernard Hamilton, and Yuri Stoyanov. *Christian Dualist Heresies in the Byzantine World, C. 650-C. 1450: Selected Sources* (New York 1998)
- † N. Garsoan, *Byzantine Heresy: A Reinterpretation*, *Dumbarton Oaks Papers (=DOP)* 25 (1971), 87-113
- † E. Hās̄ch, *Kritische Anmerkungen zum gegenwärtigen Stand der Bogomilen Forschung*, *Kulturelle Tradition in Bulgarien* (Göttingen 1989)
- † J.V.A. Fine Jr., *The Early Medieval Balkans*, (Ann Arbor 1983)
- † J. Gouillard, *L'hérésie dans l'empire byzantin des origines au XIIe siècle*, *Travaux et Mémoires* 1
- † H. G. Beck, *Vom Umgang mit Ketzern* (München 1993), esp. Chapter 8.
- † Aurelio de Santos Otero, *Bogomilen*, *Theologische Realenzyklopädie* 7 (Berlin 1981)
- † H. Ch. Puech et A. Vaillant, *Le traité contre les bogomiles de Cosmas le prêtre*, Paris 1945

External links

- † Anna Comnena's *The Bogomils* (<http://www.fordham.edu/halsall/source/comnena-bogomils.html>)
- † Entry of Slavs Into Christendom (http://www.serbianna.com/features/entry_of_slavs/entry_of_slavs_into_christendom.pdf)
- † Raoul Vaneigem, *The Resistance to Christianity* (<http://www.notbored.org/resistance.html>)
- † Djordje Capin: *Myth about Bogomils* (http://www.rastko.rs/istorija/bogumili/djcapin-bogumili_e.html)
- † *Christian Dualist Heresies in the Byzantine World C.650-C.1450* (<http://www.medievalsources.co.uk/dualist.htm>)
- † L. P. Brockett, *The Bogomils of Bulgaria and Bosnia - The Early Protestants of the East* (<http://www.rastko.org.rs/rastko-bl/istorija/bogumili/lbrockett-bogomils.html>)
- † Euthymius Zygadenus, *Narratio de Bogomilis* (http://books.google.com/books?id=DIf3HqsNYyUC&printsec=frontcover&dq=Narratio+de+Bogomilis&hl=en&ei=wVFQTamkFlet8AaYg8T0Dg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCkQ6AEwAA#v=onepage&q&f=false)

†This article incorporates text from a publication now in the public domain:†Chisholm, Hugh, ed (1911). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.

Catharism

Catharism was a name given to a Christian religious sect with dualistic and gnostic elements that appeared in the Languedoc region of France and other parts of Europe in the 11th century and flourished in the 12th and 13th centuries. Catharism had its roots in the Paulician movement in Armenia and the Bogomils of Bulgaria which took influences from the Paulicians.

Introduction

Like many medieval movements, there were various schools of thought and practice amongst the Cathari; some were dualistic (believing in a God of Good and a God of Evil), others Gnostic, some closer to orthodoxy while abstaining from an acceptance of Catholicism. The dualist theology was the most prominent, however, and was based upon an asserted complete incompatibility of love and power. As matter was seen as a manifestation of power, it was believed to be incompatible with love.

The Cathari did not believe in one all-encompassing god, but in two, both equal and comparable in status. They held that the physical world was evil and created by Rex Mundi (translated from Latin as "king of the world"), who encompassed all that was corporeal, chaotic and powerful; the second god, the one whom they worshipped, was entirely disincarnate: a being or principle of pure spirit and completely unsullied by the taint of matter. He was the god of love, order and peace.

According to some Cathars, the purpose of man's life on Earth was to transcend matter, perpetually renouncing anything connected with the principle of power and thereby attaining union with the principle of love. According to others, man's purpose was to reclaim or redeem matter, spiritualising and transforming it.

This placed them at odds with the Catholic Church regarding material creation, on behalf of which Jesus had died, as being intrinsically evil and implying that God, whose word had created the world in the beginning, was a usurper. Furthermore, as the Cathars saw matter as intrinsically evil, they denied that Jesus could become incarnate and still be the son of God. Cathars vehemently repudiated the significance of the crucifixion and the cross. In fact, to the Cathars, Rome's opulent and luxurious Church seemed a palpable embodiment and manifestation on Earth of Rex Mundi's sovereignty.

The Catholic Church regarded the sect as dangerously heretical. Faced with the rapid spread of the movement across the Languedoc region, the Church first sought peaceful attempts at conversion, undertaken by Dominicans. These were not very successful and after the murder on 15 January 1208 of the papal legate Pierre de Castelnau by a knight in the employ of Count Raymond of Toulouse, the Church called for a crusade. This was carried out by knights from northern France and Germany and was known as the Albigensian Crusade.

The papal legate had involved himself in a dispute between the rivals Count of Baux and Count Raymond of Toulouse and it is possible that his assassination had little to do with Catharism. The anti-Cathar Albigensian Crusade, and the inquisition which followed it, entirely eradicated the Cathars.^[1] The Albigensian Crusade had the effect of greatly weakening the semi-independent southern Principalities such as Toulouse and ultimately bringing them under direct control of the King of France.

Name

There is consensus that *Cathars* is a name given to the movement and not one that its members chose. Indeed, the Cathars had no official name, preferring to refer to themselves only as *Good Men and Good Women* or *Good Christians*. The most popular theory is that the word *Cathar* most likely originated from Greek καθάρω (*Katharō*), meaning "pure ones", a term related to the word Katharsis or Catharsis, meaning "purification". The first recorded use of the word is by religious authority Eckbert von Schænau, who wrote regarding the so-called heretics in Cologne in 1181: *Hos nostra Germania catharos appellat* ("Our Germany calls them Cathars").

The Cathars were also sometimes referred to as the **Albigensians** (*Albigensis*). This name originates from the end of the 12th century, and was used by the chronicler Geoffroy du Breuil of Vigeois in 1181. The name refers to the town of Albi (the ancient Albiga), northeast of Toulouse. The designation is misleading as the movement had no centre and is known to have flourished in several European countries (from Catalonia to the Rhineland and from Italy to Belgium). Use of the name came from the fact that a debate was held in Albi between priests and the Cathars; no conclusion was reached, but from then on it was assumed in France that Cathars were supporters of the "Albigensian doctrine". However, few inhabitants of Albi were actually Cathars, and the city gladly retained its Catholicism during the crusade. (Indeed, the mammoth cathedral at Albi was built in this period, as something of a show of force against Catharism.)



Cathars being expelled from Carcassonne in 1209

Origins

The Cathars' beliefs are thought to have come originally from Eastern Europe and the Byzantine Empire by way of trade routes. The name of Bulgarians (*Bougres*) was also applied to the Albigenses, and they maintained an association with the similar Christian movement of the Bogomils ("Friends of God") of Thrace. Their doctrines have numerous resemblances to those of the Bogomils and the earlier Paulicians as well as the Manicheans and the Christian Gnostics of the first few centuries AD, although, as many scholars, most notably Mark Pegg, have pointed out, it would be erroneous to extrapolate direct, historical connections based on theoretical similarities perceived by modern scholars. Much of our existing knowledge of the Cathars is derived from their opponents, the writings of the Cathars mostly having been destroyed because of the doctrinal threat perceived by the Papacy. For this reason it is likely, as with most heretical movements of the period, that we have only a partial view of their beliefs. Conclusions about Cathar ideology continue to be fiercely debated with commentators regularly accusing their opponents of speculation, distortion and bias. There are a few texts from the Cathars themselves which were preserved by their opponents (the *Rituel Cathare de Lyon*) which give a glimpse of the inner workings of their faith, but these still leave many questions unanswered. One large text which has survived, *The Book of Two Principles* (*Liber de duobus principiis*),^[2] elaborates the principles of dualistic theology from the point of view of some of the Albanenses Cathars.

It is now generally agreed by most scholars that identifiable Catharism did not emerge until at least 1143, when the first confirmed report of a group espousing similar beliefs is reported being active at Cologne by the cleric Eberwin of Steinfeld.^[3] A landmark in the "institutional history" of the Cathars was the Council, held in 1167 at Saint-Félix-Lauragais, attended by many local figures and also by the Bogomil *papa* Nicetas, the Cathar bishop of (northern) France and a leader of the Cathars of Lombardy.

Although there are certainly similarities in theology and practice between Gnostic/dualist groups of Late Antiquity (such as the Marcionites, Manichaeans and Ebionites) and the Cathars, there was not a direct link between the two;

Manichaeism died out in the West by the 7th century. The Cathars were largely a homegrown, Western European/Latin Christian phenomenon, springing up in the Rhineland cities (particularly Cologne) in the mid-12th century, northern France around the same time, and particularly southern France in the Languedoc and the northern Italian cities in the mid-late 12th century. In the Languedoc and northern Italy, the Cathars would enjoy their greatest popularity, surviving in the Languedoc, in much reduced form, up to around 1325 and in the Italian cities until the Inquisitions of the 1260s•1300s finally rooted them out.^[4]

General beliefs

Cathars, in general, formed an anti-sacerdotal party in opposition to the Catholic Church, protesting what they perceived to be the moral, spiritual and political corruption of the Church. They claimed an Apostolic succession from the founders of Christianity, and saw Rome as having betrayed and corrupted the original purity of the message, particularly since Pope Sylvester I accepted the Donation of Constantine (which at the time was believed to be genuine).

... they usually say of themselves that they are good Christians, ... hold the faith of the Lord Jesus Christ and his gospel as the apostles taught ... occupy the place of the apostles....

...they talk to the laity of the evil lives of the clerks and prelates of the Roman Church...

... they attack and vituperate, in turn, all the sacraments of the Church, especially the sacrament of the eucharist, saying that it cannot contain the body of Christ...

Of baptism, they assert that the water is material and corruptible ... and cannot sanctify the soul...

... they claim that confession made to the priests of the Roman Church is useless... They assert, moreover, that the cross of Christ should not be adored or venerated...

Moreover they read from the Gospels and the Epistles in the vulgar tongue, applying and expounding them in their favour and against the condition of the Roman Church...

• Bernard Gui, *On the Albigensians*

Sacred texts

Besides the New Testament, Cathar sacred texts include The Gospel of the Secret Supper, or John's Interrogation^[5] and The Book of the Two Principles.

Human condition

The Cathars believed there existed within mankind a spark of divine light. This light, or spirit, had fallen into captivity within a realm of corruption identified with the physical body and world. This was a distinct feature of classical Gnosticism, of Manichaeism and of the theology of the Bogomils. This concept of the human condition within Catharism was most probably due to direct and indirect historical influences from these older (and sometimes violently suppressed) Gnostic movements. According to the Cathars, the world had been created by a lesser deity, much like the figure known in classical Gnostic myth as the Demiurge. This creative force was identified with Satan; most forms of classical Gnosticism had not made this explicit link between the Demiurge and Satan. Spirit, the vital essence of humanity, was thus trapped in a polluted world created by a usurper God and ruled by his corrupt minions.

Eschatology

The goal of Cathar eschatology was liberation from the realm of limitation and corruption identified with material existence. The path to liberation first required an awakening to the intrinsic corruption of the medieval "consensus reality", including its ecclesiastical, dogmatic, and social structures. Once cognizant of the grim existential reality of human existence (the "prison" of matter), the path to spiritual liberation became obvious: matter's enslaving bonds must be broken. This was a step-by-step process, accomplished in different measures by each individual. The Cathars accepted the idea of reincarnation. Those who were unable to achieve liberation during their current mortal journey would return another time to continue the struggle for perfection. Thus, it should be understood that being reincarnated was neither inevitable nor desirable, and that it occurred because not all humans could break the enthralling chains of matter within a single lifetime.

Consolamentum

Cathar society was divided into two general categories, the *Perfecti* (Perfects, Parfaits) and the *Credentes* (Believers). The Perfecti formed the core of the movement, though the actual number of Perfecti in Cathar society was always relatively small, numbering perhaps a few thousand at any one time. Regardless of their number, they represented the perpetuating heart of the Cathar tradition, the "true Christian Church", as they styled themselves. (When discussing the tenets of Cathar faith it must be understood that the demands of extreme asceticism fell only upon the Perfecti.)

An individual entered into the community of Perfecti through a ritual known as the *consolamentum*, a rite that was both sacramental and sacerdotal in nature: sacramental in that it granted redemption and liberation from this world; sacerdotal in that those who had received this rite functioned in some ways as the Cathar clergy—though the idea of priesthood was explicitly rejected. The consolamentum was the baptism of the Holy Spirit, baptismal regeneration, absolution, and ordination all in one. The ritual consisted of the laying on of hands (and the transfer of the spirit) in a manner believed to have been passed down in unbroken succession from Jesus Christ. Upon reception of the consolamentum, the new Perfectus surrendered his or her worldly goods to the community, vested himself in a simple black or blue robe with cord belt, and sought to undertake a life dedicated to following the example of Christ and his Apostles— an often peripatetic life devoted to purity, prayer, preaching and charitable work. Above all, the Perfecti were dedicated to enabling others to find the road that led from the dark land ruled by the dark lord, to the realm of light which they believed to be humankind's first source and ultimate end.

While the Perfecti pledged themselves to ascetic lives of simplicity, frugality and purity, Cathar *credentes* (believers) were not expected to adopt the same stringent lifestyle. They were, however, expected to refrain from eating meat and dairy products, from killing and from swearing oaths. Catharism was above all a populist religion and the numbers of those who considered themselves "believers" in the late 12th century included a sizeable portion of the population of Languedoc, counting among them many noble families and courts. These individuals often drank, ate meat, and led relatively normal lives within medieval society—in contrast to the Perfecti, whom they honoured as exemplars. Though unable to embrace the life of chastity, the credentes looked toward an eventual time when this would be their calling and path.

Many credentes would also eventually receive the consolamentum as death drew near—performing the ritual of liberation at a moment when the heavy obligations of purity required of Perfecti would be temporally short. Some of those who received the sacrament of the consolamentum upon their death-beds may thereafter have shunned further food or drink in order to speed death. This has been termed the *endura*.^[6] It was claimed by Catharism's opponents that by such self-imposed starvation, the Cathars were committing suicide in order to escape this world. Other than at such moments of *extremis*, little evidence exists to suggest this was a common Cathar practice.^[7]

Theology

The Catharist concept of Jesus resembled modalistic monarchianism (Sabellianism) in the West and adoptionism in the East.^{[8] [9]} Some Cathari adhered to a concept of Jesus that might be called docetistic, believing that Jesus had been a manifestation of spirit unbounded by the limitations of matter—a sort of divine spirit or *feeling* manifesting within human beings. Many embraced the *Gospel of John* as their most sacred text, and many rejected the traditional view of the Old Testament—proclaiming that the God of the Old Testament was really the devil, or creative demiurge. They proclaimed that there was a higher God—the True God—and Jesus was variously described as being that True God or his messenger. These are views similar to those of Marcion, though Marcion never identified the creative demiurge with Satan, nor said that he was (strictly speaking) evil, merely harsh and dictatorial.

The God found in the Old Testament had nothing to do with the God of Love known to Cathars. The Old Testament God had created the world as a prison, and demanded from the "prisoners" fearful obedience and worship. The Cathari claimed that this god was in fact a blind usurper who under the most false pretexts, tormented and murdered those whom he called, all too possessively, "his children". The false god was, by the Cathari, called *Rex Mundi*, or *The King of the World*. This exegesis upon the Old Testament was not unique to the Cathars: it echoes views found in earlier Gnostic movements and foreshadows later critical voices. The dogma of the Trinity and the sacrament of the Eucharist, among others, were rejected as abominations. Belief in metempsychosis, or the transmigration of souls, resulted in the rejection of Hell and Purgatory, which were and are dogmas of the Catholic faith. For the Cathars, this world was the only hell—there was nothing to fear after death, save perhaps rebirth.

While this is the understanding of Cathar theology related by the Catholic Church, crucial to the study of the Cathars is their fundamental disagreement with both the Christian interpretation of the Doctrine of "resurrection" (cryptically referred to in Isaiah 26:19 and Daniel 12:2) as a doctrine of the physical raising of a dead body from the grave. In the book "Massacre at Montségur" the Cathars are referred to as "Western Buddhists" because of their belief that the Doctrine of "resurrection" taught by Jesus was, in fact, similar to the Buddhist Doctrine of Rebirth (referred to as "reincarnation").^[10] This challenge to the orthodox Christian interpretation of the "resurrection" reflected a conflict previously witnessed during the 2nd and 3rd centuries between Gnosticism and developing orthodox Christian theology.

Social relationships

From the theological underpinnings of the Cathar faith there came practical injunctions that were considered destabilising to the morals of medieval society. For instance, Cathars rejected the giving of oaths as wrongful; an oath served to place one under the domination of the Demiurge and the world. To reject oaths in this manner was seen as anarchic in a society where illiteracy was widespread and almost all business transactions and pledges of allegiance were based on the giving of oaths.

Sexual intercourse and reproduction propagated the slavery of spirit to flesh, hence procreation was considered undesirable. Informal relationships were considered preferable to marriage among Cathar credentes. Perfecti were supposed to have observed complete celibacy, and eventual separation from a partner would be necessary for those who would become Perfecti. For the credentes however, sexual activity was not prohibited, but procreation was strongly discouraged, resulting in the charge by their opponents of sexual perversion. The common English insult "bugger" is derived from "Bulgar", the notion that Cathars followed the "Bulgarian heresy" whose teaching included sexual activities which skirted procreation.

Killing was abhorrent to the Cathars. Consequently, abstention from all animal food (sometimes exempting fish) was enjoined of the Perfecti. The Perfecti apparently avoided eating anything considered to be a by-product of sexual reproduction—war and capital punishment were also condemned, an abnormality in the medieval age. As a consequence of their rejection of oaths, Cathars also rejected marriage vows. Such was the situation, that when called before the Inquisition, one accused of Catharism needed only to show that he was married for the case to be immediately dismissed.

Such teachings, both in theological intent and practical consequence, brought upon the Cathars condemnation from religious and secular authorities as being the enemies of Christian faith and of social order.

Suppression

In 1147, Pope Eugene III sent a legate to the Cathar district in order to arrest the progress of the Cathars. The few isolated successes of Bernard of Clairvaux could not obscure the poor results of this mission, which clearly showed the power of the sect in the Languedoc at that period. The missions of Cardinal Peter of St. Chrysogonus to Toulouse and the Toulousain in 1178, and of Henry of Marcy, cardinal-bishop of Albano, in 1180-81, obtained merely momentary successes. Henry's armed expedition, which took the stronghold at Lavaur, did not extinguish the movement.

Decisions of Catholic Church councils—in particular, those of the Council of Tours (1163) and of the Third Council of the Lateran (1179)—had scarcely more effect upon the Cathars. When Pope Innocent III came to power in 1198, he was resolved to deal with them.

At first Innocent tried pacific conversion, and sent a number of legates into the Cathar regions. They had to contend not only with the Cathars, the nobles who protected them, and the people who venerated them, but also with many of the bishops of the region, who resented the considerable authority the Pope had conferred upon his legates. In 1204, Innocent III suspended a number of bishops in Occitania; in 1205 he appointed a new and vigorous bishop of Toulouse, the former troubadour Foulques. In 1206 Diego of Osma and his canon, the future Saint Dominic, began a programme of conversion in Languedoc; as part of this, Catholic-Cathar public debates were held at Verfeil, Servian, Pamiers, Montréal and elsewhere.

Saint Dominic met and debated the Cathars in 1203 during his mission to the Languedoc. He concluded that only preachers who displayed real sanctity, humility and asceticism could win over convinced Cathar believers. The official Church as a rule did not possess these spiritual warrants.^[11] His conviction led eventually to the establishment of the Dominican Order in 1216. The order was to live up to the terms of his famous rebuke, "Zeal must be met by zeal, humility by humility, false sanctity by real sanctity, preaching falsehood by preaching truth." However, even St. Dominic managed only a few converts among the Cathari.

Albigensian Crusade

In January 1208 the papal legate, Pierre de Castelnau was sent to meet the ruler of the area, Count Raymond VI of Toulouse. Known for excommunicating noblemen who protected the Cathars, Castelnau excommunicated Raymond as an abettor of heresy following an allegedly fierce argument during which Raymond supposedly threatened Castelnau with violence. Shortly thereafter, Castelnau was murdered as he returned to Rome, allegedly by a knight in the service of Count Raymond. His body was returned and laid to rest in the Abbey at Saint Gilles. As soon as he heard of the murder, the Pope ordered the legates to preach a crusade against the Cathars and wrote a letter to Phillip Augustus, King of France, appealing for his intervention—or an intervention led by his son, Louis. This was not the first appeal but some have seen the murder of the legate as a turning point in papal policy—whereas it might be more accurate to see it as a fortuitous event in allowing the Pope to excite popular opinion and to renew his pleas for intervention in the south. The entirely biased chronicler of the crusade which was to follow, Peter de Vaux de



This portrays the story of a disputation between Saint Dominic and the Cathars (Albigensians), in which the books of both were thrown on a fire and St. Dominic's books were miraculously preserved from the flames. Painting by Pedro Berruguete

Cernay, portrays the sequence of events in such a way as to make us believe that, having failed in his effort to peacefully demonstrate the errors of Catharism, the Pope then called a formal crusade, appointing a series of leaders to head the assault. The French King refused to lead the crusade himself, nor could he spare his son—despite his victory against John of England, there were still pressing issues with Flanders and the empire and the threat of an Angevin revival. Phillip did however sanction the participation of some of his more bellicose and ambitious—some might say dangerous—barons, notably Simon de Montfort and Bouchard de Marly. There followed twenty years of war against the Cathars and their allies in the Languedoc: the Albigensian Crusade.

This war pitted the nobles of the north of France against those of the south. The widespread northern enthusiasm for the Crusade was partially inspired by a papal decree permitting the confiscation of lands owned by Cathars and their supporters. This not only angered the lords of the south but also the French King, who was at least nominally the suzerain of the lords whose lands were now open to despoliation and seizure. Phillip Augustus wrote to Pope Innocent in strong terms to point this out—but the Pope did not change his policy—and many of those who went to the Midi were aware that the Pope had been equivocal over the siege of Zara and the seizure and looting of Constantinople. As the Languedoc was supposedly teeming with Cathars and Cathar sympathisers, this made the region a target for northern French noblemen looking to acquire new fiefs. The barons of the north headed south to do battle, their first target the lands of the Trencavel, powerful lords of Albi, Carcassonne and the Razès—but a family with few allies in the Midi. Little was thus done to form a regional coalition and the crusading army was able to take Carcassonne, the Trencavel capital by duplicitous methods, incarcerating Raymond Roger in his own citadel where he died, allegedly of natural causes; champions of the Occitan cause from that day to this believe he was murdered. Simon de Montfort was granted the Trencavel lands by the Pope and did homage for them to the King of France, thus incurring the enmity of Peter of Aragon who had held aloof from the conflict, even acting as a mediator at the time of the siege of Carcassonne. The remainder of the first of the two Cathar wars now essentially focused on Simon's attempt to hold on to his fabulous gains through winters where he was faced, with only a small force of confederates operating from the main winter camp at Fanjeau, with the desertion of local lords who had sworn fealty to him out of necessity—and attempts to enlarge his new found domains in the summer when his forces were greatly augmented by reinforcements from northern France, Germany and elsewhere. Summer campaigns saw him not only retake, sometimes with brutal reprisals, what he had lost in the 'close' season, but also seek to widen his sphere of operation—and we see him in action in the Aveyron at St. Antonin and on the banks of the Rhone at Beaucaire. Simon's greatest triumph was the victory against superior numbers at the Battle of Muret—a battle which saw not only the defeat of Raymond of Toulouse and his Occitan allies—but also the death of Peter of Aragon—and the effective end of the ambitions of the house of Aragon/Barcelona in the Languedoc. This was in the medium and longer term of much greater significance to the royal house of France than it was to De Montfort—and with the battle of Bouvines was to secure the position of Philip Augustus vis a vis England and the Empire. The Battle of Muret was a massive step in the creation of the unified French kingdom and the country we know today—although Edward III, the Black Prince and Henry V would threaten later to shake these foundations.

Massacre

The crusader army came under the command, both spiritually and militarily, of the papal legate Arnaud-Amaury, Abbot of Cîteaux. In the first significant engagement of the war, the town of Béziers was besieged on 22 July 1209. The Catholic inhabitants of the city were granted the freedom to leave unharmed, but many refused and opted to stay and fight alongside the Cathars.

The Cathars spent much of 1209 fending off the crusaders. The leader of the crusaders, Simon de Montfort, resorted to primitive psychological warfare. He ordered his troops to gouge out the eyes of 100 prisoners, cut off their noses and lips, then send them back to the towers led by a prisoner with one remaining eye. This only served to harden the resolve of the Cathars.^[12]

The Béziers army attempted a sortie but was quickly defeated, then pursued by the crusaders back through the gates and into the city. Arnaud, the Cistercian abbot-commander, is supposed to have been asked how to tell Cathars from Catholics. His reply, recalled by Caesar of Heisterbach, a fellow Cistercian, thirty years later was "*Caedite eos. Novit enim Dominus qui sunt eius.*"^[13] ^[14] "Kill them all, the Lord will recognise His own." The doors of the church of St Mary Magdalene were broken down and the refugees dragged out and slaughtered. Reportedly, 7,000 people died there. Elsewhere in the town many more thousands were mutilated and killed. Prisoners were blinded, dragged behind horses, and used for target practice.^[15] What remained of the city was razed by fire. Arnaud wrote to Pope Innocent III, "Today your Holiness, twenty thousand heretics were put to the sword, regardless of rank, age, or sex."^[16] ^[17] The permanent population of Béziers at that time was then probably no more than 5,000, but local refugees seeking shelter within the city walls could conceivably have increased the number to 20,000.

After the success of his siege of Carcassonne, which followed the massacre at Béziers, Simon de Montfort was designated as leader of the Crusader army. Prominent opponents of the Crusaders were Raymond-Roger de Trencavel, viscount of Carcassonne, and his feudal overlord Peter II, the king of Aragon, who held fiefdoms and had a number of vassals in the region. Peter died fighting against the crusade on 12 September 1213 at the Battle of Muret.

Treaty and persecution

The war ended in the Treaty of Paris (1229), by which the king of France dispossessed the house of Toulouse of the greater part of its fiefs, and that of the Trencavels (Viscounts of Béziers and Carcassonne) of the whole of their fiefs. The independence of the princes of the Languedoc was at an end. But in spite of the wholesale massacre of Cathars during the war, Catharism was not yet extinguished.

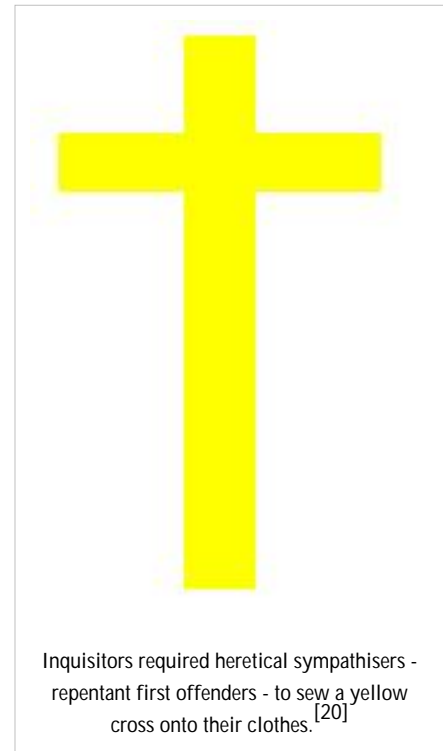
In 1215, the bishops of the Catholic Church met at the Fourth Council of the Lateran under Pope Innocent III. One of the key goals of the council was to combat the heresy of the Cathars.

The Inquisition was established in 1229 to uproot the remaining Cathars. Operating in the south at Toulouse, Albi, Carcassonne and other towns during the whole of the 13th century, and a great part of the 14th, it finally succeeded in extirpating the movement. Cathars who refused to recant were hanged, or burnt at the stake.^[18]

From May 1243 to March 1244, the Cathar fortress of Montségur was besieged by the troops of the seneschal of Carcassonne and the archbishop of Narbonne. On 16 March 1244, a large and symbolically important massacre took place, where over 200 Cathar Perfects were burnt in an enormous fire at the *prat des cramats* near the foot of the castle. Moreover, the Church decreed lesser chastisements against laymen suspected of sympathy with Cathars, at the 1235 Council of Narbonne.^[19]

A popular though as yet unsubstantiated theory holds that a small party of Cathar Perfects escaped from the fortress before the massacre at *prat des cramats*. It is widely held in the Cathar region to this day that the escapees took with them *le tresor cathar*. What this treasure consisted of has been a matter of considerable speculation: claims range from sacred Gnostic texts to the Cathars' accumulated wealth.

Hunted by the Inquisition and deserted by the nobles of their districts, the Cathars became more and more scattered fugitives: meeting surreptitiously in forests and mountain wilds. Later insurrections broke out under the leadership of Bernard of Foix, Aimery of Narbonne and Bernard D clieux (a Franciscan friar later prosecuted for his adherence to another heretical movement, that of the Spiritual Franciscans) at the beginning of the 14th century. But by this time the Inquisition had grown very powerful. Consequently, many were summoned to appear before it. Precise indications of this are found in the registers of the Inquisitors, Bernard of Caux, Jean de St Pierre, Geoffroy d'Ablis, and others. The parfaits only rarely recanted, and hundreds were burnt. Repentant lay believers were punished, but their lives were spared as long as they did not relapse. Having recanted, they were obliged to sew yellow crosses onto their outdoor clothing and to live apart from other Catholics, at least for a while.



Annihilation

After several decades of harassment and re-proselytising, and perhaps even more importantly, the systematic destruction of their scripture, the sect was exhausted and could find no more adepts. The leaders of a Cathar revival in the Pyrenean foothills, Pierre and Jacques Autier, were executed in 1310. Catharism disappeared from the northern Italian cities after the 1260s, under pressure from the Inquisition. After 1330, the records of the Inquisition contain very few proceedings against Cathars. The last known Cathar perfectus in the Languedoc, Guillaume B libaste, was executed in 1321.

Other movements, such as the Waldensians and the pantheistic Brethren of the Free Spirit, which suffered persecution in the same area survived in remote areas and in small numbers into the 14th and 15th centuries. Some Waldensian ideas were absorbed into early Protestant sects, such as the Hussites, Lollards, and the Moravian Church (Herrnhuters of Germany). It is possible that Cathar ideas were too.

Later history

After the suppression of Catharism, the descendants of Cathars were at times required to live outside towns and their defences. They thus retained a certain Cathar identity, despite having returned to the Catholic religion.

Any use of the term "Cathar" to refer to people after the suppression of Catharism in the 14th century is a cultural or ancestral reference, and has no religious implication. Nevertheless, interest in the Cathars, their history, legacy and beliefs continues. The publication of the book *Crusade against the Grail* by the young German Otto Rahn in the 1930s rekindled interest in the connection between the Cathars and the Holy Grail. Rahn was convinced that the 13th century work *Parzival* by Wolfram von Eschenbach was a veiled account of the Cathars. His research attracted the attention of the Nazi government and in particular of Heinrich Himmler, who made him archaeologist in the SS. Also, the Cathars have been depicted in popular books such as *The Holy Blood and the Holy Grail*.

Pays Cathare

The term *Pays Cathare*, French meaning "Cathar Country" is used to highlight the Cathar heritage and history of the region where Catharism was traditionally strongest. This area is centred around fortresses such as Montségur and Carcassonne; also the French département of the Aude uses the title *Pays Cathare* in tourist brochures.^[21] These areas have ruins from the wars against the Cathars which are still visible today.

Some criticise the promotion of the identity of *Pays Cathare* as an exaggeration for tourist purposes. Actually, most of the promoted Cathar castles were not built by Cathars but by local lords and later many of them were rebuilt and extended for strategic purposes. Good examples of these are the magnificent castles of Queribus and Peyrepetuse which are both perched on the side of precipitous drops on the last folds of the Corbieres mountains. They were for several hundred years frontier fortresses belonging to the French crown and most of what you will see there today in their well preserved remains dates from a post-Cathar era. The Cathars sought refuge at these sites. Many consider the County of Foix to be the actual historical centre of Catharism.



The castle of Montségur was razed after 1244; the current fortress follows French military architecture of the 17th century

Modern adherents

Some residents of the *Pays Cathare* identify themselves as Cathars today. This does *not* mean they claim to be Cathar by religion (the local religion is overwhelmingly Roman Catholicism). They claim to be descended from the Cathars of the Middle Ages, and therefore Cathar as an identity. It can be safely assumed that many inhabitants of these areas have some ancestors who were Cathars.

Legacy in art and music

The principal legacy of the Cathar movement is in the poems and songs of the Cathar troubadours, though this artistic legacy is only a smaller part of the wider Provençal and Occitan linguistic and artistic heritage. Recent artistic projects concentrating on the Cathar element in Provençal and troubadour art include commercial recording projects by Thomas Binkley,^[22] La Nef,^[23] and Jordi Savall.^[24]

Notes

- [1] Perrotet, Tony (9 May 2010). "The Besieged and the Beautiful in Languedoc" (<http://travel.nytimes.com/2010/05/09/travel/09Languedoc.html>). The New York Times. .
- [2] Dondaine, Antoine. O.P. *Un traité neo-manichéen du XIIIe siècle: Le Liber de duobus principiis, suivi d'un fragment de rituel Cathare* (Rome: Institutum Historicum Fratrum Praedicatorum, 1939)
- [3] See especially R.I. Moore's *The Origins of European Dissent*, and the collection of essays *Heresy and the Persecuting Society in the Middle Ages: Essays on the Work of R.I. Moore* for a consideration of the origins of the Cathars, and proof against identifying earlier heretics in the West, such as those identified in 1025 at Monforte, outside Milan, as being Cathars. Also see *Heresies of the High Middle Ages*, a collection of pertinent documents on Western heresies of the High Middle Ages, edited by Walter Wakefield and Austin P. Evans.
- [4] See Emmanuel LeRoy Ladurie's *Montaillou: the Promised Land of Error* for a respected analysis of the social context of these last French Cathars, and *Power and Purity* by Carol Lansing for a consideration of 13th-century Catharism in Orvieto.
- [5] (http://books.google.com/books?id=Mlmal4bS6-0C&printsec=frontcover&dq=The+Gnostic+Bible&source=bl&ots=74Vc8_sEde&sig=4wLrXPqAZYBtbNxaJfiI69iUf6Y&hl=en&ei=1otETOMdCYr60wS7v_mnDw&sa=X&oi=book_result&ct=result&resnum=3&ved=0CCKQ6AEwAg)
- [6] Murray, Alexander. *Suicide in the Middle Ages* (http://books.google.ca/books?id=Zsw1jX5t9YC&pg=PA189&lpg=PA189&dq=endura+cathar&source=bl&ots=b-9seroLhI&sig=UWG4_Ks_kKqF3k1hbXkGwzNwZM&hl=en&ei=dcifScXSOYG4twfu2fH7DA&sa=X&oi=book_result&resnum=3&ct=result). Oxford University Press. ISBN0198205392. .
- [7] Barber, M. (2000). *The Cathars: Dualist heretics in Languedoc in the High Middle Ages*, pp. 103-4.

- [8] Columbia Encyclopedia, 2007, Columbia University Press, under Cathari
- [9] <http://encyclopedia2.thefreedictionary.com/Albigensians>
- [10] *Massacre at Montsegur: A History of the Albigensian Crusade*, Zoe Oldenbourg
- [11] Paul Johnson, "A History of Christianity", p251, Atheneum, 1976, ISBN 0689705913
- [12] The New York Times, 9 May 2010. "The Besieged and the Beautiful in Languedoc", by Tony Perrottet. Link: (<http://travel.nytimes.com/2010/05/09/travel/09Languedoc.html>) Accessed: 11 May 2010.
- [13] "Caedite eos. Novit enim Dominus qui sunt eis." Caesarius of Heisterbach, Caesarius Heisterbacensis monachi ordinis Cisterciensis, Dialogus miraculorum, ed. J. Strange, Cologne, 1851, J. M. Heberle, Vol 2, 296•8. Caesarius (c) was a Cistercian Master of Novices.
- [14] Another Cistercian writing a few years after the events makes no mention of this remark whilst Caesar of Heisterbach wrote forty years later, however they are consistent with Arnaud's report to the Pope about the massacre. See "Pope Innocent III (1160/61-1216): To Root Up and to Plant" John Clare Moore, p180, BRILL, 2003, ISBN 9004129251
- [15] Paul Johnson, "A History of Christianity", p252, Atheneum, 1976, ISBN 0689705913
- [16] Patrologia Latinae cursus completus, series Latina, 221 vols., ed. J-P Migne, Paris, Vol. 216:col 139
- [17] "The Chronicle of William of Puylaurens: The Albigensian Crusade and Its Aftermath", p128, William, M. D. Sibly, Boydell Press, 2003, ISBN 0851159257
- [18] Martin, Sean (2005). *The Cathars*. Pocket Essentials. pp.105•121. ISBN 978-1904-04833-1.
- [19] See the Bull of Innocent IV *Ad extirpanda*, 1252.
- [20] Weis, Ren . *The Yellow Cross: The Story of the Last Cathars*. (Alfred A. Knopf, New York, 2000), 11•12.
- [21] Pays Cathare (http://www.payscathare.com/www/contenu/d_payscathare.asp)
- [22] L'Agonie du Languedoc: Claude Marti / Studio der fr hen Musik - Thomas Binkley, dir. EMI "Reflexe" 1C 063-30 132 [LP-Stereo]1975
- [23] La Nef. Montsegur: La trag die cathare. Dorian Recordings.DOR-90243
- [24] Savall The Forgotten Kingdom: The Cathar Tragedy - The Albigensian Crusade AVSA9873 A+C Alia Vox 2009

References

- † This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed (1911). *Encyclop dia Britannica* (Eleventh ed.). Cambridge University Press.
- † *A Most Holy War: The Albigensian Crusade and the Battle for Christendom*. Oxford: Oxford University Press. 2008.
- † *Heresies of the High Middle Ages*, Walter Wakefield and Austin P. Evans. Columbia University Press (15 October 1991) Original source documents in translation.
- † Barber, M. (2000). *The Cathars: Dualist heretics in Languedoc in the High Middle Ages*. The Medieval world. Harlow: Longman.
- † Bernard Gui, *The Inquisitor's Guide: A Medieval Manual on Heretics*, translated by Janet Shirley (Ravenhall Books, 2006). A new translation of the fifth part of Gui's famous manual.
- † *Il volto del Cristo dualista. Da Marcione ai catari*, Enrico Riparelli, Ed. Peter Lang, Bern 2008 ISBN 9783039114900
- † "Albigenses" (<http://www.newadvent.org/cathen/01267e.htm>) by N.A. Weber.
- † "Cathari" (<http://www.newadvent.org/cathen/03435a.htm>) by N.A. Weber. The Catholic Encyclopaedia, 1908.
- † The Trail of Gnosis (<http://gnosistraditions.faithweb.com>) by Judith Mann | publisher = Gnosis Traditions Press | year = 2002
- † Histories of the Cathars: *Montaillou: The Promised Land of Error*, Emmanuel Le Roy Ladurie, trans. Barbara Bray, Vintage Books, 1979
- † *The Devil's World: Heresy and Society 1100-1320*, Andrew P. Roach (Harlow; Pearson Longman, 2005)
- † *Montsegur and the Mystery of the Cathars*, Jean Markale, ISBN , Inner Traditions, <http://www.innertraditions.com/titles/momyca.html>
- † *The Cathars*, Malcolm Lambert, ISBN , Blackwell, 1998
- † *The Perfect Heresy*, Stephen O'Shea, Barnes & Noble Books, New York, 2000, ISBN 0-7607-5219-2
- † Heresy and the Inquisition II Persecution of Heretics (<http://www.askwhy.co.uk/christianity/0811Inquisition.html>) by Dr M D Magee, 12 December 2002.
- † lastours The four cathar castles above Lastours.

- ‡ *Foucault's Pendulum*, Umberto Eco, ISBN , Ballantine, 1988
- ‡ *The Inquisition Record* (<http://www2.sjsu.edu/depts/english/Fournier/deplanis.htm>) of *Jacques Fournier Bishop of Pamiers* (English translation by Nancy P. Stork)
- ‡ *The Cathars: The Most Successful Heresy of the Middle Ages* (<http://www.pocketessentials.com/history/1904048331cathars/index.php>), Sean Martin, Pocket Essentials 2005
- ‡ *The Corruption of Angels: The Great Inquisition of 1245-1245*, 2001, Mark Gregory Pegg. (Princeton University Press, 2001) ISBN . A new and refreshing take on Catharism in Languedoc argues against any kind of doctrinal unity of mid-13th-century Cathars.
- ‡ Jean Duvernoy's transcriptions of inquisitorial manuscripts (<http://jean.duvernoy.free.fr/>), many hitherto unpublished
- ‡ *Power and Purity: Cathar Heresy in Medieval Italy* Carol Lansing (Oxford University Press, 1998). Cathars outside of Languedoc
- ‡ *Tuez-les tous Dieu reconnaitra les siens. Le massacre de Béziers et la croisade des Albigeois vus par Cyprien de Heisterbach* Jacques Berlioz (Loubatières, 1994). A discussion of the command "Kill them all, God will know his own." recorded by a contemporary Cistercian Chronicler.
- ‡ *In France, an ordeal by fire and a monster weapon called 'Bad Neighbour'*, Smithsonian Magazine, pp.40•51, May 1991, by David Roberts. [Cathars & Catholic Conflict]
- ‡ David George's recently published "The Crusade of Innocents" (amazon.com ISBN) has as its plot the encounter between a Cathar girl and the leader of the concurrent Children's Crusade Stephen of Cloyes.
- ‡ *CATHARS - Memories of an initiate*, by the philosopher Yves Maris, AdA inc, 2006.
- ‡ *Inquisition & Power* by John H. Arnold. Philadelphia: University of Pennsylvania Press, ISBN 0812236181 An excellent and meticulously researched work dealing with Catharism in the context of the Inquisition's evolution; analyses Inquisitorial practice as the construction of the "confessing subject".
- ‡ *The Origins of European Dissent* R.I. Moore. Toronto: University of Toronto Press, 1994.
- ‡ *Heresy and Authority in Medieval Europe* A collection of primary sources, some on Catharism, edited by Edward Peters. University of Pennsylvania Press, 1980.
- ‡ *The Formation of a Persecuting Society* R.I. Moore. Oxford: Blackwell, 1992.
- ‡ *Inquisition and Medieval Society* James Given. Ithaca: Cornell University Press, 1992.
- ‡ Petrus Vallis Caernaii, *Historia Albigensium Et Sacri Belli In Eos* (http://www.documentacatholicaomnia.eu/04z/z_1209-1218__Petrus_Vallis_Caernaii__Historia_Albigensium_Et_Sacri_Belli_In_Eos_AD_1209__MLT.pdf.html) PDF, Latin Text by Migne Patrologia Latina, vol. 213: col. 0543-0711. An history of the Albigensian war told by a contemporary.
- ‡ Moreland, Miles, *Miles Away: A Walk Across France*. 1992. Random House, New York. (ISBN 0-679-42527-6).

External links

- ‡ Catharism (<http://www.bbc.co.uk/programmes/p005488v>) on In Our Time at the BBC. (listen now (http://www.bbc.co.uk/iplayer/console/p005488v/In_Our_Time_Catharism))
- ‡ Catharism and the Cathars of the Languedoc - history, origins, theology and extirpation (<http://www.castlesandmanorhouses.com/cathars>)
- ‡ Cathar castles, details, histories, photographs, plans and maps of 30 Cathar Castles (<http://www.catharcastles.info/>)
- ‡ Cathar castles: Interactive map (<http://www.aude-aude.com/content/view/81/40>)
- ‡ The Gnostic Society Library - Cathar texts (<http://www.gnosis.org/library/cathtx.htm>)
- ‡ Catholic Encyclopaedia article (<http://www.newadvent.org/cathen/03435a.htm>), 1917
- ‡ The New York Times, 9 May 2010. The Besieged and the Beautiful in Languedoc, by Tony Perrottet (<http://travel.nytimes.com/2010/05/09/travel/09Languedoc.html>)

‡ fChisholm, Hugh, ed (1911). "Albigenses". *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.

Tondrakians

Tondrakians (Armenian: Տոնդրակացիներ) were members of an anti-feudal, heretical Christian sect that flourished in medieval Armenia between the early 9th century and 11th century and centered around the city of Tondrak, north of Lake Van in Western Armenia.

History

The founder of the movement was Smbat Zarehavantsi, who advocated the abolishment of the Church along with all of its traditional rites. Tondrakians denied the immortality of the soul, the afterlife, the church and its feudal rights. They supported property rights for peasants, as well as equality between men and women. Tondrakians organized their communities in much the same fashion as did the early Christians under the Roman Empire during the first three centuries. They also participated in the peasant revolts of the tenth century, particularly in Ayrarat and Syunik. The Tondrakian movement resembled the Paulician movement in many ways, and various scholars consider it a continuation of the Paulician movement under different conditions, when Armenia was independent. The Paulician movement was of a social nature and simultaneously a resistance movement, directed against the Arabs and Byzantines, while the Tondrakian movement primarily had a social character and was used as a tool for class warfare.

Background

In the early tenth century many regions of Armenia were undergoing peasant uprisings, which also first began in forms of open social protests, eventually adopting religious aspects. Contemporary historian and eyewitness Hovhanes Draskhanakertsi describes how the peasants of Ayrarat fought against their feudal lords and landowners: *destroying their castles and property*. Peasant revolts appear also in Syunik. After the construction of Tatev Monastery was completed in 906 the ownership of the adjacent villages was transferred by a special princely edict to the monks of the monastery. Flatly rejecting to obey this edict, the peasants of Tsuraberd, Tamalek, Aveladasht and other villages carry on a prolonged struggle against the churchgoers. Several times this revolt transformed into an open uprising. With the aid of Smbat, the prince of Syunik, the monastery managed after a while to take control of Aveladasht and Tamalek. The struggle to take control of Tsuraberd bore a bloodier nature. Here the peasants attacked the monastery and plundered it. Smbat eventually suppressed the uprising. However, after a short while the people of Tsuraberd revolted again. Peasant uprisings continued with interruptions throughout the tenth century. In 990, the King of Syunik, Vasak, burned down Tsuraberd and pacified its inhabitants. This led to the widespread acceptance of the Tondrakian movement among the lower classes of people in the late tenth century.

Resurgence

After the suppression of the peasant revolts, the Tondrakians suffered a minor decline. However, by the beginning of the eleventh century the movement enveloped many regions of Armenia. Tondrakian villages and communities appeared in Upper Armenia, Vaspurakan, Mokq and other provinces. Historians mention various leaders of the Tondrakians of this time such as Thoros, Ananes, Hakop and Sarkis. The wide acceptance of the movement began to worry secular and spiritual feudal lords, Byzantine authorities and even Muslims.

Decline

Armenian secular and spiritual feudal lords joined forces with neighbouring Muslim Arab emirs as well as Byzantines in the persecution of Tondrakians. The movement quickly spread to Shirak, Turuberan and the Armenian regions of Taron, Hark and Mananali that were subject to Byzantium, after acquiring the nature of people's liberation struggle against the Byzantine expansion to their overall ideology. After suffering a number of defeats at the hands of Byzantium, most Tondrakians were deported to Thrace in the 10th century. Following the Byzantine conquest of the Bagratuni Kingdom of Ani in 1045 the movement experienced a new resurgence, this time within large cities like Ani where they began appealing to the lower ranks of the nobility and the clergy. The Tondrakian movement broke into three different directions during its last years, the most radical of which began advocating atheism as well as doubt in the afterlife and the immortality of the human soul. By the middle of the 11th century the Byzantine governor of Taron and Vaspurakan, Gregory Magistros, managed to eliminate all remnants of Tondrakians. Historian Aristakes Lastivertsi describes the elimination of Tondrakians in great detail.

Beliefs

Tenth century Armenian theologian and monk Gregory of Narek wrote a critical summary of Tondrakian doctrines in his *Letter to the Abbot of Kchaw Concerning the Refutation of the Accursed Tondrakians*. He lists the following among other accusations:

1. They deny our ordination, which the apostles received from Christ.
2. They deny the Holy Communion as the true body and blood of Christ.
3. They deny our Baptism as being mere bath water.
4. They consider Sunday as on a level with other days.
5. They refuse genuflection.
6. They deny the veneration of the cross.
7. They ordain each other and thus follow self-conferred priesthood.
8. They do not accept marriage as a sacrament.
9. They reject the *matagh*^[1] as being a Jewish practice.
10. They are sexually promiscuous.

Notes

- [1] Ceremonial slaughter of an animal followed by a meal.

References

Primary

- † **(English)** *History Regarding the Sufferings Occasioned by Foreign Peoples Living Around Us* (<http://rbedrosian.com/a1.htm>), Aristakes Lastivertsi
- † **(Russian)** *History of Armenia* (<http://armenianhouse.org/draskhanakertsi/history-ru/contents.html>), Hovhanes Draskhanakertsi

Secondary

- † Great Soviet Encyclopedia, 3rd edition
- † Vrej Nersessian: *The Tondrakian Movement*, Princeton Theological Monograph Series, Pickwick Publications, Allison Park, Pennsylvania, 1948
- † Vahan M. Kurkjian: *A History of Armenia* (Chapter 37, The Paulikians and the Tondrakians), New York, 1959, 526 pp.
- † Arsen A. Guerguizian: *The Movement of the Paulician-Tondrakians in the Armenian Apostolic Church-From the Seventh to the Twelfth Centuries*, Beirut, 1970

External links

† Distinguishing Evangelicals from Paulicians By Rev. Barkev Darakjian (<http://nasaglas.link.ro/Palcene/008.htm>)

Gnosticism in modern times

Gnosticism includes a variety of religious movements, mostly Christian in nature, in the ancient Hellenistic society around the Mediterranean. Although origins are disputed, the period of activity for most of these movements flourished from approximately the time of the founding of Christianity until the 4th century when the writings and activities of groups deemed heretical or pagan were actively suppressed. The only information available on these movements for many centuries was the characterizations of those writing against them, and the few quotations preserved in such works.

The late 19th century saw the publication of popular sympathetic studies making use of recently rediscovered source materials. In this period there was also revival of the Gnostic religious movement in France. The emergence of the Nag Hammadi library in 1945, greatly increased the amount of source material available. Its translation into English and other modern languages in 1977, resulted in a wide dissemination, and has as a result had observable influence on several modern figures, and upon modern Western culture in general. This article attempts to summarize those modern figures and movements that have been influenced by Gnosticism, both prior and subsequent to the Nag Hammadi discovery.

Late Nineteenth Century

Source materials were discovered in the 18th century. In 1769 the Bruce Codex was brought to England from Upper Egypt by the famous Scottish traveller Bruce, and subsequently bequeathed to the care of the Bodleian Library, Oxford. Sometime prior to 1785 The Askew Codex (aka *Pistis Sophia*) was bought by the British Museum from the heirs of Dr. Askew. *Pistis Sophia* text and Latin translation of the Askew Codex by M. G. Schwartze published in 1851. Although discovered in 1896 the Coptic Berlin Codex (aka. the Akhmim Codex), is not 'rediscovered' until the 20th century.

Charles William King

Charles William King was a British writer and collector of ancient gemstones with magical inscriptions. His collection was sold because of his failing eyesight, and was presented in 1881 to the Metropolitan Museum of Art, New York. King was recognized as one of the greatest authorities on gems.^[1]

In *The Gnostics and their Remains* (1864, 1887 2nd ed.) King sets out to show that rather than being a Western heresy, the origins of Gnosticism are to be found in the East, specifically in Buddhism. This theory was embraced by Blavatsky, who argued that it was *plausible*, but rejected by GRS Mead. According to Mead King's work "lacks the thoroughness of the specialist."^[2]

Madame Blavatsky

Helena Petrovna Blavatsky, co-founder of the Theosophical Society, wrote extensively on Gnostic ideas. A compilation of her writings on Gnosticism is over 270 pages long.^[3] The first edition of King's *The Gnostics and Their Remains* was repeatedly cited as a source and quoted in *Isis Unveiled*.

G. R. S. Mead

G. R. S. Mead became a member of Blavatsky's Theosophical Society in 1884. He left the teaching profession in 1889 to become Blavatsky's private secretary, which he was until her death in 1891. Mead's interest in Gnosticism was likely awakened by Blavatsky who discussed it at length in *Isis Unveiled*.^[4]

In 1890-1 Mead published a serial article on Pistis Sophia in Lucifer magazine, the first English translation of that work. In an article in 1891, Mead argues for the recovery of the literature and thought of the West at a time when Theosophy was largely directed to the East. Saying that this recovery of Western antique traditions is a work of interpretation and "the rendering of tardy justice to pagans and heretics, the reviled and rejected pioneers of progress..."^[5] This was the direction his own work was to take.

The first edition of his translation of *Pistis Sophia* appeared in 1896. From 1896-8 Mead published another serial article in the same periodical, "Among the Gnostics of the First Two Centuries," that laid the foundation for his monumental compendium *Fragments of a Faith Forgotten* in 1900. Mead serially published translations from the *Corpus Hermeticum* from 1900-05. The next year he published *Thrice-Greatest Hermes* a massive comprehensive three volume treatise. His series *Echoes of the Gnosis* was published in 12 booklets in 1908. By the time he left the Theosophical Society in 1909, he had published many influential translations, commentaries, and studies of ancient Gnostic texts. "Mead made Gnosticism accessible to the intelligent public outside of academia..."^[6] Mead's work has had and continues to have widespread influence.^[7]

The Gnostic Church Revival in France

After a series of visions and archival finds of Cathar-related documents, a librarian named Jules-Benoît Stanislas Doinel du Val-Michel (aka Jules Doinel) establishes the *Eglise Gnostique* (French: *Gnostic Church*). Founded on extant Cathar documents with the Gospel of John and strong influence of Simonian and Valentinian cosmology, the church was officially established in the autumn of 1890 in Paris, France. Doinel declared it "the era of Gnosis restored." Liturgical services were based on Cathar rituals. Clergy was both male and female, having male bishops and female "sophias."^[8] ^[9]

Doinel resigned and converted to Roman Catholicism in 1895, one of many duped by Léo Taxil's anti-masonic hoax, writing *Lucifer Unmasked* a book attacking freemasonry. Taxil unveiled the hoax in 1897. Doinel was readmitted to the Gnostic church as a bishop in 1900.

Early to Mid-Twentieth Century

Carl Jung

Carl Gustav Jung evinced a special interest in Gnosticism from at least 1912, when he wrote enthusiastically about the topic in a letter to Freud. After what he called his own 'encounter with the unconscious,' Jung sought for external evidence of this kind of experience. He found such evidence in Gnosticism, and also in Alchemy, which he saw as a continuation of Gnostic thought, and of which more source material was available.^[10] In his study of the Gnostics, Jung made extensive use of the work of GRS Mead. Jung visited Mead in London to thank him for the *Pistis Sophia*, the two corresponded, and Mead visited Jung in Zürich.^[11]

Jung saw the Gnostics not as syncretic schools of mixed theological doctrines, but as genuine visionaries, and saw their imagery not as myths but as records of inner experience.^[12] He wrote that "The explanation of Gnostic ideas 'in

terms of themselves,' i.e., in terms of their historical foundations, is futile, for in that way they are reduced only to their less developed forestages but not understood in their actual significance."^[13] Instead, he worked to understand and explain Gnosticism from a psychological standpoint. (See Jungian interpretation of religion.) While providing something of an ancient mirror of his work, Jung saw "his psychology not as a contemporary *version* of Gnosticism, but as a contemporary *counterpart* to it."^[14]

Jung reported a series of experiences in the winter of 1916-17 that inspired him to write *Septem Sermones ad Mortuos* (Latin: Seven Sermons to the Dead).^{[15] [16]}

The Jung Codex

Through the efforts of Gilles Quispel, the *Jung Codex* was the first codex brought to light from the Nag Hammadi Library. It was purchased by the Jung Institute and ceremonially presented to Jung in 1953 because of his great interest in the ancient Gnostics.^[17] First publication of translations of Nag Hammadi texts in 1955 with *the Jung Codex* by H. Puech, Gilles Quispel, and W. Van Unnik.

French Gnostic Church Split, Reintegration, and Continuation

Jean Bricaud had been involved with the *Eliate Church of Carmel* of Eugene Vintras, the remnants of Fabre-Palaprat's *l'Église Johannites des Chrétiens Primitif* (Johannite Church of the Primitive Christians), and the Martinist Order before being consecrated a bishop of *l'Église Gnostique* in 1901. In 1907 Bricaud established a church body that combined all of these, becoming patriarch under the name Tau Jean II. The impetus for this was to use the Western Rite. Briefly called the *Eglise Catholique Gnostique* (Gnostic Catholic Church), the name was changed to *Eglise Gnostique Universelle* (Universal Gnostic Church, EGU) in 1908. The close ties between the church and Martinism were formalized in 1911. Bricaud received consecration in the Villate line of Apostolic Succession in 1919.^{[8] [9]}

The original church body founded by Doinel continued under the name *Eglise Gnostique du France* (Gnostic Church of France) until it was disbanded in favor of the EGU in 1926. The EGU continued until 1960 when it was disbanded by Robert Amberlain (Tau Jean III) in favor of *Eglise Gnostique Apostolique*^[18] that he had founded in 1958.^[19] It is active in France (including Martinique), the Ivory Coast, and the Midwestern United States.

Modern Sex Magic Associated with Gnosticism

The use of the term 'Gnostic' by sexual magic groups is a modern phenomenon. Hugh Urban concludes that, "despite the very common use of sexual symbolism throughout Gnostic texts, there is little evidence (apart from the accusations of the early church) that the Gnostics engaged in any actual performance of sexual rituals, and certainly not anything resembling modern sexual magic."^[20] Modern sexual magic began with Paschal Beverly Randolph.^[21] The connection to Gnosticism came by way of the French Gnostic Church with its close ties to the strong esoteric current in France, being part of the same highly interconnected milieu of esoteric societies and orders from which the most influential of sexual magic orders arose, the Ordo Templi Orientis (Order of Oriental Templars, OTO).

Theodor Reuss founded the OTO as an umbrella organization with sexual magic at its core.^[22] After Reuss came into contact with French Gnostic Church leaders at a Masonic and Spiritualist conference in 1908, he founded *Die Gnostische Katholische Kirche* (the Gnostic Catholic Church), under the auspices of the OTO.^[8] Reuss subsequently dedicated the OTO to the promulgation of Crowley's philosophy of Thelema. It is for this church body, called in Latin the *Ecclesia Gnostica Catholica* (EGC), that Aleister Crowley wrote the *Ecclesiæ Gnosticæ Catholicæ Canon Missæ* ("Canon of the Mass of the Gnostic Catholic Church"),^[23] the central ritual of the OTO that is now commonly called the Gnostic Mass.

The Gnostic Society

The Gnostic Society, was founded for the study of gnosticism in 1928 and incorporated in 1939 by Theosophists James Morgan Pryse and his brother John Pryse in Los Angeles.^{[24] [25]} Since 1963 it has been under the direction of Stephan Hoeller and operates in association with the Ecclesia Gnostica. Initially begun as an archive for a usenet newsgroup circa 1993, the Gnosis Archive^[26] quickly evolved beyond that purpose. It was the first web site to offer historic and source materials on Gnosticism, and continues to do so.

Eric Voegelin's Anti-Modernist 'gnostic thesis'

Eric Voegelin made use of the terms "gnostic" and "gnosticism" in a way unrelated to, and inconsistent with, scholarly work on the subject. In the 1950s Voegelin entered into an academic debate concerning the classification of modernity following Karl Löwith's 1949 *Meaning in History: the Theological Implications of the Philosophy of History*; and Jacob Taubes's 1947 *Abendjüdische Eschatologie*. In this context, Voegelin put forward his "gnosticism thesis": criticizing modernity by identifying an "immanentist eschatology" as the "gnostic nature" of modernity. Differing with Löwith, he did not criticize eschatology as such, but rather the immanentization which he described as a "pneumopathological" deformation. Voegelin did not respond to criticisms of his gnosticism thesis, having left this debate about historical categorization to pursue an "anamnetic" approach to history. However, he remained identified with his gnosticism thesis, which subsequently became popular in neo-conservative and cold war political thought.^[27]

Ecclesia Gnostica

Established in 1953 by the Most Rev. Richard Duc de Palatine in England under the name *the Pre-nicene Gnostic Catholic Church*, the Ecclesia Gnostica (Latin: "Church of Gnosis" or "Gnostic Church") is said to represent 'the English Gnostic tradition,' although it has ties to, and has been influenced by, the French Gnostic church tradition. It is affiliated with the Gnostic Society an organization dedicated to the study of Gnosticism. The presiding bishop is the Rt. Rev. Stephan A. Hoeller, who has written extensively on Gnosticism.^{[15] [24]}

Centered in Los Angeles, the Ecclesia Gnostica has parishes and educational programs of the Gnostic Society spanning the Western US and also in the Kingdom of Norway.^{[24] [25]} The lectionary and liturgical calendar of the Ecclesia Gnostica have been widely adopted by subsequent Gnostic churches, as have the liturgical services in use by the church, though in somewhat modified forms.

Ecclesia Gnostica Mysteriorum

The Ecclesia Gnostica Mysteriorum^[28] (EGM), also known as *the Church of Gnosis* has moved from Palo Alto to its new location in Mountain View, California, and is led by bishop Rosamonde Miller. Originally a part of the Ecclesia Gnostica, it has been an independent ecclesiastical body for decades and its practices and liturgy have continually evolved over that time.^{[24] [25]} The EGM also claims a distinct lineage of Mary Magdalene from a surviving tradition in France.^[29]

The Gnostic Christian Church

The Gnostic Christian Church ^[30] is a worldwide association of Gnostic Christian House Churches, Study Groups, and Individuals looking for friendship and fellowship. It is a voluntary unincorporated association. The church consists of individuals who have entered into an agreement as volunteers to form a body to accomplish the mission of spreading the Gnostic gospel of salvation through the mystical knowledge of God.

Hans Jonas

The philosopher Hans Jonas wrote extensively on Gnosticism, interpreting it from an existentialist viewpoint. For some time, his study *The Gnostic Religion: The message of the alien God and the beginnings of Christianity* published in 1958, was widely held to be a pivotal work, and it is as a result of his efforts that the Syrian-Egyptian/Persian division of Gnosticism came to be widely used within the field. The second edition, published in 1963, included the essay „Gnosticism, Existentialism, and Nihilism....

Gnosticism in popular culture

Gnosticism has seen something of a resurgence in popular culture in the late 20th and early 21st centuries. This may be related, certainly, to the sudden availability of Gnostic texts to the reading public, following the emergence of the Nag Hammadi library.

For example, the Matrix movies and the book *The Traveler* by John Twelve Hawks have gnostic themes.

Notes

- [1] 1911 Encyclopedia Britannica
- [2] Goodrick-Clarke (2005) p. 8-9
- [3] Hoeller (2002) p. 167
- [4] Goodrick-Clarke (2005) p. 8
- [5] Goodrick-Clarke (2005) p. 56-7
- [6] Hoeller (2002) p. 170
- [7] Goodrick-Clarke (2005) p. 31-2
- [8] Pearson, J. (2007) p. 47
- [9] Hoeller (2002) p. 176-8
- [10] Segal (1995) p. 26
- [11] Goodrick-Clarke (2005) p. 1, 30-1
- [12] Goodrick-Clarke (2005) p. 30
- [13] Jung (1977) p. 652
- [14] Segal (1995) p. 30
- [15] Goodrick-Clarke (2005) p. 31
- [16] Hoeller (1989) p. 7
- [17] Jung (1977) p. 671
- [18] <http://www.eglisegnostique.org/>
- [19] Pearson, J. (2007) p. 131
- [20] Urban (2006) p. 36 note 68
- [21] Urban (2006) p. 36
- [22] Greer (2003) p. 221-2
- [23] *The Equinox* III:1 (1929) p. 247
- [24] Pearson, B. (2007) p. 240
- [25] Smith (1995) p. 206
- [26] <http://www.gnosis.org>
- [27] Weiss (2000)
- [28] <http://gnosticsanctuary.org>
- [29] Keizer, Lewis (2000). *The Wandering Bishops: Apostles of a New Spirituality* (<http://www.hometemple.org/WanBishWeb> Complete. pdf). St. Thomas Press. pp.148. .
- [30] <http://www.gnosticchristianchurch.com/>

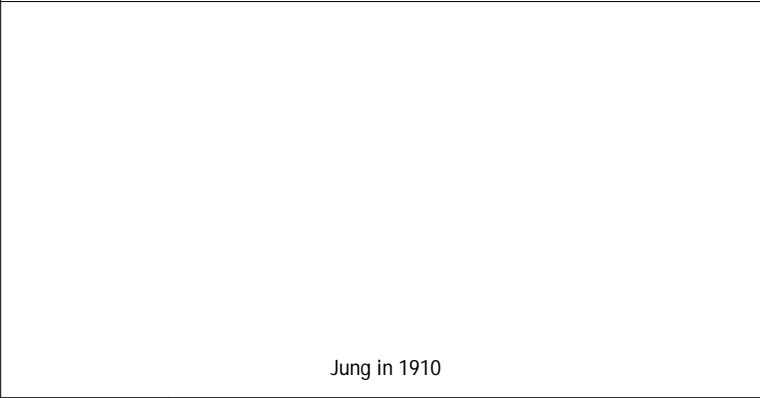
References

- † Crowley, Aleister (2007). *The Equinox vol. III no. 1*. San Francisco: Weiser. ISBN£9781578633531.
- † Dawson, Andrew (2007). *New era, new religions: religious transformation in contemporary Brazil*. Burlington, VT: Ashgate Publishing. ISBN£9780754654339.
- † Goodrick-Clarke, Clare (2005). *G. R. S. Mead and the Gnostic Quest*. Berkeley: North Atlantic Books. ISBN£155643572x.
- † Greer, John Micheal (2003). *The New Encyclopedia of the Occult*. St. Paul: Llewellyn. ISBN£1567183360.
- † Hoeller, Stephan (1989). *The Gnostic Jung and the Seven Sermons to the Dead*. Quest Books. ISBN£083560568X.
- † Hoeller, Stephan. *Gnosticism: New light on the ancient tradition of inner knowing*. Quest Books.
- † Jung, Carl Gustav (1977). *The Collected Works of C.G. Jung*. Princeton, NJ: Bollingen (Princeton University). ISBN£0710082916.
- † Mead, GRS (1906 (2nd ed.)). *Fragments of a Faith Forgotten*. Theosophical Society.
- † Pearson, Birger (2007). *Ancient Gnosticism: Traditions and Literature*. Minneapolis: Fortress Press. ISBN£9780800632588.
- † Pearson, Joanne (2007). *Wicca and the Christian Heritage*. New York: Routledge. ISBN£0415254140.
- † Segal, Robert (1995). "Jung's Fascination with Gnosticism". In Segal, Robert. *The Allure of Gnosticism: the Gnostic experience in Jungian psychology and contemporary culture*. Open Court. pp.£26•38. ISBN£0812692780.
- † Smith, Richard (1995). "The revival of ancient Gnosis". In Segal, Robert. *The Allure of Gnosticism: the Gnostic experience in Jungian psychology and contemporary culture*. Open Court. pp.£206. ISBN£0812692780.
- † Urban, Hugh B. (2006). *Magia Sexualis: Sex, Magic, and Liberation in modern Western esotericism*. University of California. ISBN£0520247760.
- † Weiss, Gilbert (2000). "Between gnosis and anamnesis--European perspectives on Eric Voegelin". *The Review of Politics* **62** (4): 753•776. doi:10.1017/S003467050004273X. 65964268.
- † Wasserstrom, Steven M. (1999). *Religion after religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos*. Princeton, NJ: Princeton University. ISBN£0691005400.

External links

- † "The Gnostics and their Remains" (<http://www.sacred-texts.com/gno/gar/>) - online text of the book
- † Extensive on-line collection of the writings of GRS Mead (at the Gnosis Archive) (http://www.gnosis.org/library/grs-mead/mead_index.htm)
- † The Gnostic Society Library (<http://www.gnosis.org/library.html>)

Carl Jung

Carl Gustav Jung	
	
Jung in 1910	
Born	26 July 1875Kesswil, Thurgau, Switzerland
Died	6 June 1961 (aged 85)Zurich, Zurich, Switzerland
Residence	Switzerland
Citizenship	Swiss
Fields	Psychiatry, Psychology, Psychotherapy, Analytical psychology
Institutions	Burghölzli, Swiss Army (as a commissioned officer in World War I)
Doctoral advisor	Eugen Bleuler, Sigmund Freud
Known for	Analytical psychology

Carl Gustav Jung (German pronunciation: [ˈkaʃˈtʰʊstaf ˈjʊŋ]; 26 July 1875 – 6 June 1961) was a Swiss psychiatrist, an influential thinker and the founder of Analytical Psychology. Jung is often considered the first modern psychologist to state that the human psyche is "by nature religious" and to explore it in depth.^[1] Though not the first to analyze dreams, he has become perhaps one of the most well known pioneers in the field of dream analysis. Unlike Freud *et al.* he was a self-described natural scientist, not a theoretical psychologist. For Jung this salient distinction revolved around his initial process of deep observation followed by categorizations rather than the reverse process of imagining what categories exist and then proceeding to seek for proof of and then discover that one was correct, always correct. While he was a fully involved and practicing clinician, much of his life's work was spent exploring tangential areas, including Eastern and Western philosophy, alchemy, astrology, and sociology, as well as literature and the arts; all of which were extremely productive in regard to the symbols and processes of the human psyche, found in dreams and other entries to the unconscious.

He considered the process of individuation necessary for a person to become whole. This is a psychological process of integrating the opposites including the conscious with the unconscious while still maintaining their relative autonomy.^[2] Individuation was the central concept of analytical psychology.^[3]

Some Jungian ideas are routinely discussed in the introductory psychology course curricula of major universities, and although rarely covered by higher-level course work, his ideas are discussed further in a broad range of humanities. Many pioneering psychological concepts were originally proposed by Jung, including the Archetype, the Collective Unconscious, the Complex, and synchronicity. A popular psychometric instrument, the Myers-Briggs Type Indicator (MBTI), has been principally developed from Jung's theories.

Early years

Carl Jung was born Karl Gustav II Jung^[4] in Kesswil, in the Swiss canton of Thurgau, as the fourth but only surviving child of Paul Achilles Jung and Emilie Preiswerk. Emilie Preiswerk was the youngest child of Samuel Preiswerk, Paul Achilles Jung's professor of Hebrew. His father was a poor rural pastor in the Swiss Reformed Church, while his mother came from a wealthy and established Swiss family.

When Jung was six months old his father was appointed to a more prosperous parish in Laufen. Meanwhile, the tension between his parents was growing. An eccentric and depressed woman, Emilie Jung spent much of the time in her own separate bedroom, enthralled by the spirits that she said visited her at night.^[5] Jung had a better relationship with his father because he thought him to be predictable and thought his mother to be very problematic. Although during the day he also saw her as predictable, at night he felt some frightening influences from her room. At night his mother became strange and mysterious. Jung claimed that one night he saw a faintly luminous and indefinite figure coming from her room, with a head detached from the neck and floating in the air in front of the body.^[5]

His mother left Laufen for several months of hospitalization near Basel for an unknown physical ailment. Young Carl Jung was taken by his father to live with Emilie Jung's unmarried sister in Basel, but was later brought back to the pastor's residence. Emilie's continuing bouts of absence and often depressed mood influenced her son's attitude towards women – one of "innate unreliability," a view that he later called the "handicap I started off with"^[6] and that resulted in his sometimes patriarchal views of women.^[7] After three years of living in Laufen, Paul Jung requested a transfer and was called to Kleinhöningen in 1879. The relocation brought Emilie Jung in closer contact to her family and lifted her melancholy and despondent mood.

A solitary and introverted child, Jung was convinced from childhood that he had two personalities – a modern Swiss citizen and a personality more at home in the eighteenth century.^[8] "Personality Number 1," as he termed it, was a typical schoolboy living in the era of the time, while "Personality Number 2" was a dignified, authoritative and influential man from the past. Although Jung was close to both parents he was rather disappointed in his father's academic approach to faith.

A number of childhood memories had made a life-long impression on him. As a boy he carved a tiny mannequin into the end of the wooden ruler from his pupil's pencil case and placed it inside the case. He then added a stone which he had painted into upper and lower halves and hid the case in the attic. Periodically he would come back to the mannequin, often bringing tiny sheets of paper with messages inscribed on them in his own secret language.^[9] This ceremonial act, he later reflected, brought him a feeling of inner peace and security. In later years he discovered that similarities existed in this memory and the totems of native peoples like the collection of soul-stones near Arlesheim, or the *tjurungas* of Australia. This, he concluded, was an unconscious ritual that he did not question or understand at the time, but which was practiced in a strikingly similar way in faraway locations that he as a young boy had no way of consciously knowing about.^[10] His findings on psychological archetypes and the collective unconscious were inspired in part by these experiences.

Shortly before the end of his first year at the Humanistisches Gymnasium in Basel, at the age of twelve, he was pushed to the ground by another boy so hard that he was for a moment unconscious (Jung later recognized that the incident was his fault, indirectly). A thought then came to him that "now you won't have to go to school any more."^[11] From then on, whenever he started off to school or began homework, he fainted. He remained at home for the next six months until he overheard his father speaking worriedly to a visitor of his future ability to support himself, as they suspected he had epilepsy. With little money in the family, this brought the boy to reality and he realized the need for academic excellence. He immediately went into his father's study and began poring over Latin grammar. He fainted three times, but eventually he overcame the urge and did not faint again. This event, Jung later recalled, "was when I learned what a neurosis is."^[12]

Jung had no plans to study psychiatry, because it was held in contempt in those days. But as he started studying his psychiatric textbook, he became very excited when he read that psychoses are personality diseases. Immediately he understood this was the field that interested him the most. It combined both biological and spiritual facts and this

was what he was searching for.^[13]

In 1895, Jung studied medicine at the University of Basel. In 1900, he worked in the Burghölzli, a psychiatric hospital in Zurich, with Eugen Bleuler. His dissertation, published in 1903, was titled "On the Psychology and Pathology of So-Called Occult Phenomena." In 1906, he published *Studies in Word Association* and later sent a copy of this book to Sigmund Freud, after which a close friendship between these two men followed for some six years (see section on Relationship with Freud). In 1912 Jung published *Wandlungen und Symbole der Libido* (known in English as *Psychology of the Unconscious*) resulting in a theoretical divergence between him and Freud and consequently a break in their friendship, both stating that the other was unable to admit he could possibly be wrong. After this falling-out, Jung went through a pivotal and difficult psychological transformation, which was exacerbated by news of the First World War. Henri Ellenberger called Jung's experience a "creative illness" and compared it to Freud's period of what he called neurasthenia and hysteria.

During World War I Jung was drafted as an army doctor and soon made commandant of an internment camp for British officers and soldiers. (Swiss neutrality obliged the Swiss to intern personnel from either side of the conflict who crossed their frontier to evade capture.) Jung worked to improve the conditions for these soldiers stranded in neutral territory; he encouraged them to attend university courses.^[14]

Later life

In 1903, Jung married Emma Rauschenbach, who came from a wealthy family in Switzerland. They had five children: Agathe, Gret, Franz, Marianne, and Helene. The marriage lasted until Emma's death in 1955, but he had more-or-less open relationships with other women. The most well-known women with whom Jung is believed to have had extramarital relationships were patient and friend Sabina Spielrein^[15] and Toni Wolff.^[16]

Jung continued to publish books until the end of his life, including *Flying Saucers: A Modern Myth of Things Seen in the Skies*, which analyzed the archetypal meaning and possible psychological significance of the reported observations of UFOs.^[17] He also enjoyed a friendship with an English Roman Catholic priest, Father Victor White, who corresponded with Jung after he had published his controversial *Answer to Job*.^[18]

Jung's work on himself and his patients convinced him that life has a spiritual purpose beyond material goals. Our main task, he believed, is to discover and fulfill our deep innate potential, much as the acorn contains the potential to become the oak, or the caterpillar to become the butterfly. Based on his study of Christianity, Hinduism, Buddhism, Gnosticism, Taoism, and other traditions, Jung perceived that this journey of transformation, which he called individuation, is at the mystical heart of all religions. It is a journey to meet the self and at the same time to meet the Divine. Unlike Sigmund Freud, Jung thought spiritual experience was essential to our well-being.^[19]

In 1944 Jung published *Psychology and Alchemy*, where he analyzed the alchemical symbols and showed a direct relationship to the psychoanalytical process. He argued that the alchemical process was the transformation of the impure soul (lead) to perfected soul (gold), and a metaphor for the individuation process.^[1]

Jung died in 1961 at Kessnacht, after a short illness.^{[20] [21]}

Relationship with Freud

Jung was thirty when he sent his *Studies in Word Association* to Sigmund Freud in Vienna in 1906. The two men met for the first time the following year, and Jung recalled the discussion between himself and Freud as interminable. They talked, he remembered, for thirteen hours, virtually without stopping.^[22] Six months later, the then 50-year-old Freud sent a collection of his latest published essays to Jung in Zurich, which marked the beginning of an intense correspondence and collaboration that lasted six years and ended in May 1910. At this time Jung resigned as the chairman of the International Psychoanalytical Association, where he had been elected with Freud's support.

Today Jung's and Freud's theories have diverged. Nevertheless, they influenced each other during the intellectually formative years of Jung's life. As Freud was already fifty years old at their meeting, he was well beyond the formative years. In 1906 psychology as a science was still in its early stages. Jung, who had become interested in psychiatry as a student by reading *Psychopathia Sexualis* by Richard von Krafft-Ebing, professor in Vienna, now worked as a doctor under the psychiatrist Eugen Bleuler in Burghölzli and became familiar with Freud's idea of the unconscious through Freud's *The Interpretation of Dreams* (1900) and was a proponent of the new "psycho-analysis." At the time, Freud needed collaborators and pupils to validate and spread his ideas. Burghölzli was a renowned psychiatric clinic in Zurich at which Jung was a young doctor whose research had already given him international recognition.

In 1908, Jung became an editor of the newly founded *Yearbook for Psychoanalytical and Psychopathological Research*. The following year, Jung traveled with Freud and Sándor Ferenczi to the U.S. to spread the news of psychoanalysis and in 1910, Jung became Chairman for Life of the International Psychoanalytical Association. While Jung worked on his *Wandlungen und Symbole der Libido (Psychology of the Unconscious)*, tensions grew between Freud and Jung, mostly due to their disagreements over the nature of libido and religion. In 1912 these tensions came to a peak because Jung felt severely slighted after Freud visited his colleague Ludwig Binswanger in Kreuzlingen without paying him a visit in nearby Zurich, an incident Jung referred to as "the Kreuzlingen gesture." Shortly thereafter, Jung again traveled to the United States and gave the *Fordham lectures*, which were published as *The Theory of Psychoanalysis*. While they contain some remarks on Jung's dissenting view on the nature of libido, they represent largely a "psychoanalytical Jung" and not the theory Jung became famous for in the following decades.



Group photo 1909 in front of Clark University.
Front row: Sigmund Freud, G. Stanley Hall, Jung;
back row: Abraham A. Brill, Ernest Jones,
Sándor Ferenczi.

In November 1912, Jung and Freud met in Munich for a meeting among prominent colleagues to discuss psychoanalytical journals.^[23]

At a talk about a new psychoanalytic essay on Amenhotep IV, Jung expressed his views on how it related to actual conflicts in the psychoanalytic movement. While Jung spoke, Freud suddenly fainted and Jung carried him to a couch.

Jung and Freud personally met for the last time in September 1913 for the *Fourth International Psychoanalytical Congress*, also in Munich. Jung gave a talk on psychological types, the introverted and the extraverted type, in analytical psychology. This constituted the introduction of some of the key concepts which came to distinguish Jung's work from Freud's in the next half century.

In the following years Jung experienced considerable isolation in his professional life, exacerbated through World War I. His *Seven Sermons to the Dead* (1917) reprinted in his autobiography *Memories, Dreams, Reflections* (see bibliography) can also be read as expression of the psychological conflicts which beset Jung around the age of forty after the break with Freud.

Jung's primary disagreement with Freud stemmed from their differing concepts of the unconscious. Jung saw Freud's theory of the unconscious as incomplete and unnecessarily negative. According to Jung (though not according to Freud), Freud conceived the unconscious solely as a repository of repressed emotions and desires. Jung agreed with Freud's model of the unconscious, what Jung called the "personal unconscious", but he also proposed the existence of a second, far deeper form of the unconscious underlying the personal one. This was the collective unconscious, where the archetypes themselves resided, represented in mythology by a lake or other body of water, and in some cases a jug or other container. Freud had actually mentioned a collective level of psychic functioning but saw it primarily as an appendix to the rest of the psyche.

Travels

Jung's first trip outside of Europe was the 1909 conference at Clark University. The event was planned by psychologist G. Stanley Hall and included twenty-seven distinguished psychiatrists, neurologists and psychologists. It represented a watershed in the acceptance of psychoanalysis in North America. This forged welcome links between Jung and influential Americans.^[24] Jung returned to the United States the next year for a brief visit, and again for a six-week lecture series at Fordham University in 1912. He made a more extensive trip westward in the winter of 1924-25, financed and organized by Fowler McCormick and George Porter. Of particular value to Jung was a visit with chieftain Mountain Lake at the Taos Pueblo in New Mexico.^[25]

Jung spoke at meetings of the Psycho-Medical Society in London in 1913 and 1914. His travels were soon interrupted by the war, but his ideas continued to receive attention in England primarily through the efforts of Constance Long. She translated and published the first English volume of his collected writings^[26] and arranged for him to give a seminar in Cornwall in 1920. Another seminar was held in 1923, this one organized by Helton Godwin Baynes (known as Peter), and another in 1925.^[25]

In October 1925, Jung embarked on his most ambitious expedition, the "Bugishu Psychological Expedition" to East Africa. He was accompanied by Peter Baynes and an American associate, George Beckwith. On the voyage to Africa, they became acquainted with an English woman named Ruth Bailey, who joined their safari a few weeks later. The group traveled through Kenya and Uganda to the slopes of Mount Elgon, where Jung hoped to increase his understanding of "primitive psychology" through conversations with the culturally isolated residents of that area. Later he concluded that the major insights he had gleaned, had to do with himself and the European psychology in which he had been raised.^[27]

Jung made another trip to America in 1936, giving lectures in New York and New England for his growing group of American followers. He returned in 1937 to deliver the Terry Lectures, *Psychology and Religion*, at Yale University. In December 1937, Jung left Zurich again for an extensive tour of India with Fowler McCormick. In India, he felt himself "under the direct influence of a foreign culture" for the first time. In Africa, his conversations had been strictly limited by the language barrier, but in India he was able to converse extensively. Hindu philosophy became an important element in his understanding of the role of symbolism and the life of the unconscious. Unfortunately, Jung became seriously ill on this trip and endured two weeks of delirium in a Calcutta hospital. After 1938, his travels were confined to Europe.^[28]

Political views

Giving laws, wanting improvements, making things easier, has all become wrong and evil. May each one seek out his own way, the way leads to mutual love in community. Men will come to see and feel the similarity and communality of their ways.

• Carl Jung in *The Red Book*^[29]

Jung stressed the importance of individual rights in a person's relation to the state and society. He saw that the state was treated as "a quasi-animate personality from whom everything is expected" but that this personality was "only camouflage for those individuals who know how to manipulate it",^[30] and referred to the state as a form of slavery.^{[31] [32] [33] [34]} He also thought that the state "swallowed up [people's] religious forces",^[35] and therefore that the state had "taken the place of God"€making it comparable to a religion in which "state slavery is a form of worship".^[33] Jung observed that "stage acts of [the] state" are comparable to religious displays: "Brass bands, flags, banners, parades and monster demonstrations are no different in principle from ecclesiastical processions, cannonades and fire to scare off demons".^[36] From Jung's perspective, this replacement of God with the state in a mass society led to the dislocation of the religious drive and resulted in the same fanaticism of the church-states of the Dark Ages€wherein the more the state is 'worshiped', the more freedom and morality are suppressed,^[37] this ultimately leaves the individual psychically undeveloped with extreme feelings of marginalization.^[38]

Works

Jung was a prolific writer. His collected works fill 19 volumes. Many of his works were not translated into English until after his death. His best known works are *Psychology of the Unconscious* (1912) and *Psychological Types* (1921).

Red Book

In 1913 at the age of thirty-eight, Jung experienced a horrible "confrontation with the unconscious". He saw visions and heard voices. He worried at times that he was "menaced by a psychosis" or was "doing a schizophrenia." He decided that it was valuable experience, and in private, he induced hallucinations, or, in his words, "active imaginations." He recorded everything he felt in small journals. Jung began to transcribe his notes into a large, red leather-bound book, on which he worked intermittently for sixteen years.^[7]

Jung left no posthumous instructions about the final disposition of what he called the "Red Book". His family eventually moved it into a bank vault in 1984. Sonu Shamdasani, a historian from London, for three years tried to persuade Jung's heirs to have it published, to which they declined every hint of inquiry. As of mid-September 2009, fewer than two dozen people had seen it. But Ulrich Hoerni, Jung's grandson who manages the Jung archives, decided to publish it. To raise the additional funds needed, the Philemon Foundation was founded.^[7]

In 2007, two technicians for DigitalFusion, working with the publisher, W. W. Norton & Company, painstakingly scanned one-tenth of a millimeter at a time with a 10,200-pixel scanner. It was published on October 7, 2009 (ISBN 978-0-393-06567-1) in German with "separate English translation along with Shamdasani's introduction and footnotes" at the back of the book, according to Sara Corbett for *The New York Times*. She wrote, "The book is bombastic, baroque and like so much else about Carl Jung, a willful oddity, synched with an antediluvian and mystical reality."^[7]

The Rubin Museum of Art in New York City displayed the original Red Book journal, as well as some of Jung's original small journals, from October 7, 2009 to January 25, 2010.^[39] According to them, "During the period in which he worked on this book Jung developed his principal theories of archetypes, collective unconscious, and the process of individuation." Two-thirds of the pages bear Jung's illuminations of the text.^[39]

Response to Nazism

Jung had many friends and respected colleagues who were Jewish and he maintained relations with them through the 1930s when anti-semitism in Germany and other European nations was on the rise. However, until 1939, he also maintained professional relations with psychotherapists in Germany who had declared their support for the Nazi regime and there were allegations that he himself was a Nazi sympathizer. In his work *Civilisation in Transition, Collected Works Volume X*, however, Jung wrote of "... the Aryan bird of prey with his insatiable lust to lord it in every land, even those that concern him not at all."^[40]

There are writings showing that Jung's sympathies were against, rather than for, Nazism.^[41] In his 1936 essay *Wotan*, Jung described Germany as "infected" by "one man who is obviously 'possessed'...", and as "rolling towards perdition",^[42] and wrote "...what a so-called Führer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country."^[43] The essay does, however, speak in more positive terms of Jakob Wilhelm Hauer and his German Faith Movement^[44] which was loyal to Hitler. In April 1939, the Bishop of Southwark asked Jung if he had any specific views on what was likely to be the next step in religious development. Jung's reply was:

We do not know whether Hitler is going to found a new Islam. He is already on the way; he is like Mohammed. The emotion in Germany is Islamic; warlike and Islamic. They are all drunk with wild god. That can be the historic future.^[45]

Jung would later say that: "Hitler seemed like the 'double' of a real person, as if Hitler the man might be hiding inside like an appendix, and deliberately so concealed in order not to disturb the mechanism ... You know you could never talk to this man; because there is nobody there ... It is not an individual; it is an entire nation."^[46] In 1943, Jung aided the United States Office of Strategic Services by analyzing the psychology of Nazi leaders.

In an interview with Carol Baumann in 1948, Jung denied rumors regarding any sympathy for the Nazi movement, saying:

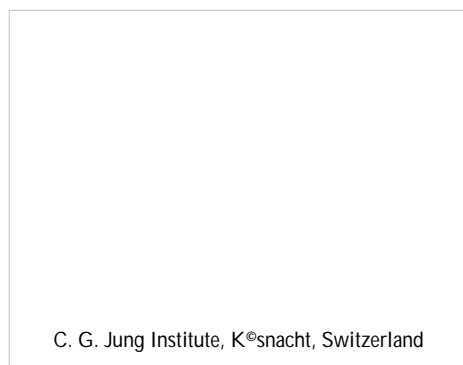
It must be clear to anyone who has read any of my books that I have never been a Nazi sympathizer and I never have been anti-Semitic, and no amount of misquotation, mistranslation, or rearrangement of what I have written can alter the record of my true point of view. Nearly every one of these passages has been tampered with, either by malice or by ignorance. Furthermore, my friendly relations with a large group of Jewish colleagues and patients over a period of many years in itself disproves the charge of anti-Semitism.^[47]

A full response from Jung discounting the rumors can be found in *C.G Jung Speaking, Interviews and Encounters*, Princeton University Press, 1977.

Jung and professional organizations in Germany, 1933 to 1939

In 1933, after the Nazis gained power in Germany, Jung took part in restructuring of the General Medical Society for Psychotherapy (*Allgemeine Ärztliche Gesellschaft für Psychotherapie*), a German-based professional body with an international membership. The society was reorganized into two distinct bodies:

1. A strictly German body, the *Deutsche Allgemeine Ärztliche Gesellschaft für Psychotherapie*, led by Matthias G^aring, an Adlerian psychotherapist^[48] and a cousin of the prominent Nazi Hermann G^aring;
2. International General Medical Society for Psychotherapy, led by Jung. The German body was to be affiliated to the international society, as were new national societies being set up in Switzerland and elsewhere.^[49]



The International Society's constitution permitted individual doctors to join it directly, rather than through one of the national affiliated societies, a provision to which Jung drew attention in a circular in 1934.^[50] This implied that German Jewish doctors could maintain their professional status as individual members of the international body, even though they were excluded from the German affiliate, as well as from other German medical societies operating under the Nazis.^[51]

As leader of the international body, Jung assumed overall responsibility for its publication, the *Zentralblatt für Psychotherapie*. In 1933, this journal published a statement endorsing Nazi positions^[52]

and Hitler's book *Mein Kampf*.^[53] In 1934, Jung wrote in a Swiss publication, the *Neue Zürcher Zeitung*, that he experienced "great surprise and disappointment"^[54] when the *Zentralblatt* associated his name with the pro-Nazi statement.

Jung went on to say "the main point is to get a young and insecure science into a place of safety during an earthquake".^[55] He did not end his relationship with the *Zentralblatt* at this time, but he did arrange the appointment of a new managing editor, Carl Alfred Meier of Switzerland. For the next few years, the *Zentralblatt* under Jung and Meier maintained a position distinct from that of the Nazis, in that it continued to acknowledge contributions of Jewish doctors to psychotherapy.^[56]

In the face of energetic German attempts to Nazify the international body, Jung resigned from its presidency in 1939,^[56] the year the Second World War started.

Influence

Jung has had an enduring influence on psychology as well as wider society. He founded a new school of psychotherapy, called analytical psychology or Jungian psychology. His theories include:

- ‡ The concept of introversion and extraversion.
- ‡ The concept of the complex.
- ‡ The concept of collective unconscious, which is shared by all people. It includes the archetypes.
- ‡ Synchronicity as a mode of relationship that is not causal, an idea which has influenced Wolfgang Pauli (with whom he developed the notion of *Unus mundus* in connection with the notion of non-locality) and some other physicists.^[57]
- ‡ The Myers-Briggs Type Indicator (MBTI) and Socionics were both inspired by Jung's psychological types theory.

Spirituality as a cure for alcoholism

Jung recommended spirituality as a cure for alcoholism and he is considered to have had an indirect role in establishing Alcoholics Anonymous.^[58] Jung once treated an American patient (Rowland Hazard III), suffering from chronic alcoholism. After working with the patient for some time and achieving no significant progress, Jung told the man that his alcoholic condition was near to hopeless, save only the possibility of a spiritual experience. Jung noted that occasionally such experiences had been known to reform alcoholics where all else had failed.

Rowland took Jung's advice seriously and set about seeking a personal spiritual experience. He returned home to the United States and joined a First-Century Christian evangelical movement known as the Oxford Group (later known as Moral Re-Armament). He also told other alcoholics what Jung had told him about the importance of a spiritual experience. One of the alcoholics he brought into the Oxford Group was Ebby Thacher, a long-time friend and drinking buddy of Bill Wilson, later co-founder of Alcoholics Anonymous (AA). Thacher told Wilson about the Oxford Group, and through them Wilson became aware of Hazard's experience with Jung. The influence of Jung thus indirectly found its way into the formation of Alcoholics Anonymous, the original twelve-step program, and from there into the whole twelve-step recovery movement, although AA as a whole is not Jungian and Jung had no role in the formation of that approach or the twelve steps.

The above claims are documented in the letters of Jung and Bill W., excerpts of which can be found in *Pass It On*, published by Alcoholics Anonymous.^[59] Although the detail of this story is disputed by some historians, Jung himself discussed an Oxford Group member, who may have been the same person, in talks given around 1940. The remarks were distributed privately in transcript form, from shorthand taken by an attender (Jung reportedly approved the transcript), and later recorded in Volume 18 of his *Collected Works*, *The Symbolic Life* ("For instance, when a member of the Oxford Group comes to me in order to get treatment, I say, 'You are in the Oxford Group; so long as you are there, you settle your affair with the Oxford Group. I can't do it better than Jesus.'" Jung goes on to state that he has seen similar cures among Roman Catholics).^[60]

Art therapy

Jung proposed that Art can be used to alleviate or contain feelings of trauma, fear, or anxiety and also to repair, restore and heal.^[9] In his work with patients and in his own personal explorations, Jung wrote that art expression and images found in dreams could be helpful in recovering from trauma and emotional distress. Jung often drew, painted, or made objects and constructions at times of emotional distress, which he recognized as recreational.^[9]

A strand of Dance Movement Therapy named Authentic Movement by its creator, Mary Starks Whitehouse, was developed after several years of undergoing Jungian analysis, through applying -and slightly adapting- Jung's techniques of Active Imagination to movement.

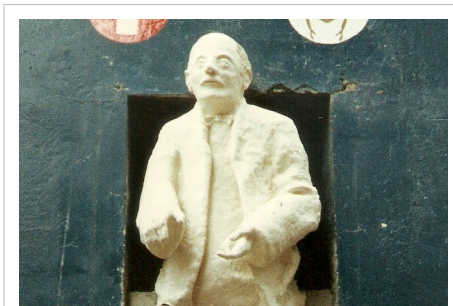
Influences on culture

Literature

- ‡ Laurens van der Post claimed to have had a 16-year-long friendship with Jung, from which a number of books and a film were created about Jung's life.^[61] The accuracy of van der Post's claims about the closeness of his relationship to Jung have been questioned.^[23]
- ‡ Hermann Hesse, author of works such as *Siddhartha* and *Der Steppenwolf*, was treated by Dr. Joseph Lang, a student of Jung. This began for Hesse a long preoccupation with psychoanalysis, through which he came to know Jung personally.^[62]
- ‡ Joyce's *A Portrait of the Artist as a Young Man* can be read as an ironic parody of Jung's "four stages of eroticism".^[63]
- ‡ Jung appears as a character in the novel *Possessing the Secret of Joy* by Alice Walker. He appears as the therapist of Tashi, the novel's protagonist. He is usually called "Mzee" but is identified by Alice Walker in the afterword.^[64]

Art

- ‡ The visionary Swiss painter Peter Birkhäuser was treated by a student of Jung, Marie-Louise von Franz, and corresponded with Jung regarding the translation of dream symbolism into works of art.^[65]
- ‡ American Abstract Expressionist Jackson Pollock underwent Jungian psychotherapy in 1939 with Dr. Joseph Henderson. His therapist made the decision to engage him through his art, and had Pollock make drawings, which led to the appearance of many Jungian concepts in his paintings.^{[66] [67]}
- ‡ Contrary to some sources,^[68] Jung did not visit Liverpool but recorded a dream in which he had, and of which he wrote "Liverpool is the pool of life, it makes to live."^[69] As a result a statue of Jung was erected in Mathew Street in 1987 but, being made of plaster, was vandalised and replaced by a more durable version in 1993.^[69]



Original statue of Jung in Mathew Street, Liverpool, a half-body on a plinth captioned "Liverpool is the pool of life"

Television and film

- ‡ Federico Fellini brought to the screen an exuberant imagery shaped by his encounter with the ideas of Carl Jung, especially Jungian dream interpretation. Fellini preferred Jung to Freud because Jungian analysis defined the dream not as a symptom of a disease that required a cure but rather as a link to archetypal images shared by all of humanity.^[70]

Music

- ‡ Peter Gabriel's song "Rhythm of the Heat" from the 1982 album *Security*, tells about Jung's visit to Africa, during which he joined a group of tribal drummers and dancers and became overwhelmed by the fear of losing control of himself. At the time, Jung was exploring the concept of the collective unconscious and was afraid he would come under control of the music. Gabriel learned about Jung's journey to Africa from the essay *Symbols and the Interpretation of Dreams* (ISBN 0-691-09968-5). In the song, Gabriel tries to capture the powerful feelings the African tribal music evoked in Jung by means of intense use of tribal drumbeats. The original song title was "Jung in Africa".^[71]
- ‡ On the cover of The Police's final album, *Synchronicity*, which was named after Carl Jung's theory, Sting is seen reading a book called *Synchronicity* by Carl Jung.^[72]

Notes and references

- [1] Dunne, Clare (2002). "Prelude" (<http://books.google.com/?id=uegLZkIR0fEC&pg=PA3>). *Carl Jung: Wounded Healer of the Soul: An Illustrated Biography*. Continuum International Publishing Group. pp.£3. ISBN£9780826463074. .
- [2] Jung's Individuation process (<http://soultherapynow.com/articles/individuation.html>) Retrieved on 2009-2-20
- [3] *Memories, Dreams, Reflections*. p.£209.
- [4] As a university student Jung changed the modernized spelling of his name to the original family form. Bair, Deirdre (2003). *Jung: A Biography*. New York: Back Bay Books. pp.£7•8, 53. ISBN£0-316-15938-7.
- [5] *Memories, Dreams, Reflections*. p.£18.
- [6] Jung, C.G.; Aniela Jaffé (1965). *Memories, Dreams, Reflections*. New York: Random House. pp.£8. ISBN£0394702689.
- [7] Corbett, Sara (September 16, 2009). "The Holy Grail of the Unconscious" (<http://www.nytimes.com/2009/09/20/magazine/20jung-t.html>). The New York Times. . Retrieved 2009-09-20.
- [8] *Memories, Dreams, Reflections*. pp.£33•34.
- [9] Malchiodi, Cathy A. (2006). *The Art Therapy Sourcebook* (<http://books.google.com/?id=Vno0XgRuRhcC&pg=PA134>). McGraw-Hill Professional. pp.£134. ISBN£9780071468275. .
- [10] *Memories, Dreams, Reflections*. pp.£22•23.
- [11] *Memories, Dreams, Reflections*. pp.£30.
- [12] *Memories, Dreams, Reflections*. pp.£32.
- [13] Carl Jung (<http://soultherapynow.com/articles/carl-jung.html>) Retrieved on 2009-3-7
- [14] Crowley, Vivianne (1999). *Jung: A Journey of Transformation*. Quest Books. pp.£56. ISBN£0835607828.
- [15] Hayman, Ronald (1999). *A Life of Jung*. New York: W.W. Norton & Co.. pp.£84•5, 92, 98•9, 102•7, 121, 123, 111, 134•7, 138•9, 145, 147, 152, 176, 177, 184, 185, 186, 189, 194, 213•4. ISBN£0393019675.
- [16] *A Life of Jung*. pp.£184•8, 189, 244, 261, 262.
- [17] The Collected Works of C. G. Jung, Volumes 10 and 18
- [18] In *Psychology and Religion*, v.11, *Collected Works of C.G. Jung*, Princeton. It was first published as "Antwort auf Hiob," Zurich, 1952 and translated into English in 1954, in London.
- [19] Crowley, Vivianne (2000). *Jung: A Journey of Transformation: Exploring His Life and Experiencing His Ideas*. Wheaton Illinois: Quest Books. ISBN£978-0835607827.
- [20] Hayman, Ronald (2001). *A Life of Jung*. New York: W.W. Norton. p.£450. ISBN£0393019675.
- [21] Bair, Deirdre (2003). *Jung*. Boston: Little, Brown. pp.£622•3. ISBN£0316076651.
- [22] Peter Gay, *Freud: A Life for Our Time* (London 1988) p. 202
- [23] Jonest, Ernest, ed. Lionel Trilling and Steven Marcus. *The Life and Work of Sigmund Freud* New York: Anchor Books, 1963.
- [24] Rosenzweig, Saul (1992). *Freud, Jung and Hall the King-Maker*. ISBN£0-88937-110-5.
- [25] McGuire, William (1995). "Firm Affinities: Jung's relations with Britain and the United States". *Journal of Analytical Psychology* **40**: 301•326.
- [26] Jung, C.G. (1916). *Collected Papers on Analytical Psychology*. Dr. Constance E. Long. Bailliere, Tindall and Cox.
- [27] Burleson, Blake W. (2005). *Jung in Africa*. ISBN£0-8264-6921-3.
- [28] Bair, Deirdre (2003). *Jung: A Biography*. pp.£417•430. ISBN£0-316-07665-1.
- [29] Jung, Carl (2009). *The Red Book*. W. W. Norton & Company. p.£231. ISBN£9780393065671.
- [30] Jung, Carl (2006). *The Undiscovered Self: The Problem of the Individual in Modern Society*. New American Library. pp.£15•16. ISBN£0451218604.
- [31] C.G. Jung, *Die Beziehungen zwischen dem Ich und dem Unbewußten*, chapter one, second section, 1928. Also, C.G. Jung *Aufsätze zur Zeitgeschichte*, 1946. Speeches made in 1933 and 1937 are excerpted.
- [32] Jung, Carl (2006). *The Undiscovered Self: The Problem of the Individual in Modern Society*. New American Library. p.£14. ISBN£0451218604.
- [33] Jung, Carl (2006). *The Undiscovered Self: The Problem of the Individual in Modern Society*. New American Library. pp.£23•24. ISBN£0451218604.
- [34] Jung, Carl (1960). *Psychology and Religion*. The Vail-Ballou Press ic.. p.£59. ISBN£030000171.
- [35] Jung, Carl (2006). *The Undiscovered Self: The Problem of the Individual in Modern Society*. New American Library. p.£23. ISBN£0451218604.
- [36] Jung, Carl (2006). *The Undiscovered Self: The Problem of the Individual in Modern Society*. New American Library. p.£25. ISBN£0451218604.
- [37] Jung, Carl (2006). *The Undiscovered Self: The Problem of the Individual in Modern Society*. New American Library. p.£24. ISBN£0451218604.
- [38] Jung, Carl (2006). *The Undiscovered Self: The Problem of the Individual in Modern Society*. New American Library. p.£14 & 45. ISBN£0451218604.
- [39] "The Red Book of C.G. Jung" (<http://www.rmanyc.org/nav/exhibitions/view/308>). Rubin Museum of Art. . Retrieved 2009-09-20.
- [40] Jung, Carl G. (1970); *Collected Works*, Volume 10; Routledge and Kegan Paul, London; ISBN 0-7100-1640-9; p 89

- [41] C.G. Jung,† Die Beziehungen zwischen dem Ich und dem Unbewussten, chapter one, second section, 1928. Also, C.G. Jung† Aufsätze zur Zeitgeschichte, 1946. Speeches made in 1933, 1937 are excerpted. He was protesting the "slavery by the government" and the "chaos and insanity" of the mob, because of the very fact that they were the part of the mob and were under its strong influence. He wrote that because of the speeches he delivered he was blacklisted by Nazis. They eliminated his writings.
- [42] Jung, Carl G. (1970); Collected Works, Volume 10; Routledge and Kegan Paul, London; ISBN 0-7100-1640-9; p 185.
- [43] Jung, Carl G. (1970); Collected Works, Volume 10; Routledge and Kegan Paul, London; ISBN 0-7100-1640-9; p 190.
- [44] Jung, Carl G. (1970); Collected Works, Volume 10; Routledge and Kegan Paul, London; ISBN 0-7100-1640-9; p 190-191.
- [45] The Collected Works Volume 18, The Symbolic Life, Princeton University Press p. 281
- [46] C.G. Jung Speaking: Interviews and Encounters, edited by William McGuire and R.F.C. Hull (London: Thames and Hudson, 1978), pp. 91•93, 115•135, 136•40.
- [47] Interview with Carol Baumann, published in the *Bulletin of Analytical Psychology Club of New York*, December 1949
- [48] Lifton, Robert Jay (27 January 1985) "Psychotherapy in the Third Reich" New York Times (<http://query.nytimes.com/gst/fullpage.html?res=9A00E3DC123BF934A15752C0A963948260&sec=&spon=&pagewanted=1>)
- [49] Jaffé, Aniela (1972); *From the Life and Work of C.G.Jung*; Hodder and Stoughton, London. ISBN 0-340-12515-2; pages 79 • 80.
- [50] An English translation of the circular is in Jung, Carl G. (1970); Collected Works, Volume 10; Routledge and Kegan Paul, London; ISBN 0-7100-1640-9; p 545•546.
- [51] Jaffé, Aniela (1972); *From the Life and Work of C.G.Jung*; Hodder and Stoughton, London. ISBN 0-340-12515-2; page 82.
- [52] Jaffé, Aniela (1972); *From the Life and Work of C.G.Jung*; Hodder and Stoughton, London. ISBN 0-340-12515-2; page 80.
- [53] Mark Medweth. Jung and the Nazis (<http://web.archive.org/web/20050331084847/http://www.sfu.ca/~wwwpsyb/issues/1996/winter/medweth.htm>) , in *Psybernetika*, Winter 1996.
- [54] Article republished in English in Jung, Carl G. (1970); Collected Works, Volume 10; Routledge and Kegan Paul, London; ISBN 0-7100-1640-9; p 538.
- [55] Article republished in English in Jung, Carl G. (1970); Collected Works, Volume 10; Routledge and Kegan Paul, London; ISBN 0-7100-1640-9; p 538. See also Stevens, Anthony, "Jung: a very short introduction", Oxford ; New York : Oxford University Press, 2001. ISBN 0-19-285458-5
- [56] Jaffé, Aniela (1972); *From the Life and Work of C.G.Jung*; Hodder and Stoughton, London. ISBN 0-340-12515-2; page 83.
- [57] Jung, C.G. and Wolfgang Pauli, *The Interpretation of Nature and Psyche*, New York: Pantheon Books, 1955
- [58] Levin, Jerome David (1995). "Other etiological theories of Alcoholism" (http://books.google.com/?id=_y7H9Sq5g6kC&pg=PA167). *Introduction to Alcoholism Counseling*. Taylor & Francis. pp.167. ISBN 9781560323587. .
- [59] Alcoholics Anonymous World Services, Inc. (1984) *Pass It On: The Story of Bill Wilson and how the A.A. message reached the world*. New York: Alcoholics Anonymous World Services, Inc. ISBN 0-916856-12-7, pp. 381•386
- [60] Jung, C. G.; Adler, G. and Hull, R. F. C., eds. (1977) *Collected Works of C. G. Jung, Volume 18: The Symbolic Life: Miscellaneous Writings*, Princeton, NJ: Princeton University Press, ISBN 978-0-691-09892-0, p. 272, as noted 2007-08-26 at <http://www.stellarfire.org/additional.html>
- [61] "Laurens van der Post" (http://www.ratical.org/many_worlds/LvdP/). . Retrieved 2007-12-02.
- [62] "Hermann Hesse" (<http://www.kirjasto.sci.fi/hhesse.htm>). . Retrieved 2007-12-02.
- [63] Hiromi Yoshida, *Joyce & Jung: The "Four Stages of Eroticism" in A Portrait of the Artist as a Young Man* (New York: Peter Lang, 2007).
- [64] "Possessing the Secret of Joy" (<http://www.biblio.com/details.php?dcx=53037639&aid=frg>). . Retrieved 2007-12-02.
- [65] Birkhäuser, Peter; Marie-Louise von Franz, Eva Wertanschlag and Kaspar Birkhäuser (1980•1991). *Light from the Darkness: The Paintings of Peter Birkhäuser*. Boston, MA: Birkhäuser Verlag. ISBN 3764311908.
- [66] *Abstract Expressionism, Jackson Pollock's "Psychoanalytic Drawings" Paintings* (http://serdar-hizli-art.com/abstract_art/jackson_pollock_psychoanalytic_drawings.htm) Retrieved July 24, 2010
- [67] Stockstad, Marilyn (2005). *Art History*. Upper Saddle River, New Jersey: Pearson Education, Inc.. ISBN 0131455273.
- [68] Grant, Linda (2003-06-05). "History broke Liverpool, and it broke my heart" (<http://www.guardian.co.uk/culture/2003/jun/05/artsfeatures.europeancapitalofculture2008>). *The Guardian* (London). . Retrieved 2010-02-24.
- [69] Cavanagh, Terry (1997). *Public sculpture of Liverpool* (<http://books.google.com/?id=05hJrW5yuakC&pg=PA111&lpg=PA111&dq=statue+Jung+liverpool&q=statue+Jung+liverpool>). books.google.co.uk. ISBN 9780853237112. . Retrieved 2010-02-24.
- [70] Bondanella, Peter E.. *The Films of Federico Fellini*. p.94. ISBN 0521575737.
- [71] ""Rhythm Of The Heat by Peter Gabriel", Song Facts" (<http://www.songfacts.com/detail.php?id=756>). . Retrieved 2006-12-16.
- [72] Police, The. Synchronicity (album artwork). (<http://upload.wikimedia.org/wikipedia/en/7/7f/Police-album-synchronicity.jpg>)

Further reading

Introductory texts

- † Jung, Carl Gustav; Marie-Luise von Franz (1964). *Man and His Symbols*. Doubleday. ISBN£8449301610.
- † Carl Gustav Jung, *Analytical Psychology: Its Theory and Practice (The Tavistock Lectures)*, (Ark Paperbacks), 1990, ISBN 0-7448-0056-0
- † Anthony Stevens, *Jung. A Very Short Introduction*, Oxford University Press, Oxford, 1994, ISBN 0-19-285458-5
- † Anthony Stevens, *On Jung*, Princeton University Press, 1990 (1999).
- † *The Basic Writings of C.G. Jung*, edited by V.S. de Laszlo (The Modern Library, 1959)
- † *The Portable Jung*, edited by Joseph Campbell (Viking Portable), ISBN 0-14-015070-6
- † Edward F Edinger, *Ego and Archetype*, (Shambhala Publications), ISBN 0-87773-576-X
- † Another recommended tool for navigating Jung's works is Robert Hopcke's book, *A Guided Tour of the Collected Works of C.G. Jung*, ISBN 1-57062-405-4. He offers short, lucid summaries of all of Jung's major ideas and suggests readings from Jung's and others' work that best present that idea.
- † Edward C. Whitmont, *The Symbolic Quest: Basic Concepts of Analytical Psychology*, Princeton University Press, Princeton, New Jersey, 1969, 1979, ISBN 0-691-02454-5
- † O'Connor, Peter A. (1985). *Understanding Jung, understanding yourself*. New York, NY: Paulist Press. ISBN£0809127997.
- † *The Cambridge Companion to Jung, second edition*, edited by Polly Young-Eisendrath and Terence Dawson, published in 2008 by Cambridge University Press.

Texts in various areas of Jungian thought

- † Robert Aziz, *C.G. Jung's Psychology of Religion and Synchronicity* (1990), currently in its 10th printing, is a refereed publication of The State University of New York Press. ISBN 0-7914-0166-9.
- † Robert Aziz, *Synchronicity and the Transformation of the Ethical in Jungian Psychology* in Carl B. Becker, ed. *Asian and Jungian Views of Ethics*. Westport, CT: Greenwood, 1999. ISBN 0-313-30452-1.
- † Robert Aziz, *The Syndetic Paradigm: The Untrodden Path Beyond Freud and Jung* (2007), a refereed publication of The State University of New York Press. ISBN 978-0-7914-6982-8.
- † Robert Aziz, Foreword in Lance Storm, ed. *Synchronicity: Multiple Perspectives on Meaningful Coincidence*. Pari, Italy: Pari Publishing, 2008. ISBN 978-88-95604-02-2
- † Wallace Clift, *Jung and Christianity: The Challenge of Reconciliation*. New York: The Crossroad Publishing Company, 1982. ISBN 0-8245-0409-7
- † Edward F. Edinger, *The Mystery of The Coniunctio*, ISBN 0-919123-67-8. A good explanation of Jung's foray into the symbolism of alchemy as it relates to individuation and individual religious experience. Many of the alchemical symbols recur in contemporary dreams (with creative additions from the unconscious e.g. space travel, internet, computers)
- † Wolfgang Giegerich, *The Soul's Logical Life*, ISBN 3-631-38225-1. A critique and extension of Jungian Theory.
- † James A Hall M.D., *Jungian Dream Interpretation*, ISBN 0-919123-12-0. A brief, well structured overview of the use of dreams in therapy.
- † James Hillman, "Healing Fiction", ISBN 0-88214-363-8. Covers Jung, Adler, and Freud and their various contributions to understanding the soul.
- † Andrew Samuels, *Critical Dictionary of Jungian Analysis*, ISBN 0-415-05910-0
- † June Singer, *Boundaries of the Soul*, ISBN 0-385-47529-2. On psychotherapy
- † Marion Woodman, *The Pregnant Virgin: A Process of Psychological Transformation* ISBN 0-919123-20-1. The recovery of feminine values in women (and men). There are many examples of clients' dreams, by an experienced analyst.

Academic texts

- † Andrew Samuels, *The Political Psyche* (Routledge), ISBN 0-415-08102-5.

- ‡ Lucy Huskinson, *Nietzsche and Jung: The Whole Self in the Union of Opposites* (Routledge), ISBN 1583918337
Excellent analysis of the highly significant anticipation and influence of the philosophy of Nietzsche on Jung.

Jung-Freud relationship

- ‡ Kerr, John. *A Most Dangerous Method : The Story of Jung, Freud, and Sabina Spielrein*. Knopf 1993. ISBN 0-679-40412-0.

Other people's recollections of Jung

- ‡ van der Post, Laurens, "Jung and the story of our time", New York : Pantheon Books, 1975. ISBN 0-394-49207-2
- ‡ Hannah, Barbara, "Jung, his life and work; a biographical memoir", New York: G. P. Putnam's Sons, 1976. SBN: 399-50383-8

Critical scholarship on Jung by historians

- ‡ Richard Noll, *The Jung Cult: Origins of a Charismatic Movement* (Princeton University Press, 1994); and
- ‡ Richard Noll, *The Aryan Christ: The Secret Life of Carl Jung* (Random House, 1997) (<http://www.beatrice.com/interviews/noll/>)
- ‡ Anthony Stevens, *On Jung* (second edition) includes an appendix where Noll's derogatory claims are refuted.
- ‡ Sonu Shamdasani, *Cult Fictions*, ISBN 0-415-18614-5. Critique of the above works by Noll.
- ‡ Sonu Shamdasani, *Jung and the Making of Modern Psychology : The Dream of a Science*, ISBN 0-521-53909-9.
A comprehensive study of the origins of Jung's psychology which places it in a historical and philosophical context. The author calls this a "Cubist history".
- ‡ Sonu Shamdasani, *Jung Stripped Bare*, ISBN 1-85575-317-0. Critique of Jung biographies.
- ‡ Bair, Deirdre. *Jung: A Biography*. Boston: Little, Brown and Co, 2003.

Works in the public domain

- ‡ The Association Method (<http://www.all-about-psychology.com/association-method.html>) Full text article from 1916. Originally Published in the *Collected Papers on Analytical Psychology*.
- ‡ On The Psychology & Pathology of So-Called Occult Phenomena (<http://www.all-about-psychology.com/psychology-of-occult-phenomena.html>) Full text article from 1916. Originally Published in the *Collected Papers on Analytical Psychology*.

Charles William King

Charles William King (5 September 1818 - 25 March 1888), was a British Victorian writer and collector of gems.

Early life

He was born at Newport, Monmouthshire, and entered Trinity College, Cambridge in 1836.^[1] He graduated in 1840, and obtained a fellowship in 1842; he was a senior fellow at the time of his death in London.

Gem Expert

He took holy orders, but never held any cure. He spent much time in Italy, where he laid the foundation of his collection of engraved gems and gemstones, which, increased by subsequent purchases in London, was sold by him in consequence of his failing eyesight and was presented in 1881 to the Metropolitan Museum of Art, New York.

King was recognized universally as one of the greatest authorities in this department of art. His chief works on the subject are:

- ‡ *Antique Gems, their Origin, Uses and Value* (1860), a complete and exhaustive treatise
- ‡ *The Gnostics and their Remains* (2nd ed. by J Jacobs, 1887, which led to an animated correspondence in the *Athenaeum*)
- ‡ *The Natural History of Precious Stones and Gems and of the Precious Metals* (1865)
- ‡ *The Handbook of Engraved Gems* (2nd ed., 1885)
- ‡ *Early Christian Numismatics* (1873).

Classicist

King was thoroughly familiar with the works of Greek and Latin authors, especially Pausanias and the elder Pliny, which bore upon the subject in which he was most interested; but he had little taste for the minutiae of verbal criticism.

In 1869 he brought out an edition of Horace, illustrated from antique gems; he also translated Plutarch's *Moralia* (1882) and the theosophical works of the Emperor Julian (1888) for Bohn's Classical Library.

References

- [1] King, Charles William (<http://venn.lib.cam.ac.uk/cgi-bin/search.pl?sur=&suro=c&fir=&firo=c&cit=&cito=c&c=all&tex=KN835CW&sy=&eye=&col=all&maxcount=50>) in Venn, J. & J. A., *Alumni Cantabrigienses*, Cambridge University Press, 10 vols, 1922•1958.

- ‡ fChisholm, Hugh, ed (1911). "King, Charles William". *Encyclop" dia Britannica* (Eleventh ed.). Cambridge University Press.

External links

- ‡ "The Gnostics and their Remains" (<http://www.sacred-texts.com/gno/gar/>) - online text of the book
- fThis articlefincorporates text from a publication now in the public domain:fChisholm, Hugh, ed (1911). *Encyclop" dia Britannica* (Eleventh ed.). Cambridge University Press.

G. R. S. Mead

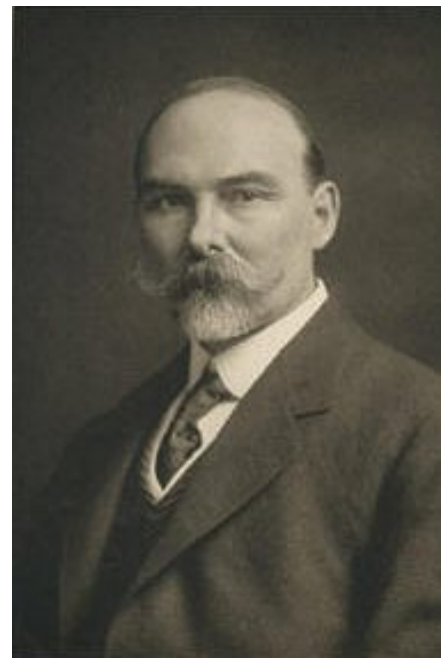
George Robert Stowe Mead (22 March 1863•28 September 1933)^[1]
^[2] was an author, editor, translator, and an influential member of the Theosophical Society as well as the founder of the Quest Society.

Birth and family

George Robert Stowe Mead was born at Neneaton, Warwickshire, England on the 22nd of March 1863. He was born to Colonel Robert Mead, an Officer in the British Army and to Mary Mead, who had received a traditional education at Rochester Cathedral School.

Education at Cambridge University

Having shown academic potential George Mead began studying mathematics at St John's College, Cambridge.^[3] Eventually shifting his education towards the study of Classics he gained much knowledge of both Greek and Latin. In 1884 he completed a bachelor of arts degree, in the same year he also began to practice the position of public school master.



G. R. S. Mead.

Activity with the Theosophical Society

While still at Cambridge University Mead read *Esoteric Buddhism* by Alfred Percy Sinnett. This comprehensive theosophical account of the eastern religion prompted Mead to contact two theosophists in London named Bertam Keightly and Mohini Chatterji, which eventually led him to join the Theosophical Society.

Mead became a member of Helena Petrovna Blavatsky's Theosophical Society in 1884. He abandoned his teaching profession in 1889 to be Blavatsky's private secretary and also became a joint-secretary of the Esoteric Section (E.S.) of the Theosophical Society. The E.S. was for those whom the Theosophical Society deemed more advanced.

G.R.S Mead received Blavatsky's six *Esoteric Instructions* and other teachings at twenty-two meetings headed by Blavatsky which were only attended by the Inner Group of the Theosophical Society. It was because of the intimacy Mead felt with the Inner Group that he married Laura Cooper in 1899.

Contributing intellectually to the Theosophical Society, at first most interested in eastern religions, he quickly became more and more attracted to western esotericism of religion and philosophy, particularly Neoplatonism, Gnosticism and Hermeticism, though his scholarship and publications continued to engage with eastern religion. Making many contributions to the Theosophical Society's *Lucifer* as joint editor, he eventually became the sole editor of *The Theosophical Review* in 1907 (as *Lucifer* was renamed in 1897).

As of February 1909, Mead and some seven-hundred members of the Theosophical Society's British Section resigned in protest of Annie Besant's reinstating of Charles Webster Leadbeater to membership in the society. Leadbeater had been a prominent member of the Theosophical Society until he was accused in 1906 of teaching masturbation to the sons of some American Theosophists under the guise of occult training. While this prompted Mead's resignation, his frustration at the dogmatism of the Theosophical Society may also have been a major contributor to his break with the society. He had been a member for twenty-five years.

The Quest Society

In March 1909 Mead founded the Quest Society, composed of 150 defectors of the Theosophical Society and 100 other new members. Very intentionally this new society was planned to be an undogmatic approach to the comparative study and investigation of religion, philosophy, and science. The Quest Society had lectures at Kensington Town Hall in central London but its most focused effort was in its publishing of *The Quest: A Quarterly Review* which ran from 1909-1931 with many contributors.

Influence

Among notable names influenced by G.R.S. Mead there can be found: Ezra Pound, W.B. Yeats, Hermann Hesse, Kenneth Rexroth, and Robert Duncan. Carl Gustav Jung was also influenced by George Mead, himself owning at least eighteen of Mead's books.

Works

- † *Simon Magus*^[4] (1892)
- † *Orpheus* (1895/6)
- † *Pistis Sophia*^[5] (1896, 1921 ed).
- † *Pistis Sophia*^[6] at sacred-texts
- † *Fragments of a Faith Forgotten (1900 1st edition)*^[5];
- † *Fragments of a Faith Forgotten*^[7] at sacred-texts.
- † *Apollonius of Tyana*^[8] 1905, at sacred-texts.
- † *Thrice Greatest Hermes, vol. 1*^[9]
- † *Thrice Greatest Hermes, vol. 2*^[10]
- † *Thrice Greatest Hermes, vol. 3*^[9] (London: Theosophical Publishing Society, 1906) at sacred-texts.
- † *The Hymns of Hermes*^[11]
- † *The Gnosis of the Mind*^[12]
- † *Commentary on "Pymandres"*^[13]
- † Introduction to *Pistis Sophia*^[14]
- † 3rd edition 1931 pp.241- 249 *Introduction to Marcion*^[15]
- † *Gnostic John the Baptizer: Selections from the Mand" an John-Book*^[16] (1924)
- † *Did Jesus Live 100 BC?*^[17]
- † *Address read at H.P. Blavatsky's cremation*^[18]
- † *Concerning H.P.B.*^[19]
- † *Doctrine of the Subtle Body in Western Tradition*

Footnotes

- [1] 1891 England Census (<http://content.ancestry.com/Browse/view.aspx?dbid=6598&path=London.St+Marylebone.St+John.13.20&fn=G+R+S&ln=Mead&st=r&pid=11803186&rc=&zp=75>), showing a household including "Constance Wachtmeister Manager of Publishing Office; G.R.S. Mead, Author Journalist; Isabel Oakley, Millener; Helena Blavatsky, Authoress; and others"
- [2] 1901 England Census (http://content.ancestry.com/iexec/?htx=view&r=an&dbid=7814&iid=LNDRG13_136_137-0146&fn=Laura+M&ln=Mead&st=r&ssrc=&pid=21365179), showing "George R S Mead, age 38, Editor and author born Battersea, Surrey and his wife Laura M Mead, age 44, no occupation, born Dellie[sic], India"
- [3] Mead, George Robert Stow (<http://venn.lib.cam.ac.uk/cgi-bin/search.pl?sur=&suro=c&fir=&firo=c&cit=&cito=c&c=all&tex=MT881GR&sy=&eye=&col=all&maxcount=50>) in Venn, J. & J. A., *Alumni Cantabrigienses*, Cambridge University Press, 10 vols, 1922•1958.
- [4] http://altreligion.about.com/library/texts/bl_meadmagus.htm
- [5] <http://gnosis.org/library/psoph.htm>
- [6] <http://www.sacred-texts.com/chr/ps/index.htm>
- [7] <http://www.sacred-texts.com/gno/fff/index.htm>

- [8] <http://www.sacred-texts.com/cla/aot/aot/index.htm>
- [9] <http://sacred-texts.com/gno/th1/index.htm>
- [10] <http://sacred-texts.com/gno/th2/index.htm>
- [11] http://gnosis.org/library/grs-mead/grms_hymn_hermes.htm
- [12] http://www.gnosis.org/library/grs-mead/grsm_gnosismind.htm
- [13] <http://sacred-texts.com/gno/th2/th203.htm>
- [14] <http://www.webcom.com/~gnosis/library/psoph.htm>
- [15] <http://www.webcom.com/~gnosis/library/meadmarcion.htm>
- [16] http://gnosis.org/library/grs-mead/gnostic_john_baptist/index.htm
- [17] <http://www.christianorigins.com/mead/>
- [18] <http://www.katinkahesselink.net/his/mead.html>
- [19] <http://www.blavatskyarchives.com/meadconhpb.htm>

External links

- ‡ Extensive on-line collection of the writings of GRS Mead (at the Gnosis Archive) (http://www.gnosis.org/library/grs-mead/mead_index.htm)
 - ‡ Brief bio with poor picture (<http://www.cwru.edu/artsci/engl/VSALM/mod/ballentine/resources/grs.html>)
 - ‡ Same picture, but much larger and clearer (<http://www.blavatskyarchives.com/hpbphotos29.htm>)
 - ‡ Later Picture with no text (<http://www.gnosis.org/images/Mead.jpg>)
 - ‡ Long biography (<http://www.parascience.org/gilbert.htm>)
-

Hans Jonas

Hans Jonas

Full name	Hans Jonas
Born	10 May 1903M ^a nchengladbach, Germany
Died	5 February 1993 (aged 89)New Rochelle, New York, USA
Era	20th-century philosophy
Region	Western Philosophers
School	Continental Philosophy
Main interests	Bioethics, Political Science, Religion

Hans Jonas (10 May 1903 • 5 February 1993) was a German-born philosopher who was, from 1955 to 1976, Alvin Johnson Professor of Philosophy at the New School for Social Research in New York City.

Jonas's writings were very influential in different spheres. For example, *The Gnostic Religion*, first published in 1958, was for many years the standard work in English on the subject of Gnosticism. *The Imperative of Responsibility* (German 1979, English 1984) centers on social and ethical problems created by technology. Jonas insists that human survival depends on our efforts to care for our planet and its future. He formulated a new and distinctive supreme principle of morality: "Act so that the effects of your action are compatible with the permanence of genuine human life".

While *The Imperative of Responsibility* has been credited with catalyzing the environmental movement in Germany, his work *The Phenomenon of Life* (1966) forms the philosophical undergirding of one major school of bioethics in America. Murray Bookchin and Leon Kass both referred to Hans Jonas's work as major, or primary, inspiration. Heavily influenced by Heidegger, *The Phenomenon of Life* attempts to synthesize the philosophy of matter with the philosophy of mind, producing a rich existential understanding of biology, which ultimately argues for a simultaneously material and moral human nature.

His writing on Gnosticism interprets the religion from an existentialist philosophical viewpoint. Jonas was the first author to write a detailed history of ancient Gnosticism. He was also one of the first philosophers to concern himself with ethical questions in biological science.^[1]

Jonas's career is generally divided into three periods defined by the three works just mentioned, but in reverse order: studies of gnosticism, studies of philosophical biology, and ethical studies.^[2]

Biography

Jonas was born in M^anchengladbach, on 10 May 1903. He studied philosophy and theology in Freiburg, Berlin and Heidelberg, and finally achieved his Doctor of Philosophy at Marburg where he studied under Edmund Husserl, Martin Heidegger, and Rudolf Bultmann.^[3] In Marburg he met Hannah Arendt, who was also pursuing her PhD. there, and the two of them were to remain friends for the rest of their lives.

In 1933, Heidegger joined the German Nazi party, which Jonas took personally as he was of Jewish descent and an active Zionist. The fact that the great philosopher was capable of such political folly made Jonas doubt the value of philosophy. He left Germany for England in the same year, and from England he moved to Palestine in 1934. There he met Lore Weiner, to whom he became betrothed. In 1940 he returned to Europe to join the British Army, who had been arranging a special brigade for German Jews wanting to fight against Hitler. He was sent to Italy, and in the last phase of the war moved into Germany. Thus, he kept his promise that he would return only as a soldier in the victorious army. In this time he wrote several letters to Lore about philosophy as well as love. They finally married in 1943.

Immediately after the war he returned to M^anchengladbach to search for his mother, but found that she had been sent to the gas chambers in the Auschwitz concentration camp. Having heard this, he refused to live in Germany again. So he returned to Palestine and took part in Israel's war of independence in 1948. However, he felt that his destiny was not to live as a Zionist, but to teach philosophy. Jonas taught briefly at the Hebrew University of Jerusalem before moving to North America. In 1950 he left for Canada, teaching at Carleton University. From there he moved in 1955 to New York City, where he was to live for the rest of his life. He was a fellow of the Hastings Center and Professor of Philosophy at New School for Social Research 1955 to 1976 (where he was Alvin Johnson Professor). From 1982 to 1983 Jonas held the Eric Voegelin Visiting Professorship at the University of Munich.^[4] He died at his home in New Rochelle, N.Y., on February 5, 1993, aged 89.^[5]

Birth house of Hans Jonas in M^anchengladbach

In front of the house, two Stolpersteine were installed in 2008. The left one commemorates the philosopher's mother Rosa Jonas, murdered in Auschwitz in 1942

Works

English books

- † *The Gnostic Religion: The Message of the Alien God & the Beginnings of Christianity* (Boston: Beacon Press, 1958) ISBN 0-8070-5801-7
- † *The Phenomenon of Life: Toward a Philosophical Biology* (New York, Harper & Row, 1966) OCLC 373876 (Evanston, Ill. : Northwestern University Press, 2001). ISBN 0-8101-1749-5
- † *The Imperative of Responsibility: In Search of Ethics for the Technological Age* (trans. of *Das Prinzip Verantwortung*) trans. Hans Jonas and David Herr (1979). ISBN 0-226-40597-4 (University of Chicago Press, 1984) ISBN 0-226-40596-6
- † *Philosophical Essays: From Ancient Creed to Technological Man* (Chicago: University of Chicago Press, 1974) ISBN 0-226-40591-5

- ‡ "Technology and Responsibility: Reflections on the New Tasks of Ethics," *Social Research* 15 (Spring 1973).
- ‡ "Jewish and Christian Elements in Philosophy: their Share in the Emergence of the Modern Mind"
- ‡ "Seventeenth Century and After: The Meaning of the Scientific and Technological Revolution"
- ‡ "Socioeconomic Knowledge and Ignorance of Goals"
- ‡ "Philosophical Reflections on Experimenting with Human Subjects"
- ‡ "Against the Stream: Comments on the Definition and Redefinition of Death"
- ‡ "Biological Engineering€ A Preview"
- ‡ "Contemporary Problems in Ethics from a Jewish Perspective"
- ‡ "Biological Foundations of Individuality"
- ‡ "Spinoza and the Theory of Organism"
- ‡ "Sight and Thought: A Review of 'Visual Thinking.'"
- ‡ "Change and Permanence: On the Possibility of Understanding History."
- ‡ "The Gnostic Syndrome: Typology of Its Thought, Imagination, and Mood."
- ‡ "The Hymn of the Pearl: Case Study of a Symbol, and the Claims for a Jewish Origin of Gnosticism."
- ‡ "Myth and Mysticism: A Study of Objectification and Interiorization in Religious Thought."
- ‡ "Origen's Metaphysics of Free Will, Fall, and Salvation: a 'Divine Comedy' of the Universe."
- ‡ "The Soul in Gnosticism and Plotinus."
- ‡ "The Abyss of the Will: Philosophical Meditations on the Seventh Chapter of Paul's Epistle to the Romans."
- ‡ *Mortality and Morality: A Search for Good After Auschwitz* ed. Lawrence Vogel (Evanston, Ill.: Northwestern University Press, 1996). ISBN 0-8101-1286-8
- ‡ With Stuart F Spicker: *Organism, medicine, and metaphysics : essays in honor of Hans Jonas on his 75th birthday, May 10, 1978* ISBN 90-277-0823-1
- ‡ *On faith, reason and responsibility* (San Francisco: Harper and Row, 1978. New edition: Institute for Antiquity and Christianity, Claremont Graduate School, 1981.) ISBN 0-940440-00-8
- ‡ *Memoirs* (Brandeis University Press, 2008) ISBN 978-1-58465-639-5

English monographs

- ‡ *Immortality and the modern temper : the Ingersoll lecture, 1961* (Cambridge : Harvard Divinity School, 1962) OCLC 26072209 (included in *The Phenomenon of Life*)
- ‡ *Heidegger and theology* (1964) OCLC 14975064 (included in *The Phenomenon of Life*)
- ‡ *Ethical aspects of experimentation with human subjects* (Boston: American Academy of Arts and Sciences, 1969) OCLC 19884675.

German

- ‡ *Gnosis und spj tantiker Geist* (1•2, 1934•1954)
- ‡ *Technik, Medizin und Ethik † Zur Praxis des Prinzips Verantwortung* € Frankfurt a.M. : Suhrkamp, 1985 € ISBN 3-518-38014-1 ('On technology, medicine and ethics' € On the practice of the imperative of Responsibility.' Not translated into English yet.)
- ‡ *Das Prinzip Verantwortung: Versuch einer Ethik f r die technologische Zivilisation* (Frankfurt am Main : Insel-Verlag, 1979). ISBN 3-458-04907-X
- ‡ *Erinnerungen. Nach Gespr; chen mit Rachel Salamander*, ed. Ch. Wiese. Frankfurt am Mein-Leipzig: Insel Verlag, 2003.
- ‡ *Macht oder Ohnmacht der Subjektivit; t? Das Leib-Seele-Problem im Vorfeld des Prinzips Verantwortung.* Frankfurt am Main: Insel, 1981, and then Frankfurt am Main: Suhrkamp, 1987. ISBN 3-458-04758-1
- ‡ *Erkenntnis und Verantwortung, Gespr; ch mit Ingo Hermann in der Reihe ,Zeugen des Jahrhunderts',* Edited by I. Hermann. G^attingen: Lamuv, 1991.

- ‡ *Philosophische Untersuchungen und metaphysische Vermutungen*. Frankfurt am Main: Insel, 1992, and then Frankfurt am Main: Suhrkamp, 1997.
- ‡ *Organismus und Freiheit. Ansätze zu einer philosophischen Biologie*. Göttingen: Vandenhoeck & Ruprecht, 1973.
- ‡ *Augustin und das paulinische Freiheitsproblem. Ein philosophischer Beitrag zur Genesis der christlich-abendlandischen Freiheitsidee*, Göttingen: Vandenhoeck & Ruprecht, 1930. Second edition entitled *Augustin und das paulinische Freiheitsproblem. Eine philosophische Studie zum pelagianischen Streit*, with an introduction by J. M. Robinson. Göttingen: Vandenhoeck & Ruprecht, 1965.

French

- ‡ *Le concept de Dieu après Auschwitz* ISBN 2-86930-769-1
- ‡ *Evolution et liberté* ISBN 2-7436-0580-4
- ‡ *Le Droit de mourir* ISBN 2-7436-0104-3
- ‡ With Sabine Cornille and Philippe Ivernel: *Pour une éthique du futur* ISBN 2-7436-0290-2
- ‡ *Une éthique pour la nature* ISBN 2-220-04795-4
- ‡ With Sylvie Courtine-Denamy: *Entre le néant et l'éternité* ISBN 2-7011-1923-5

Selected papers

- ‡ "The Right to Die." *Hastings Center Report* 8, no. 4 (1978): 31•36.
- ‡ "Straddling the Boundaries of Theory and Practice: Recombinant DNA Research as a Case of Action in the Process of Inquiry." In *Recombinant DNA: Science, Ethics and Politics*, edited by J. Richards, 253•71. New York: Academic Press, 1978.
- ‡ "Toward a Philosophy of Technology." *Hastings Center Report* 9 (1979): 34•43.
- ‡ "The Heuristics of Fear." In *Ethics in an Age of Pervasive Technology*, edited by Melvin Kranzberg, 213•21. Boulder, Colo.: Westview Press, 1980.
- ‡ "Parallelism and Complementarity: The Psycho-Physical Problem in Spinoza and in the Succession of Niels Bohr." In *The Philosophy of Baruch Spinoza*, edited by Richard Kennington, 121•30. Washington, D.C.: Catholic University of the Americas Press, 1980.
- ‡ "Reflections on Technology, Progress and Utopia." *Social Research* 48 (1981): 411•55.
- ‡ "Technology as a Subject for Ethics." *Social Research* 49 (1982): 891•98.
- ‡ "Is Faith Still Possible? Memories of Rudolf Bultmann and Reflections on the Philosophical Aspects of His Work." *Harvard Theological Review* 75 (1982): 1•23.
- ‡ "Ontological Grounding of a Political Ethics: On the Metaphysics of Commitment to the Future of Man." *Graduate Faculty Philosophical Journal* 10, no. 1 (1984): 47•62.
- ‡ "Ethics and Biogenetic Art." *Social Research* 52 (1985): 491•504.
- ‡ "The Concept of God after Auschwitz: A Jewish Voice." *Journal of Religion* 67, no. 1 (1987): 1•13.
- ‡ "The Consumer's Responsibility." In *Ecology and Ethics. A Report from the Melbourne conference*, 18•23 July 1990, edited by Audun Ofsti, 215•18. Trondheim: Nordland Akademi for Kunst og Vitenskap, 1992.
- ‡ "The Burden and Blessing of Mortality." *Hastings Center Report* 22, no. 1 (1992): 34•40.
- ‡ "Philosophy at the End of the Century: A Survey of Its Past and Future." *Social Research* 61, no. 4 (1994): 812•32.
- ‡ "Wissenschaft as Personal Experience [brief memoir]," *The Hastings Center report* 32:4 (Jul•Aug 2002): 27•35 ISSN 0093-0334
- ‡ „Materialism and the Theory of Organism...." *University of Toronto Quarterly*, 21, 1 (1951): 39•52.

Other papers

- † "Causality and Perception," *The Journal of Philosophy*, Vol. 47, No. 11 (May 25, 1950), pp.£319•324
- † "The Nobility of Sight," *Philosophy and Phenomenological Research*, Vol. 14, No. 4 (Jun., 1954), pp.£507•519. (also in *The Phenomenon of Life*)
- † "Immortality and the Modern Temper: The Ingersoll Lecture, 1961" *The Harvard Theological Review*, Vol. 55, No. 1 (Jan., 1962), pp.£1•20. (also in *The Phenomenon of Life*)
- † "The Secret Books of the Egyptian Gnostics," *The Journal of Religion*, Vol. 42, No. 4 (Oct., 1962), pp.£262•273.
- † "Myth and Mysticism: A Study of Objectification and Interiorization in Religious Thought," *The Journal of Religion*, Vol. 49, No. 4 (Oct., 1969), pp.£315•329
- † "Freedom of Scientific Inquiry and the Public Interest," *The Hastings Center Report*, Vol. 6, No. 4 (Aug., 1976), pp.£15•17.

References

- [1] Levy, David (2002). *Hans Jonas: The Integrity of Thinking*. University of Missouri Press. ISBN£0826213847.
- [2] Scodel, Harvey. "An interview with Professor Hans Jonas." *Social Research* (Summer 2003)
- [3] Jonas, "Wissenschaft as Personal Experience," *The Hastings Center report* 32:4 (Jul•Aug 2002), 30.
- [4] http://books.google.com/books?id=rEu61KIK6FYC&pg=PA167&lpg=PA167&dq=voegelin+hans+jonas&source=web&ots=zU6iNo95S3&sig=URhgwghOXKgP8Hbo0pK0H5LAo-l&hl=en&sa=X&oi=book_result&resnum=10&ct=result#PPA168,M1
- [5] Strachan Donnelley "Hans Jonas, 1903•1993 [Obituary]," *The Hastings Center Report* 23:2 (Mar•Apr 1993), p. 12.

Further reading


- † Hans Jonas, "Wissenschaft as Personal Experience [brief memoir]," *The Hastings Center report* 32:4 (Jul•Aug 2002): 27•35 ISSN 0093-0334
- † Harms, Klaus: *Hannah Arendt und Hans Jonas. Grundlagen einer philosophischen Theologie der Weltverantwortung*. Berlin: WiKu-Verlag (2003). ISBN 3-936749-84-1. (de)
- † Scodel, Harvey. "An interview with Professor Hans Jonas (http://findarticles.com/p/articles/mi_m2267/is_2_70/ai_107489496)," *Social Research* Summer 2003.
- † Troster, Lawrence. "Hans Jonas and the Concept of God after the Holocaust," *Conservative Judaism* (Volume 55:4, Summer 2003)
- † Strachan Donnelley "Hans Jonas, 1903•1993 [Obituary]," *The Hastings Center Report* 23:2 (Mar•Apr 1993), p.£12.
- † Eric Pace: "Hans Jonas, Influential Philosopher, Is Dead at 89 (<http://query.nytimes.com/gst/fullpage.html?res=9F0CEEEDB113CF935A35751C0A965958260>)," *New York Times* (February 6, 1993)
- † David Kaufmann: "One of Most Relevant Thinkers You've Never Heard Of (<http://www.forward.com/articles/11826/>)," *Forward* (Oct 17, 2007)
- † Stuart F. Spicker, ed. *Organism, Medicine and Metaphysics. Essays in Honor of Hans Jonas*. Dordrecht: Reidel, 1978.
- † Strachan Donnelley (editor), "The Legacy of Hans Jonas," special issue of *The Hastings Center Report* 25:7 (Nov•Dec 1995). ISSN: 00930334
 - † Leon R. Kass, "Appreciating *The Phenomenon of Life*," p.£3.
 - † Richard J. Bernstein, "Rethinking Responsibility," p.£13.
 - † Strachan Donnelley, "Bioethical Troubles: Animal Individuals and Human Organisms," p.£21.
 - † Lawrence Vogel, "Does Environmental Ethics Need a Metaphysical Grounding?," p.£30.
 - † Christian Schötzle, "The Political and Intellectual Hans Jonas," p.£40.
 - † "Not Compassion Alone: On Euthanasia and Ethics" (interview with Jonas), p.£44.
- † Hava Tirosh-Samuelson and Christian Wiese, eds., *The Legacy of Hans Jonas: Judaism and the Phenomenon of Life* (Brill, 2008). ISBN 90-04-16722-6, Table of contents (<http://www.sussex.ac.uk/cgjs/1-2-10-15.html>).

- ‡ Michael Schwartz and Osborne Wiggins, "Psychosomatic Medicine and the Philosophy of Life." *Philosophy, Ethics, and Humanities in Medicine* 2010, 5:2 (21 January 2010). <http://www.peh-med.com/content/5/1/2>

External links

- ‡ (German) Hans-Jonas-Center Berlin (<http://www.hans-jonas-zentrum.de/>)
- ‡ Review of *Memoirs* (http://www.powells.com/review/2008_11_06.html)

Helena Blavatsky

Helena Petrovna Blavatsky	
<div></div> <div>Helena Blavatsky, co-founder of the Theosophical Society</div>	
Born	12 August 1831Yekaterinoslav, Russian Empire (now Dnipropetrovsk, Ukraine)
Died	08 May 1891 (aged 59)London, Great Britain
Nationality	American
Ethnicity	German/Russian
Occupation	Spiritualist Author
Knownfor	Theosophical Society Occultism
Religion	Buddhism, Theosophy
Spouse	Nikifor Vassilievich Blavatsky

Helena Petrovna Blavatsky (Russian: Гелена Петровна Блаватская, Ukrainian: Гелена Петрівна Блаватська), (born as **Helena von Hahn** (Russian: Гелена фон Ган, Ukrainian: Гелена фон Ган); 12 August [O.S. 31 July] 1831, Yekaterinoslav, Yekaterinoslav, Russian Empire (today Dnipropetrovsk, Ukraine) • died 8 May 1891, London, Great Britain) was a founder of Theosophy and the Theosophical Society.^[1]

Biography

Her parents were Colonel Peter von Hahn (Russian: Петр фон Ган & Ган, 1798•1873) of the ancient von Hahn family of German nobility (German: *uradel*) from Basedow (Mecklenburg) and Helena Fadeyeva (Russian: Гелена Фадеева (Гелена, 1814•1843), the author under the pen-name "Zeneida R-va", of novels. Described by Belinsky as the "Russian George Sand", she died at the age of 28, when Blavatsky was 11. Blavatsky's sister Vera Zhelikhovsky was a writer of occult/fantastic fiction. Blavatsky's first cousin was Sergei Witte, who was Russian Minister, and then Prime Minister in the reign of Tsar Nicholas II. In his memoirs, Count Witte recalls his encounters with Helena.

Blavatsky's maternal grandparents were Andrey Mikhailovich Fadeyev, Governor of Saratov, later of Tbilisi, and his wife Princess Helene Dolgoruki, prominent figures of the age of Russian enlightenment. Blavatsky grew up amid a culture rich in spirituality and traditional Russian mythologies, which introduced her to the realm of the supernatural. Helena's great-grand nephew Boris de Zirkoff (Борис де Зирков, 1902•1981) was an active member of the Theosophical Society and editor of the Blavatsky Collected Writings.

First marriage

Blavatsky was married four weeks before she turned seventeen, on July 7, 1848, to forty-year old Nikifor (also Nicephor) Vassilievich Blavatsky, vice-governor of Erivan. According to her account, they never consummated their marriage,^[2] and she remained a virgin her entire life. After three unhappy months, she rode by horse and escaped back over the mountains to her grandfather in Tiflis.

Her grandfather decided that she should be shipped off immediately to her father, who was retired and living near Saint Petersburg. Although her father travelled 2000 miles to meet her at Odessa, he did not find her there. She had missed the steamer and had sailed away with the skipper of an English bark bound for Istanbul.

Wandering years

According to her own story as told to a later biographer, she spent the years 1848 to 1858 traveling the world. She visited Egypt, France, Canada (Quebec), England, South America, Germany, Mexico, India, Greece and especially Tibet, where she studied for two years with the ascetics, to whom she referred as Brothers. Blavatsky was initiated for theosophical work while in Tibet.^[3] She returned to Russia in 1858 and went first to see her sister Vera, a young widow living in Rugodevo, a village left to her by her husband.

Agardi Metrovitch

During this time she began travelling with Agardi Metrovich, an Italian opera singer. While unconfirmed gossip of that time referred to a child named Yuri whom she loved dearly, she stated in writing that Yuri was a child of her friends the Metroviches. This view was supported by one of her many accusers, V. S. Solovioff.^{[4] [5] [6]} Count Witte, her first cousin on her mother's side, stated in his memoirs (as quoted by G. Williams), that her father read aloud a letter in which Metrovich signed himself as "your affectionate grandson". This is evidence that Metrovich considered himself Blavatsky's husband at this point. Yuri died at the age of five and Blavatsky stated that she ceased to believe in the Russian Orthodox God. However, Theosophists claim that the Point Loma Theosophical Society has a passport that shows that Yuri was not H.P. Blavatsky's child.^[7]

Two different versions of how Agardi died are extant. G. Williams states that Agardi had been taken sick with a fever and delirium in Ramleh and that he died in bed on April 19, 1870. In the second version, while bound for Cairo on a boat, the *Evmonia*, in 1871, an explosion claimed Agardi's life and Blavatsky continued on to Cairo alone.^[8] During her stay in Cairo in the early 1870s, Blavatsky established herself as a medium and began to hold s^tances.^[9] Another unfounded account is that while in Cairo she formed the *Sociĭtĭ Spiritĭ* for occult phenomena with Emma Cutting (later Emma Coulomb), which is said to have closed after dissatisfied customers complained of fraudulent activities.

New York

In 1873 that she emigrated to New York City. Impressing people with her professed psychic abilities, she was spurred on to continue her mediumship. Mediumship (among other psychical and spiritual sciences of the time), based upon the belief known as spiritualism which began at Rochester, NY, was a widely popular and fast-spreading field upon which Blavatsky based her career.^[10]

Throughout her career she claimed to have demonstrated physical and mental psychic feats which included levitation, clairvoyance, out-of-body projection, telepathy and clairaudience. Another claim of hers was materialization (producing physical objects out of nothing), though in general, her interests were more in the area of 'theory' and 'laws' rather than demonstration.

In 1874 at the farm of the Eddy Brothers, Helena met Henry Steel Olcott, a lawyer, agricultural expert, and journalist who covered the spiritualist phenomenon. Soon they were working together in the "Lamasery" (alternate spelling: "Lamastery") where her book *Isis Unveiled* was written. Blavatsky married her second husband, Michael C. Betanelly on April 3, 1875 in New York City. She separated from Betanelly after a few months and their divorce was legalized on May 25, 1878. On July 8, 1878, she became a naturalized citizen of the United States, but after leaving for India later that year she never returned to the country.^[9]

Theosophical Society

While living in New York City, she founded the Theosophical Society in September 1875, with Henry Steel Olcott, William Quan Judge and others. Blavatsky wrote that all religions were both true in their inner teachings and problematic or imperfect in their external conventional manifestations. Her writings connecting esoteric spiritual knowledge with new science may be considered to be the first instance of what is now called New Age thinking.^[11]

She lived in Philadelphia in 1875, where she resided at 3420 Sansom Street, now home of the White Dog Cafe.^[12] While living on Sansom Street, Madame Blavatsky became ill with an infected leg. She claimed to have undergone a "transformation" during her illness which inspired her to found the Theosophical Society. In a letter dated June 12, 1875, she described her recovery, explaining that she dismissed the doctors and surgeons who threatened amputation. She is quoted as saying "Fancy my leg going to the spirit land before me!" and had a white dog sleep across her leg by night.



*To the Aryan Theosophical Society, of New York.
With H. P. B.'s & H. S. O.'s good wishes
London, October, 1888.*

Blavatsky and Henry Steel Olcott, a lawyer, agricultural expert, and journalist who covered the Spiritualist phenomenon

India

She had moved to India, landing at Bombay on February 16, 1879,^[13] where she first made the acquaintance of A. P. Sinnett. In his book *Occult World* he describes how she stayed at his home in Allahabad for six weeks that year and again the following year.^[14] Helena Blavatsky and Henry Steel Olcott arrived in Colombo, in what was then known as Ceylon (now known as Sri Lanka) on May 16, 1880.

Blavatsky and Olcott took five precepts at the Wijayananda Viharaya located in Galle on May 19, 1880.^[15] On that day Olcott and Blavatsky were formally acknowledged as Buddhists, although Olcott noted that they had previously declared themselves Buddhists, while still living in America.^[16] During their time in Ceylon, Olcott and Blavatsky strove to revive Buddhism within the country.

Sometime around December 1880, while at a dinner party with a group including A. O. Hume and his wife, she is claimed to have been instrumental in causing the materialization of Mrs Hume's lost brooch.^[17] By 1882 the Theosophical Society became an international organization, and it was at this time that she moved the headquarters to Adyar near Madras, India (now Chennai).

Blavatsky later went to Germany, where she stayed at Ostend (July 15, 1886 • May 1, 1887) where she could easily meet her English friends. She wrote a big part of the *Secret Doctrine* in Ostend^[18] and there she claimed a revelation during an illness telling her to continue the book at any cost. Finally she went to England. A disciple put her up in her own house in England, where she lived until the end of her life.

Final years

In August, 1890 she formed the "Inner Circle" of 12 disciples: "Countess Constance Wachtmeister, Mrs Isabel Cooper-Oakley, Miss Emily Kislingbury, Miss Laura Cooper, Mrs Annie Besant, Mrs Alice Cleather, Dr Archibald Keightley, Herbert Coryn, Claude Wright, G. R. S. Mead, E. T. Sturdy, and Walter Old".^[19] Blavatsky was a close friend of John Watkins, and inspired him to open an esoteric bookshop in London. Watkins founded Watkins Books a few years after her death.^[20] Suffering from Bright's disease and complications from influenza, Blavatsky died in her home at 19½ Avenue Road, St Johns Wood, London, on May 8, 1891.^[9]

Her last words in regard to her work were: "Keep the link unbroken! Do not let my last incarnation be a failure." Her body was cremated at Woking Crematorium on May 11,^[9] and the ashes were divided between Adyar, New York, and London, the three main centers from which her activities had radiated light and hope upon a beclouded world.^[21] May 8 is celebrated by theosophists and is called White Lotus Day.

Criticism

Well-known and controversial during her life, Blavatsky was influential on spiritualism and related subcultures: "The western esoteric tradition has no more important figure in modern times."^[22] She wrote prolifically, publishing thousands of pages and debate continues about her work. She taught about very abstract and metaphysical principles, but also sought to denounce and correct superstitions that, in her view, had grown in different exoteric religions. Some of these statements are controversial. For example, she wrote: "It is 'Satan who is the god of our planet and the only god,' and this without any allusive metaphor to its wickedness and depravity."^[23] In this reference Blavatsky says that he whom the Christian dogma calls Lucifer originally was never the representative of the evil but, on the contrary, was the light-bringer (which is the literal meaning of the name Lucifer). According to Blavatsky the church turned him into Satan (which means the opponent) to fit him into the newly framed Christian dogmas. A similar view is also shared by the Christian Gnostics, ancient and modern.

Throughout much of Blavatsky's public life her work drew harsh criticism from some of the learned authorities of her day, as for example when she said that the atom was divisible^[24], that the Bodhisattvas choose to give up Nirvana in order to help humanity^[25] and other controversial statements that were later found true. There are, however, many statements that remain to be verified.

Critics pronounced her claim of the existence of masters of wisdom to be utterly false, and accused her of being a charlatan, a false medium, evil, a spy for the Russians, a smoker of cannabis, a spy for the English, a racist and a falsifier of letters. Most of the accusations remain undocumented.^{[26] [27] [28] [29]}

H. P. Blavatsky herself said, that one of the main reasons for the many attacks on her and on the Theosophical Society, which she was a co-founder of was:

"you must bear in mind how many powerful adversaries we have aroused ever since the formation of our Society. As I just said, if the Theosophical movement were one of those numerous modern crazes, as harmless at the end as they are evanescent, it would be simply laughed at% as it is now by those who still do not understand its real purport % and left severely alone. But it is nothing of the kind. Intrinsically, Theosophy is the most serious movement of this age; and one, moreover, which threatens the very life of most of the time-honoured humbugs, prejudices, and social evils of the day % those evils which fatten and make happy the upper ten and their imitators and sycophants, the wealthy dozens of the middle classes, while they positively crush and starve out of existence the millions of the poor. Think of this, and you will easily understand the reason of such a relentless persecution by those others who, more observant and perspicacious, do see the true nature of Theosophy, and therefore dread it."^[30]

In *The New York Times* Edward Hower wrote, "Theosophical writers have defended her sources vehemently. Skeptics have painted her as a great fraud."^[31] The authenticity and originality of her writings were questioned. Blavatsky was accused of having plagiarized a number of sources, copying the texts crudely enough to misspell the more difficult words. See: *The Sources of Madame Blavatsky's Writings* by William Emmette Coleman from *Modern Priestess of Isis* by Vsevolod Sergyevich Solovyoff (author), Walter Leaf (translator).^[32] However, the cosmogony and anthropogenesis described in her major work, the Secret Doctrine, contains many important elements not to be found in any other philosophy currently known.

In his 1885 report to the Society for Psychical Research (SPR), Richard Hodgson concluded that Blavatsky was a fraud. However, in a 1986 press release to the newspapers and leading magazines in Great Britain, Canada and the USA, the same SPR retracted the Hodgson report, after a re-examination of the case by the Fortean psychic Dr. Vernon Harrison, past president of The Royal Photographic Society and formerly Research Manager to Thomas De La Rue, an expert on forgery, as follows: "Madame Blavatsky, co-founder of the Theosophical Society, was unjustly condemned, new study concludes."^[33]

Racial theories

Blavatsky used the compounded word Root-race as a technical term to describe each of the seven successive stages of human evolution that take place over large time periods in her cosmology. She called the current stage, the fifth one, "Aryan".^[34] This word was commonly employed by the scholars of the 19th century to refer to what today is known as the Indo-European ethnic groups, although Blavatsky's description of the Aryan Root-race comprised the entire humanity. This Root-race was preceded by the fourth one, which developed in Atlantis, while the third Root-race is denominated "Lemurian". She described the Aryan Root-race in the following way:

€ The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are yet all of one and the same stock € the Fifth Root-Race € and spring from one single progenitor, (...) who is said to have lived over 18,000,000 years ago, and also 850,000 years ago € at the time of the sinking of the last remnants of the great continent of Atlantis.^[35]

Although the whole humanity belongs to the same Root-race, her evolutionary view naturally admits a difference in development between various ethnic groups:

€ The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans € degenerate in spirituality and perfected in materiality."^[36]

She also states that:

€ There are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin ... Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a portion of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair.^[37]

It is important to notice, however, that her teachings talk about three separate levels of evolution: physical, intellectual, and spiritual.^[38] Blavatsky states that there are differences in the spiritual evolution of the Monads, in their intellectual development of the souls, and in the physical qualities of the bodies. She also states that cultures follow a cycle of rising, development, degeneration, and eventually disappear. But these three levels of evolution are separate. In her teachings, the incarnating souls are beyond sex, nationality, religions, and other physical or cultural characteristics. In its evolutionary journey, every soul has to take birth in every culture in the world, where it acquires different skills and learns different lessons.^[39] This means that ethnic groups do not have attached a particular group of souls more or less evolved than those of other groups (except, perhaps, in the case of savages of some tribes). Thus, even though she declares the Arabs are "later Aryans, degenerate in spirituality and perfected in materiality" she also stated that there were wise and initiated teachers among the Jews and the Arabs.^[40]

In Blavatsky's view, she was giving cold "scientific" facts (taught by what she called the "Occult Science") but her thinking was not connected to any fascist or racist ideas as some of her critics say. The first aim of the Theosophical Society she founded is "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour" and her writings are full of references emphasizing the unity of humanity: "all men have spiritually and physically the same origin" and that "mankind is essentially of one and the same essence".^[41]

Also, the Theosophical teachings emphasize that a soul is less evolved than other simply because it is "younger". There is no intrinsic difference in worth between souls of different degrees of evolution just as there is not between a child and an adult.

Research into the history of the Theosophical Society shows that these teachings did not induce attitudes of racism among its members and their activities. As an example, it can be pointed out that in the late 19th century India the Theosophical Society was the only place where Hindus of different castes would share meals and discussions. The same happened between white and black people in the Republic of South Africa during the apartheid.

Blavatsky does not claim that the present Aryan Root-race is the last and highest of them all. She prophesies the destruction of the current races as the group of souls that comprise the current humanity appears in the future as "higher races":

€ Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups € the failures of nature € will, like some individual men, vanish from the human family without even leaving a trace behind. Such is the course of Nature under the sway of KARMIC LAW: of the ever present and the ever-becoming Nature.^[42]

Works

The books written by Madame Blavatsky included:

- † Blavatsky, H P (1877), *Isis unveiled*^[43], J.W. Bouton, OCLCf7211493
- † Blavatsky, H P (1880), *From the Caves and Jungles of Hindostan*^[44], Floating Press, ISBNf1775416038
- † Blavatskaja, Elena Petrovna (1888), *The secret doctrine*^[45], Theosophical Publ. Co, OCLCf61915001
- † Blavatsky, H P (1933) [1889], *The voice of the silence*^[46], Theosophy Co. (India) Ltd, OCLCf220858481
- † Blavatsky, H P (1889), *The key to theosophy*^[47], Theosophical Pub. Co, OCLCf612505
- † Blavatsky, H P (1892), *Nightmare tales*^[48], London, Theosophical publishing society, OCLCf454984121
- † Blavatsky, H P; Neff, Mary Katherine (1937), *Personal memoirs*, London, OCLCf84938217
- † Blavatsky, H P; Goodrick-Clarke, Nicholas (2004), *Helena Blavatsky*^[49], Western esoteric masters series, North Atlantic Books, ISBNf9781556434570

Her many articles have been collected in the Collected Writings of H. P. Blavatsky^[50]. An alternative link is: <http://collectedwritings.net> This series has 15 numbered volumes including the index.

Books about Blavatsky

- † Bleiler, Everett Franklin (1948), *The checklist of fantastic literature; a bibliography of fantasy, weird and science fiction books published in the English language*, Chicago, Shasta Publishers, OCLCf1113926
- † Caldwell, Daniel H (2000), *The esoteric world of Madame Blavatsky : insights into the life of a modern sphinx*^[51], Theosophical Pub. House, ISBNf9780835607940
- † Cranston, S L (1994) [1993], *HPB : the extraordinary life and influence of Helena Blavatsky, founder of the modern Theosophical movement*^[52], Putnam, ISBNf9780874777697
- † Gučnon, René (2001), *Theosophy : history of a pseudo-religion*^[53], Sophia Perennis, ISBNf9780900588808, retrieved 2009-11-26
- † Hanson, Virginia (1988), *H.P. Blavatsky and The secret doctrine*^[54], A Quest book, Theosophical Pub. House, ISBNf9780835606301, retrieved 2009-11-26
- † Harrison, Vernon (1997), *H.P. Blavatsky and the SPR : an examination of the Hodgson report of 1885*^[55], Theosophical University Press, ISBNf9781557001184, retrieved 2009-11-26
- † Meade, Marion (1980), *Madame Blavatsky, the woman behind the myth*, Putnam, ISBNf9780399123764
- † Ryan, Charles J; Knoche, Grace F, *H.P. Blavatsky and the theosophical movement : a brief historical sketch*^[56], Theosophical University Press, ISBNf9781557000903
- † Solovyov, Vsevolod Sergyeevich, *A Modern Priestess of Isis London*^[57]
- † Symonds, John (2006) [1959], *The lady with the magic eyes : Madame Blavatsky, medium and magician*^[58], Kessinger Pub, ISBNf9781425487096
- † Thibaux, Jean-Michel (1992) [1992], *Hŷlŷna Blavatsky, les sept esprits de la rŷvolte*, Edition 1, ISBNf2863915002

References

Notes

- [1] 1891 England Census (<http://content.ancestry.com/Browse/view.aspx?dbid=6598&path=London.St+Marylebone.St+John.13.20&fn=G.R.S.&ln=Mead&st=r&pid=11803186&rc=&zp=75>), showing a household including "Constance Wachtmeister Manager of Publishing Office; G.R.S. Mead, Author Journalist; Isabel Oakley, Millener; Helena Blavatsky, Authoress; and others"
- [2] Pearsall 1972, p.211
- [3] "Blavatsky and Buddhism" (<http://www.blavatsky.net/forum/taylor/tibetanSources2.htm>). Blavatsky.net. 1964-01-15. . Retrieved 2009-11-26.
- [4] V. S. Solovioff: "A Modern Priestess of Isis", p. 141.
- [5] Blavatsky Collected Writings, Vol. I p. xlvii • ii
- [6] The Letters of HPB to APS p. 147
- [7] Blavatsky Collected Writings, Vol. I. p. xlvii
- [8] Blavatsky, Helena Petrovna; Algeo, John (2003), John Algeo, ed., *The Letters of H.P. Blavatsky, Volume 1* (<http://books.google.com/books?id=mW3DLdgqpLIC>), Quest Books, p.43, ISBN 9780835608367,
- [9] Davenport-Hines, Richard (2004), "Blavatsky, Helena Petrovna (1831 • 1891)" (<http://www.oxforddnb.com/view/article/40930>) (subscription required), *Dictionary of National Biography*, Oxford University Press, , retrieved 31 October 2009
- [10] Blavatsky, Helena, *Isis Unveiled*, pg. xlv, Theosophical University Press: Pasadena, 1877.
- [11] Pearsall 1972, p.217
- [12] "White Dog Cafe" (<http://www.whitedog.com/blavatsky.html>). Whitedog. . Retrieved 2009-11-26.
- [13] "Combined Chronology of The Mahatma Letters - Preface" (<http://www.theosociety.org/pasadena/mahatma/ml-ccpre.htm>). Theosociety.org. . Retrieved 2009-11-26.
- [14] *Occult World*, A. P. Sinnett. Boston, 1882. p 42
- [15] Oliveira, Pedro. "BIO" (<http://www.cwlworld.info/html/bio.html>). CWL World. .
- [16] Olcott in Caldwell (2000)
- [17] *Occult World*, A.P. Sinnett. Boston, 1882. p 80
- [18] Letter to Mrs Kingsford from Ostend, Aug. 23, 1886: "I am hard at work now, for I am afraid not to be able to finish my *Secret Doctrine* if I wait long."
- [19] "Theosophy timeline" (<http://www.robotwisdom.com/jaj/theosophy.html>). Robotwisdom.com. . Retrieved 2009-11-26.
- [20] <http://www.watkinsbooks.co.uk/history.html>
- [21] "H. P. Blavatsky and the Theosophical Movement" (<http://www.theosociety.org/pasadena/hpb-tm/hpbtm-19.htm>). Theosophical University Press. 1975. .
- [22] Johnson, K. Paul. *The Masters Revealed: Madame Blavatsky and the Myth of the Great White Lodge*. State University of New York Press, Albany, USA
- [23] The Secret Doctrine [VI], 1888, p. 215, 216, 220, 245, 255, 533
- [24] The Secret Doctrine [I], 1888, p. 244
- [25] The Voice of the Silence, Fragment II, "The Two Paths" 1889
- [26] The Hodgson Report - The Society for Psychical Research, 1884
- [27] The Letters by H. P. Blavatsky to A. P. Sinnett, by A. Trevor Barker, 1925, p. 134-139 etc.
- [28] H. P. BLAVATSKY and the SPR - An Examination of the Hodgson Report of 1885 by Vernon Harrison, Ph.D.; 1997
- [29] The Key to Theosophy, 2nd. ed. 1890, p. 39
- [30] The Key to Theosophy, 2nd. ed. 1890, p. 271-272
- [31] Hower, Edward (February 26, 1995), "The Medium With a Message" (<http://www.nytimes.com/1995/02/26/books/the-medium-with-a-message.html?sec=&spon=&pagewanted=print>), *The New York Times*, , retrieved 31 October 2009
- [32] "The Sources of Madame Blavatsky's Writings by William Emmette Coleman" (<http://www.blavatskyarchives.com/colemansources1895.htm>). Blavatskyarchives.com. . Retrieved 2009-11-26.
- [33] "Blavatsky text" (<http://www.blavatsky.net/gen/refute/sprpress.htm>). Blavatsky.net. 1986-05-08. . Retrieved 2009-11-26.
- [34] The Secret Doctrine, the Synthesis of Science, Religion and Philosophy, Vol.II, p.249
- [35] The Secret Doctrine, the Synthesis of Science, Religion and Philosophy, Vol.II, p.249
- [36] Ibid., p.200
- [37] Ibid., pp.195-6
- [38] The Secret Doctrine, the Synthesis of Science, Religion and Philosophy, Vol.I, p.181
- [39] The Key to Theosophy; 2nd ed. 1890, p. 39
- [40] Blavatsky, H. P. *The Theosophical Glossary*, 1892, pp.271-273.
- [41] *The Key to Theosophy*, Section 3
- [42] Ibid., p.446
- [43] <http://isisunveiled.net>
- [44] <http://www.virtuescience.com/caves-and-jungles.html>
- [45] <http://secretdoctrine.net>

- [46] <http://voiceofthesilence.net>
- [47] <http://keytotheosophy.net>
- [48] <http://www.archive.org/details/nightmaretales01blavgoog>
- [49] <http://www.worldcat.org/oclc/53992973>
- [50] <http://www.katinkahesselink.net/blavatsky/>
- [51] <http://esotericworld.net>
- [52] <http://www.worldcat.org/oclc/28666454>
- [53] <http://www.worldcat.org/oclc/46364622>
- [54] <http://www.worldcat.org/oclc/17477685>
- [55] <http://www.worldcat.org/oclc/36565944>
- [56] <http://www.theosociety.org/pasadena/hpb-tm/hpbtm-hp.htm>
- [57] <http://ia310817.us.archive.org/0/items/amodernpriestes00britgoog/amodernpriestes00britgoog.pdf>
- [58] <http://www.worldcat.org/oclc/122353386>

Bibliography

- ‡ Pearsall, Ronald (1972), *The Table-Rappers*, Michael Joseph, ISBN 9780718106454

External links

- ‡ Tingley, Katherine (1921). *Helene Petrovna Blavatsky* (<http://www.archive.org/stream/helenapetrovnabl00tingrich>). The Woman's International Theosophical League, Point Loma, California.
- ‡ The Blavatsky Study Center / Blavatsky Archives (<http://blavatskyarchives.com>)
- ‡ Early Theosophical Publications Online (http://blavatskyarchives.com/theosophypdfs/early_theosophical_publications.htm)
- ‡ Upasika.com (<http://www.upasika.com>)
- ‡ Works by or about Helena Blavatsky (<http://worldcat.org/identities/lccn-n79-32225>) in libraries (WorldCat catalog)
- ‡ Helena Petrovna Blavatsky (http://www.dmoz.org/Society/Religion_and_Spirituality/Esoteric_and_Occult/Personalities/Blavatsky,_Helena_Petrovna/) at the Open Directory Project

Nag Hammadi library

The **Nag Hammadi library** ^[1] is a collection of early Christian Gnostic texts discovered near the Upper Egyptian town of Nag Hammadi in 1945. That year, twelve leather-bound papyrus codices buried in a sealed jar were found by a local peasant named Mohammed Ali Samman.^{[2] [3]} The writings in these codices comprised fifty-two mostly Gnostic treatises, but they also include three works belonging to the *Corpus Hermeticum* and a partial translation/alteration of Plato's *Republic*. In his "Introduction" to *The Nag Hammadi Library in English*, James Robinson suggests that these codices may have belonged to a nearby Pachomian monastery, and were buried after Bishop Athanasius condemned the uncritical use of non-canonical books in his Festal Letter of 367 CE ^[4].



Codex IV is one of the texts discovered at Nag Hammadi

The contents of the codices were written in the Coptic language, though the works were probably all translations from Greek^[5]. The best-known of these works is probably the *Gospel of Thomas*, of which the Nag Hammadi codices contain the only complete text. After the discovery it was recognized that fragments of these sayings attributed to Jesus appeared in manuscripts discovered at Oxyrhynchus in 1898, and matching quotations were recognized in other early Christian sources. Subsequently, a 1st or 2nd century date of composition circa 80 CE for the lost Greek originals of the Gospel of Thomas has been proposed, though this is disputed by many if not the majority of biblical matter researchers. The once buried manuscripts themselves date from the 3rd and 4th centuries.

The Nag Hammadi codices are housed in the Coptic Museum in Cairo, Egypt. To read about their significance to modern scholarship into early Christianity, see the Gnosticism article.

Discovery at Nag Hammadi

The story of the discovery of the Nag Hammadi library in 1945 has been described as 'exciting as the contents of the find itself'.^[6] In December of that year, two Egyptian brothers found several papyri in a large earthenware vessel while digging for fertilizer around limestone caves near present-day Hamra Dom in Upper Egypt. The find was not initially reported by either of the brothers, who sought to make money from the manuscripts by selling them individually at intervals. It is also reported that the brothers' mother burned several of the manuscripts, worried, apparently, that the papers might have 'dangerous effects' (Markschies, *Gnosis*, 48). As a result, what came to be known as the Nag Hammadi library (owing to the proximity of the find to Nag Hammadi, the nearest major settlement) appeared only gradually, and its significance went unacknowledged until some time after its initial uncovering.



In 1946, the brothers became involved in a feud, and left the manuscripts with a Coptic priest, whose brother-in-law in October that year sold a codex to the Coptic Museum in Old Cairo (this tract is today numbered Codex III in the collection). The resident Coptologist and religious historian Jean Dorese, realizing the significance of the artifact, published the first reference to it in 1948. Over the years, most of the tracts were passed by the priest to a Cypriot antiques dealer in Cairo, thereafter being retained by the Department of Antiquities, for fear that they would be sold out of the country. After the revolution in 1956, these texts were handed to the Coptic Museum in Cairo, and declared national property. Pahor Labib, the director of the Coptic Museum at that time, was keen to keep these manuscripts in their country of origin.

Meanwhile, a single codex had been sold in Cairo to a Belgian antique dealer. After an attempt was made to sell the codex in both New York and Paris, it was acquired by the Carl Gustav Jung Institute in Zurich in 1951, through the mediation of Gilles Quispel. There it was intended as a birthday present to the famous psychologist; for this reason, this codex is typically known as the Jung Codex, being Codex I in the collection.

Jung's death in 1961 caused a quarrel over the ownership of the Jung Codex, with the result that the pages were not given to the Coptic Museum in Cairo until 1975, after a first edition of the text had been published. Thus the papyri were finally brought together in Cairo: of the 1945 find, eleven complete books and fragments of two others, 'amounting to well over 1000 written pages' are preserved there.^[7]

Translation

The first edition of a text found at Nag Hammadi was from the Jung Codex, a partial translation of which appeared in Cairo in 1956, and a single extensive facsimile edition was planned. Due to the difficult political circumstances in Egypt, individual tracts followed from the Cairo and Zurich collections only slowly.

This state of affairs changed only in 1966, with the holding of the Messina Congress in Italy. At this conference, intended to allow scholars to arrive at a group consensus concerning the definition of gnosticism, James M. Robinson, an expert on religion, assembled a group of editors and translators whose express task was to publish a bilingual edition of the Nag Hammadi codices in English, in collaboration with the Institute for Antiquity and Christianity^[8] at the Claremont Graduate University in Claremont, California. Robinson had been elected secretary of the International Committee for the Nag Hammadi Codices, which had been formed in 1970 by UNESCO and the Egyptian Ministry of Culture; it was in this capacity that he oversaw the project. In the meantime, a facsimile edition in twelve volumes did appear between 1972 and 1977, with subsequent additions in 1979 and 1984 from publisher E.J. Brill in Leiden, called *The Facsimile Edition of the Nag Hammadi Codices*, making the whole find available for

all interested parties to study in some form.

At the same time, in the German Democratic Republic a group of scholars--including Alexander Bohlig, Martin Krause and New Testament scholars Gesine Schenke, Hans-Martin Schenke and Hans-Gebhard Bethge--were preparing the first German translation of the find. The last three scholars prepared a complete scholarly translation under the auspices of the Berlin Humboldt University, which was published in 2001.

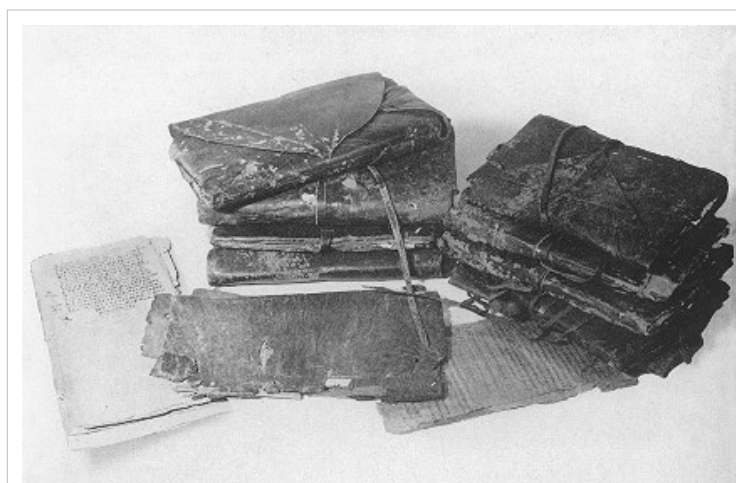
The James M. Robinson translation was first published in 1977, with the name *The Nag Hammadi Library in English*, in collaboration between E.J. Brill and Harper & Row. The single-volume publication, according to Robinson, 'marked the end of one stage of Nag Hammadi scholarship and the beginning of another' (from the Preface to the third revised edition). Paperback editions followed in 1981 and 1984, from E.J. Brill and Harper respectively. A third, completely revised edition was published in 1988. This marks the final stage in the gradual dispersal of gnostic texts into the wider public arena--the full complement of codices was finally available in unadulterated form to people around the world, in a variety of languages.

A further English edition was published in 1987, by Yale scholar Bentley Layton, called *The Gnostic Scriptures: A New Translation with Annotations* (Garden City: Doubleday & Co., 1987). The volume unified new translations from the Nag Hammadi Library with extracts from the heresiological writers, and other gnostic material. It remains, along with *The Nag Hammadi Library in English* one of the more accessible volumes translating the Nag Hammadi find, with extensive historical introductions to individual gnostic groups, notes on translation, annotations to the text and the organization of tracts into clearly defined movements.

Not all scholars, however, agree that the entire library should be considered Gnostic. Paterson Brown has argued forcefully that the three Nag Hammadi Gospels of Thomas, Philip and Truth cannot be so labeled, since each explicitly affirms the basic reality and sanctity of incarnate life, which Gnosticism by definition considers illusory or evil: 'Are the Coptic Gospels Gnostic?' ^[9] ^[10]

Complete list of codices found in Nag Hammadi

- † Codex I (also known as *The Jung Foundation Codex*):
 - † *The Prayer of the Apostle Paul*
 - † *The Apocryphon of James* (also known as the Secret Book of James)
 - † *The Gospel of Truth*
 - † *The Treatise on the Resurrection*
 - † *The Tripartite Tractate*
- † Codex II:
 - † *The Apocryphon of John*
 - † *The Gospel of Thomas* a sayings gospel
 - † *The Gospel of Philip*
 - † *The Hypostasis of the Archons*
 - † *On the Origin of the World*
 - † *The Exegesis on the Soul*
 - † *The Book of Thomas the Contender*
- † Codex III:
 - † *The Apocryphon of John*
 - † *The Gospel of the Egyptians*
 - † *Eugnostos the Blessed*



Nag Hammadi texts

- ‡ *The Sophia of Jesus Christ*
 - ‡ *The Dialogue of the Saviour*
 - ‡ Codex IV:
 - ‡ *The Apocryphon of John*
 - ‡ *The Gospel of the Egyptians*
 - ‡ Codex V:
 - ‡ *Eugnostos the Blessed*
 - ‡ *The Apocalypse of Paul*
 - ‡ *The First Apocalypse of James*
 - ‡ *The Second Apocalypse of James*
 - ‡ *The Apocalypse of Adam*
 - ‡ Codex VI:
 - ‡ *The Acts of Peter and the Twelve Apostles*
 - ‡ *The Thunder, Perfect Mind*
 - ‡ *Authoritative Teaching*
 - ‡ *The Concept of Our Great Power*
 - ‡ *Republic* by Plato - The original is not gnostic, but the Nag Hammadi library version is heavily modified with then-current gnostic concepts.
 - ‡ *The Discourse on the Eighth and Ninth* - a Hermetic treatise
 - ‡ *The Prayer of Thanksgiving* (with a hand-written note) - a Hermetic prayer
 - ‡ *Asclepius 21-29* - another Hermetic treatise
 - ‡ Codex VII:
 - ‡ *The Paraphrase of Shem*
 - ‡ *The Second Treatise of the Great Seth*
 - ‡ *Gnostic Apocalypse of Peter*
 - ‡ *The Teachings of Silvanus*
 - ‡ *The Three Steles of Seth*
 - ‡ Codex VIII:
 - ‡ *Zostrianos*
 - ‡ *The Letter of Peter to Philip*
 - ‡ Codex IX:
 - ‡ *Melchizedek*
 - ‡ *The Thought of Norea*
 - ‡ *The Testimony of truth*
 - ‡ Codex X:
 - ‡ *Marsanes*
 - ‡ Codex XI:
 - ‡ *The Interpretation of Knowledge*
 - ‡ *A Valentinian Exposition, On the Anointing, On Baptism* (A and B) and *On the Eucharist* (A and B)
 - ‡ *Allogenes*
 - ‡ *Hypsiphron*
 - ‡ Codex XII
 - ‡ *The Sentences of Sextus*
 - ‡ *The Gospel of Truth*
 - ‡ *Fragments*
-

‡ Codex XIII:

‡ *Trimorphic Protennoia*

‡ *On the Origin of the World*

The so-called "Codex XIII" is in fact not a codex, but rather the text of *Trimorphic Protennoia*, written on "... eight leaves removed from a thirteenth book in late antiquity and tucked inside the front cover of the sixth." (Robinson, NHLE, p.110) Only a few lines from the beginning of *Origin of the World* are discernible on the bottom of the eighth leaf.

Further reading

‡ Layton, Bentley (1987). *The Gnostic Scriptures*. SCM Press. ISBN0-334-02022-0. (526 pages)

‡ Marksches, Christoph (trans. John Bowden), (2000). *Gnosis: An Introduction*. T & T Clark.

ISBN0-567-08945-2. (145 pages)

‡ Pagels, Elaine (1979). *The Gnostic Gospels*. ISBN0-679-72453-2. (182 pages)

‡ Robinson, James (1988). *The Nag Hammadi Library in English*. ISBN0-06-066934-9. (549 pages)

‡ Robinson, James M., 1979 "The discovery of the Nag Hammadi codices," in *Biblical Archaeology* vol. 42, pp206•224.

Notes and references

[1] Sometimes popularly known as the Gnostic Gospels after Elaine Pagels' 1979 book of the same name, but the term has a wider meaning.

[2] The Nag Hammadi Library: The Minor History Behind a Major Discovery (<http://www.nag-hammadi.com/history.html>)

[3] Marvin Meyer and James M. Robinson, *Nag Hammadi Scriptures, The: The International Edition*. HarperOne, 2007. pp 2-3. ISBN 0-06-052378-6

[4] <http://www.ccel.org/ccel/schaff/npnf204.xxv.iii.iii.xxv.html>

[5] Robinson, James M., *The Nag Hammadi Library*, HarperCollins, 1988, p.2

[6] (Marksches, *Gnosis: An Introduction*, 48).

[7] (Marksches, *Gnosis: An Introduction*, 49)

[8] <http://iac.cgu.edu/>

[9] <http://www.metalog.org/files/gnostic.html>

[10] Essay on the Ecumenical Coptic Project (<http://www.metalog.org/>) website, from which the requisite Coptic font may be downloaded.

External links

‡ The Gospel of Thomas (<http://www.earlychristianwritings.com/thomas.html>)

‡ The Nag Hammadi THE GNOSTIC SOCIETY LIBRARY (<http://www.gnosis.org/naghamm/nhlalpha.html>)

‡ The Nag Hammadi Library (<http://www.nag-hammadi.com/>)

‡ How the manuscripts were found (http://www.tertullian.org/rpearse/manuscripts/nag_hammadi.htm)

Gnostic Society

The **Gnostic Society** is an organization founded in Los Angeles in 1928 incorporated in 1939 by James Morgan Pryse and his brother John Pryse for studies of Gnosticism.¹²³ Stephan A. Hoeller, PhD, noted author and lecturer and a leading exponent of Gnosticism as living religious practice³, has been director of studies since 1963,⁵ and is also the Bishop of the Ecclesia Gnostica.

The Gnostic Society is an educational organization "dedicated to advancing the study, understanding, and individual experience of Gnosis." Dr. Hoeller has been giving Friday evening lectures at the Gnostic Society in the Los Angeles area for over forty years.⁶ Admission is free, relying on voluntary offerings. Many of these lectures have been recorded and are available in mp3 format.⁶⁷

References

1. Pearson, Birger (2007). *Ancient Gnosticism: Traditions and Literature*. Minneapolis: Fortress Press. pp.£240. ISBN£9780800632588.
2. Smith, Richard (1995). "The revival of ancient Gnosis". In Segal, Robert. *The Allure of Gnosticism: the Gnostic experience in Jungian psychology and contemporary culture*. Open Court. pp.£206. ISBN£0812692780.
3. Lucas, Philip Charles (1995). *The Odyssey of a New Religion: The Holy Order of MANS from New Age to Orthodoxy*. Indiana University Press. pp.£279. ISBN£0253336120.
4. Goodrick-Clarke, Clare (2005). *G. R. S. Mead and the Gnostic Quest*. North Atlantic Books. pp.£30. ISBN£155643572X.
5. "Quest Books" ^[1]. Retrieved 2008-03-27.
6. "The Gnostic Society" ^[2]. Retrieved 2008-03-27.
7. "BC Recordings - Gnostic Society lectures" ^[3]. Retrieved 2008-03-27.

External links

- † Gnostic Society ^[4]
- † The Gnostic Society Lecture Schedule ^[5]
- † BC Recordings - Gnostic Society lectures ^[3]

References

- [1] <http://www.questbooks.net/author.cfm?authornum=14>
 - [2] <http://gnosis.org/gnostsoc/gnostsoc.htm>
 - [3] <http://bcrecordings.net/store/>
 - [4] <http://www.gnosis.org/>
 - [5] <http://gnosis.org/gnostsoc/gnostsoc.htm#Current>
-

Gnostic texts

Gnosticism used a number of religious texts that are preserved, in part or whole, in ancient manuscripts or are lost but mentioned critically in Patristic writings.

Gnostic texts

Full or fragmentary

These texts exist in surviving manuscripts.

- ‡ Acts of John
 - ‡ The Hymn of Jesus
 - ‡ Acts of Peter
 - ‡ Acts of Peter and the Twelve
 - ‡ Acts of Thomas
 - ‡ The Hymn of the Pearl
 - ‡ Allogenes
 - ‡ Apocalypse of Adam
 - ‡ First Apocalypse of James
 - ‡ Second Apocalypse of James
 - ‡ Apocryphon of James
 - ‡ Apocryphon of John
 - ‡ Coptic Apocalypse of Paul
 - ‡ Coptic Apocalypse of Peter
 - ‡ Books of Jeu
 - ‡ Book of Thomas the Contender
 - ‡ Dialogue of the Saviour
 - ‡ Letter of Peter to Philip
 - ‡ Odes of Solomon
 - ‡ Pistis Sophia
 - ‡ Secret Gospel of Mark
 - ‡ The Sophia of Jesus Christ
 - ‡ Gospel of the Egyptians
 - ‡ Gospel of Judas
 - ‡ Gospel of Mary
 - ‡ Gospel of Philip
 - ‡ Gospel of Thomas
 - ‡ Gospel of Truth
 - ‡ Unknown Berlin Gospel or *Gospel of the Savior*
-

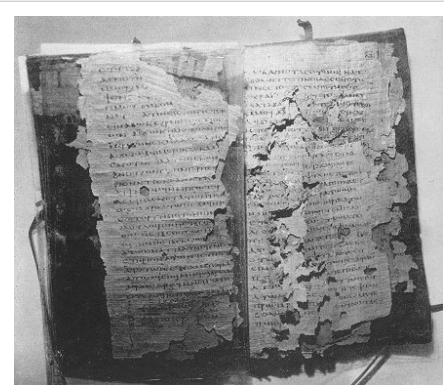
Quoted or alluded

These texts are mentioned or partially quoted in the writings of the Church Fathers.

- † *Gospel of Basilides* mentioned by Origen, Jerome, Ambrose, Philip of Side, and Bede.
- † Basilides' *Exegetica* mentioned in Hippolytus of Rome (*Refutatio Omnium Haeresium* VII, i-xv and X, x) and Clement of Alexandria (*Stromata* IV, xii and IV, xxiv-xxvi)
- † Epiphane's *On Righteousness*, mentioned in Clement of Alexandria (**Str.** III, ii).
- † Heracleon, Fragments from his Commentary on the Gospel of John, mentioned in Origen (*Commentary on the Gospel of John*)
- † Naassene Fragment mentioned in Hippolytus (*Ref.* 5.7.2-9).
- † Ophite Diagrams mentioned in Celsus and Origen
- † Ptolemy's *Commentary on the Gospel of John Prologue*, mentioned in Irenaeus.^[1]
- † Ptolemy's *Letter to Flora*, mentioned in Epiphanius.^[2]
- † Theodotus: *Excerpta Ex Theodoto* mentioned in Clement of Alexandria.

Manuscripts

- † Askew Codex contains Pistis Sophia and some other unknown texts.
- † Berlin Codex, 5th century, contains a fragmentary Gospel of Mary, out of nineteen pages, pages 1•6 and 11-14 are missing entirely, the Apocryphon of John, The Sophia of Jesus Christ, and an epitome of the Act of Peter.
- † Bruce Codex contains the first and second Books of Jeu and three fragments - an untitled text, an untitled hymn, and the text "On the Passage of the Soul Through the Archons of the Midst".
- † Codex Tchacos, 4th century, contains the Gospel of Judas, the First Apocalypse of James, the Letter of Peter to Philip, and a fragment of Allogenes.
- † Nag Hammadi library contains a large number of texts (for a complete list see the listing)
- † Three Oxyrhynchus papyri contain portions of the Gospel of Thomas:
 - † Oxyrhynchus 1: this is half a leaf of papyrus which contains fragments of logion 26 through 33.
 - † Oxyrhynchus 654: this contains fragments of the beginning through logion 7, logion 24 and logion 36 on the flip side of a papyrus containing surveying data.
 - † Oxyrhynchus 655: this contains fragments of logion 36 through logion 39 and is actually 8 fragments named *a* through *h*, whereof *f* and *h* have since been lost.



The Nag Hammadi library is a collection of early Christian Gnostic texts discovered near the Egyptian town of Nag Hammadi in 1945.

Notes

[1] *Adversus haereses*, I, viii, 5.

[2] *H"r.* XXXIII, 3-7.

External links

- † The Gnostic Society Library (<http://www.gnosis.org/library.html>)
- † Gnostics, Gnostic Gospels, & Gnosticism (<http://www.earlychristianwritings.com/gnostics.html>) - from earlychristianwritings.com

List of gnostic terms

The following is a list of vocabulary that many books on gnosticism will assume the reader is familiar with

Term	Definition
sarkic	earthly, hidebound, ignorant, uninitiated. The lowest level of human thought the fleshly, instinctive level of thinking.
hylic	lowest order of the three types of human. Unable to be saved since their thinking is entirely material, incapable of understanding the gnosis.
psychic	"soulful," partially initiated. Matter-dwelling spirits
pneumatic	"spiritual," fully initiated. immaterial, souls. Escaping the doom of the material world via gnosis
aeon	one of various levels of reality
archon	one of various powers in the cosmos
pleroma	fulfillment, the higher reality of archetypes (related to Plato's realm of Ideas). The region of light.
kenoma	the visible or manifest cosmos, "lower" than the pleroma
charisma	gift, or energy, bestowed by pneumatics through oral teaching and personal encounters
Sophia	"wisdom," worldly understanding; personified as Lady Wisdom, the syzygy of Christ
logos	The logos is the divine ordering principle of the cosmos; personified as Christ. See also Odic force
hypostasis	Literally "that which stands beneath" the inner reality, emanation (appearance) of God, known to psychics
ousia	essence of God, known to pneumatics. Specific individual things or being
gnosis	"knowledge," direct insight into God attained by pneumatics
syzygy	a divine active-passive, male-female pair of aeons, complementary to one another rather than oppositional
demiurge	an entity (usually seen as evil) responsible for the creation of the physical universe and the physical aspect of humanity. The creator God
theos	The Greek term for god. Used by Christian Gnostics for the monad
Emanation	The Supreme Light or Consciousness descends through a series of stages, gradations, worlds or hypostases, becoming progressively more material and embodied. In time it will turn around to return to the One (epistrophe), retracing its steps through spiritual knowledge and contemplation.

References

‡ Elaine Pagels, *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters* ISBN 1563380390

Archetype

An **archetype** (pronounced /ˈɑːrkiːtaɪp/) is an original model of a person, ideal example, or a prototype upon which others are copied, patterned, or emulated; a symbol universally recognized by all. In psychology, an archetype is a model of a person, personality, or behavior.

In philosophy, archetypes since Plato at least, refer to ideal forms of the perceived or sensible things or types.

In the analysis of personality, the term *archetype* is often broadly used to refer to

1. a stereotype personality type observed multiple times, especially an oversimplification of such a type,
2. an epitome personality type exemplified, especially the "greatest" such example, or
3. a literary term to express details.

The Nativity scene, with its message of birth and hope for the world, became an archetype in Western culture.

Archetype refers to a generic version of a personality. In this sense "mother figure" may be considered an archetype and may be identified in various characters with otherwise distinct (non-generic) personalities.

Archetypes are likewise supposed to have been present in folklore and literature for thousands of years, including prehistoric artwork. The use of archetypes to illuminate personality and literature was advanced by Carl Jung early in the 20th century, who suggested the existence of universal contentless forms that channel experiences and emotions, resulting in recognizable and typical patterns of behavior with certain probable outcomes. Archetypes are cited as important to both ancient mythology and modern narratives, as argued by Joseph Campbell in works such as *The Hero With a Thousand Faces*.

Etymology

First attested in English in 1540s,^[1] the word *archetype* derives from the Latin noun *archetypum*, the latinisation of the Greek noun ἀρχετύπον (*archetupon*) and adjective ἀρχετύπος (*archetupos*), meaning "first-moulded",^[2] which is a compound of ἀρχή (*archē*,) "beginning, origin"^[3] + τύπος (*tupos*), amongst others "pattern, model, type".^[4]

Pronunciation note: The "ch" in archetype is a transliteration of the Greek chi (•) and is most commonly articulated in English as a "k".^[5]

Origins

The origins of the archetypal hypothesis date back as far as Plato. Jung himself compared archetypes to Platonic ideas. Plato's *ideas* were pure mental forms, that were imprinted in the soul before it was born into the world. They were collective in the sense that they embodied the fundamental characteristics of a thing rather than its specific peculiarities.

Jungian archetypes

The concept of psycholog archetypes was advanced by the Swiss psychiatrist Carl Jung, c. 1919. In Jung's psychological framework archetypes are innate, universal prototypes for ideas and may be used to interpret observations. A group of memories and interpretations associated with an archetype is a complex, e.g. a mother complex associated with the mother archetype. Jung treated the archetypes as psychological organs, analogous to physical ones in that both are morphological constructs that arose through evolution.^[6]

Jung outlined five main archetypes;

- ‡ The Self, the regulating center of the psyche and facilitator of individuation
- ‡ The Shadow, the opposite of the ego image, often containing qualities with which the ego does not identify, but which it possesses nonetheless
- ‡ The Anima, the feminine image in a man's psyche; **or**:
- ‡ The Animus, the masculine image in a woman's psyche
- ‡ The Persona, how we present to the world, is another of 'the subpersonalities, the complexes'^[7] and usually protects the Ego from negative images (acts like a mask)

Although archetypes can take on innumerable forms, there are a few particularly notable, recurring archetypal images:

- | | |
|--|------------------------|
| ‡ The Child | ‡ The Trickster or Fox |
| ‡ The Hero | ‡ The Devil or Satan |
| ‡ The Great Mother | ‡ The Scarecrow |
| ‡ The Wise old man or Sage | ‡ The Mentor |
| ‡ The Wise Old Woman/Man, archetypes of the collective unconscious | ‡ Rebirth |

Jung also outlined what he called **archetypes of transformation**. Not personality constructs, they are situations, places, ways and means that symbolize the transformation in question. These archetypes exist primarily as energy - and are useful in organizational development, personal and organizational change management, and extensively used in place branding.

In pedagogy

Clifford Mayes (born July 15, 1953), professor in the Brigham Young University McKay School of Education, has developed what he has termed archetypal pedagogy. Mayes' work also aims at promoting what he calls archetypal reflectivity in teachers; this is a means of encouraging teachers to examine and work with psychodynamic issues, images, and assumptions as those factors affect their pedagogical practices. Archetypal reflectivity, which draws not only upon Jungian psychology but transpersonal psychology generally, offers an avenue for teachers to probe the spiritual dimensions of teaching and learning in non-dogmatic terms.

In USA, Mayes' two most recent works, *Inside Education: Depth Psychology in Teaching and Learning* (2007) and *The Archetypal Hero's Journey in Teaching and Learning: A Study in Jungian Pedagogy* (2008), incorporate the psychoanalytic theories of Heinz Kohut (particularly Kohut's notion of the selfobject) and the object relations theory of Ronald Fairbairn and D.W. Winnicott. Some of Mayes' work in curriculum theory, especially *Seven Curricular Landscapes: An Approach to the Holistic Curriculum* (2003) and *Understanding the Whole Student: Holistic*

Multicultural Education (2007), is concerned with holistic education.

Archetypes in literature and art

Archetypes can be found in nearly all forms of literature, with their motifs being predominantly rooted in folklore.

William Butler Yeats completed an automatic writing with his wife (Georgie) Hyde-Lees. This book *A Vision* contains an interesting mapping and list of 28 archetypes by these characters' will and fate. Tarot cards depict a system of archetypes used for divination of a persons' fate or story. Also the No plays of Japan, the characters skillfully depicted with exaggerated expression and elaborate costume clearly portray a system of archetypes.

William Shakespeare is known for creating many archetypal characters that hold great social importance in his native land. Falstaff, the bawdy, rotund comic knight; Romeo and Juliet, the ill-fated ("star-crossed") lovers; Richard II, the hero who dies with honor; and many others. Although Shakespeare based many of his characters on existing archetypes from fables and myths (e.g., Romeo and Juliet on Arthur Brooke's *Romeus and Juliet*), Shakespeare's characters stand out as original by their contrast against a complex, social literary landscape. For instance, in *The Tempest*, Shakespeare borrowed from a manuscript by William Strachey that detailed an actual shipwreck of the Virginia-bound 17th-century English sailing vessel *Sea Venture* in 1609 on the islands of Bermuda. Shakespeare also borrowed heavily from a speech by Medea in Ovid's *Metamorphoses* in writing Prospero's renunciative speech; nevertheless, the unique combination of these elements in the character of Prospero created a new interpretation of the sage magician as that of a carefully plotting hero, quite distinct from the wizard-as-advisor archetype of Merlin or Gandalf. Both of these are likely derived from priesthood authority archetypes, such as Celtic Druids, or perhaps Biblical figures like Abraham, Moses, etc.; or in the case of Gandalf, the Norse figure Odin.

Certain common methods of character depiction employed in dramatic performance rely on the pre-existence of literary archetypes. Stock characters used in theatre or film are based on highly generic literary archetypes. A pastiche is an imitation of an archetype or prototype in order to pay homage to the original creator.

Sheri Tepper's novel *Plague of Angels* contains archetypical villages, essentially human zoos where a wide variety of archetypal people are kept, including heroes, orphans, oracles, ingenues, bastards, young lovers, poets, princesses, martyrs, and fools.

Similarly, the song "Atlantis" by Donovan (a 1960 singer/songwriter) mentions twelve archetypal characters leaving the sinking Atlantis and spreading to the far corners of the world to bring civilization, though only five of the twelve are mentioned in the song:

Knowing her fate, Atlantis sent out ships to all corners of the Earth.
On board were the Twelve:
The poet, the physician, the farmer, the scientist, the magician,
And the other so-called Gods of our legends,
Though Gods they were.

The superhero genre is also frequently cited as emblematic of archetypal literature.

The young, flawed, and brooding antihero [Spider-Man] became the most widely imitated archetype in the superhero genre since the appearance of Superman.

€ Bradford W. Wright, *Comic Book Nation: The transformation of Youth Culture in America* 212

€ *Superman on the Couch* by Danny Fingeroth 151

References

- [1] Douglas Harper. "Online Etymology Dictionary - Archetype" (<http://www.etymonline.com/index.php?search=archetype&searchmode=none>). .
- [2] ἑ•ζ•ς%\$... ([http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=a\)rxh/tupos](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=a)rxh/tupos)), Henry George Liddell, Robert Scott, *A Greek-English Lexicon*, on Perseus
- [3] ἑ•" ([http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=a\)rxh/](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=a)rxh/)), Henry George Liddell, Robert Scott, *A Greek-English Lexicon*, on Perseus
- [4] <%\$... (<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=tu/pos>), Henry George Liddell, Robert Scott, *A Greek-English Lexicon*, on Perseus
- [5] "Pronunciation Challenges: Confusions and Controversy" (<http://www.bartleby.com/64/C007/045.html#CH>). .
- [6] Boeree, C. George. "Carl Jung" (<http://www.ship.edu/~cgboeree/jung.html>). . Retrieved 2006-03-09.
- [7] Murray Stein, *Jung's Map of the Soul* (1998) p. 106

Sarkic

Sarkic, from the Greek *σαρκ*, flesh (or **hylic**, from the Greek *ἡλι*, stuff, or matter) in gnosticism describes the lowest level of human nature – the fleshly, instinctive level. This isn't the notion of body as opposed to thought; rather the sarkic level is said to be the lowest level of thought.

Hylics

In modern usage "hylic" refers to anything that is slanted toward the thought of any illusory concept, or that which gives an unbalanced view of life. It does not just refer to things slanted toward materialistic pursuits but to anything that is out of order with the rhythm of nature. Nature, in this context, refers to anything that is in harmony with the Divine Law, the Living Word. It is the One Law of the Cosmos and covers all bases Spiritually, Mentally and Physically.

Modern usage also defines matter as not necessarily being that which is seen, felt or tasted. Quantum Physics defines matter much differently than did Newton or the old Gnostics, So hylic would not fit into the old Gnostic ideas in this modern age.

Hylic (from Greek *ἡλ* (*hyl*) "matter") is the opposite of psychic (from Greek *ψυχή* (*psychē*) "soul").

In the gnostic view, **hylics**, also called **Somatics** (from Gk *σῶμα* (*sōma*) "body"), were the lowest order of the three types of human. The other two were the psychics and the pneumatics (from Gk *πνεῦμα* (*pneuma*) "spirit, breath"). So humanity comprised matter-bound beings, matter-dwelling spirits and the matter-free or immaterial, souls.

Somatics were deemed completely bound to matter. Matter, the material world, was seen as "evil" in the gnostic world view. The material world was created by a demiurge, in some instances a blind, mad God, in others an army of rebellious angels as a trap for the spiritual Ennoia. The duty of (spiritual) man was to escape the material world by the aid of the hidden knowledge (gnosis)^[1].

Somatics were human in form, but since their entire focus was on the material world, such as eating, sleeping, mating, creature comforts, they were seen as doomed. The pneumatic saw himself as escaping the doom of the material world via the secret knowledge. Somatics were thought to be incapable of understanding.

For consideration of these dynamics see for example, The Gospel of Judas, believed to be a gnostic text, where Jesus is posited as a Pneumatic and the other disciples, non-gnostics, as Somatics.

- [1] Freke, Timothy (2001). *Jesus and the Lost Goddess: The Secret Teachings of the Original Christians*. Three Rivers Press. ISBN 9781400045945.

Pneumatic (Gnosticism)

The **pneumatics** ("spiritual", from Greek πνεῦμα, "spirit") were, in gnosticism, the highest order of humans, the other two orders being psychics and hylics. The pneumatic saw himself as escaping the doom of the material world via the secret knowledge. Outsiders could only know these secrets by joining a gnostic group. To be a gnostic is to believe in three planes of existence: the pure unknown (demiurge), the material world of coitus and comfort, and the pure spiritual realm of ascension or escape.

Abraxas

The word **Abrasax** (Gk. Ἀβραξ, which is far more common in the sources than the variant form **Abraxas**, Ἀβραξας) was a word of mystic meaning in the system of the Gnostic Basilides, being there applied to the „Great Archon... (Gk., *megas archon*), the *princeps* of the 365 spheres (Gk., *ourano*).^[1] In Gnostic cosmology, the 7 letters spelling its name represent each of the 7 classic planets—Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn.^[2]

The word is found in Gnostic texts such as the *Holy Book of the Great Invisible Spirit*, and also appears in the Greek Magical Papyri. It was engraved on certain antique gemstones, called on that account **Abraxas stones**, which were used as amulets or charms. As the initial spelling on stones was 'Abraxas' (Ἀβραξ), the spelling of 'Abraxas' seen today probably originates in the confusion made between the Greek letters Sigma and Xi in the Latin transliteration. The word may be related to Abracadabra, although other explanations exist.

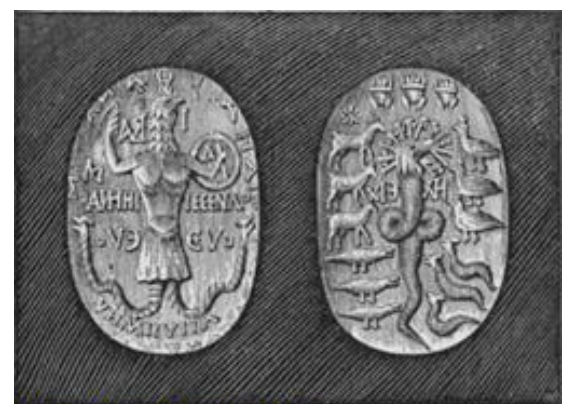
There are similarities and differences between such figures in reports about Basilides' teaching, ancient Gnostic texts, the larger Greco-Roman magical traditions, and modern magical and esoteric writings. Opinions abound on Abraxas, who in recent centuries has been claimed to be both an Egyptian god and a demon.^[3] The Swiss Psychologist Carl Jung wrote a short Gnostic treatise in 1916 called *The Seven Sermons to the Dead*, which called Abraxas a God higher than the Christian God and Devil, that combines all opposites into one Being.

Sources

It is uncertain what the actual role and function of Abrasax was in the Basilidian system, as our authorities often show no direct acquaintance with the doctrines of Basilides himself.

As an archon

In the system described by Irenaeus, "the Unbegotten Father" is the progenitor of *Nous*, and from *Nous Logos*, from *Logos Phronesis*, from *Phronesis Sophia* and *Dynamis*, from *Sophia* and *Dynamis* principalities, powers, and angels, the last of whom create "the first heaven." They in turn originate a second series, who create a second heaven. The process continues in like manner until 365 heavens are in existence, the angels of the last or visible heaven being the authors of our world. "The ruler" [*principem*, i.e., probably *ton archonta*] of the 365 heavens "is Abraxas, and for this reason he contains within himself 365 numbers."



©JewishEncyclopedia.com

Gemstone carved with Abrasax, obverse and reverse.

The name occurs in the *Refutation of all Heresies* (vii. 26) by Hippolytus, who appears in these chapters to have followed the *Exegetica* of Basilides. After describing the manifestation of the Gospel in the Ogdoad and Hebdomad, he adds that the Basilidians have a long account of the innumerable creations and powers in the several 'stages' of the upper world (*diastemata*), in which they speak of 365 heavens and say that "their great archon" is Abrasax, because his name contains the number 365, the number of the days in the year; i.e. the sum of the numbers denoted by the Greek letters in $\alpha^{\text{TM}} \beta^2 \gamma^3$ is 365:

$$\alpha = 1, \text{TM} = 2, \beta^2 = 100, \gamma = 1, \delta = 200, \epsilon = 1, \zeta^3 = 60$$

As a god

Epiphanius (*Haer.* 69, 73 f.) appears to follow partly Irenaeus, partly the lost Compendium of Hippolytus.^[4] He designates Abrasax more distinctly as "the power above all, and First Principle," "the cause and first archetype" of all things; and mentions that the Basilidians referred to 365 as the number of parts (*mele*) in the human body, as well as of days in the year.

The author of the appendix to Tertullian *De Praescr. Haer.* (c. 4), who likewise follows Hippolytus's Compendium,^[5] adds some further particulars; that 'Abraxas' gave birth to Mind (*nous*), the first in the series of primary powers enumerated likewise by Irenaeus and Epiphanius; that the world, as well as the 365 heavens, was created in honour of 'Abraxas;' and that Christ was sent not by the Maker of the world but by 'Abraxas.'

Nothing can be built on the vague allusions of Jerome, according to whom 'Abraxas' meant for Basilides "the greatest God" (*De vir. ill.* 21), "the highest God" (*Dial. adv. Lucif.* 23), "the Almighty God" (*Comm. in Amos* iii. 9), and "the Lord the Creator" (*Comm. in Nah.* i. 11). The notices in Theodoret (*Haer. fab.* i. 4), Augustine (*Haer.* 4), and 'Praedestinatus' (i. 3), have no independent value.

It is evident from these particulars that Abrasax was the name of the first of the 365 Archons, and accordingly stood below Sophia and Dynamis and their progenitors; but his position is not expressly stated, so that the writer of the supplement to Tertullian had some excuse for confusing him with "the Supreme God."

As an Aeon

With the availability of primary sources, such as the those in Nag Hammadi library, the identity of Abrasax remains unclear. The *Holy Book of the Great Invisible Spirit*, for instance, refers to Abrasax as an Aeon dwelling with Sophia and other Aeons of the Pleroma in the light of the luminary Eleleth. In several texts, the luminary Eleleth is the last of the luminaries (Spiritual Lights) that come forward, and it is the Aeon Sophia, associated with Eleleth, who encounters darkness and becomes involved in the chain of events that leads to the Demiurge's rule of this world, and the salvage effort that ensues. As such, the role of Aeons of Eleleth, including Abrasax, Sophia, and others, pertains to this outer border of the Pleroma that encounters the ignorance of the world of Lack and interacts to rectify the error of ignorance in the world of materiality.

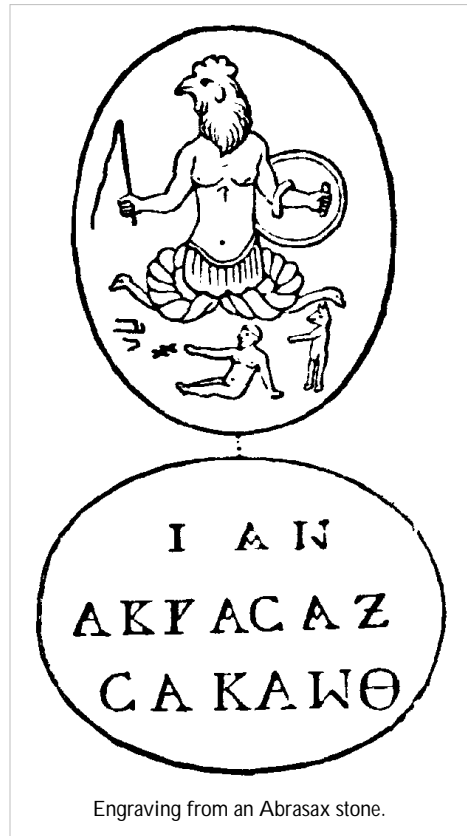
Abrasax stones

A vast number of engraved stones are in existence, to which the name "Abraxas-stones" has long been given. One particularly fine example was included as part of the Thetford treasure from fourth century Norfolk, UK. The subjects are mythological, and chiefly grotesque, with various inscriptions, in which $\alpha^{\text{TM}} \beta^2 \gamma^3$ often occurs, alone or with other words. Sometimes the whole space is taken up with the inscription. In certain obscure magical writings of Egyptian origin $\epsilon\epsilon\omega\bullet\frac{1}{2}\eta\ldots$ or $\epsilon\epsilon\omega\bullet f\eta\frac{1}{2}$ is found associated with other names which frequently accompany it on gems;^[6] it is also found on the Greek metal *tesser* among other mystic words. The meaning of the legends is seldom intelligible: but some of the gems are amulets; and the same may be the case with nearly all.

Anguipede

In a great majority of instances the name Abrasax is associated with a singular composite figure, having a Chimera-like appearance somewhat resembling a basilisk or the Greek primordial god Chronos (not to be confused with the Greek titan Cronus). According to E. A. Wallis Budge, "as a Pantheus, i.e. All-God, he appears on the amulets with the head of a cock (Ph+bus) or of a lion (Ra or Mithras), the body of a man, and his legs are serpents which terminate in scorpions, types of the Agathodaimon. In his right hand he grasps a club, or a flail, and in his left is a round or oval shield." This form was also referred to as the Anguipede. Budge surmised that Abrasax was "a form of the Adam Kadmon of the Kabbalists and the Primal Man whom God made in His own image."^[7]

Some parts at least of the figure above mentioned are solar symbols, and the Basilidian Abrasax is manifestly connected with the sun. J. J. Bellermann has speculated that "the whole represents the Supreme Being, with his Five great Emanations, each one pointed out by means of an expressive emblem. Thus, from the human body, the usual form assigned to the Deity, forasmuch as it is written that God created man in his own image, issue the two supporters, *Nous* and *Logos*, symbols of the inner sense and the quickening understanding, as typified by the serpents, for the same reason that had induced the old Greeks to assign this reptile for an attribute to Pallas. His head is a cock's represents *Phronesis*, the fowl being emblematical of foresight and vigilance. His two hands bear the badges of *Sophia* and *Dynamis*, the shield of Wisdom, and the scourge of Power."^[8]



Engraving from an Abrasax stone.

Hebraic names

These Abrasax-stones often bear Hebraic names of God: Iao, Sabaoth, Adonai, Eloai. The name ,[^]Ö, to which ž[^]™[^]Ö- is sometimes added, is found with this figure even more frequently than [^]™²[^]ž[^]³, and they are often combined. Beside an Abrasax figure the following, for instance, is found: IAÖ ABPAŽA³ AÖÖN [^].[^], "Iao Abrasax, thou art the Lord".^[9] With the Abrasax-shield are also found the divine names Sabaoth Iao, Iao Abrasax, Adonai Abrasax, etc.^[10]

Magical papyri

The magic papyri reflect the same ideas as the Abrasax-gems. The following example will suffice: "Iao Sabaoth, Adonai . . . Abrasax".^[11] The patriarchs are sometimes addressed as deities; for which fact many instances may be adduced. In the group "Iakoubia, Iaosabaoth Adonai Abrasax,"^[12] the first name seems to be composed of Jacob and Ya.

The Leyden papyrus recommends that this invocation be pronounced to the moon:

[24] Ho! Sax, Amun, Sax, Abrasax; for thou art the moon, (25) the chief of the stars, he that did form them, listen to the things that I have(?) said, follow the (words) of my mouth, reveal thyself to me, Than, (26) Thana, Thanatha, otherwise Thei, this is my correct name.^[13]

The magic word "Ablanathanalba," which reads in Greek the same backward as forward, also occurs in the Abrasax-stones as well as in the magic papyri. This word is usually conceded to be derived from the Hebrew (Aramaic), meaning "Thou art our father" (÷ú ø/ ÷ö), and also occurs in connection with Abrasax; the following

inscription is found upon a metal plate in the Carlsruhe Museum:

$$\begin{array}{c} \%01\%Z\%^3 \\ \wedge^{\text{TM}} \times \wedge^2 \wedge - \\ \wedge^2 \times^{\text{TM}} \wedge \end{array}$$

Origin

In the absence of other evidence to show the origin of these curious relics of antiquity the occurrence of a name known as Basilidian on patristic authority has not unnaturally been taken as a sufficient mark of origin, and the early collectors and critics assumed this whole group to be the work of Gnostics. During the last three centuries attempts have been made to sift away successively those gems which had no claim to be considered in any sense Gnostic, or specially Basilidian, or connected with Abrasax. The subject is one which has exercised the ingenuity of many savants, but it may be said that all the engraved stones fall into three classes:

- ‡ *Abrasax*, or stones of Basilidian origin
- ‡ *Abrasaxtes*, or stones originating in ancient forms of worship, and adapted by the Gnostics
- ‡ *Abraxofdes*, or stones absolutely unconnected with the doctrine of Basilides

While it would be rash to assert positively that no existing gems were the work of Gnostics, there is no valid reason for attributing any or all of them to such an origin. The fact that the name occurs on these gems in connection with representations of figures with the head of a cock, a lion, or an ass, and the tail of a serpent was formerly taken in the light of what Irenaeus says about the followers of Basilides:

These men, moreover, practise magic, and use images, incantations, invocations, and every other kind of curious art. Coining also certain names as if they were those of the angels, they proclaim some of these as belonging to the first, and others to the second heaven; and then they strive to set forth the names, principles, angels, and powers of the 365 imagined heavens.

€ *Adversus h^{er}eses*, I. xxiv. 5; cf. *Epiph. Haer.* 69 D; *Philastr. Suer.* 32

Incantations by mystic names were characteristic of the hybrid Gnosticism planted in Spain and southern Gaul at the end of the fourth century and at the beginning of the fifth, which Jerome connects with Basilides, and which (according to his *Epist.*, lxxv.) used the name *Abrasax*.

It is therefore not unlikely that some Gnostics used amulets, though the confident assertions of modern writers to this effect rest on no authority. Isaac de Beausobre properly calls attention to the significant silence of Clement in the two passages in which he instructs the Christians of Alexandria on the right use of rings and gems, and the figures which may legitimately be engraved on them (*Paed.* 241 ff.; 287 ff.). But no attempt to identify the figures on existing gems with the personages of Gnostic mythology has had any success, and *Abrasax* is the only Gnostic term found in the accompanying legends which is not known to belong to other religions or mythologies. The present state of the evidence therefore suggests that their engravers and the Basilidians received the mystic name from a common source now unknown.

Having due regard to the magic papyri, in which many of the unintelligible names of the *Abrasax*-stones reappear, besides directions for making and using gems with similar figures and formulas for magical purposes, it can scarcely be doubted that many of these stones are pagan amulets and instruments of magic.

Etymology

Gaius Julius Hyginus (*Fab.* 183) gives *Abrax Aslo Therbeeo* as names of horses of the sun mentioned by 'Homerus.' The passage is miserably corrupt: but it may not be accidental that the first three syllables make Abraxas.

The proper form of the name is evidently *Abrasax*, as with the Greek writers, Hippolytus, Epiphanius, Didymus (*De Trin.* iii. 42), and Theodoret; also Augustine and 'Praedestinatus'; and in nearly all the legends on gems. By a probably euphonic inversion the translator of Irenaeus and the other Latin authors have *Abraxas*, which is found in the magical papyri, and even, though most sparingly, on engraved stones.

The attempts to discover a derivation for the name, Greek, Hebrew, Coptic, or other, have not been entirely successful:

Egyptian

- † Claudius Salmasius thought it Egyptian, but never gave the proofs which he promised.
- † Friedrich M^önter separates it into two Coptic words signifying „new fangled title....
- † J. J. Bellermann thinks it a compound of the Egyptian words *abrak* and *sax*, meaning „the honorable and hallowed word,... or „the word is adorable....
- † Samuel Sharpe finds in it an Egyptian invocation to the Godhead, meaning „hurt me not....

Hebrew

- † Abraham Geiger sees in it a Grecized form of *ha-berakhah*, „the blessing,... a meaning which C.W. King declares philologically untenable.
- † J. B. Passerius derives it from *abh*, „father,... *bara*, „to create,... and *a-* negative „the uncreated Father....
- † Giuseppe Barzilai goes back for explanation to the first verse of the prayer attributed to Rabbi Nehunya ben ha-Kanah, the literal rendering of which is „O [God], with thy mighty right hand deliver the unhappy [people],... forming from the initial and final letters of the words the word *Abrakd* (pronounced Abrakad), with the meaning „the host of the winged ones,... i.e., angels. But this extremely ingenious theory would at most explain only the mystic word *Abracadabra*, whose connection with *Abrasax* is by no means certain.

Greek

- † Wendelin discovers a compound of the initial letters, amounting to 365 in numerical value, of four Hebrew and three Greek words, all written with Greek characters: *ab, ben, rouach, hakad•s; s•t'ria apo xylou* („Father, Son, Spirit, holy; salvation from the cross...).
- † According to a note of Isaac de Beausobre, s, Jean Hardouin accepted the first three of these, taking the four others for the initials of the Greek *anthr•pouss•z•n haji•i xyl•i*, „saving mankind by the holy cross....
- † Isaac de Beausobre derives *Abrasax* from the Greek *habros* and *sa•*, „the beautiful, the glorious Savior....

Perhaps the word may be included among those mysterious expressions discussed by Adolf von Harnack,^[14] „which belong to no known speech, and by their singular collocation of vowels and consonants give evidence that they belong to some mystic dialect, or take their origin from some supposed divine inspiration....

Yet we may with better reason suppose that it came originally from a foreign mythology, and that the accident of its numerical value in Greek merely caused it to be singled out at Alexandria for religious use. It is worth notice that μύ, - ² ~ ž and 2ý, ×Ýž have the same value. The Egyptian author of the book *De Mysteriis* in reply to Porphyry (vii. 4) admits a preference of 'barbarous' to vernacular names in sacred things, urging a peculiar sanctity in the languages of certain nations, as the Egyptians and Assyrians; and Origen (*Contra Cels.* i. 24) refers to the 'potent names' used by Egyptian sages, Persian Magi, and Indian Brahmins, signifying deities in the several languages.

In modern culture

Carl Jung (Seven Sermons to the Dead)

Abraxas is an important figure in *Seven Sermons*, a representation of the driving force of individuation (synthesis, maturity, oneness), referred with the figures for the driving forces of differentiation (emergence of consciousness and opposites), Helios God-the-Sun, and the Devil.^[15]

"There is a God about whom you know nothing, because men have forgotten him. We call him by his name: Abraxas. He is less definite than God or Devil....

"Abraxas is activity: nothing can resist him but the unreal.... Abraxas stands above the sun[-god] and above the devil.... If the Pleroma were capable of having a being, Abraxas would be its manifestation."

€ 2nd Sermon

"That which is spoken by God-the-Sun is life; that which is spoken by the Devil is death; Abraxas speaketh that hallowed and accursed word, which is life and death at the same time. Abraxas begetteth truth and lying, good and evil, light and darkness in the same word and in the same act. Wherefore is Abraxas terrible."

€ 3rd Sermon



Medieval Seal representing Abraxas

Aleister Crowley

Abraxas is invoked in the The Gnostic Mass of the Ecclesia Gnostica Catholica:

IO IO IO IAO SABAO KURIE ABRASAX KURIE MEITHRAS KURIE PHALLE. IO PAN, IO PAN PAN IO ISCHUROS, IO ATHANATOS IO ABROTOS IO IAO. KAIRE PHALLE KAIRE PAMPHAGE KAIRE PANGENETOR. HAGIOS, HAGIOS, HAGIOS IAO.^[16]

Books

In the novel *Utopia* by Thomas More, the island with the same name of the novel once had the name "Abraxas".

Several references to the god Abraxas appear in Hermann Hesse's novel, *Demian*, such as:

"The bird fights its way out of the egg. The egg is the world. Who would be born must destroy a world. The bird flies to God. That God's name is Abraxas."

€ Max Demian

"... it appears that Abraxas has much deeper significance. We may conceive of the name as that of the godhead whose symbolic task is the uniting of godly and devilish elements."

€ Dr. Follens

"Abraxas doesn't take exception to any of your thoughts or any of your dreams. Never forget that. But he will leave you once you become blameless and normal."

€ Pistorius

In Hugo Pratt's story *Favola di Venezia - Sirat Al-Bunduqiyyah (Fable of Venice)*, Corto Maltese encounters several Abraxas in Venice.

In the German book "Die kleine Hexe" ("The Little Witch") by Otfried Preußler the witch's raven is called "Abraxas".

In *Small Gods* by Terry Pratchett 'Charcoal' Abraxas is a lightning-singed philosopher who claimed that 'The Gods like an atheist - it gives them something to aim at'

In *Harry Potter and the Half-Blood Prince* it is revealed that Draco Malfoy's grandfather is named Abraxas.

Abraxas is a fictional cosmic entity from Marvel Comics that was introduced in *Galactus: The Devourer*.

In Alan Moore's series *Miracleman*, the word "abraxas" is shown to transform the titular character back to his original human form.

In Dan Simmons's science fiction novella "Muse of Fire", the setting is thousands of years in the future, and Abraxas is the predominant religion amongst humans, synonymous with God.

In the play *The Flies* by Sartre, "An awe-inspiring, blood-smeared image of Zeus occupies a prominent position." The self-professed fly-charmer who waves his arms and recites ridiculous chants ("Abraxas, galla, galla, tsay, tsay" and "Poseidon, carabou, carabou, roola") is a far cry from the statues which dominate the stage setting of *The Flies* (1.1.85, 2.1.91)." ^[17]

Television

The Abraxas passage in *Demian* is later adapted in the anime *Revolutionary Girl Utena* in a verse that is recited by Ohtori Academy Student Council members before meetings:

If the chick cannot break the shell of its egg, it will die without being born. We are the chick; the world is our egg. If we cannot break the world's shell, we will die without being born. Smash the world's shell for the revolution of the world.

The name of the song that typically plays during this sequence is *Legend: That God's Name is Abraxas*.

Abraxas (played by Walter Phelan) appears as a demon who destroys witches by demonizing their powers in the second season premier of the TV series *Charmed*; ^[18] the episode is entitled "Witch Trial"

In the television series, *Babylon 5*, "Abraxas79713" is Captain John Sheridan's password to arm the tactical nukes aboard his ship.

In the television series *The L Word*, Abraxas is referred as the demon of lies and deceit.

Music

The second album of the musical group Santana is entitled *Abraxas*. That album has the following quote from *Demian* on the album cover: "We stood before it and began to freeze inside from the exertion. We questioned the painting, berated it, made love to it, prayed to it: We called it mother, called it whore and slut, called it our beloved, called it Abraxas...."

The Swedish symphonic metal band Therion has a song named Abraxas.

The band Integrity also has a song called "Abraxas Annihilation" on their album "Humanity is the Devil," and a song titled "Seven Sermones Ad Mortuos" on their album "Seasons in the Size of Days."

The Anglo-German band, Seelenlicht, refer to Abraxas in their song "Demian" (Cold Spring Records, 2008). One verse runs: "Our god is Abraxas / Both God and Devil at the same time,"

Boyd Rice & Death in June also include references to Abraxas in their song, titled *The Cruelty of the Heavens*, from their 1996 album, titled *Scorpion Wind*.

Czech rock band is called Abraxas.

Polish neo-progressive band is named Abraxas.

The album 'Hysterics' (Hassle Records, 2008) by Sheffield based band Rolo Tomassi features a song called 'Abraxas'.

Australian metal band Destrøyer 666 released an EP entitled "Terror Abraxas" in 2003.

The Disco Biscuits wrote a song "Abraxas" and debuted it on April 14, 2006 at Higher Ground in South Burlington Vermont.

Abraxas was also mentioned in the song, "Lead Poisoning," off of Alkaline Trio's latest album, "This Addiction". In the chorus of the song, Matt Skiba sings "Lay my heavy head here down to sleep, and I pray to Abraxas, my soul to keep."

Abraxas an Indian Metal band has been in the forefront of the Indian metal movement. The band was formed in 2008 and are working on a full length album.

Other

Charles Manson referred to himself as "Abraxas", both God and the Devil, in his 1986 letter to his parole board.

In the 1970s, a group of Unitarian Universalists formed a group called the "Congregation of Abraxas."

The 1986 point-and-click adventure video game *Uninvited* features a set of spells that can be cast by the player, all of which end in the word "Abraxas".

In the *Shadowrun* role-playing game, the late great dragon Dunkelzahn leaves 100 million nuyen to Abraxas Industries, which is one of the few elements of his last will and testament to never receive mention in any other *Shadowrun* content.^[19]

In the computer video game *Sacrifice*, there is a supporting character within the campaign named Abraxas.^[20]

In Amsterdam, there is a coffee shop named "Abraxas."

In the East of Paris, Ricardo Bofill built a housing project named Les Espaces d'Abraxas.

Founded in 1977, Abraxas Petroleum Corporation is an independent San Antonio, Texas, energy company. (Oil and natural gas development and production in the U.S.) Listed on Nasdaq, symbol AXAS.

"Abraxas" is the name of an international journal of esoteric studies published by Fulgur Limited embracing art, essays and poetry.

In the esoterically philosophical 2009 film *A Serious Man*, a reference to Abraxas is made by way of reference to the Santana album mentioned above. In one scene, the financially troubled main character argues over the phone with a Columbia Records employee, over his having to pay for records he had never asked for, including the aforementioned Santana LP, saying he "does not want Abraxas, does not need Abraxas and will not listen to Abraxas".

In the video game *Tron: Evolution*, the main antagonist is called Abraxas.

References

- [1] Cf. Hippolytus, *Refutatio*, vii. 14; Irenaeus, *Adversus h^{er}eses*, I. xxiv. 7
- [2] „He who has His seat within the Seven Poles€ ^ ý3, ŸÖÖ,... in the Magical Papyri. Mead, G.R.S. (1906). "XI. Concerning the ~ on-Doctrine" (<http://sacred-texts.com/gno/th1/th145.htm>). *Thrice-Greatest Hermes*. 1. London and Benares: The Theosophical Publishing Society. p.£402. .
- [3] "Demonographers have made him a demon, who has the head of a king and serpents for feet." Collin de Plancy, Jacques Auguste Simon (1818). "Abracax or Abraxas" (<http://www.lucifer.tw/fantasy/artist/devil/pic/plancy.pdf>). *Dictionnaire Infernal*. .
- [4] Lipsius, R. A., *Zur Quellenkritik d. Epiphanyos* 99 f.
- [5] Lipsius 33 f. &c.
- [6] Reuvers (1830). *Lett, ± M. Letronne s. I. Pap. bilingues*, etc., Leyden
- [7] Budge, E. A. Wallis (1930). *Amulets and Superstitions*. pp.£209•210.
- [8] Paraphrased by King, Charles William (1887). *The Gnostics and Their Remains* (<http://sacred-texts.com/gno/gar/>). p.£246. .
- [9] Bellermand, *Versuch*, iii., No. 10.
- [10] Baudissin, *Studien zur Semitischen Religionsgeschichte*, i. 189 et seq.
- [11] Wessely, *Neue Zauberpapyri*, p. 27, No. 229.
- [12] *Ibid.* p. 44, No. 715

- [13] Griffith, F. L. and Thompson, Herbert (1904). "Col. XXIII" (<http://www.sacred-texts.com/egy/dmp/dmp26.htm>). *The Demotic Magical Papyrus of London and Leiden (The Leyden Papyrus)*. .
- [14] Harnack, Adolf von (1891). "4ber das gnostische Buch Pistis-Sophia". *TU vii*. **2**: 86•89.
- [15] Hoeller S. A., *The Gnostic Jung and The Seven Sermons to the Dead*, Quest Books, Wheaton, 2006, ISBN 978-0-8356-0568-7
- [16] Gnostic Mass, Liber XV, Ecclesi— Gnostic— Catholic— Canon Miss— (http://www.scarletwoman.org/docs/docs_mass.html), hosted by the Scarlet Woman Lodge of Ordo Templi Orientis in Austin, Texas.
- [17] <http://www.shmoop.com/flies-sartre/zeus.html>
- [18] <http://imdb.com/title/tt0158552/>
- [19] http://ancientfiles.dumpshock.com/Dunk_Will.htm
- [20] <http://faqs.ign.com/articles/502/502205p1.html>

External links

- † Jewish encyclopedia entry (<http://www.jewishencyclopedia.com/view.jsp?artid=633&letter=A>)
- † The complete texts of Carl Jung's "The Seven Sermons To The Dead" (<http://www.gnosis.org/library/7Sermons.htm>)

Bibliography

- † Salmasius, C. (1648). *De armis climactericis*. Leyden. p.£572.
- † Wendelin, in a letter in *J. Macarii Abraxas . . . accedit Abraxas Proteus, seu multiformis gemm“ Basilidain“ portentosa varietas, exhibita . . . a J. Chifletio*. Antwerp. 1657. pp.£112•115.
- † Beausobre, I. de (1739). *Histoire critique de Manichÿe et du Manichÿisme*. **ii**. Amsterdam. pp.£50•69.
- † Passerius, J. B. (1750). *De gemmis Basilidianis diatriba, in Gori, Thesaurus gemmarum antiquarum astriferarum, ii.*. Florence. pp.£221•286.
- † Tubi res de Grimvard, Count de Caylus (1764). *Recueil d•antiquitÿs*, vi. Paris. pp.£65•66.
- † M•nter, F. (1790). *Versuch ber die kirchlichen Alterth mer der Gnostiker*. Anspach. pp.£203•214.
- † Bellermann, J. J. (1818-19). *Versuch ber die Gemmen der Alten mit dem Abraxas-Bilde, 3 parts*. Berlin.
- † Matter, J. (1828). *Histoire critique du Gnosticisme*. **i**. Paris.
- † Idem, *Abraxas* in Herzog, *RE*, 2d ed., 1877.
- † Sharpe, S. (1863). *Egyptian Mythology and Egyptian Christianity* (<http://www.sacred-texts.com/egy/emec/index.htm>). London. p.£252, note.
- † Geiger (1864). "Abraxas und Elxai". *ZDMG xviii*: 824•825.
- † Barzilai, G. (1873). *Gli Abraxas, studio archeologico*. Triest.
- † Idem, *Appendice alla dissertazione sugli Abraxas*, ib. 1874.
- † Renan, E. (1879). *Histoire des origines du Christianisme*. **vi**. Paris. p.£160.
- † King, C. W. (1887). *The Gnostics and their Remains* (<http://www.sacred-texts.com/gno/gar/index.htm>). London.
- † Harnack, *Geschichte*, i. 161. The older material is listed by Matter, *ut sup.*, and Wessely, *Ephesia grammata*, vol. ii., Vienna, 1886.
- † Monfaucon, B. de (1719-24). *L•Antiquitÿ expliquÿe*. **ii**. Paris. p.£356. Eng. transl., 10 vols., London, 1721-25.
- † Raspe, R. E. (1791). *Descriptive catalogue of . . . engraved Gems . . . cast . . . by J. Tassie*. **2 vols**. London.
- † Chabouillet, J. M. A. (1858). *Catalogue gÿnÿral et raisonnÿ des camÿes et pierres gravÿes de la BibliothÃque Impÿriale*. Paris.
- † Budge, E. A. Wallis (1930). *Amulets and Superstitions*. pp.£209•210.

Attribution

- † This article incorporates text from a publication now in the public domain: Smith, William; Wace, Henry. *A Dictionary of Christian Biography, Literature, Sects and Doctrines, Being a Continuation of "The Dictionary of the Bible"*.

- ‡ †This article incorporates text from a publication now in the public domain:†Herbertmann, Charles, ed (1913). "Abraxas". *Catholic Encyclopedia*. Robert Appleton Company.
- ‡ *This article includes content derived from the Schaff-Herzog Encyclopedia of Religious Knowledge, 1914, which is in the public domain.*
- ‡ †This article†incorporates text from a publication now in the public domain:†Chisholm, Hugh, ed (1911). "Abraxas" (<http://www.archive.org/stream/encyclopaediabri01chisrich#page/72/mode/1up>). *Encyclopædia Britannica*. 1 (Eleventh ed.). Cambridge University Press. p.†72.
- ‡ *This article incorporates text from the 1901–1906 Jewish Encyclopedia, a publication now in the public domain.*

Aeon

The word ***aeon***, also spelled ***eon*** or ***•on*** (English pronunciation:/ˈiːʃ ˈn/), originally means "life", and/or "being", though it then tended to mean "age", "forever" or "for eternity". It is a Latin transliteration from the koine Greek word ἄϊον (*ho aion*), from the archaic ἄϊων (*aiwon*). In Homer it typically refers to life or lifespan. Its latest meaning is more or less similar to the Sanskrit word *kalpa* and Hebrew word *olam*. A cognate Latin word *aevum* or *aeuum* (cf. ἄϊον) for "age" is present in words such as *longevity* and *mediæ val*.^[1]

Although the term aeon may be used in reference to a period of a billion years (especially in geology, cosmology or astronomy), its more common usage is for any long, indefinite, period of time.

In Cosmology

Roger Penrose uses the word ***aeon*** to describe the period between successive and cyclic big bangs within the context of conformal cyclic cosmology. In this theory, the remote future of the previous aeons becomes the Big Bang of subsequent aeons.

Eternity or Age

The Bible translation is a treatment of the Hebrew word *olam* and the Greek word *aion*. These two words have similar meaning, and Young's Literal Translation renders them and their derivatives as „age... or „age-during.... Other English versions most often translate them to indicate eternity, being translated as eternal, everlasting, forever, etc. However, there are notable exceptions to this in all major translations, such as Matthew†28:20: „*f* I am with you always, to the end of the age... (NRSV), the word „age... being a translation of *aion*. Rendering *aion* to indicate eternality in this verse would result in the contradictory phrase „end of eternity..., so the question arises whether it should ever be so.^[2] Proponents of Universal Reconciliation point out that this has significant implications for the problem of hell.^[3] Contrast Matthew†25:46 in well-known English translations with its rendering in Young's Literal Translation:

And these shall go away to punishment age-during, but the righteous to life age-during. (YLT)^[4]

Then they will go away to eternal punishment, but the righteous to eternal life. (NIV)^[5]

These will go away into eternal punishment, but the righteous into eternal life. (NASB)^[6]

And these shall go away into everlasting punishment, but the righteous into life eternal. (KJV)^[7]

And these will depart into everlasting cutting-off, but the righteous ones into everlasting life. (NWT)^[8]

In philosophy and mysticism

Plato used the word *aeon* to denote the eternal world of ideas, which he conceived was "behind" the perceived world, as demonstrated in his famous allegory of the cave.

Christianity's idea of "eternal life" comes from the word for life, *zoe*, and a form of *aeon*,^[9] which could mean life in the next aeon, the Kingdom of God, or Heaven, just as much as immortality, as in John 3:16.

According to the heterodox Christian doctrine of Universal Reconciliation, the Greek New Testament scriptures use the word "eon" to mean a long period of time (perhaps 1000 years) and the word "eonian" to mean "during a long period of time"; Thus there was a time before the eons, and the eonian period is finite. After each man's mortal life ends, he is judged worthy of eonian life or eonian punishment. That is, after the period of the eons, all punishment will cease and death is overcome and then God becomes the all in each one. This contrasts with the traditional Christian belief in eternal life and eternal punishment.

Occultists of the Thelema and O.T.O. traditions sometimes speak of a "magical Aeon" that may last for far less time, perhaps as little as 2,000 years.^[10]

In Gnosticism

In many Gnostic systems, the various emanations of God, who is also known by such names as the One, the Monad, *Aion teleos* (•-«• <Ž•ŁŠ... "The Broadest Aeon"), Bythos ("depth or profundity", Greek ÊŠ>¿...), *Proarkhe* ("before the beginning", Greek %œŠ•œ•"), the *Arkhe* ("the beginning", Greek Êœ•"), are called **Aeons**. In the different systems these emanations are differently named, classified, and described, but the emanation theory itself is common to all forms of Gnosticism. In the Basilidian Gnosis they are called sonships (ŠĀ¿<' <Ł... *huiotetes*; sing.: ŠĀ¿<' ... *huiotes*); according to Marcus, they are numbers and sounds; in Valentinianism they form male/female pairs called "syzygies" (Greek fŠ' ŠĒ¿•, from f¾' ŠĒŠ, *syzygoi*).

This source of all being is an Aeon in which an inner being dwells, known as *Ennoea* ("thought, intent", Greek Î••Š,•), *Charis* ("grace", Greek •Ź|œ,...), or *Sige* ("silence", Greek f,€"). These are the primary roots of the Aeons. The split perfect being conceives the second Aeon, *Caen* ("power"), within itself. Along with the male *Caen* comes the female Aeon, *Akhana* ("love"). Complex hierarchies of Aeons are thus produced, sometimes to the number of thirty. These Aeons belong to the purely ideal, noumenal, intelligible, or supersensible world; they are immaterial, they are hypostatic ideas. Together with the source from which they emanate they form the *Pleroma* ("region of light", Greek %œ•"œ" ••). The lowest regions of the Pleroma are closest to the darkness—that is, the physical world.

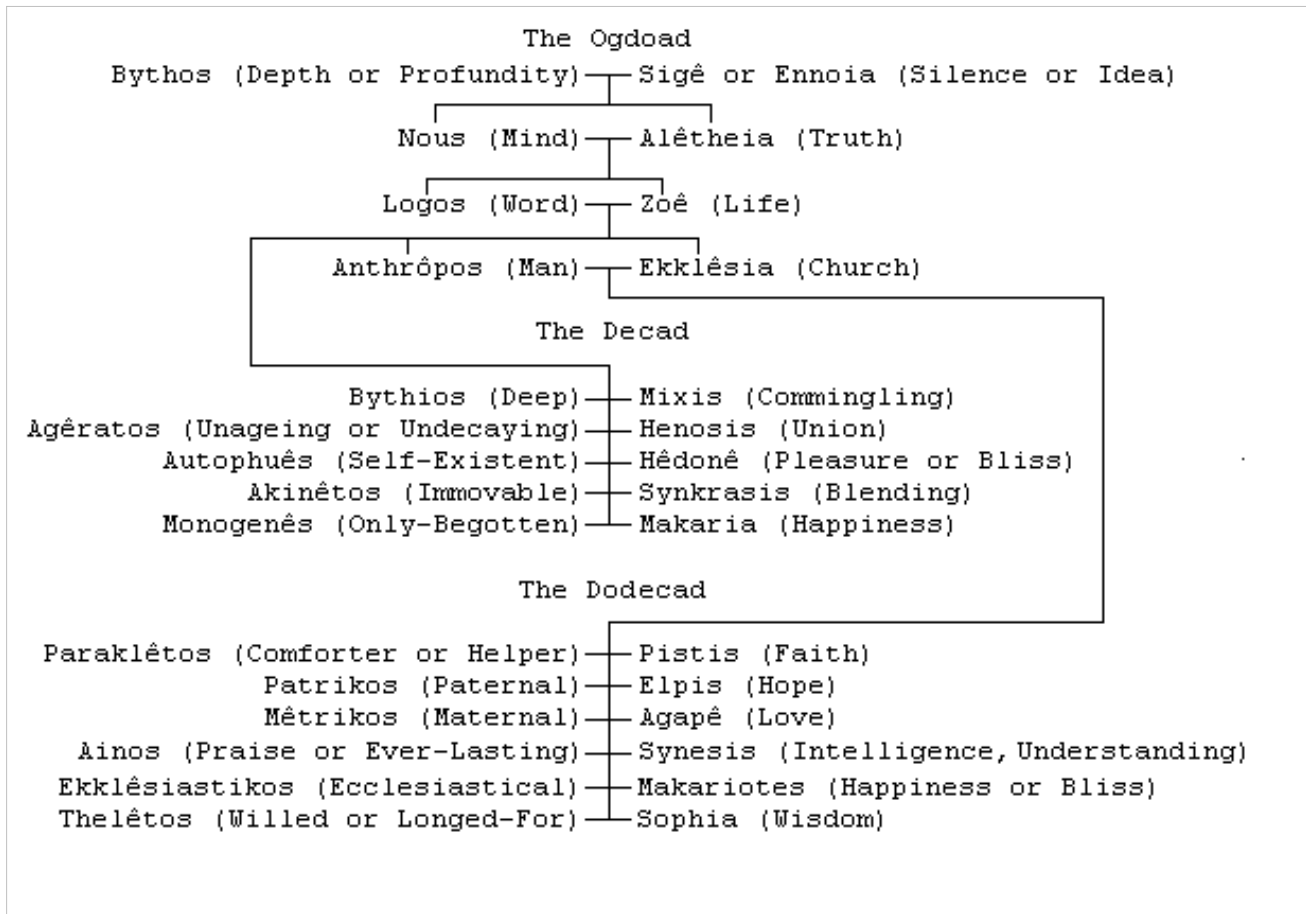
The transition from the immaterial to the material, from the noumenal to the sensible, is brought about by a flaw, or a passion, or a sin, in one of the Aeons. According to Basilides, it is a flaw in the last sonship; according to others the sin of the Great Archon, or Aeon-Creator, of the Universe; according to others it is the passion of the female Aeon Sophia, who emanates without her partner Aeon, resulting in the *Demiurge* (Greek Ò' •,ŠŠœ¿...),^[11] a creature that should never have come into existence. This creature does not belong to the Pleroma, and the One emanates two savior Aeons, *Christ* and *the Holy Spirit*, to save humanity from the Demiurge. Christ then took the form of the human *Jesus*, in order to be able to teach humanity how to achieve Gnosis. The ultimate end of all Gnosis is •Ł<Ź|•Š,• *metanoia*, or repentance, the undoing of the sin of material existence and the return to the Pleroma.

Aeons bear a number of similarities to Judaeo-Christian angels, including their roles as servants and emanations of God, and their existence as beings of light. In fact, certain Gnostic Angels, such as Armozel, also happen to be Aeons.^[12]

The Gnostic Gospel of Judas, recently found, purchased, held, and translated by the National Geographic Society, also mentions the Aeons and speaks of Jesus' teachings of them.^[13]

Valentinus

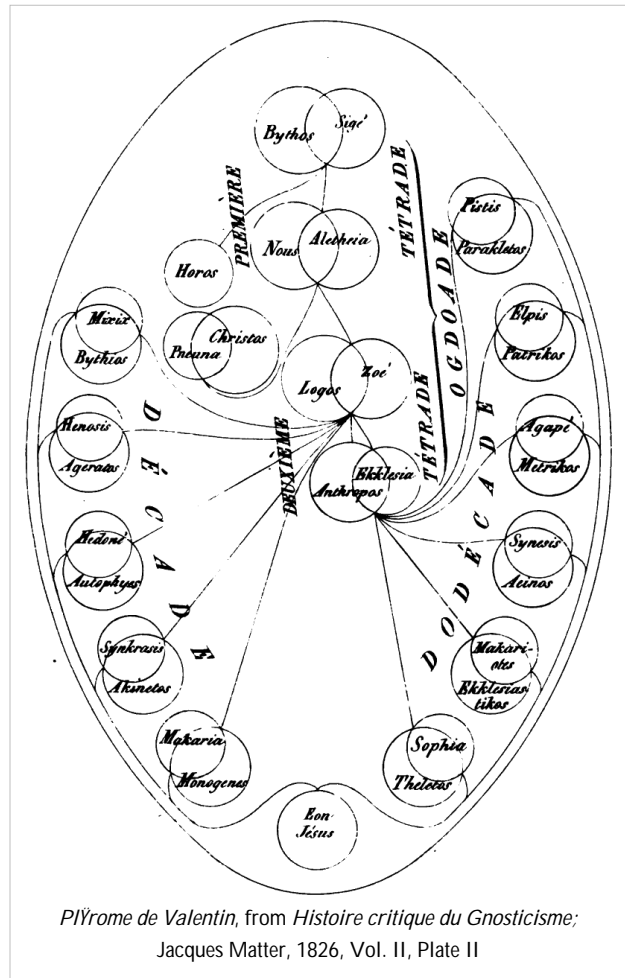
Valentinus assumed, as the beginning of all things, the Primal Being or Bythos, who after ages of silence and contemplation, gave rise to other beings by a process of emanation. The first series of beings, the Aeons, were thirty in number, representing fifteen syzygies or pairs sexually complementary. One common form is outlined below:



The Valentinian system was, until recently, only known through the criticisms of its opponents; however, the discovery of the Nag Hammadi library has given access to Valentinian texts, including sources that have been tentatively identified as written by Valentinus.

Tertullian's *Against the Valentinians* gives a slightly different sequence. The first eight of these Aeons, corresponding to generations one through four below, are referred to as the *Ogdoad*.^[14]

- † First generation:
 - † *Bythos* (The Depth) and *Sige* (The Silence)
- † Second generation:
 - † *Caen* (Power) and *Akhana* (Immensity)
- † Third generation, emanated from Caen and Akhana:
 - † *Nous* (Nus, Mind) and *Aletheia* (Veritas, Truth)
- † Fourth generation, emanated from Nous and Aletheia:
 - † *Sermo* (the Word) and *Vita* (the Drive)
- † Fifth generation, emanated from Sermo and Vita:
 - † *Anthropos* (Mankind) and *Ecclesia* (Civilization/Community)
- † Sixth generation:
 - † Emanated from Sermo and Vita:
 - † *Bythios* (Profound) and *Mixis* (Mixture)
 - † *Ageratos* (Ageless) and *Henosis* (Unification)
 - † *Autophyes* (Growth) and *Hedone* (Pleasure)
 - † *Acinetos* (Immovable) and *Syncrasis* (Commixture)
 - † *Monogenes* (Common origin) and *Macaria* (Destined death)
 - † Emanated from Anthropos and Ecclesia:
 - † *Paracletus* (Comforter) and *Pistis* (Faith)
 - † *Patricas* (Paternal) and *Elpis* (Hope)
 - † *Metricos* (Maternal) and *Agape* (Love)
 - † *Ainos* (Praise) and *Synesis* (Intelligence)
 - † *Ecclesiasticus* (Son of Ecclesia) and *Macariotes* (Blessedness)
 - † *Theletus* (Perfect) and *Sophia* (Wisdom)



Ptolemy and Colorbasus

According to Irenaeus,^[15] the followers of the Gnostics Ptolemy and Colorbasus had Aeons that differ from those of Valentinus. Logos is created when Anthropos learns to speak. The first four are called the *Tetrad* and the eight are called the *Ogdoad*.

- † First generation:
 - † *Bythos* (the One) and *Sige* (Silence, Charis, Ennoea, etc.)
- † Second generation (conceived by the One):
 - † *Caen* (Power) and *Akhana* (Love)
- † Third generation, emanated from Caen and Akhana:
 - † *Ennoae* (Thought) and *Thelesis* (Will)
- † Fourth generation, emanated from Ennoae and Thelesis:
 - † *Nous* (or *Monogenes*) and *Aletheia*
- † Fifth generation, emanated from Nouse and Aletheia:

- ‡ *Anthropos* (Homo, Man) and *Ecclesia* (Church)
- ‡ Sixth generation, emanated from Anthropos and Ecclesia:
 - ‡ *Logos* and *Zoe*
- ‡ Seventh generation:
 - ‡ Emanated from Logos and Zoe:
 - ‡ *Bythius* and *Mixis*
 - ‡ *Ageratos* and *Henosis*
 - ‡ *Autophyes* and *Hedone*
 - ‡ *Acinetos* and *Syncrasis*
 - ‡ *Monogenes* and *Macaria*
 - ‡ Emanated from Anthropos and Ecclesia:
 - ‡ *Paracletus* and *Pistis*
 - ‡ *Patricos* and *Elpis*
 - ‡ *Metricos* and *Agape*
 - ‡ *Ainos* and *Synesis*
 - ‡ *Ecclesiasticus* and *Macariotes*
 - ‡ *Theletos* and *Sophia*

The order of Anthropos and Ecclesia versus Logos and Zoe is somewhat debated; different sources give different accounts. Logos and Zoe are unique to this system as compared to the previous, and may be an evolved version of the first, totalling 34 Aeons, but it is not clear if the first two were actually regarded Aeons.

Modern interpretations

According to Myther, "The total number of Aeons, being 32, reflects the similarity of the mechanism to the Tree of Life, which, as suggested in the Zohar, incorporates 10 Sephiroth and 22 paths interconnecting these 10 Sephiroth; while 10 Aeons are created during the first five generations from which come the other 22 Aeons later during the sixth generation."

References

- [1] Math words page 16 (<http://www.pballeg.net/arithm16.html>)
- [2] Canon F. W. Farrar „Mercy and Judgment... 1904 pages 378-382 "?" (http://www.tentmaker.org/books/mercyandjudgment/mercy_and_judgment_ch1.html). .
- [3] Thomas Talbott "Three Pictures of God in Western Theology" 1995 pages 13-15 "?" (<http://www.willamette.edu/~ttalbott/PICTURES.pdf>). .
- [4] Matthew 25:46 Young's Literal Translation
- [5] Matthew 25:46 New International Version
- [6] Matthew 25:46 New American Standard Bible
- [7] Matthew 25:46 King James Version
- [8] Matthew 25:46 New World Translation
- [9] Strong's link for the word Eternal (Aeon) in the Christian Concept of Eternal Life (<http://cf.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=G166&Version=kjv>)
- [10] See Thelema.
- [11] Lit. "half-creator," occasionally referred to as *Yaldabaoth*, "Son of Chaos".
- [12] "Gnostic names from A tot Z" (<http://www.snant.com/fp/gnostic-names-from-a-to-z/>). .
- [13] The Lost Gospel (<http://www.nationalgeographic.com/lostgospel/>) - online feature from National Geographic, including Coptic text, English translation, and photos (<http://www9.nationalgeographic.com/lostgospel/document.html>)
- [14] Tertullian. *Against the Valentinians*. (Latin: *Adversus Valentinianos*.) Books 7-8.
- [15] Irenaeus. *Against heresies* (Latin: *Adversus Haereses*) also known as *The Detection and Overthrow of Falsely So-Called Gnosis* book 1, chapter 12

†This article incorporates text from a publication now in the public domain:†Herbermann, Charles, ed (1913). "†ons". *Catholic Encyclopedia*. Robert Appleton Company.

External links

- † Tertullian's account against the Valentinians (http://www.gnosis.org/library/ter_val.htm) is the source text for much of what we know about the †ons.
- † Corresponding text in original Latin (<http://www.gmu.edu/departments/fld/CLASSICS/tertullian.valentinianos.html>)
- † Irenaeus: Against heresies (<http://www.gnosis.org/library/advh1.htm>)
- † Gnosis.org (<http://gnosis.org/>)- Website of Information on Gnosticism
- † Dark Mirrors of Heaven: Gnostic Cosmogony (<http://www.timelessmyths.com/mirrors/gnostic.php>)

Archon

Archon (Gr. ἄρχων •, pl. ἄρχοντες<ἔ...>) is a Greek word that means "ruler" or "lord", frequently used as the title of a specific public office. It is the masculine present participle of the verb stem ἄρχω-, meaning "to rule", derived from the same root as *monarch*, *hierarchy* and *anarchy*.

Ancient Greece

In ancient Greece the chief magistrate in various Greek city states was called *Archon*.^[1] The term was also used throughout Greek history in a more general sense, ranging from "club leader" to "master of the tables" at *syssitia* to "Roman governor". In Roman terms, the board of *archontes* ruled by *potestas*, whereas the *Basileus* ("King") had *auctoritas*.

In Athens a system of nine concurrent Archons evolved, led by three respective remits over the civic, military, and religious affairs of the state: the three office holders being known as the *Eponymos archon* (ἔ<ἔ•--•†~ ἔ™), •; the "name" ruler, who gave his name to the year in which he held office), the *Polemarch* ("war ruler"), and the *Archon Basileus* ("king ruler").^[2] Originally these offices were filled from the aristocracy by elections every ten years. During this period the eponymous Archon was the chief magistrate, the Polemarch was the head of the armed forces, and the Archon Basileus was responsible for the civic religious arrangements, including many of the law courts. After 683 BC the offices were held for only a single year, and the year was named after the Archòn Epònymos. (Many ancient calendar systems did not number their years consecutively.)

After 487 BC the archonships were assigned by lot to any citizen and the Polemarch's military duties were taken over by new class of generals known as *strat'go*°. The ten *strat'go*° (one per tribe) were elected, and the office of Polemarch was rotated among them on a daily basis. The Polemarch thereafter had only minor religious duties, and the titular headship over the *stratego*i. The Archon Eponymous remained the titular head of state under democracy, though of much reduced political importance. The Archons were assisted by "junior" archons, called *Thesmothÿtai* (ἔ†f•†-†_š... "Institutors"). After 457 BC ex-archons were automatically enrolled as life members of the Areopagus,

Depiction from the east frieze of the Parthenon, of an assumed *Archon Basileus*, a remnant title of the Greek monarchy

though that assembly was no longer extremely important politically at that time. (See Archons of Athens.)

Byzantine Empire

Byzantine historians usually described foreign rulers as *archontes*.^[3] The rulers of the Bulgars themselves, along with their own titles, often bear the title *archon placed by God* in inscriptions in Greek.

Inside Byzantium, the term could be used to refer to any powerful noble or magnate, but in a technical sense, it was applied to a class of provincial governors. In the 8th and 9th centuries, these were the governors of some of the more peripheral provinces, inferior in status to the *themata*: Dalmatia, Cephalonia, Crete and Cyprus. *Archontes* were also placed in charge of various naval bases and trade stations, as well as semi-autonomous Slavic-inhabited areas (*sclaviniae*) under Byzantine sovereignty. In the 10th–12th centuries, *archontes* are also mentioned as the governors of specific cities. The area of an archon's jurisdiction was called an *archontia* (Ἀρχοντία).^[4] The title was also used for the holders of several financial posts, such as the head of the mint (τραπεζίτης), as well as directors the imperial workshops, arsenals, etc.^[5]

The title of *megas archon* ("grand archon") is also attested, as a translation of foreign titles such as "grand prince". In the mid-13th century, it was established as a special court rank, held by the highest-ranking official of the emperor's company. It existed throughout the Palaiologan period, but did not have any specific functions.^[6]

Ecumenical Patriarchate of Constantinople

From time to time, laity of the Orthodox Church in communion with the Patriarch of Constantinople have been granted the title of *Archon of the Ecumenical Patriarchate* to honor their service to Church administration. In 1963, Archons were organized into a service society dedicated to St Andrew. This *Archon* status is not part of the Church hierarchy and is purely honorary.

An Archon is an honoree by His All Holiness the Ecumenical Patriarch, for his outstanding service to the Church, and a well-known, distinguished, and well-respected leader of the Orthodox Church (at large).

It is the sworn oath of the Archon to defend and promote the Orthodox Church faith and tradition. His main concern is to protect and promote the Holy Patriarchate and its mission. He is also concerned with human rights and the well-being and general welfare of the Church.

As it is a significant religious position, the faith and dedication of a candidate for the role are extensively reviewed during consideration; the candidate should have demonstrated commitment for the betterment of the Church, Parish-Diocese, Archdiocese and the community as a whole.

Gnosticism

In late antiquity the term *archon* was used in Gnosticism to refer to several servants of the Demiurge, the "creator god" that stood between the human race and a transcendent God that could only be reached through *gnosis*. In this context they have the role of the angels and demons of the Old Testament. They give their name to the sect called Archontics.

Hebdomad

A characteristic feature of the Gnostic conception of the universe is the role played in almost all Gnostic systems by the seven world-creating archons, known as the *Hebdomad* (ἑβδομάδα). There are indeed certain exceptions; for instance, Basilides taught the existence of a "great archon" called Abraxas who presided over 365 archons (Irenaeus, *Adversus Haereses*, i. 24); in the Valentinian system, the Seven are in a manner replaced by the Aeons. These Seven, then, are in most systems semi-hostile powers, and are reckoned as the last and lowest emanations of the Godhead; below them—and frequently considered as derived from them—comes the world of the actually devilish powers.

The ancient astronomy taught that above the seven planetary spheres was an eighth, the sphere of the fixed stars.^[7] In the eighth sphere, these Gnostics taught, dwelt the mother to whom all these archons owed their origin, Sophia (Wisdom) or Barbelo. In the language of these sects the word Hebdomad not only denotes the seven archons, but is also a name of place, denoting the heavenly regions over which the seven archons presided; while *Ogdoad* denotes the supercelestial regions which lay above their control.

The Ophites accepted the existence of these seven archons (Origen, *Contra Celsum*, vi. 31; a nearly identical list is given in *On the Origin of the World*).^[8]

‡ **Yaldabaoth**, called also **Saklas** and **Samael**

- ‡ Saturn.
- ‡ Feminine name: Pronoia (Forethought) Sambathas, "week".
- ‡ Prophets:^[9] Moses, Joshua, Amos, Habakkuk.
- ‡ From Hebrew *yalda bahut*, "Child of Chaos"? The outermost who created the six others, and therefore the chief ruler and Demiurge *par excellence*. Called "the Lion-faced", *leontoeides*, similar to the Mithraic *Leontocephaline*.

‡ **Iao**

- ‡ Jupiter.
- ‡ Feminine name: Lordship.
- ‡ Prophets: Samuel, Nathan, Jonah, Micah.
- ‡ Perhaps from Yahu, Yahweh, but possibly also from the magic cry *iao* in the Mysteries.

‡ **Sabaoth**

- ‡ Mars.
- ‡ Feminine name: Deity.
- ‡ Prophets: Elijah, Joel, Zechariah.
- ‡ The Old Testament title God of Hosts was thought a proper name, hence Jupiter Sabbas (Yahweh Sabaoth).

‡ **Astaphanos**, or **Astaphaios**

- ‡ Venus.
- ‡ Feminine name: Sophia (Wisdom).
- ‡ Prophets: Esdras, Zephaniah.
- ‡ Astraphaios is beyond doubt the planet Venus, as there are gnostic gems with a female figure and the legend ASTAPHE, which name is also used in magic spells as the name of a goddess.

‡ **Adonaios**

- ‡ The Sun.
- ‡ Feminine name: Kingship.
- ‡ Prophets: Isaiah, Ezekiel, Jeremiah, Daniel.
- ‡ From the Hebrew term for "the Lord", used of God; Adonis of the Syrians representing the Winter sun in the cosmic tragedy of Tammuz. In the Mandaean system Adonaios represents the Sun.

‡ **Elaios**, or **Ailoaios**, or sometimes **Ailoein**

- ‡ Mercury.
- ‡ Feminine name: Jealousy.
- ‡ Prophets: Tobias, Haggai.
- ‡ From Elohim, God (El).

‡ **Horaiois**

- ‡ The Moon.
- ‡ Feminine name: Wealth.
- ‡ Prophets: Michaiah, Nahum.

‡ From Jaroah? or "light"? or Horus?

In the hellenized form of Gnosticism either all or some of these names are replaced by personified vices. Authadia (Authades), or Audacity, is the obvious description of Yaldabaoth, the presumptuous Demiurge, who is lion-faced as the Archon Authadia. Of the Archons Kakia, Zelos, Phthonos, Errinnys, Epithymia, the last obviously represents Venus. The number seven is obtained by placing a proarchon or chief archon at the head. That these names are only a disguise for the Sancta Hebdomas is clear, for Sophia, the mother of them, retains the name of Ogdoad, *Ogdonatio*. Occasionally one meets with the Archon *Esaldaios*, which is evidently the El Shaddai of the Bible, and he is described as the Archon "number four" (*harithmo tetartos*).

In the system of the Gnostics mentioned by Epiphanius we find, as the Seven Archons,

- ‡ Iao
- ‡ Saklas (the chief demon of Manichaeism)
- ‡ Seth
- ‡ David
- ‡ Eloiein
- ‡ Elilaios (probably connected with En-lil, the Bel of Nippur, the ancient god of Babylonia)
- ‡ Yaldabaoth (or no. 6 Yaldaboath, no. 7 Sabaoth)

The last book of the *Pistis Sophia* contains the myth of the capture of the rebellious archons, whose leaders here appear as five in number.^[10]

- ‡ Paraplex
- ‡ Hekate
- ‡ Ariouth (females)
- ‡ Typhon
- ‡ Iachtanabas (males)

Mandaeans

Among the Mandaeans, we find a different and perhaps more primitive conception of the Seven, according to which they, together with their mother Namrus (Ruha) and their father (Ur), belong entirely to the world of darkness. They and their family are looked upon as captives of the god of light (Manda-d'hayye, Hibil-Ziva), who pardons them, sets them on chariots of light, and appoints them as rulers of the world.^[11]

Manichaeans

The Manicheans readily adopted the Gnostic usage; and their archons are invariably evil beings. It is related how the helper of the Primal Man, the spirit of life, captured the evil archons, and fastened them to the firmament, or according to another account, flayed them, and formed the firmament from their skin,^[12] and this conception is closely related to the other, though in this tradition the number (seven) of the archons is lost.

Origins

Planets

Irenaeus tells us: "Sanctam Hebdomadem VII stellas, quas dictunt planetas, esse volunt." It is safe, therefore, to take the above seven Gnostic names as designating the seven planetary divinities, the sun, moon and five planets. In the Mandaean system the Seven are introduced with the Babylonian names of the planets. The connexion of the Seven with the planets is also clearly established by the expositions of Celsus and Origen (*Contra Celsum*, vi. 2 2 seq.) and similarly by the above-cited passage in the *Pistis Sophia*, where the archons, who are here mentioned as five, are identified with the five planets (excluding the sun and moon).

Greek theology

The classical theology of Greece knew only gods, daemons, and heroes. The phrase >[ε]ἱ ἄρχοντες<[ε]... in Plato (*Phaedr.* 247 A) is of no account here. Even Philo never alludes to archons: in a single passage (*De Mon.* i. 1)^[15] ἱ ἄρχοντες<[ε]... is merely correlative to θεοὶ ἄρχοντες.

Presently the syncreticism of the later Greek philosophy found room for archons. They are inserted by the author of the book *De Mysteriis Aegyptiorum* (ii. 3-9), and even it would seem by his questioner Porphyry, below gods, daemons, angels, and archangels, and above heroes (omitted by Porphyry) and departed "souls," in the scale of invisible beings whose presence may become manifest. It may be only an accidental coincidence that about the end of the 2nd century "Archon" was one of the names given by the Platonist Harpocration to the "Second God" of Numenius (Proclus in *Tim.* 93 C).

In any case the new term struck no deep root in either Christian or heathen soil. Probably "archangel" was found sufficient for every need. Even Origen (*Œ. Cel.* vi. 30 f.) has to introduce the archons of the early Ophites with the explanatory phrase "ruling daemons."

References

- [1] Archive Fever A Freudian Impression- Jacques Derrida
- [2] Michael Rostovtseff, *Greece*, passim.
- [3] Aksum: an African civilisation of late antiquity By Stuart C. Munro-Hay Page 145 ISBN 0-7486-0209-7
- [4] Kazhdan, Alexander, ed. (1991), *Oxford Dictionary of Byzantium*, Oxford University Press, p.160, ISBN#978-0-19-504652-6
- [5] Kazhdan, Alexander, ed. (1991), *Oxford Dictionary of Byzantium*, Oxford University Press, pp.160•161, ISBN#978-0-19-504652-6
- [6] Bartusis, Mark C. (1997), *The Late Byzantine Army: Arms and Society 1204-1453*, University of Pennsylvania Press, p.1382, ISBN#0812216202
- [7] Clem. Alex. *Stromata*, iv. 25, xxv. p. 636: see also his quotation, v. 11, p. 692, of a mention of the fifth heaven in apocryphal writings ascribed to Zepbaniah
- [8] For "feminine names," see Robinson, James M. (1990), "On the Origin of the World, translated by Hans-Gebhard Bethge and Bentley Layton" (<http://www.gnosis.org/naghamm/origin.html>), *The Nag Hammadi Library, revised edition*, San Francisco: HarperCollins, For planets, see "Gnosticism". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.
- [9] "Moreover, they distribute the prophets in the following manner.... Each one of these, then, glorifies his own father and God, and they maintain that Sophia, herself has also spoken many things through them regarding the first Anthropos (man), and concerning that Christ who is above, thus admonishing and reminding men of the incorruptible light, the first Anthropos, and of the descent of Christ." (Irenaeus i. 30 (<http://www.newadvent.org/fathers/0103130.htm>))
- [10] Schmidt, *Koptisch-ghnostische Schriften*, p. 234 seq. These ideas may possibly be traced still further back, and perhaps even underlie St Paul's exposition in Colossians#2:15.
- [11] Cf. chiefly Genza, in *Tractat* 6 and 8; W. Brandt, *Mandäische Schriften*, 125 seq. and 137 seq.; *Mandäische Religion*, 34 seq., &c.
- [12] F. C. Baur, *Das manichäische Religionssystem*, v. 65
- [13] Zimmern, *Keilinschriften in dem alien Testament*, ii. p. 620 seq.; cf. particularly Diodorus ii. 30.
- [14] Cf. similar ideas in the Arabic treatise on Persian religion *Ulema-i-Islam*, Vullers, *Fragmente über die Religion Zoroasters*, p. 49, and in other later sources for Persian religion, put together in Spiegel, *Eranische Altertumskunde*, Bd. ii. p. 180.
- [15] *De Mon.* i. 1, p. 213; cited by Hilgenfeld, *Apost. Vater*, 252 q. v.

† This article uses text from A Dictionary of Christian Biography, Literature, Sects and Doctrines, Being a Continuation of "The Dictionary of the Bible" by William Smith and Henry Wace.

Further reading

- † *A Greek-English Lexicon* (AKA *Liddell and Scott*), ISBN 0-19-864226-1
- † *The Oxford Companion to Classical Literature*, ISBN 0-19-866121-5.

Pleroma

Pleroma (Greek πλῆρωμα) generally refers to the totality of divine powers. The word means *fullness* from πλῆρω ("I fill") comparable to πληρ... which means "full",^[1] and is used in Christian theological contexts: both in Gnosticism generally, and by Paul of Tarsus in Colossians 2:9 (the word is used 17 times in the NT).^[2]

Gnosticism holds that the world is controlled by archons, among whom some versions of Gnosticism claim is the deity of the Old Testament, who held aspects of the human captive, either knowingly or accidentally. The heavenly pleroma is the totality of all that is regarded in our understanding of "divine". The pleroma is often referred to as the light existing "above" our world, occupied by spiritual beings who self-emanated from the pleroma. These beings are described as aeons (eternal beings) and sometimes as archons. Jesus is interpreted as an intermediary aeon who was sent, along with his counterpart Sophia, from the pleroma, with whose aid humanity can recover the lost knowledge of the divine origins of humanity and in so doing be brought back into unity with the Pleroma. The term is thus a central element of Gnostic religious cosmology.

Gnostic texts envision the pleroma as aspects of God, the eternal Divine Principle, who can only be partially understood through the pleroma. Each "aeon" (i.e. aspect of God) is given a name (sometimes several) and a female counterpart (Gnostic viewed divinity and completeness in terms of male/female unification). The Gnostic myth goes on to tell how the aeon wisdom's female counterpart Sophia separated from the Pleroma to form the demiurge, thus giving birth to the material world.

Modern use

Pleroma is also used in the general Greek language and is used by the Greek Orthodox church in this general form since the word appears in the book of Colossians. Proponents of the view that Paul was actually a gnostic, such as Elaine Pagels of Princeton University, view the reference in Colossians as something that was to be interpreted in the gnostic sense.^[3]

Carl Jung

Carl Jung used the word in his mystical 1916 unpublished work, *Seven Sermons to the Dead*, which was finally published in *Answer to Job* (1952), and later in an appendix to the second edition of Jung's autobiography, *Memories, Dreams, Reflections* (1962)^[4]. According to Jung, pleroma is both "nothing and everything. It is quite fruitless to think about pleroma. Therein both thinking and being cease, since the eternal and infinite possess no qualities."

Gregory Bateson

In his work on the Ecology of Mind, Gregory Bateson adopts and extends Jung's distinction between Pleroma (the non-living world that is undifferentiated by subjectivity) and Creatura (the living world, subject to perceptual difference, distinction, and information).

Neoplatonism and Gnosticism

John M. Dillon in his "Pleroma and Noetic Cosmos: A Comparative Study" states that Gnosticism imported its concept of the ideal realm or pleroma from Plato's concept the cosmos and Demiurge in Timaeus and of Philo's Noetic cosmos in contrast to the aesthetic cosmos. Dillon does this by contrasting the Noetic cosmos to passages from the Nag Hammadi, where the aeons are expressed as the thoughts of God. Dillon expresses the concept that pleroma is a Gnostic adaptation of Hellenic ideas since before Philo there is no Jewish tradition that accepts that the material world or cosmos was based on an ideal world that exists as well.^[5]

References

- [1] Svenska Akademiens Ordbok, search on the word *Pleroma* (<http://g3.spraakdata.gu.se/saob/show.phtml?filenr=1/189/48280.html>)
- [2] See Strong's #4138: pleroma (<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G4138&t=KJV>).
- [3] Elaine Pagels, *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters* (1975), Fortress Press, ISBN 0-8006-0403-2; 1992 edition: Trinity Press International, ISBN 1-56338-039-0, p. 137
- [4] Jung C.G., *Memories, Dreams, Reflections* (1962), Vintage Books, ISBN 0-679-72395-1
- [5] John M. Dillon, "Pleroma and Noetic Cosmos: A Comparative Study" in *Neoplatonism and Gnosticism* (1992), R.T. Wallis, ed., State Univ. of New York Press, ISBN 0-7914-1337-3, 2006 edition: ISBN 0-7914-1338-1. ([http://books.google.com/books?id=WSbrLPup7wYC&pg=PA99&lpg=PA99&dq=John+M.+Dillon,+\"Pleroma+and+Noetic+Cosmos:&source=bl&ots=rSBPPCc1VF&sig=i8CBq_6xTe53Ba38L7aRdHKzPbY&hl=en&ei=c7LMS_WkEYHA8wSgrLHCBg&sa=X&oi=book_result&ct=result&resnum=3&ved=0CAwQ6AEwAg#v=onepage&q=John M.Dillon, \"Pleroma and Noetic Cosmos:&f=false](http://books.google.com/books?id=WSbrLPup7wYC&pg=PA99&lpg=PA99&dq=John+M.+Dillon,+\))

Bibliography

- ‡ John M. Dillon, "Pleroma and Noetic Cosmos: A Comparative Study" in *Neoplatonism and Gnosticism* (1992), R.T. Wallis, ed., State Univ. of New York Press, ISBN 0-7914-1337-3, 2006 edition: ISBN 0-7914-1338-1.

Kenoma

Valentinus, a mid-2nd century Gnostic thinker and preacher, was among the early Christians who attempted to align Christianity with middle Platonism. Valentinus pooled dual concepts from the Platonic world of ideal forms, or fullness, (pleroma) and the lower world of phenomena, or emptiness (**kenoma**). Employing a third concept of cosmos, what is manifest, Valentinian initiates could exegete scripture in light of these three aspects of correlated existence.

The ancient Greek term for emptiness or void (**kenoma**), as pertaining to Theodotus's exegesis of Gospel of John chapter 1 verse 3, is described in *The Excerpta ex Theodoto of Clement of Alexandria* (Casey, 1934).

References

- ‡ Elaine Pagels, *The Johannine Gospel in Gnostic Exegesis*, ed. J. Ross (Atlanta, 1989)
 - ‡ *The Excerpta ex Theodoto of Clement of Alexandria*, ed., transl., and intro. by R.P. Casey (London, 1934).
-

Charisma

The term **charisma** (pl. *charismata*, adj. *charismatic*; from the Greek *χάρισμα*, meaning "favor given" or "gift of grace") has two senses: 1) compelling attractiveness or charm that can inspire devotion in others, 2) a divinely conferred power or talent.^[1] For some theological usages the term is rendered *charism*, with a meaning the same as sense 2.^[2] Since the 1950s, the term has become widely used, with varying meanings, in religion, the social sciences, the media, and throughout Western societies. This article describes the theological and personality senses of the definition of *charisma*, the history of the term, and 21st century uses of both senses in particular sectors of society.

Etymology

The English term *charisma* is from the Greek *χάρισμα*, which means "favor given" or "gift of grace." The term and its plural *χάρismata* (*charismata*) derive from *χάρις* (*charis*), which means "grace." Some derivatives from that root have similar meanings to the modern sense of *personality charisma*, such as "filled with attractiveness or charm," "kindness," "to bestow a favor or service," or "to be favored or blessed."^[3] ^[4] Moreover, the ancient Greek dialect widely used in Roman times employed these terms without the connotations found in modern religious usage.^[5] Ancient Greeks applied personality charisma to their Gods; for example, attributing charm, beauty, nature, human creativity and/or fertility to goddesses they called *Charites* (*Ἄφροδιτες*).

Theologians and social scientists have expanded and modified the original Greek meaning into the two distinct senses above. For ease of reference, we will call the first sense *personality charisma* and the second *divinely conferred charisma*.

The meaning of *charisma* has become greatly diffused from its original *divinely conferred* meaning, and even from the *personality charisma* meaning in modern English dictionaries. John Potts, who has extensively analyzed the term's history, sums up meanings beneath this diffused common usage.

Contemporary charisma maintains, however, the irreducible character ascribed to it by Weber: it retains a mysterious, elusive quality. Media commentators regularly describe charisma as the 'X-factor'. The enigmatic character of charisma also suggests a connection • at least to some degree • to the earliest manifestations of charisma as a spiritual gift.^[6]

History

Divinely Conferred Charisma

The Hebrew Bible and the Christian Bible record the development of *divinely conferred charisma*. In the Hebrew text the idea of charismatic leadership is generally signaled by the use of the noun *chen* (favor) or the verb *hanan* (to show favor). The Greek term for *charisma* (grace or favor), and its root *charis* (grace) replaced the Hebrew terms in the Greek translation of the Hebrew Bible (the 3rd century BC Septuagint). Throughout, "the paradigmatic image of the charismatic hero is the figure who has received God's favor."^[7] In other words, *divinely conferred charisma* applied to highly revered figures.

Thus, Eastern Mediterranean Jews in the 1st century CE had notions of *charis* and *charisma* that embraced the range of meanings found in Greek culture and the spiritual meanings from the Hebrew Bible.^[8] From this linguistic legacy of fused cultures, in 1 Corinthians, Paul the Apostle introduced the meaning that the Holy Spirit bestowed *charism* and *charismata*, "the gift of God's grace," upon individuals or groups. For Paul, "[t]here is a clear distinction between charisma and charis; charisma is the direct result of divine charis or grace."^[9] ^[10]

In the New Testament Epistles, Paul refers to *charisma* or its plural *charismata* seven times in 1 Corinthians, written in Koine (or common) Greek around 54 CE. He elaborates on his concepts with six references in Romans (c. 56). He makes 3 individual references in 2 Corinthians (c. 26), 1 Timothy, and 2 Timothy (c. 62 - c. 67). The seventeenth and

only other mention of *charisma* is in 1 Peter.^{[11] [5] [12]}

The gospels, written in the late first century, apply *divinely conferred charisma* to revered figures. Examples are accounts of Jesus' baptism and of his transfiguration, in which disciples see him as radiant with light, appearing together with Moses and Elijah. Another example is Gabriel's greeting to Mary as "full of grace".^[7] In these and other instances early Christians designated certain individuals as possessing "spiritual gifts," and these gifts included "the ability to penetrate the neighbour to the bottom of his heart and spirit and to recognize whether he is dominated by a good or by an evil spirit and the gift to help him to freedom from his demon."^[13]

Believers characterized their revered religious figures as having "a higher perfection *ſ* a special *Charisma*."^[13] Then, with the establishment of the Christian Church, "the old charismatic gifts and free offerings were transformed into a hierarchical sacerdotal system."^[14] The focus on the institution rather than divinely inspired individuals increasingly dominated religious thought and life, and that focus went unchanged for centuries.^[15]

Additional changes began in the 17th century when church leaders, notably in the Latin tradition, accented "individual gifts [and] particular talents imparted by God or the Holy Spirit." The 19th century brought an increasing shift in emphasis toward individual and spiritual aspects of charisma; Protestant and some Catholic theologians narrowed the concept to superlative, out-of-the-ordinary, and virtuoso gifts. Simultaneously, the term became alienated from the much wider meaning that early Christians had attached to it.^[16] Still, the narrowed term projected back to the earlier period "A systematically reflected and highly differentiated understanding of charisma was often unconsciously infused into the Scriptures and writings of the church fathers, so that these texts were no longer read through the eyes of the authors."^[17]

These dialectic meanings influenced notable changes in pentecostalism in the late 19th century, and charismatic movements in some mainline churches in the mid-20th century. The discussion in the 21st Century Religion section explores what *charisma* means in these and other religious groups.

Secular History

The basis for modern secular usage comes from German sociologist Max Weber (1864-1920). He discovered the term in the work of Rudolf Sohm, a German church historian whose 1892 *Kirchenrecht*^[18] was immediately recognized in Germany as an epoch-making work. It also stimulated a debate between Sohm and leading theologians and religion scholars, which lasted more than twenty years and stimulated a rich polemical literature.^[19] The debate and literature had made *charisma* a popular term when Weber used it in *The Protestant Ethic and the Spirit of Capitalism* and in his *Sociology of Religion*. Perhaps because he assumed that readers already understood the idea, Weber's early writings lacked definition or explanation of the concept. Because he applied meanings for *charisma* similar to Sohm, who had affirmed the purely charismatic nature of early Christianity,^[20] Weber's *charisma* would have coincided with the *divinely conferred charisma* sense defined above in that

Weber introduced the *personality charisma* sense when he applied *charisma* to designate a form of authority. To explain charismatic authority he developed his classic definition:

Charisma is a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are such as are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader.^[21]

Here Weber extends the concept of charisma beyond supernatural to superhuman and even to exceptional powers and qualities. He then indicates that followers endow the individual with powers, regard these powers as of divine origin or just exemplary, and treat him as a leader. In another passage, Weber emphasizes that "the recognition on the part of those subject to authority" is decisive for the validity of charisma.^[22] In other words, charisma can only be that which believers recognize as charismatic in those they treat as such.^[23]

Weber died in 1920 leaving "disordered, fragmentary manuscripts without even the guidance of a plan or table of the proposed contents." One unfinished manuscript contained his above quoted definition of *charisma*.^[24] It took over a quarter century for his work to be translated into English.^[25] With regard to charisma, Weber's formulations are generally regarded as having revived the concept from its deep theological obscurity.^[26] However, even with the admirable translations and prefaces of his entire works, many scholars have found Weber's formulations ambiguous. For the past half-century they have debated the meaning of many Weberian concepts, including the meaning of *charisma*, the role of followers, and the degree of a supernatural component.^{[24] [27] [28] [29] [30]}

21st Century Religion

Pentecostal and Charismatic Christianity

The Charismatic Movement is a trend in Christianity distinguished by its belief in the renewal of supernatural gifts and powers.

Popular Usage

As described in the History section above, *personality charisma* derived from *divinely conferred charisma*. The Social Sciences section describes how scholars in those disciplines define the term, usually consistent with the *personality charisma* sense defined above. "During the 1950s the term suddenly achieved wide use to describe a person of great personal appeal and charm."^[31] Since then, "charisma has a secure place in everyday discourse."^[32] Revived from its deep theological obscurity (the term had barely been mentioned for centuries), the concept of charisma has become generalized and a commonplace description, applied to political leaders, businessmen, actors, celebrities, and so forth.^[33] By the mid-1980's lexicographers considered *charisma* a *vogue word*; that is, a word "that suddenly and inexplicably crops up repeatedly" in speeches of bureaucrats, comments of columnists, and in hundreds of radio and television broadcasts.^[34] At times before the mid-1980s, and increasingly since, *personality charisma* has referred to persons, objects, and even desired images.

References

- [1] *New Oxford American Dictionary*, edited by Angus Stevenson and Christine A. Lindberg. Oxford University Press, 2010.
- [2] *Oxford Dictionary of English*, edited by Angus Stevenson. Oxford University Press, 2010.
- [3] "charisma" in *Oxford English Dictionary*, second edition. 1989.
- [4] Beekes, Robert. *Etymological Dictionary of Greek*. Brill, 2010, p. 1607.
- [5] Ebertz, Michael N. "Charisma" in *Religion Past & Present*. edited by Hans Dieter Betz, et al., Brill, 2007, p. 493.
- [6] Potts, John. *A History of Charisma*. Palgrave Macmillan, 2009, p.3
- [7] Scheper, George L. "Charisma" in *Encyclopedia of Religion* edited by Lindsay Jones. Macmillan Reference USA, 2005, v 3, p. 1545.
- [8] Potts, John. *A History of Charisma*. PalgraveMacMillan, 2009, p.15.
- [9] Potts, 2009, pp. 36-37
- [10] Scheper, 2005, p. 1549
- [11] Potts, 2009, pp. 23, 37, 43, 45.
- [12] *New Catholic Encyclopedia*. Thomson/Gale, 2003, v. 3, p. 389.
- [13] Benz, Ernst Wilhelm. "The Roles of Christianity" in *The new encyclopaedia Britannica*, v. 16, 1986, p. 306.
- [14] Troeltsch, Ernst. *The Social Teachings of the Christian Churches*, translated by Olive Wyon. Allen and Unwin, v. 1, 1911/1931, pp. 99, 109.
- [15] Morse, William and Mary Morse. *Harper's Dictionary of Contemporary Usage*. Harper and Row, 1985, p. 110.
- [16] Ebertz, 2007, pp. 493-94.
- [17] Baumert, N. "'Charisma' • Versuch einer Sprachregelung." *ThPh* 66, 1991, p. 22. Quoted in Ebertz, 2007, p. 495
- [18] Sohm, Rudolf. *Kirchenrecht*. Leipzig: Duncker & Humblot, 1892.
- [19] Smith, David Norman. "Faith, Reason, and Charisma: Rudolf Sohm, Max Weber, and the Theology of Grace," *Sociological Inquiry*, 68:1 pp. 32-60, 1998, p. 37.
- [20] Scheper, 2005, p. 1544.
- [21] Weber, Max. *The Theory of Social and Economic Organization*, translated by A. M. Henderson and Talcott Parsons. Free Press, 1924/1947, pp. 328, 358ff.
- [22] Weber, Max. 1947, p. 359

- [23] Worsley, Peter. *The Trumpet Shall Sound*. Schocken, 1968, p. xii.
- [24] MacRae, Donald G. *Max Weber*. Viking, 1974, p. 101.
- [25] "Max Weber" in *Dictionary of the Social Sciences*, edited by Craig Calhoun. Oxford University Press. 2002.
- [26] Turner, Stephen. "Charisma Reconsidered," pp. 5-26 in *Journal of Classical Sociology*, 3:5, 2003, p. 6.
- [27] Hunt, Sonja M. 1984. "The Role of Leadership in the Construction of Reality," pp. 157-178 in *Leadership Multidisciplinary Perspectives*, edited by Barbara Kellerman. Prentice-Hall, 1984, p. 161.
- [28] Geertz, Clifford.. "Centers, Kings, and Charisma: Reflections on the Symbolics of Power," in *Culture and Its Creators* edited by Ben-David J. Clark. University of Chicago Press, pp. 150-171, 1977, p. 150.
- [29] Worsley, Peter. 1968.
- [30] Rustow, Dankwart A. "The Study of Leadership." *Philosophers and Kings: Studies in Leadership*, edited by Dankwart A. Rustow. Braziller, 1970, pp. 10-16.
- [31] Morse, William and Mary Morse, editors. *Harper Dictionary of Contemporary Usage*. 1985, p.110.
- [32] Potts, 2009, p. 4
- [33] Turner, Stephen. "Charisma Reconsidered." *Journal of Classical Sociology*, vol 3, n. 5, p. 6, 2003.
- [34] Morse and Morse, 1985, pp. 110, 611-12

External links

- † The X-Factors of Success (<http://www.psychologytoday.com/articles/pto-20050502-000001.html>) from *Psychology Today*
- † Max Weber and Charisma (<http://cbae.nmsu.edu/~dboje/teaching/338/charisma.htm>)
- † *Charisma* (<http://hrr.hartsem.edu/ency/charisma.htm>) by Thomas Robbin in the *Encyclopedia of Religion and Society*, edited by William H. Swatos: ISBN 0-7619-8956-0
- † Toward a Theory of the Routinization of Charisma € April 1972 (http://web.pdx.edu/~tothm/essays/essays/toward_a_theory_of_the_routiniz.htm)
- † The science of savoir faire (<http://www.apa.org/monitor/jan05/savoir.html>)
- † Charismatic Cults (http://www.bbc.co.uk/radio4/factual/thinkingallowed_20050126.shtml) on BBC Four in *Thinking Allowed* 26 January 2005 Wednesday 16.00-16.30 presented Laurie Taylor, press on "Listen Again"
- † Article: "Moses, Charisma, and Covenant" ([http://links.jstor.org/sici?sici=0043-4078\(197906\)32:2<123:MCAC>2.0.CO;2-R](http://links.jstor.org/sici?sici=0043-4078(197906)32:2<123:MCAC>2.0.CO;2-R))
- † The Character of Charisma (<http://whyfiles.org/205charisma/>)
- † "The Charisma Mandate" (<http://www.nytimes.com/2008/02/17/weekinreview/17zernike.html?pagewanted=1&r=1&hp>) from *The New York Times* (February 17, 2008)
- † Charm school: Scholars unpack the secrets of charisma, and suggest the elusive quality can be taught (http://www.boston.com/bostonglobe/ideas/articles/2008/07/20/charm_school/) by Mark Oppenheimer from *The Boston Globe*, July 20, 2008

Sophia (wisdom)

Sophia (Σοφία, Greek for "wisdom") is a central term in Hellenistic philosophy and religion, Platonism, Gnosticism, Orthodox Christianity, Esoteric Christianity, as well as Christian mysticism. Sophiology is a philosophical concept regarding wisdom, as well as a theological concept regarding the wisdom of God.

Platonism

Plato, following his teacher, Socrates (and, it is likely, the older tradition of Pythagoras), understands philosophy as *philo-sophia*, or, literally, the love of Wisdom. This understanding of *philosophia* permeates Plato's dialogues, especially the *Republic*. In that work, the leaders of the proposed utopia are to be philosopher kings: rulers who love sophia, Wisdom.

Sofya is one of the four cardinal virtues of Plato's *Protagoras*.

The Pythian Oracle (Oracle of Delphi) reportedly answered the question of "who is the wisest man of Greece?" with "Socrates!"

Socrates defends this verdict in his *Apology* to the effect that he, at least, knows that he knows nothing. As is evident in Plato's portrayals of Socrates, this does not mean Socrates' wisdom was the same as knowing nothing; but rather that his skepticism towards his own self-made constructions of knowledge left him free to receive true Wisdom as a spontaneous insight or inspiration. This contrasted with the attitude of contemporaneous Greek Sophists, who claimed to be wise and offered to teach wisdom for pay.

Personification of wisdom (in Greek, "Σοφία" or "*Sophia*") at the Celsus Library in Ephesus, Turkey.

Hebrew texts

Sophia is adopted as the term in the Septuagint for Hebrew חֵכֶם *Ḥokmot*. In Judaism, Chokhmah appears alongside the Shekhinah, 'the Glory of God', a figure who plays a key role in the cosmology of the Kabbalists as an expression of the feminine aspect of God. It is a central topic in the "sapiential" books, i.e. Proverbs, Psalms, Song of Songs, Ecclesiastes, Wisdom of Solomon, Ecclesiasticus, and to some extent Baruch (the last three are Apocryphal/Deuterocanonical books of the Old Testament.)

Philo and the Logos

Philo, a Hellenized Jew writing in Alexandria, attempted to harmonize Platonic philosophy and Jewish scripture. Also influenced by Stoic philosophical concepts, he used the term Logos for the role and function of Wisdom, a concept later adapted by the author of the Gospel of John in the opening verses and applied to Jesus Christ as the eternal Word (Logos) of God the Father.^[1]

Christianity

In Christian theology, "wisdom" (Hebrew: *Chokhmah*, Greek: *Sophia*, Latin: *Sapientia*) describes an aspect of God, or the theological concept regarding the wisdom of God.

New Testament

Jesus directly mentions Wisdom in the Gospel of Matthew:

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a drunkard, a friend of publicans and sinners. But Wisdom is the mother of all her children.

€ Matthew 11:19

St. Paul refers to the concept, notably in 1 Corinthians, but obscurely, deconstructing worldly wisdom:

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

€ 1 Corinthians 1:20

Paul sets worldly wisdom against a higher wisdom of God:

But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

€ 1 Corinthians 2:7

The Epistle of James (James 3:13-18; cf. James 1:5) distinguishes between two kinds of wisdom. One is a false wisdom, which is characterized as "earthly, sensual, devilish" and is associated with strife and contention. The other is the 'wisdom that comes from above':

But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

€ James 3:17

Eastern Orthodoxy

In the mystical theology of the Eastern Orthodox Church, Holy Wisdom is understood as the Divine Logos who became incarnate as Jesus Christ,^[2] this belief being sometimes also expressed in some Eastern Orthodox icons.^[3] In Eastern Orthodoxy humility is the highest wisdom and is to be sought more than any other virtue. It is humility that cultivates not only the Holy Wisdom, but humility (in contrast to knowledge) is the defining quality that grants people salvation and entrance into Heaven.^[4] The Hagia Sophia or Holy Wisdom church in Constantinople was the religious center of the Eastern Orthodox Church for nearly a thousand years.

Russian Icon, *Sophia, the Holy Wisdom*, 1812.

In the liturgy of the Orthodox Church, the exclamation *Sophia!* or in English *Wisdom!* will be proclaimed by the deacon or priest at certain moments, especially before the reading of scripture, to draw the congregation's attention to sacred teaching.

The concept of Sophia has been championed as a key part of the Godhead by some Eastern Orthodox religious thinkers. These included Vladimir Solovyov, Pavel Florensky, Nikolai Berdyaev, and Sergei Bulgakov whose book *Sophia: The Wisdom of God* is in many ways the apotheosis of Sophiology. For Bulgakov, the Sophia is co-existent with the Trinity, operating as the feminine aspect of God in concert with the three masculine principles of the Father, the Son, and the Holy Spirit. Vladimir Lossky rejects Solovyev and Bulgakov's teachings as error. Lossky states that Wisdom as an energy of God (just as love, faith and grace are also energies of God) is not to be ascribed to be the true essence of God, to do so is to deny the apophatic and incomprehensibility of God as God's essence.^[5] This is contrary to the official view of the Orthodox Church, where Bulgakov's work was denounced by the Russian Orthodox authorities as heretical.^[2] ^[6]

Exterior view of the Hagia Sophia or the Holy Wisdom, 2004.

Roman Catholic mysticism

In Roman Catholic mysticism, Hildegard of Bingen celebrated Sophia as a cosmic figure in both her writing and her art.^[7] Sophia, in Catholic theology, is the Wisdom of God, and is thus eternal.

Hildegard of Bingen's art depicting Ecclesia and Sophia.

Protestant mysticism

Within the Protestant tradition in England, Jane Leade, 17th-century Christian mystic, Universalist, and founder of the Philadelphian Society, wrote copious descriptions of her visions and dialogues with the "Virgin Sophia" who, she said, revealed to her the spiritual workings of the Universe.^[8]

Leade was hugely influenced by the theosophical writings of 16th Century German Christian mystic Jakob Böhme, who also speaks of the Sophia in works such as *The Way to Christ*.^[9] Jakob Böhme was very influential to a number of Christian mystics and religious leaders, including George Rapp and the Harmony Society.^[10]

Sophia can be described as the wisdom of God, and, at times, as a pure virgin spirit which emanates from God. The Sophia



Virgin Sophia design on a Harmony Society doorway in Harmony, Pennsylvania, carved by Frederick Reichert Rapp in 1809.

is seen as being expressed in all creation and the natural world as well as, for some of the Christian mystics mentioned above, integral to the spiritual well-being of humankind, the church, and the cosmos. The Virgin is seen as outside creation but compassionately interceding on behalf of humanity to alleviate its suffering by illuminating true spiritual seekers with wisdom and the love of God.

The main difference between the concept of Sophia found in most traditional forms of Christian mysticism and the one more aligned with the Gnostic view of Sophia is that to many Christian mystics she is not seen as fallen or in need of redemption. Conversely, she is not as central in most forms of established Christianity as she is in Gnosticism, but to some Christian mystics the Sophia is a very important concept.

An interfaith spiritual community currently has its center at what it calls Sancta Sophia Seminary located in Tahlequah, Oklahoma.^[11]

Gnosticism

In Gnostic tradition, *Sophia* is a feminine figure, analogous to the human soul but also simultaneously one of the feminine aspects of God. Gnostics held that she was the syzygy of Jesus Christ (i.e. the Bride of Christ), and Holy Spirit of the Trinity. She is occasionally referred to by the Hebrew equivalent of *Acham•th* (אֶחָם־תָּה) and as *Prunikos* (Πρυνικός). In the Nag Hammadi texts, Sophia is the lowest Aeon, or anthropic expression of the emanation of the light of God. She is considered to have fallen from grace in some way, in so doing creating or helping to create the material world.

Almost all Gnostic systems of the Syrian or Egyptian type taught that the universe began with an original, unknowable God, referred to as the Parent or Bythos, or as the Monad by Monoimus. It can also be equated to the concept of Logos in stoic, esoteric, or theosophical terms (The 'Unknown Root') as well as the Ein Sof of the Kabbalah and Brahman in Hinduism. From this initial unitary beginning, the One spontaneously emanated further Aeons, being pairs of progressively 'lesser' beings in sequence. Together with the source from which they emanate they form the *Pleroma*, or fullness, of God, and thus should not be seen as distinct from the divine, but symbolic abstractions of the divine nature. The transition from the immaterial to the material, from the noumenal to the sensible, is brought about by a flaw, or a passion, or a sin, in one of the Aeons.

In most versions of the Gnostic Mythos, it is Sophia who brings about this instability in the Pleroma, in turn bringing about the creation of materiality. Thus a positive or negative view of the world depends a great deal on the interpretations of Sophia's actions in the Mythos. According to some Gnostic texts, the crisis occurs as a result of Sophia trying to emanate without her syzygy or, in another tradition, because she tries to breach the barrier between herself and the unknowable Bythos. After cataclysmically falling from the Pleroma, Sophia's fear and anguish of losing her life (just as she lost the light of the One) causes confusion and longing to return to it. Because of these longings, matter (Greek: *hyl'*, Β•') and soul (Greek: *psych'*, ψ•') accidentally come into existence. The creation of the Demiurge (also known as Yaldabaoth, "Son of Chaos") is also a mistake made during this exile. The Demiurge proceeds to create the physical world in which we live, ignorant of Sophia, who nevertheless manages to infuse some spiritual spark or *pneuma* into his creation.

In the *Pistis Sophia*, Christ is sent from the Godhead in order to bring Sophia back into the fullness (Pleroma). Christ enables her to again see the light, bringing her knowledge of the spirit (Greek: *pneuma*, πνεῦμα). Christ is then sent to earth in the form of the man Jesus to give men the Gnosis needed to rescue themselves from the physical world and return to the spiritual world. In Gnosticism, the Gospel story of Jesus is itself allegorical: it is the Outer Mystery, used as an introduction to Gnosis, rather than being literally true in a historical context. For the Gnostics, the drama of the redemption of the Sophia through Christ or the Logos is the central drama of the universe. The Sophia resides in all of us as the Divine Spark.

Book of Proverbs

Jewish Alexandrine religious philosophy was much occupied with the concept of the Divine *Sophia*, as the revelation of God's inward thought, and assigned to her not only the formation and ordering of the natural universe,^[12] but also the communication of all insight and knowledge to mankind. In Proverbs 8 Wisdom (the noun is feminine) is described as God's Counsellor and Workmistress (Master-workman, R.V.), who dwelt beside Him before the Creation of the world and sported continually before Him.

In accordance with the description given in the Book of Proverbs, a dwelling-place was assigned by the Gnostics to the Sophia, and her relation to the upper world defined as well as to the seven planetary powers which were placed under her. The seven planetary spheres or heavens were for the ancients the highest regions of the created universe. They were thought of as seven circles rising one above another, and dominated by the seven Archons. These constituted the (Gnostic) Hebdomad. Above the highest of them, and over-vaulting it, was the Ogdoad, the sphere of immutability, which was nigh to the spiritual world.^[13] Now we read in Proverbs 9:1:

Wisdom hath builded her house, she hath hewn out her seven pillars:

These seven pillars being interpreted of the planetary heavens, the habitation of the Sophia herself was placed above the Hebdomad in the Ogdoad.^[14] It is said further of the same divine wisdom (Proverbs 8:2):

She standeth in the top of high places, by the way in the places of the paths.

This meant, according to the Gnostic interpretation, that the Sophia has her dwelling-place "on the heights" above the created universe, in the place of the midst, between the upper and lower world, between the Pleroma and the *ektismena*. She sits at "the gates of the mighty," i.e. at the approaches to the realms of the seven Archons, and at the "entrances" to the upper realm of light her praise is sung. The Sophia is therefore the highest ruler over the visible universe, and at the same time the mediatrix between the upper and the lower realms. She shapes this mundane universe after the heavenly prototypes, and forms the seven star-circles with their Archons under whose dominion are placed, according to the astrological conceptions of antiquity, the fates of all earthly things, and more especially of man. She is "the mother" or "the mother of the living."^[15] As coming from above, she is herself of pneumatic essence, the *m't'r ph•tein*,^[16] or the *an• dynamis*,^[17] from which all pneumatic souls draw their origin.

Descent

In reconciling the doctrine of the pneumatic nature of the Sophia with the dwelling-place assigned her, according to the Proverbs, in the kingdom of the midst, and so outside the upper realm of light, there was envisioned a descent of Sophia from her heavenly home, the Pleroma, into the void (*ken•ma*) beneath it. The concept was that of a seizure or robbery of light, or of an outburst and diffusion of light-dew into the *ken•ma*, occasioned by a vivifying movement in the upper world. But inasmuch as the light brought down into the darkness of this lower world was thought of and described as involved in suffering, this suffering must be regarded as a punishment. This inference was further aided by the Platonic notion of a spiritual fall.

Mythos of the soul

Alienated through their own fault from their heavenly home, souls have sunk down into this lower world without utterly losing the remembrance of their former state, and filled with longing for their lost inheritance, these fallen souls are still striving upwards. In this way the Mythos of the fall of Sophia can be regarded as having a typical significance. The fate of the "mother" was regarded as the prototype of what is repeated in the history of all individual souls, which, being of a heavenly pneumatic origin, have fallen from the upper world of light their home, and come under the sway of evil powers, from whom they must endure a long series of sufferings till a return into the upper world be once more vouchsafed them.

But whereas, according to the Platonic philosophy, fallen souls still retain a remembrance of their lost home, this notion was preserved in another form in Gnostic circles. It was taught that the souls of the Pneumatici, having lost

the remembrance of their heavenly derivation, required to become once more partakers of Gnosis, or knowledge of their own pneumatic essence, in order to make a return to the realm of light. In the impartation of this Gnosis consists the redemption brought and vouchsafed by Christ to pneumatic souls. But the various fortunes of such souls were wont to be contemplated in those of Sophia, and so it was taught that the Sophia also needed the redemption wrought by Christ, by whom she is delivered from her *agnoia* and her *pathe*, and will, at the end of the world's development, be again brought back to her long lost home, the Upper Pleroma, into which this mother will find an entrance along with all pneumatic souls her children, and there, in the heavenly bridal chamber, celebrate the marriage feast of eternity.

Syrian Gnosis

The Sophia-Mythos has in the various Gnostic systems undergone great variety of treatment. The oldest, the Syrian Gnosis, referred to the *Sophia* the formation of the lower world and the production of its rulers the Archons; and along with this they also ascribed to her the preservation and propagation of the spiritual seed.

A mystical depiction of Sophia from *Geheime Figuren der Rosenkreuzer*, Altona, 1785.

As described by Irenaeus, the great Mother-principle of the universe appears as the first woman, the Holy Spirit (*r«ha d'qudsh*) moving over the waters, and is also called the mother of all living. Under her are the four material elements—water, darkness, abyss, and chaos. With her, combine themselves the two supreme masculine lights, the first and the second man, the Father and the Son, the latter being also designated as the Father's *ennoia*. From their union proceeds the third imperishable light, the third man, Christ. But unable to support the abounding fulness of this light, the mother in giving birth to Christ, suffers a portion of this light to overflow on the left side. While, then, Christ as *dexios* (He of the right hand) mounts upward with his mother into the imperishable Aeon, that other light which has overflowed on the left hand, sinks down into the lower world, and there produces matter. And this is the Sophia, called also *Aristera* (she of the left hand), *Prouneikos* and the male-female.

There is here, as yet, no thought of a fall, properly so called, as in the Valentinian system. The power which has thus overflowed leftwards, makes a voluntary descent into the lower waters, confiding in its possession of the spark of true light. It is, moreover, evident that though mythologically distinguished from the *humectatio luminis*

(Greek: *ikmas ph•tos*, -®•Ē... Ÿ" <ĵ...), the Sophia is yet, really nothing else but the light-spark coming from above, entering this lower material world, and becoming here the source of all formation, and of both the higher and the lower life. She swims over the waters, and sets their hitherto immoveable mass in motion, driving them into the abyss, and taking to herself a bodily form from the *hyl'*. She compasses about, and is laden with material every kind of weight and substance, so that, but for the essential spark of light, she would be sunk and lost in the material. Bound to the body which she has assumed and weighed down thereby, she seeks in vain to make her escape from the lower waters, and hasten upwards to rejoin her heavenly mother. Not succeeding in this endeavour, she seeks to preserve, at least, her light-spark from being injured by the lower elements, raises herself by its power to the realm of

the upper region, and these spreading out herself she forms out of her own bodily part, the dividing wall of the visible firmament, but still retains the *aquatilis corporis typus*. Finally seized with a longing for the higher light, she finds, at length, in herself, the power to raise herself even above the heaven of her own forming, and to fully lay aside her corporeity. The body thus abandoned is called "Woman from Woman." The narrative proceeds to tell of the formation of the seven Archons by Sophia herself, of the creation of man, which "the mother" (i.e. not the first woman, but the Sophia) uses as a mean to deprive the Archons of their share of light, of the perpetual conflict on his mother's part with the self-exalting efforts of the Archons, and of her continuous striving to recover again and again the light-spark hidden in human nature, till, at length, Christ comes to her assistance and in answer to her prayers, proceeds to draw all the sparks of light to Himself, unites Himself with the Sophia as the bridegroom with the bride, descends on Jesus who has been prepared, as a pure vessel for His reception, by Sophia, and leaves him again before the crucifixion, ascending with Sophia into the world or Aeon which will never pass away.^[18]

In this system the original cosmogonic significance of the Sophia still stands in the foreground. The antithesis of Christus and Sophia, as He of the right (*ho dexios*) and She of the Left (*h' aristera*), as male and female, is but a repetition of the first Cosmogonic Antithesis in another form. The Sophia herself is but a reflex of the "Mother of all living" and is therefore also called "Mother." She is the formatrix of heaven and earth, for as much as mere matter can only receive form through the light which, coming down from above has interpenetrated the dark waters of the *hyl'*; but she is also at the same time the spiritual principle of life in creation, or, as the world-soul the representative of all that is truly pneumatic in this lower world: her fates and experiences represent typically those of the pneumatic soul which has sunk down into chaos.

Prunikos

In the Gnostic system described by Irenaeus,^[19] the name Prunikos several times takes the place of Sophia in the relation of her story. The name Prunikos is also given to Sophia in the account of the kindred Barbeliot system, given in the preceding chapter of Irenaeus. Celsus, who shows that he had met with some Ophite work, exhibits acquaintance with the name Prunikos,^[20] a name which Origen recognizes as Valentinian. That this Ophite name had really been adopted by the Valentinians is evidenced by its occurrence in a Valentinian fragment preserved by Epiphanius.^[21] Epiphanius also introduces Prunikos as a technical word in the system of the Simonians,^[22] of those whom he describes under the head of Nicolaitans^[23] and of the Ophites.^[24]

Neither Irenaeus nor Origen indicates that he knew anything as to the meaning of this word; and we have no better information on this subject than a conjecture of Epiphanius.^[25] He says that the word means "wanton" or "lascivious," for that the Greeks had a phrase concerning a man who had debauched a girl, *Eprounikeuse taut'n*. One feels some hesitation in accepting this explanation. Epiphanius was deeply persuaded of the filthiness of Gnostic morals, and habitually put the worst interpretation on their language. If the phrase reported by Epiphanius had been common, it is strange that instances of its use should not have been quoted from the Greek comic writers. It need not be denied that Epiphanius had heard the phrase employed, but innocent words come to be used in an obscene sense, as well by those who think *double entendre* witty, as by those who modestly avoid the use of plainer language. The primary meaning of the word *prouneikos* seems to be a porter, or bearer of burdens, the derivation being from *enenkein*, the only derivation indeed that the word seems to admit of. Then, modifying its meaning like the word *agoraios*, it came to be used in the sense of a turbulent violent person. The only distinct confirmation of the explanation of Epiphanius is that Hesychius (s. v. *Skitaloi*) has the words *aphrodisi•n kai t's prounikias t's nykterin's*. This would be decisive, if we could be sure that these words were earlier in date than Epiphanius.

In favour of the explanation of Epiphanius is the fact, that in the Gnostic cosmogonical myths, the imagery of sexual passion is constantly introduced. It seems on the whole probable that *prouneikos* is to be understood in the sense of *propher's* which has for one of its meanings^[26] "precocious in respect of sexual intercourse." The name is possibly meant to indicate her attempts to entice away again from the lower Cosmic Powers the seed of Divine light.^[27] In the account given by Epiphanius^[28] the allusion to enticements to sexual intercourse which is involved in this name,

becomes more prominent.

M•tra

Nigh related to this is the notion widely diffused among Gnostic sects of the impure *m'tra* (womb) from whence the whole world is supposed to have issued. As according to the Italian Valentinians the Soter opens the *m'tra* of the lower Sophia, (the *Enthym'sis*), and so occasions the formation of the universe,^[29] so on the other hand the *m'tra* itself is personified. So Epiphanius reports^[30] the following cosmogony as that of a branch of the Nicolaitans.

In the beginning were Darkness, Chaos, and Water (*skotos, kai bythos, kai hyd•r*), but the Spirit indwelling in the midst of them, divided them one from another. From the intermingling of Darkness with Spirit proceeds the *m'tra* which again is kindled with fresh desire after the Spirit; she gives birth first to four, and then to other four aeons, and so produces a right and a left, light and darkness. Last of all comes forth an *aischros ai•n*, who has intercourse with the *m'tra*, the offspring whereof are Gods, Angels, Daemons, and Spirits.

The Sethians^[31] teach in like manner that from the first concurrence (*syndrom'*) of the three primeval principles arose heaven and earth as a *megal' tis idea sphragidos*. These have the form of a *m'tra* with the *omphalos* in the midst. The pregnant *m'tra* therefore contains within itself all kinds of animal forms in the reflex of heaven and earth and all substances found in the middle region. This *m'tra* also encounters us in the great *Apophasis* ascribed to Simon where it is also called Paradise and Edem as being the locality of man's formation.

These cosmogonic theories have their precedent in the Thalath or Tiamat of Syrian mythology, the life-mother of whom Berossus has so much to relate, or in the world-egg out of which when cloven asunder heaven and earth and all things proceed.^[32] The name of this Berossian Thalath meets us again among the Peratae of the *Philosophumena*,^[33] and is sometimes mistakenly identified with that of the sea *thalassa*.

Acham•th

It has been debated whether the name *Acham•th* (ܐܚܡܬ) is originally derived from the Hebrew *Chokhmah* (חכמה), in Aramaic *Dachm•th* or whether it signifies 'She that brings forth' = 'Mother'.^[34] The Syriac form *Dachm•th* is testified for us as used by Bardesanes,^[35] the Greek form *Hacham•th* is found only among the Valentinians: the name however probably belongs to the oldest Syrian Gnosis.

Baruch-Gnosis

A similar part to that of the *m'tra* is played by Edem consort of Elohim in the Gnostic book *Baruch*,^[36] who there appears as a two-shaped being formed above as a woman and from the middle downwards as a serpent.

Among the four and twenty Angels which she bears to Elohim, and which form the world out of her members, the second female angelic form is called *Acham•s* [*Acham•th*]. Like to this legend of the *Philosophumena* concerning the Baruch-Gnosis is that which is related by Epiphanius of an Ophite Party that they fabled that a Serpent from the Upper World had had sexual intercourse with the Earth as with a woman.^[37]

Barbeliotae

Very nigh related to the doctrines of the Gnostics in Irenaeus are the views of the so-called Barbeliotae.^[38] The name Barbelo, which according to one interpretation is a designation of the upper Tetrad, has originally nothing to do with the Sophia. This latter Being called also *Spiritus Sanctus* and *Prunikos* is the offspring of the first angel who stands at the side of the Monogenes. Sophia seeing that all the rest have each its *syzygos* within the Pleroma, desires also to find such a consort for herself; and not finding one in the upper world she looks down into the lower regions and being still unsatisfied there she descends at length against the will of the Father into the deep. Here she forms the Demiurge (the *Proarch•n*), a composite of ignorance and self-exaltation. This Being, by virtue of pneumatic powers stolen from his mother, proceeds to form the lower world. The mother, on the other hand, flees away into the upper

regions and makes her dwelling there in the Ogdoad.

Ophites

We meet this Sophia also among the Ophiana whose "Diagram" is described by Celsus and Origen, as well as among various Gnostic (Ophite) parties mentioned by Epiphanius. She is there called Sophia or Prunikos, the upper mother and upper power, and sits enthroned above the Hebdomad (the seven Planetary Heavens) in the Ogdoad.^[39] She is also occasionally called *Parthenos*,^[40] and again is elsewhere identified with the Barbelo or Barbero.^[41]

Bardesanēs

Cosmogonic myths play their part also in the doctrine of Bardesanēs. The *locus foedus* whereon the gods (or Aeons) measured and founded Paradise^[35] is the same as the impure *m'tra*, which Ephraim is ashamed even to name.^[42] The creation of the world is brought to pass through the son of the living one and the Rōha d' Qudsh•, the Holy Spirit, with whom Fachmōth is identical, but in combination with "creatures," i.e. subordinate beings which co-operate with them.^[43] It is not expressly so said, and yet at the same time is the most probable assumption, that as was the case with the father and mother so also their offspring the son of the Living One, and the Rōha d' Qudsh• or Fachmōth, are to be regarded as a Syzygy. This last (the Fachmōth) brings forth the two daughters, the "Shame of the Dry Land" i.e. the *m'tra*, and the "Image of the Waters" i.e. the *Aquatilis Corporis typus*, which is mentioned in connection with the Ophitic Sophia.^[35] Beside which, in a passage evidently referring to Bardesanēs, air, fire, water, and darkness are mentioned as aeons.^[44] These are probably the "Creatures" to which in association with the Son and the Rōha d' Qudsh•, Bardesanēs is said to have assigned the creation of the world. Though much still remains dark as to the doctrine of Bardesanēs we cannot nevertheless have any right to set simply aside the statements of Ephraim, who remains the oldest Syrian source for our knowledge of the doctrine of this Syrian Gnostic, and deserves therefore our chief attentions. Bardesanēs, according to Ephraim, is able also to tell of the wife or maiden who having sunk down from the Upper Paradise offers up prayers in her dereliction for help from above, and on being heard returns to the joys of the Upper Paradise.^[35]

Acts of Thomas

These statements of Ephraim are further supplemented by the Acts of Thomas in which various hymns have been preserved which are either compositions of Bardesanēs himself, or at any rate are productions of his school.^[45] In the Syriac text of the Acts,^[46] we find the *Hymn of the Soul*, which has been sent down from her heavenly home to fetch the pearl guarded by the serpent, but has forgotten here below her heavenly mission till she is reminded of it by a letter from "the father, the mother, and the brother," performs her task, receives back again her glorious dress, and returns to her old home. Of the other hymns which are preserved in the Greek version more faithfully than in the Syriac text which has undergone Catholic revision, the first deserving of notice is the *Ode to the Sophia*^[47] which describes the marriage of the "maiden" with her heavenly bridegroom and her introduction into the Upper Realm of Light. This "maiden," called "daughter of light," is not as the Catholic reviser supposes the Church, but Fachmōth (Sophia) over whose head the "king," i.e. the father of the living ones, sits enthroned; her bridegroom is, according to the most probable interpretation, the son of the living one, i.e. Christ. With her the living Ones i.e. pneumatic souls enter into the Pleroma and receive the glorious light of the living Father and praise along with "the living spirit" the "father of truth" and the "mother of wisdom." The Sophia is also invoked in the first prayer of consecration.^[48] She is there called the "merciful mother," the "consort of the masculine one," "revelant of the perfect mysteries," "Mother of the Seven Houses," "who finds rest in the eighth house," i.e. in the Ogdoad. In the second Prayer of Consecration^[49] she is also designated, the "perfect Mercy" and "Consort of the Masculine One," but is also called "Holy Spirit" (Rōha d' Qudsh•) "Revelant of the Mysteries of the whole Magnitude," "hidden Mother," "She who knows the Mysteries of the Elect," and "she who partakes in the conflicts of the noble Agonistes" (i.e. of Christ).^[50] There is further a direct reminiscence of the doctrine of Bardesanēs when she is invoked as the Holy Dove which has

given birth to the two twins (i.e. the two daughters of the Rōha d' Qudsh•).^[51]

Simon Magus

This Mythos of the Soul and her descent into this lower world, with her various sufferings and changing fortunes until her final deliverance, recurs in the Simonian system under the form of the All-Mother who issues as its first thought from the *Hest•s* or highest power of God. She generally bears the name *Ennoia*, but is also called Wisdom (Sophia), Ruler, Holy Spirit, Prunikos, Barbelo. Having sunk down from the highest heavens into the lowest regions, she creates angels and archangels, and these again create and rule the material universe. Restrained and held down by the power of this lower world, she is hindered from returning to the kingdom of the Father. According to one representation she suffers all manner of insult from the angels and archangels bound and forced again and again into fresh earthly bodies, and compelled for centuries to wander in ever new corporeal forms. According to another account she is in herself incapable of suffering, but is sent into this lower world and undergoes perpetual transformation in order to excite by her beauty the angels and powers, to impel them to engage in perpetual strife, and so gradually to deprive them of their store of heavenly light. The *Hest•s* himself at length comes down from the highest heaven in a phantasmal body in order to deliver the suffering *Ennoia*, and redeem the souls held in captivity by imparting gnosis to them.

The most frequent designation of the Simonian *Ennoia* is "the lost" or "the wandering sheep." The Greek divinities Zeus and Athena were interpreted to signify *Hest•s* and his *Ennoia*, and in like manner the Tyrian sun-god Herakles-Melkart and the moon-goddess Selene-Astarte. So also the Homeric Helena, as the cause of quarrel between Greeks and Trojans, was regarded as a type of the *Ennoia*. The story which the fathers of the church handed down of the intercourse of Simon Magus with his consort Helena, had probably its origin in this allegorical interpretation.^[52]

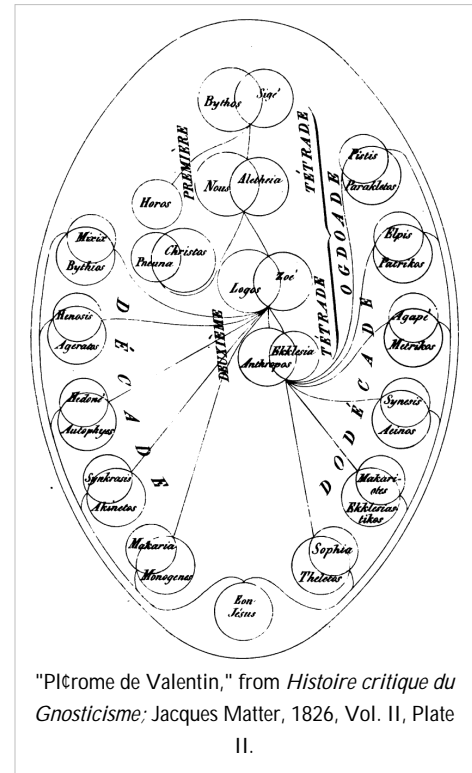
In the Simonian *Apophysis* the great *dynamis* (also called *Nous*) and the great *epinoia* which gives birth to all things form a syzygy, from which proceeds the male-female Being, who is called *Hest•s*.^[53] Elsewhere *nous* and *epinoia* are called the upper-most of the three Simonian Syzygies, to which the *Hest•s* forms the Hebdomad: but on the other hand, *nous* and *epinoia* are identified with heaven and earth.^[54]



Helen of Troy by Evelyn de Morgan (1898, London); an incarnation of the *Ennoia* the Simonian system.

Valentinus

The most significant development of this Sophia-Mythos is found in the Valentinian system. The descent of the Sophia from the Pleroma is ascribed after Plato's manner to a fall, and as the final cause of this fall a state of suffering is indicated which has penetrated into the Pleroma itself. Sophia or *M't'r* is in the doctrine of Valentinus the last, i.e. the thirtieth Aeon in the Pleroma, from which having fallen out, she now in remembrance of the better world which she has thus forsaken, gives birth to the Christus "with a shadow" (*meta skias tinos*). While Christus returns to the Pleroma, Sophia forms the Demiurge and this whole lower world out of the *skia*, a right and a left principle.^[55] For her redemption comes down to Sophia either Christus himself,^[56] or the Soter,^[57] as the common product of the Aeons, in order to bring her back to the Pleroma and unite her again with her *syzygos*. The motive for the Sophia's fall was defined according to the Anatolian school to have lain therein, that by her desire to know what lay beyond the limits of the knowable she had brought herself into a state of ignorance and formlessness. Her suffering extends to the whole Pleroma. But whereas this is confirmed thereby in fresh strength, the Sophia is separated from it and gives birth outside it (by means of her *ennoia*, her recollections of the higher world), to the Christus who at once ascends into the Pleroma, and after this she produces an *ousia amorphos*, the image of her suffering, out of which the Demiurge and the lower world come into existence; last of all looking upwards in her helpless condition, and imploring light, she finally gives birth to the *spermata t's ekkl'sias*, the pneumatic souls. In the work of redemption the Soter comes down accompanied by the masculine angels who are to be the future *syzygoi* of the (feminine) souls of the Pneumatici, and introduces the Sophia along with these Pneumatici into the heavenly bridal chamber.^[58] The same view, essentially meets us in the accounts of Marcus,^[59] and in the Epitomators of the Syntagma of Hippolytus.^[60]



Ptolemaeus

The Italic school distinguished on the other hand a two-fold Sophia, the *ano Sophia* and the *kat• Sophia* or Achamoth. According to the doctrine of Ptolemaeus and that of his disciples, the former of these separates herself from her *syzygos*, the *thel'tos* through her audacious longing after immediate Communion with the Father of all, falls into a condition of suffering, and would completely melt away in this inordinate desire, unless the *Horos* had purified her from her suffering and established her again in the Pleroma. Her *enthym'sis*, on the other hand, the desire which has obtained the mastery over her and the consequent suffering becomes an *amorphos kai aneideos ousia*, which is also called an *ektr•ma*, is separated from her and is assigned a place beyond the limits of the Pleroma.

From her dwelling-place above the Hebdomad, in the place of the Midst, she is also called Ogdoad (G€±Š¶...), and further entitled *M't'r*, *Sophia* also, and *he Hierousal'm*, *Pneuma hagion*, and (*arsenik•s*) *Kyrios*. In these names some partial reminiscences of the old Ophitic Gnosis are retained. The Achamoth first receives (by means of Christus and *Pneuma hagion* the Pair of Aeons within the Pleroma whose emanation is most recent), the *morph•sis kat' ousian*. Left alone in her suffering she has become endued with penitent mind (*epistroph•*). Now descends the son as the common fruit of the Pleroma, gives her the *morph•sis kata gn•sin*, and forms out of her various affections the Demiurge and the various constituents of this lower world. By his appointment the Achamoth produces the pneumatic seed (the *ekkl'sia*). The end of the world's history is here also (as above) the introduction of the lower Sophia with all her pneumatic offspring into the Pleroma, and this intimately connected with the second descent of

the Soter and his transient union with the psychical Christus; then follows the marriage-union of the Achamoth with the Soter and of the pneumatic souls with the angels.^[61] The same form of doctrine meets us also in Secundus, who is said to have been the first to have made the distinction of an upper and a lower Sophia,^[62] and in the account which the *Philosophumena* give us of a system which most probably referred to the school of Heracleon, and which also speaks of a double Sophia.^[63] The name *Hierousal'm* also for the *ex• Sophia* meets us here.^[64] It finds its interpretation in the fragments of Heracleon.^[65] The name Achamoth, on the other hand, is wanting both in Hippolytus and in Heracleon. One school among the Marcosii seems also to have taught a two-fold Sophia.^[66]

Pistis Sophia

A special and richly coloured development is given to the mythical form of the Sophia of the Gnostic Book *Pistis Sophia*.^[67] The two first books of this writing to which the name *Pistis Sophia* properly belongs, treat for the greater part^[68] of the fall, the Repentance, and the Redemption of the Sophia. She has by the ordinance of higher powers obtained an insight into the dwelling-place appropriated to her in the spiritual world, namely, the *th'sauros lucis* which lies beyond the XIIIth Aeon. By her endeavours to direct thither her upward flight, she draws upon herself the enmity of the *Authad's*, Archon of the XIIIth Aeon, and of the Archons of the XII. Aeons under him; by these she is enticed down into the depths of chaos, and is there tormented in the greatest possible variety of ways, in order that so she may incur the loss of her light-nature. In her utmost need she addresses thirteen penitent prayers (*metanoia*) to the Upper Light. Step by step she is led upwards by Christus into the higher regions, though she still remains obnoxious to the assaults of the Archons, and is, after offering her XIIIth *Metanoia*, more vehemently attacked than ever, till at length Christus leads her down into an intermediate place below the XIIIth Aeon, where she remains till the consummation of the world, and sends up grateful hymns of praise and thanksgiving. The earthly work of redemption having been at length accomplished, the Sophia returns to her original celestial home.

The peculiar feature in this representation consists in the further development of the philosophical ideas which find general expression in the Sophia-Mythos. Sophia is here not merely, as with Valentinus, the representative of the longing which the finite spirit feels for the knowledge of the infinite, but at the same time a type or pattern of faith, of repentance, and of hope.^[69] After her restoration she announces to her companions the twofold truth that, while every attempt to overstep the divinely ordained limits, has for its consequence suffering and punishment, so, on the other hand, the divine compassion is ever ready to vouchsafe pardon to the penitent.

We have a further reminiscence of the Sophia of the older Gnostic systems in what is said in the book *Pistis Sophia* of the Light-Maiden (*parthenos lucis*), who is there clearly distinguished from the Sophia herself, and appears as the archetype of Astraea, the Constellation Virgo.^[70] The station which she holds is in the place of the midst, above the habitation assigned to the Sophia in the XIIIth Aeon. She is the judge of (departed) souls, either opening for them or closing against them the portals of the light-realm.^[71] Under her stand yet seven other light-maidens with similar functions, who impart to pious souls their final consecrations.^[72] From the place of the *parthenos lucis* comes the sun-dragon, which is daily borne along by four light-powers in the shape of white horses, and so makes his circuit round the earth.^[73]

Nag Hammadi

In *On the Origin of the World*, Sophia is depicted as the ultimate destroyer of this material universe, Yaldabaoth and all his Heavens:

She [Sophia] will cast them down into the abyss. They [the Archons] will be obliterated because of their wickedness. For they will come to be like volcanoes and consume one another until they perish at the hand of the prime parent. When he has destroyed them, he will turn against himself and destroy himself until he ceases to exist. And their heavens will fall one upon the next and their forces will be consumed by fire. Their eternal realms, too, will be overturned. And his heaven will fall and break in two. His [...] will fall down upon the [...] support them; they will fall into the abyss, and the abyss will be overturned. The light will [...] the darkness

and obliterate it: it will be like something that never was.

Manichaeism

This light-maiden (*parthenos tou ph•tos*) encounters us also among the Manichaeans as exciting the impure desires of the Daemons, and thereby setting free the light which has hitherto been held down by the power of darkness.^[74] On the other hand, the place of the Gnostic Sophia is among Manichaeans taken by the "Mother of Life" (*m't'r t's z•'s*), and by the World-Soul (*psych' hapant•n*), which on occasions is distinguished from the Life-Mother, and is regarded as diffused through all living creatures, whose deliverance from the realm of darkness constitutes the whole of the world's history.^[75] Their return to the world of light is described in the famous *Canticum Amatorium*.^[76]

Mythology

The archetypal fall and recovery of Sophia is additionally linked (to a varying degree) to many different myths and stories (see damsel in distress). Among these are:

- † Isis, who while still in the cosmic womb, brings forth the flawed Elder Horus without a consort^[77]
- † The Church as the bride of Christ
- † The abduction and rescue of Helen of Troy
- † Persephone and her descent into Hades, from which she returns to life [but is bound to return to Hades for 3 months every year]
- † The fall of Eve and the birth of Christ through the Virgin Mary
- † The descent of Orpheus into the underworld to rescue his wife, Eurydice
- † The return of Odysseus to his kingdom, Ithaca, to reclaim his wife, Penelope
- † The rescue of Andromeda by Perseus
- † Pandora
- † Cinderella and Sleeping Beauty
- † The slaying of the Dragon by St. George to rescue the Princess
- † The rescue of the kidnapped Sita by her husband, the god-king Rama, with the help of Hanuman in the Ramayana

Note that many of these myths have alternative psychological interpretations. For example Jungian psychologist Marie-Louise von Franz interpreted fairy tales like Sleeping Beauty as symbolizing the 'rescue' or reintegration of the anima, the more 'feminine' part of a man's unconscious, but not wisdom or *sophia* per se.

References

- [1] Harris, Stephen L., Understanding the Bible. Palo Alto: Mayfield. 1985. "John" p. 302-310
- [2] Pomazansky, Protopresbyter Michael (1963, in Russian), *Orthodox Dogmatic Theology: A Concise Exposition*, Platina CA: St Herman of Alaska Brotherhood (published 1994, Eng. Tr. Hieromonk Seraphim Rose), pp.£357 ff, ISBN£0938635-69-7 Text available online Intratext.com (http://www.intratext.com/IXT/ENG0824/_P2O.HTM)
- [3] Ocafs.oca.org (<http://ocafs.oca.org/FeastSaintsViewer.asp?FSID=108957>), Iconpaint.ru (http://www.iconpaint.ru/sofia_en.html), Istock.net (<http://www.istock.net/church-product/icon-holy-sophia-the-wisdom-of-god.html>), Gallerysophia.com (http://www.gallerysophia.com/icon_816.htm), Skete.com (http://www.skete.com/index.cfm?fuseaction=product.display&Product_ID=532&Category_ID=35)
- [4] St. Nikitas Stithatos (1999), ""On the Practice of the Virtues", and also "On the Inner Nature of Things"", *The Philokalia: The Complete Text*, **Four**, London: Faber and Faber, ISBN£057119382X
- [5] This was the basis of the theological development of Fr. Bulgakov, and also his fundamental error: for he sought to see in the energy of Wisdom (Sophia), which he identified with the essence, the very principle of the Godhead. In fact, God is not determined by any of his attributes: all determinations are inferior to Him, logically posterior to His being in itself, in its essence. pgs 80-81 *The Mystical Theology of the Eastern Church*, by Vladimir Lossky SVS Press, 1997. (ISBN 0-913836-31-1) James Clarke & Co Ltd, 1991. (ISBN 0-227-67919-9)
- [6] Orthodoxwiki states this also as heresy (<http://orthodoxwiki.org/Sophianism>)
- [7] Painting by Hildegard of Bingen depicting Sophia. GCSU.edu (<http://www.faculty.de.gcsu.edu/~dvess/ids/fap/hildegard.htm>) Also, there's a CD of music written by Hildegard of Bingen entitled "Chants in Praise of Sophia". Classicsonline.com (<http://www.classicsonline.com/catalogue/product.aspx?pid=591383>)

- [8] Hirst, Julie. "Jane Leade: Biography of a Seventeenth-Century Mystic" (http://books.google.com/books?id=m_afNy02glYC&pg=PA72&lpg=PA72&dq). .
- [9] Jakob Böhme, *The Way to Christ* (1622) Passtheword.org (<http://www.passtheword.org/DIALOGS-FROM-THE-PAST/waychrst.htm>)
- [10] Arthur Versluis, "Western Esotericism and The Harmony Society", *Esoterica I* (1999) pp. 20-47 MSU.edu (<http://www.esoteric.msu.edu/Versluis.html>)
- [11] Sancta Sophia Seminary website (<http://www.sanctasophia.org/>)
- [12] Comp. Clem. *Hom.* xvi. 12.
- [13] Clemens Alexandrinus, *Stromata*, iv. 25,161; comp. vi. 16, 138 sqq.
- [14] *Excerpt. ex Theodot.* 8, 47.
- [15] Epiph. *Haer.* 26, 10.
- [16] Epiph. 40, 2.
- [17] Epiph. 39, 2.
- [18] Irenaeus, i. 30; Epiph. 37, 3, sqq.; Theodoret, h. f. i. 14.
- [19] I. xxi. see Ophites.
- [20] Orig. *Adv. Cels.* vi. 34.
- [21] Epiph. *Haer.* xxxi. 5.
- [22] Epiph. *Haer.* xxi. 2.
- [23] Epiph. *Haer.* xxv. 3, 4.
- [24] Epiph. *Haer.* xxxvii. 4, 6.
- [25] Epiph. *Haer.* xxv. 48.
- [26] See the references in Liddell and Scott.
- [27] Cf. Müller, *Geschichte der Kosmologie*, p. 270 sqq.
- [28] Epiphanius, *Haer.* 37, 6.
- [29] Iren. I. 3, 4.
- [30] Epiphanius, *Haer.* 25, 5.
- [31] Hippolytus. *Philosophum.* v. 19.
- [32] Lipsius, *Gnosticismus*, p. 119 sqq.
- [33] Hippolytus, *Philosophum.* v. 14, p. 128
- [34] Hahn, *Bardesanes Gnosticus*, p. 64 sqq.
- [35] Ephraim, *Hymn* 55.
- [36] Hippolytus, *Philosoph.* v. 26, p. 150 sqq.
- [37] Epiphanius, *Haer.* 45: 1 cf. 2.
- [38] Iren. I. 29.
- [39] Origen, *c. Cels.* vi. 31, 34, 35, 38; Epiphanius. *Haer.* 25, 3 sqq. 26, 1,10. 39, 2 ; 40, 2.
- [40] Orig. *c. Cels.* vi. 31.
- [41] Epiph. *Haer.* 25, 3 ; 26, 1, 10.
- [42] Cf. also Ephraim, *Hymn* 14.
- [43] Ephraim, *Hymn* 3.
- [44] Ithys: *Hymn* 41.
- [45] Lipsius, *Apocrypha Apostolgeschichten*, I. pp. 292-321.
- [46] Dr. Wright, *Apocryphal Acts of Apostles*, pp. 238-245.
- [47] Ap. Bonnet, *Supplementum Codicis apocryphi*, I. p. 8.
- [48] Bonnet, p. 20 sq.
- [49] Bonnet, p. 36.
- [50] Cf. *exc. ex Theod.* 58 *ho megas ag•nist's I'sous*.
- [51] Ap. Ephraim, *Hymn* 55.
- [52] Iren. i. 23 ; Tertull. *de Anima*, 34; Epiphanius. *Haer.* 21; Pseudo-Tertull. *Haer.* 1; Philaster, *Haer.* 29; *Philos.* vi. 19, 20, p. 174 sqq.; *Recogn.* Clem. ii. 12; *Hom.* ii. 25; and thereupon Lipsius, *Quellenkritik des Epiphanius*. p. 74 sqq.
- [53] *Philos.* vi. 18, p. 172
- [54] *Philos.* vi. 12 sqq., p. 165 sqq.
- [55] Iren. *Haer.* i. 11, 1.
- [56] Iren. i. 15, 3.
- [57] Iren. i. 11, 1, cf. *exc. ex Theod.* 23; 41.
- [58] *Exc. ex Theod.* 29-42; Iren. i. 2, 3.
- [59] Iren. i. 18, 4 ; cf. 15, 3; 16, 1,2; 17, 1.
- [60] Pseudo-Tertull. *Haer.* 12; Philaster, *Haer.* 38.
- [61] Iren. i. 1-7; *exc. ex Theod.* 43-65.
- [62] Iren. i. 11, 2
- [63] *Philos.* vi. 29-35

- [64] *Philos.* vi. 32, p. 191; 34.
- [65] *Ap. Origen. in Joann. tom. x.* 19.
- [66] *Iren.* i. 16, 3; cf. 21, 5.
- [67] Edd. Schwartz and Petermann, 1851.
- [68] Pp. 42-181.
- [69] Cf. K^astlin, *das Gnostische System des Buches Pistis Sophia* in Baur und Zeller's theol. Jahrb^ocher, 1854, p. 189.
- [70] K^astlin, l.c. p. 57 sq.
- [71] Pp. 194-295, ed. Schwartz.
- [72] P. 291 sq. 327 sq. 334.
- [73] P. 183, cf. p. 18, 309.
- [74] *Dispuat. Archelai et Manetis*, c. 8, n. 11; Theodoret., h. f. l. 26; Anathemat. Manich. ap. Cotelier on the *Recogn. Clement IV.*, 27 *et passim*; to which add Thilo, *Acta Thomae*, p. 128 sqq.; Baur, *Manichäische Religionssystem*, p. 219 sqq.
- [75] Titus Bostrenus, *adv. Manich.* l., 29, 36, ed. Lagarde, p. 17 sqq. 23; Alexander Lycopolit. c. 3; Epiphan. *Haer.* 66, 24; *Acta dispatat. Archelai et Manetis*, c. 7 sq. et passim; cf. Baur, l. c. p. 51 sqq. 64, 209; Fl^ogel, *Mani*, p. 201 sq. 210, 233.
- [76] *Ap. Augustin. c. Faust.* iv. 5 sqq.
- [77] As told by Plutarch, *On the Worship of Isis and Osiris*, LIV, 5-6 (<http://sacred-texts.com/gno/th1/th136.htm>). See Mead, G.R.S (1906), *Thrice Greatest Hermes: Studies in Hellenistic Theosophy and Gnosis* (<http://sacred-texts.com/gno/th1/index.htm>), I, London and Benares: The Theosophical Publishing Society, p. 334, note,

Bibliography

- † This article incorporates text from a publication now in the public domain: Lipsius, Richard Adelbert (1887). "Sophia" (<http://books.google.com/books?id=e3DYAAAAMAAJ&pg=PA712>). In Smith, William; Wace, Henry. *A Dictionary of Christian Biography, Literature, Sects and Doctrines. Volume IV*. London: John Murray. pp. 712-717.
- † Caitlin Matthews, *Sophia: Goddess of Wisdom* (London: Mandala, 1991) ISBN 0044405901.
- † Brenda Meehan, "Wisdom/Sophia, Russian identity, and Western feminist theology," *Cross Currents*, 46(2), 1996, pp. 149-168.
- † Thomas Schipflinger, *Sophia-Maria* (in German: 1988; English translation: York Beach, ME: Samuel Wiser, 1998) ISBN 1578630223.
- † Arthur Versluis, *Theosophia: hidden dimensions of Christianity* (Hudson, NY: Lindisfarne Press, 1994) ISBN 0940262649.
- † Arthur Versluis, *Wisdom's children: a Christian esoteric tradition* (Albany, NY: SUNY Press, 1999) ISBN 0791443302.
- † Arthur Versluis (ed.) *Wisdom's book: the Sophia anthology* (St. Paul, Min: Paragon House, 2000) ISBN 1557787832.
- † Priscilla Hunt, "The Wisdom Iconography of Light: The Genesis, Meaning and Iconographic Realization of a Symbol" due to appear in „Spor o Sofii" v Khristianskoi Kul'ture", V.L. Ianin, A.E. Musin, ed., Novgorodskii Gos. Universitet, forthcoming in 2008.
- † Priscilla Hunt, "Confronting the End: The Interpretation of the Last Judgment in a Novgorod Wisdom Icon", *Byzantino-Slavica*, 65, 2007, 275-325.
- † Priscilla Hunt, "The Novgorod Sophia Icon and 'The Problem of Old Russian Culture' Between Orthodoxy and Sophiology", *Symposion: A Journal of Russian Thought*, vol. 4-5, (2000), 1-41.
- † Priscilla Hunt "Andrei Rublev's Old Testament Trinity Icon in Cultural Context", *The Trinity-Sergius Lavra in Russian History and Culture: Readings in Russian Religious Culture*, vol. 3, Deacon Vladimir Tsurikov, ed., Jordanville, NY: Holy Trinity Seminary Press, 2006, 99-122.

External links

- ‡ Sophia: Goddess of Wisdom & God's Bride (<http://www.northernway.org/sophia.html>)
- ‡ Virgin Sophia - Rosicrucian Library (<http://www.crcsite.org/VirginSophia.htm>)
- ‡ Divine Wisdom articles compiled by Priscilla Hunt (http://lesserg4mini.cs.umass.edu/~lesser/Priscilla_Academic/Articles.html)
- ‡ Dark Mirrors of Heaven: Gnostic Cosmogony (<http://www.timelessmyths.com/mirrors/gnostic.php>)

Logos (Christianity)

In Christology, the conception that **the Christ** is **the *Logos*** (Λόγος, the Greek for "word", "discourse" or "reason") has been important in establishing the doctrine of the divinity of Jesus Christ and his position as God the Son in the Trinity as set forth in the Chalcedonian Creed.

The conception derives from the opening of the Gospel of John, commonly translated into English as: "In the beginning was the Word, and the Word was with God, and the Word was God." In the original Greek, *Logos* (Λόγος) is used for "Word," and in theological discourse, this is often left untranslated.

Logos in Hellenistic Judaism

Word and related terms in earlier Jewish tradition prepared the way for its use here to denote Jesus as revealer of the unseen God (see Wisdom 9:1-4, 9, 17-18; Ecclesiasticus 24:1-12).^[1] The Jewish-Alexandrian theologian and philosopher Philo wrote extensively about the Logos in ways that are reminiscent of New Testament theology. For instance, his teaching that „the Logos of the living God is the bond of everything, holding all things together and binding all the parts, and prevents them from being dissolved and separated...^[2] resembles Colossians 1:17.

Christ as the logos

Christians who profess belief in the Trinity often consider John 1:1 to be a central text in their belief that Jesus is God, in connection with the idea that the Father, Jesus, and the Holy Spirit are equals. Though only in this verse is Jesus referred to as the Word of God, the theme transposed throughout the Gospel of John with variations.^[3] Renowned theologian N.T. Wright characterizes "Word" (*logos*) as being incomprehensible in human language. He claims that through belief the Logos will transform people with its judgment and mercy. According to Wright, John's view of the Incarnation, of the Word becoming flesh, strikes at the very root of what he terms "the liberal denial...of the idea of God becoming human...." His assessment is that when the "enfleshment" and speaking Word is removed from the center of Christian theology, all that is left is "a relativism whose only moral principle is that there are no moral principles, no words of judgment (because nothing is really wrong, except saying that things are wrong), no words of mercy (because you're all right as you are, so all you need is affirmation)." ^[4]

Theologian Stephen L. Harris and others say the author of John adapted Philo's concept of the Logos, identifying Jesus as an incarnation of the divine Logos that formed the universe^[5] (cf. Proverbs 8:22-36).

Southern Baptist theologian Frank Staggs considered that Jesus is God.^[6]

Psalm 33:6

Among many verses in the Septuagint prefiguring New Testament usage is Psalms 33:6 which relates directly to the Genesis creation.^[7] Theophilus of Antioch references the connection in *To Autolycus* 1:7.^[8] Augustine of Hippo considered that in Ps.33:6 both *logos* and *pneuma* were "on the verge of being personified".^[9]

Psalm 33:6 "By the word (logos) of the Lord the heavens were made, and by the breath (pneuma) of his mouth all their host (dynamis)." (ESV)

Luke 1:2

Some^[10] ^[11] have seen in Luke 1:2 a first reference to Logos and Beginning:

Luke 1:2 "just as those who from the beginning (Greek *arche*) were eyewitnesses and ministers of the word (Greek *logos*) have delivered them to us" (ESV)

John 1:1

The Gospel of John begins with a *Hymn to the Word* which identifies Jesus as the Logos and the Logos as divine. The last four words of John 1:1 (Θεὸς ἦν ὁ λόγος, literally "God was the Logos," or "God was the Word") have been a particular topic of debate within Christianity. In this construct, the subject (the Logos) and the complement (God) both appear in the nominative case, and the complement is therefore usually distinguished by dropping any article, and moving it before the verb.^[12] ^[13] Grammatically, the phrase could therefore read either "the Word was God" or "the Word was a god." Early New Testament manuscripts did not distinguish upper and lower case,^[12] so that pre-existing beliefs about the Trinity have influenced translation, although many scholars see the movement of "God" to the front of the clause as indicating an emphasis more consistent with "the Word was God."^[14] ^[15] ^[16] ^[17]

Word of God Window at St. Matthew's
German Evangelical Lutheran Church in
Charleston, South Carolina

The most common English translation is "the Word was God"^[18] with even more emphatic translations being "the Word was God Himself" (Amplified Bible) or "the Word ... was truly God" (Contemporary English Version).

Some other translations, such as An American Translation (1935)^[19] and Moffatt, New Translation,^[20] render "the Word was divine." Related translations have also been suggested, such as "what God was the Word also was."^[21]

Some Non-Trinitarian translations render "and the word was a god... such as the Unitarian Thomas Belsham's 1808 revision^[22] of William Newcome's version and New World Translation of Jehovah's Witnesses^[23]

Although "Word" is the most common translation of the noun *Logos*, other translations have been used. Gordon Clark (1902 - 1985), a Calvinist theologian and expert on pre-Socratic philosophy, famously translated *Logos* as "Logic": "In the beginning was the Logic, and the Logic was with God and the Logic was God."^[24] He meant to imply by this translation that the laws of logic were derived from God and formed part of Creation, and were therefore not a secular principle imposed on the Christian world view.^[25]

For a more complete chronological listing see: Translations of "Logos" in John 1:1 in English versions

The question of how to translate *Logos* is also treated in Goethe's Faust, with Faust finally opting for *die Tat*, ("deed/action").

First John 1:1

John 1's subject is developed in 1 John 1.^{[26] [27] [28] [29]}

1John 1:1 "That which was from the beginning (*arche*), which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word (*logos*) of life€ " (ESV)

In Christian history and theology

Justin Martyr

Following John 1, the early Christian apologist Justin Martyr (c 150) identified Jesus as the Logos.^{[30] [31]} Like Philo, Justin also identified the Logos with the Angel of the LORD, and used this as a way of arguing for Christianity to Jews:

I shall give you another testimony, my friends, from the Scriptures, that God begot before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos;^[32]

In his *First Apology*, Justin used the Stoic concept of the Logos as a way of arguing for Christianity to non-Jews. Since a Greek audience would accept this concept, his argument could concentrate on identifying this Logos with Jesus.^[30] However, Justin does not go so far as to articulate a fully consistent doctrine of the Logos.^[30]

Chalcedonian Christology and Platonism

Even though post-apostolic Christian writers struggled with the question of the identity of Jesus and the Logos, the Church's doctrine that Jesus was the Logos never changed. Each of the first six councils, from the First Council of Nicea (325) to the Third Council of Constantinople (680-681) defined Jesus Christ as fully God and fully human.^[33] Christianity did not accept the Platonic argument that the spirit is good and the flesh is evil, and that therefore the man Jesus could not be God. Neither did it accept any of the Platonic beliefs that would have made Jesus something less than fully God and fully human at the same time. The original teaching of John's gospel is, "In the beginning was the Logos, and the Logos was with God, and the Logos was God.... And the Logos became flesh and dwelt among us."^[34] The only development or evolution of doctrine was to condemn as heretical virtually every attempt to explain the how of the incarnation. The final Christology of Chalcedon (confirmed by Constantinople III) was that Jesus Christ is both God and man, and that these two natures are inseparable, indivisible, unconfused and

unchangeable.^[35]

In Roman Catholicism

On April 1, 2005, Joseph Cardinal Ratzinger (who would become Pope Benedict XVI just over two weeks later) referred to the Christian religion as the religion of the *Logos*:

Christianity must always remember that it is the religion of the "Logos." It is faith in the "Creator Spiritus," in the Creator Spirit, from which proceeds everything that exists. Today, this should be precisely its philosophical strength, in so far as the problem is whether the world comes from the irrational, and reason is not, therefore, other than a "sub-product," on occasion even harmful of its development or whether the world comes from reason, and is, as a consequence, its criterion and goal.

The Christian faith inclines toward this second thesis, thus having, from the purely philosophical point of view, really good cards to play, despite the fact that many today consider only the first thesis as the only modern and rational one par excellence. However, a reason that springs from the irrational, and that is, in the final analysis, itself irrational, does not constitute a solution for our problems. Only creative reason, which in the crucified God is manifested as love, can really show us the way. In the so necessary dialogue between secularists and Catholics, we Christians must be very careful to remain faithful to this fundamental line: to live a faith that comes from the "Logos," from creative reason, and that, because of this, is also open to all that is truly rational.^[36]

Catholics can use logos to refer to the moral law written in human hearts. This comes from Jeremiah 31:33 (prophecy of new covenant): "I will write my law on their hearts." St. Justin wrote that those who have not accepted Christ but follow the moral law of their hearts (logos) follow God, because it is God who has written the moral law in each person's heart. Though man may not explicitly recognize God, he has the spirit of Christ if he follows Jesus' moral laws, written in his heart.

Michael Heller has argued „that Christ is the logos implies that God,s immanence in the world is his rationality....^[37]

In Non-Trinitarian and Unitarian belief

Photinus denied, that the Logos as the Wisdom of God had an existence of its own before the birth of Christ.^[38] For Socinus, Christ was the Logos, but he denied His pre-existence; He was the Word of God as being His Interpreter (*interpres divinae voluntatū*).^[39] Nathaniel Lardner and Joseph Priestley considered the Logos a personification of God's wisdom.^[40]

References

- [1] *The Oxford Study Bible*, Suggs et al., editors. New York: Oxford University Press, 1992. p. 1365 note to John 1:1.
- [2] Philo, *De Profugis*, cited in Gerald Friedlander, *Hellenism and Christianity*, P. Vallentine, 1912, pp. 114•115. (<http://www.archive.org/details/hellenismchristi00frieiala>)
- [3] cf. John 6:60, 7:36, 8:37,43, 12:48, 19:8
- [4] Wright, N. T. "What Is This Word?" *Christianity Today*, Web: 27 Feb 2010. <http://www.christianitytoday.com/ct/2006/decemberweb-only/151-42.0.html?start=2> N.T. Wright. "What Is This Word?"
- [5] Harris, Stephen L., *Understanding the Bible*. Palo Alto: Mayfield. 1985. "John" p. 302-310
- [6] "The Fourth Gospel may give answers to three groups: Jews, Gnostics, and followers of John the Baptist.
 - † *Jews*. To the rabbis who spoke of the Torah (Law) as preexistent, as God's instrument in creation, and is the source of light and life, John replied that these claims apply rather to the Logos.
 - † *Gnostics*. To the Gnostics who would deny a real incarnation, John's answer was most emphatic: "the Word became flesh."^[Jn1:14]
 - † *Followers of John the Baptist*. To those who stopped with John the Baptist, he made it clear that John was not the Light but only witness to the Light.^[Jn1:6ff]

Although the term *Logos* is not retained as a title beyond the prologue, the whole book of John presses these basic claims. As the Logos, Jesus Christ is God in self-revelation (Light) and redemption (Life). He is God to the extent

Biblical scholar Nathaniel Lardner (1684•1768)"

Bibliography

- † Borgen, Peder. *Early Christianity and Hellenistic Judaism*. Edinburgh: T & T Clark Publishing. 1996.
- † Brown, Raymond. *An Introduction to the New Testament*. New York: Doubleday. 1997.
- † Butler, Clark. *G.F. W. Hegel*. Boston: Twayne Publishing. 1977.
- † Dillion, J. M. ,*Plato/Platonism.f* in The Dictionary of the New Testament Background. ed. by Craig A. Evans and Stanley E. Porter. (CD-ROM) Downers Grove: InterVarsity Press. 2000.
- † *Essays in Greco-Roman and Related Talmudic Literature*. ed. by Henry A. Fischel. New York: KTAV Publishing House. 1977.
- † Ferguson, Everett. *Backgrounds in Early Christianity*. Grand Rapids: Eerdmans Publishing. 1993.
- † Freund, Richard A. *Secrets of the Cave of Letters*. Amherst, New York: Humanity Books. 2004.
- † Greene, Colin J. D. *Christology in Cultural Perspective: Marking Out the Horizons*. Grand Rapids: InterVarsity Press. Eerdmans Publishing. 2003.
- † Hillar, Marian. *Philo of Alexandria (20BCE-50CE)*. in The Internet Encyclopedia of Philosophy. ed. by James Fieser and Bradley Dowden. 2006. Available at <http://www.iep.edu/p/philo.htm>.
- † Holt, Bradley P. *Thirsty for God: A Brief History of Christian Spirituality*. Minneapolis: Fortress Press. 2005.
- † Josephus, Flavius. *Complete Works*. trans. and ed. by William Whiston. Grand Rapids: Kregel Publishing. 1960.
- † Letham, Robert. *The Work of Christ*. Downers Grove: InterVarsity Press. 1993.
- † Macleod, Donald. *The Person of Christ*. Downers Grove: InterVarsity Press. 1998.
- † McGrath, Alistair. *Historical Theology: An Introduction to the History of Christian Thought*. Oxford: Blackwell Publishing. 1998.
- † Moore, Edwin. ,*Neoplatonism.f* in The Internet Encyclopedia of Philosophy. ed. by James Fieser and Bradley Dowden. 2006. Available at <http://www.iep.edu/n/neoplato.htm>.
- † Neusner, Jacob. *From Politics to Piety: The Emergence of Pharisaic Judaism*. Providence, R. I.: Brown University. 1973.
- † Norris, Richard A. Jr. *The Christological Controversy*. Philadelphia: Fortress Press. 1980.
- † Pelikan, Jaroslav. *Development of Christian Doctrine: Some Historical Prolegomena*. London: Yale University Press. 1969.
- † _____ *The Emergence of the Catholic Tradition (100-600)*. Chicago: University of Chicago Press. 1971.
- † Robertson, J. A. T. *Redating the New Testament*. 2nd ed. Philadelphia: Westminster Press. 1985.
- † *Sacred Realm: The Emergence of the Synagogue in the Ancient World*. ed. by Steven Fine. New York: Oxford Press. 1996.
- † Schweitzer, Albert. *Quest of the Historical Jesus: A Critical Study of the Progress from Reimarus to Wrede*. trans. by W. Montgomery. London: A & C Black. 1931.
- † Turner, William. ,*Neo-Platonism.f* in New Advent Catholic Encyclopedia. ed. by John Cardinal Farley, Archbishop of New York, 2006. Available at <http://newadvent.org./cathen/10742b.htm>.
- † Tyson, John R. *Invitation to Christian Spirituality: An Ecumenical Anthology*. New York: Oxford University Press. 1999.
- † Westerholm, S. ,*Pharisees.f* in The Dictionary of New Testament Background. ed. by Craig A. Evans and Stanley E. Porter. (CD-ROM) Downers Grove: InterVarsity Press. 2000.
- † Wilson, R. Mcl. *Gnosis and the New Testament*. Philadelphia: Fortress Press. 1968.
- † Witherington, Ben III. *The Jesus Quest: The Third Search for the Jew of Nazareth*. Downers Grove: InterVarsity Press. 1995.
- † _____ , *The Gospel of John.f* in The Dictionary of Jesus and the Gospels. ed. by Joel Greene, Scot McKnight and I. Howard

‡ Marshall. (CD-ROM) Downers Grove: InterVarsity Press. 1992.

‡ Yamauchi, Edwin. *Pre-Christian Gnosticism: A Survey of the Proposed Evidence*. Grand Rapids: Eerdmans Publishing. 1973.

Hypostasis (philosophy)

In Christian usage, the Greek word *hypostasis* (ὑπόστασις) means *beneath-standing* or *underpinning* and, by extension, the existence of some thing. In the ecumenical councils the terminology was clarified and standardized, so that the formula "Three Hypostases in one Ousia" came to be accepted as an epitome of the orthodox doctrine of the Holy Trinity, that The Father, The Son and The Holy Spirit are three distinct 'hypostases' in one God. The word is also used to refer to the divinity of Christ, which is another facet of Christ along with his humanity (see also Hypostatic union).

The word 'hypostasis' has been met with controversy and confusion over the years, especially in the conversations between those who consider it to be a violation of the principle of Monotheism and those who do not.

Hellenic philosophy

For instance it was used by Aristotle in contrast to Plato and the Neoplatonists to speak of the objective reality of a thing or its inner reality (as opposed to outer form or illusion). In the Christian Scriptures this seems roughly its meaning at Hebrews 1:3. Allied to this was its use for "basis" or "foundation" and hence also "confidence," e.g., in Hebrews 3:14 and 11:1 and 2 Corinthians 9:4 and 11:17.

Early Christianity

In Early Christian writings it is used to denote "being" or "substantive reality" and is not always distinguished in meaning from *ousia* (essence); it was used in this way by Tatian and Origen, and also in the anathemas appended to the Nicene Creed of 325. See also: Hypostatic union, where the term is used to describe the union of Christ's humanity and divinity. The term has also been used and is still used in modern Greek (not just Koine Greek or common ancient Greek) to mean "existence" along with the Greek word *hēlēxis* (ἡλέξις) and *tropos hypērxeōs* (τρόπος ὑπέρξεως ...), which is individual existence.

Ecumenical Councils

It was mainly under the influence of the Cappadocian Fathers that the terminology was clarified and standardized, so that the formula "Three Hypostases in one Ousia" came to be everywhere accepted as an epitome of the orthodox doctrine of the Holy Trinity. This consensus, however, was not achieved without some confusion at first in the minds of Western theologians, who had translated *hypo-stasis* as "sub-stantia" (substance. See also Consubstantiality) and understood the Eastern Christians, when speaking of three "Hypostases" in the Godhead, to mean three "Substances," i.e. they suspected them of Tritheism. But, from the middle of the fourth century onwards the word came to be contrasted with *ousia* and used to mean "individual reality," especially in the Trinitarian and Christological contexts. The Christian view of the Trinity is often described as a view of one God existing in three distinct *hypostases/personae/persons*. The Latin "persona" is not the same as the English "person" but is a broader term that includes the meaning of the English "persona."

References

References

Ousia

Ousia (ὐσία) is the Ancient Greek noun formed on the feminine present participle of ἵσθαι (*to be*); it is analogous to the English participle *being*, and the modern philosophy adjectival *ontic*. *Ousia* is often translated (sometimes incorrectly) to Latin as *substantia* and *essentia*, and to English as *substance* and *essence*; and (loosely) also as (contextually) the Latin word *accident* ^[1] which conflicts with the denotation of symbebekés, given that Aristotle uses *symbebeké's* in showing that inhuman things (objects) also are substantive.^[2]

Philosophical and scientific use

The Greek philosophers Plato and Aristotle used *ousia* in their ontologies; their denotations are the contemporary philosophic and theological usages. Aristotle used *ousia* in creating animal phyla in biology, *ousia* denoting that which is shared: essence, form, and nature, and *hypostasis* denoting that which is particular: an individual instance or thing.

Much later, Martin Heidegger said that the original meaning of the word *ousia* was lost in its translation to the Latin, and, subsequently, in its translation to modern languages. For him, *ousia* means *Being*, not *substance*, that is, not some *thing* or some *being* that "stood"(-stance) "under"(sub-). Moreover, he also uses the bi-nomial *parousia-apousia*, denoting *presence-absence*, and *hypostasis* denoting *existence*.

Theological significance

New Testament

The word *ousia* is not used in the New Testament except in relation to the *substance* in the sense of *goods* twice in the parable of the Prodigal Son where the son asked his father to divide to him his inheritance, and then wasted it on riotous living.^[3] ^[4]

Early Christianity

Origen, (d. 251) used *ousia* in defining God as *one genus of ousia*, while being three, distinct species of hypostasis: the Father, the Son, and the Holy Spirit. The Synods of Antioch condemned the word *homoousios* (same substance) because it originated in pagan Greek philosophy. The Paul of Samosata entry of the Catholic Encyclopedia says:

It must be regarded as certain that the council, which condemned Paul, rejected the term homoousios; but, naturally, only in a false sense, used by Paul; not, it seems, because he meant by it a unity of Hypostasis in the Trinity (so St. Hilary), but because he intended, by it, a common substance, out of which both Father and Son proceeded, or which it divided between them † so St. Basil and St. Athanasius; but the question is not clear. The objectors to the Nicene doctrine in the fourth century made copious use of this disapproval of the Nicene word by a famous council.^[5]

The general agreed upon meaning of *ousia* in Eastern Christianity is all that subsist by itself and which has not its being in another.^[6] In contrast to *hypostasis* which is used to mean reality or existence.^[7]

In 325, the First Council of Nicaea condemned Arianism and formulated a creed, which stated that in the Godhead the Son was *Homoousios* (same in substance) of the Father. However, controversy did not stop and many Eastern clerics rejected the term because of its earlier condemnation in the usage of Paul of Samosata. Subsequent Emperors

Constantius II and Valens supported Arianism and theologians came up with alternative wordings like *Homoios* (similar) *homoiousios* (similar in substance), or *Anomoios* (unsimilar). While the *Homoios* achieved the support of several councils and the Emperors, those of an opposing view were suppressed. The adherents of the *Homoiousios* eventually joined forces with the (mostly Western) adherents of the *Homoousios* and accepted the formulation of the Nicene creed.

References

- [1] Philosophical Dictionary: Erasmus-Extrinsic (<http://www.philosophypages.com/dy/e9.htm#ess>)
- [2] Commentary on Aristotle's Physics (http://books.google.com/books?id=6CD0IRPg4roC&pg=PA29&lpg=PA29&dq=as+aristotle+states+things+which+are+not+substance+are+all+accidents&source=web&ots=Y_bReDzYMV&sig=pPMHbBl2uydp5g9ahjx9f5mwQto&hl=en)
- [3] Thomas Mozley *The creed or a philosophy* 1893 p303 "III 'OUSIA' IN THE NEW TESTAMENT The only appearance of this word in the New Testament is in two successive verses of the Parable of the Prodigal Son. It there designates first the 'living' which the Prodigal Son compelled his father..."
- [4] Luke 15:12-13 Greek (<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3776&t=KJV>)
- [5] <http://www.newadvent.org/cathen/11589a.htm>
- [6] St John Damascene gives the following definition of the conceptual value of the two terms in his *Dialectic*: Ousia is a thing that exists by itself, and which has need of nothing else for its consistency. Again, ousia is all that *subsists* by itself and which has not its being in another. Pg 50 *The Mystical Theology of the Eastern Church*, by Vladimir Lossky SVS Press, 1997. (ISBN 0-913836-31-1) James Clarke & Co Ltd, 1991. (ISBN 0-227-67919-9)
- [7] Hypostasis meaning existence in general Pg 51 *The Mystical Theology of the Eastern Church*, by Vladimir Lossky SVS Press, 1997. (ISBN 0-913836-31-1) James Clarke & Co Ltd, 1991. (ISBN 0-227-67919-9)

Bibliography

- † Leo Donald Davis, *The First Seven Ecumenical Councils (325-787): Their History and Theology*, Liturgical Press, 1983. (ISBN 0-8146-5616-1)
- † Martin Heidegger, *Being and Time*.
- † Vladimir Lossky *The Mystical Theology of the Eastern Church*, SVS Press, 1997. (ISBN 0-913836-31-1) James Clarke & Co Ltd, 1991. (ISBN 0-227-67919-9)

External links

- † Catholic Encyclopedia: Homoousion (<http://www.newadvent.org/cathen/07449a.htm>)
- † P.F. Beatrice: *The Word "Homoousios" from Hellenism to Christianity* ([http://noemon.net/noesis/The word Homoousios from Hellenism to Christianity.pdf](http://noemon.net/noesis/The%20word%20Homoousios%20from%20Hellenism%20to%20Christianity.pdf))
- † Schaff's Seven Ecumenical Councils: Excursus on the Word Homousios (<http://www.ccel.org/ccel/schaff/npnf214.vii.iv.html>)
- † Toward a Dynamic Conception of Ousia: Rethinking an Aristotelian Legacy Christopher P. Long (<http://www.bu.edu/wcp/Papers/Anci/AnciLong.htm>)

Syzygy

In broadest terms, **syzygy** (pronounced /ˈsɪ.zɪ.dʒi/) is a kind of unity, especially through coordination or alignment, most commonly used in the astronomical and/or astrological sense.^[1] *Syzygy* is derived from the Late Latin *syzygia*, "conjunction", from the Greek *σύνζυγος* (*syzygos*).

Syzygial, adjective of syzygy, describes the alignment of three or more celestial bodies in the same gravitational system along a line.

Astronomy

In astronomy, a syzygy is a straight line configuration of three celestial bodies (as the Earth, Sun, and Moon) in a gravitational system. The word is usually used in reference to the Sun, the Earth and either the Moon or a planet, where the latter is in conjunction or opposition. Solar and lunar eclipses occur at times of syzygy, as do transits and occultations. The term is also applied to each instance of new moon or full moon when Sun and Moon are in conjunction or opposition, even though they are not precisely on one line with the Earth.

The word 'syzygy' is often loosely used to describe interesting configurations of planets in general. For example, one such case occurred on March 21, 1894 at around 23:00 GMT, when Mercury transited the Sun as seen from Venus, and Mercury and Venus both simultaneously transited the Sun as seen from Saturn. It is also used to describe situations when all the planets are on the same side of the Sun although they are not necessarily found along a straight line, such as on March 10, 1982.^[2]

Mathematics

In mathematics, a syzygy is a relation between the generators of a module M . The set of all such relations is called the "first syzygy module of M ". A relation between generators of the first syzygy module is called a "second syzygy" of M , and the set of all such relations is called the "second syzygy module of M ". Continuing in this way, we get the n -th syzygy module of M by taking the set of all relations between generators of the $(n-1)$ th syzygy module of M . If M is finitely generated over a polynomial ring over a field, this process terminates after a finite number of steps; i.e., eventually there will be no more syzygies (see Hilbert's syzygy theorem). The syzygy modules of M are not unique, for they depend on the choice of generators at each step.

Poetry

In poetry, *syzygy* is the combination of two metrical feet into a single unit, similar to an elision.

Consonantal or phonetic syzygy is also similar to the effect of alliteration, where one consonant is used repeatedly throughout a passage, but not necessarily at the beginning of each word.

In Greek Old Comedy, an "epirrhetic syzygy" is a system of symmetrically corresponding verse forms (see Aristophanes#Parabasis).

References

- [1] Syzygy - Definitions from Dictionary.com (<http://dictionary.reference.com/search?q=Syzygy&x=56&y=22>)
- [2] New York Times (<http://query.nytimes.com/gst/fullpage.html?res=9A0CE4D6123BF937A25750C0A964948260>)

Demiurge

The **demiurge** is a concept from the Platonic, Neopythagorean, Middle Platonic, and Neoplatonic schools of philosophy for an artisan-like figure responsible for the fashioning and maintenance of the physical universe. The term was subsequently adopted by the Gnostics. Although a fashioner, the demiurge is not quite the creator figure in the familiar monotheistic sense; both the demiurge itself and the material from which the demiurge fashions the universe are considered either uncreated and eternal, or the product of some other being, depending on the system.

The word *demiurge* is an English word from a Latinized form of the Greek *δημιουργός*, *dēmiourgos*, literally "public worker", and which was originally a common noun meaning "craftsman" or "artisan". The philosophical usage and the proper noun derives from Plato's *Timaeus*, written circa 360 BC, in which the demiurge is allegorically presented as the creator of the universe. This is accordingly the definition of the demiurge in the Platonic (ca. 310 BC-90 BC) and Middle Platonic (ca. 90 BC-300 AD) philosophical traditions. In the various branches of the Neoplatonic school (third century onwards), the demiurge is the fashioner of the real, perceptible world, and of the Ideas, but (in most neoplatonic systems) is still not itself "the One". In the arch-dualist ideology of the various Gnostic systems, the material universe is evil while the non-material world is good. Accordingly, the demiurge is malevolent.

Platonism and Neoplatonism

Plato has the speaker Timaeus refer to the Demiurge frequently in the Socratic dialogue *Timaeus*, circa 360 BC. Plato's *Timaeus* is a philosophical reconciliation of Hesiod's cosmology in his *Theogony*, syncretically reconciling Hesiod to Homer.^{[1] [2] [3]} The title character refers to the Demiurge as the entity who „fashioned and shaped... the material world. Timaeus describes the Demiurge as unreservedly benevolent, and hence desirous of a world as good as possible. The world remains allegedly imperfect, however, because the Demiurge created the world out of a chaotic, indeterminate non-being.

Neo-Pythagorean and Middle Platonism

In Numenius's Neo-Pythagorean and Middle Platonist cosmogony the Demiurge is second God as the nous or thought of intelligibles and sensibles.^[4]

NeoPlatonism

Plotinus and the later Platonists worked to clarify the Demiurge. To Plotinus, the second emanation represents an uncreated second cause (see Pythagoras' Dyad). Plotinus sought to reconcile Aristotle's *energeia* with Plato's Demiurge,^[5] which, as Demiurge and mind (*nous*), is a critical component in the ontological construct of human consciousness used to explain and clarify substance theory within Platonic realism (also called idealism). Plotinus did this in order to reconcile Aristotelian philosophy with Platonian philosophy.^[6] Plotinus identified the demiurge or nous within the pantheon of the Greek Gods as Zeus (Dyeus).^[7]

Henology

The first and highest aspect of God is described by Plato as the One, the source, or the Monad. This is the Good above the Demiurge, and manifests through the work of the Demiurge. The Monad emanated the demiurge or *Nous* (consciousness) from its "indeterminate" vitality due to the monad being so abundant that it overflowed back onto itself, causing self reflection.^[8] This self reflection of the indeterminate vitality was referred to by Plotinus as the Demiurge, or creator. The second principle is organization in its reflection of the nonsentient force or *dynamis*, also called the one or the Monad. The dyad is *energeia* emanated by the one that is then the work, process or activity called *nous*, Demiurge, mind, consciousness that organizes the indeterminate vitality into the experience called the material world, universe, cosmos. Plotinus also elucidates the equation of matter with nothing or non-being in his Enneads^[9] which more correctly is to express the concept of idealism or that there is not anything or anywhere

outside of the "mind" or *nous* (c.f. pantheism).

Plotinus' form of Platonic idealism is to treat the Demiurge, *nous* as the contemplative faculty (*ergon*) within man which orders the force (*dynamis*) into conscious reality.^[10] In this he claimed to reveal Plato's true meaning, a doctrine he learned from Platonic tradition that did not appear outside the academy or in Plato's text. This tradition of creator God as *nous* (the manifestation of consciousness), can be validated in the works of pre-Plotinus philosophers such as Numenius, as well as a connection between Hebrew and Platonic cosmology (see also Philo).^[11]

The Demiurge of Neoplatonism is the *Nous* (mind of God), and is one of the three ordering principles:

- ‡ *Arche* (Gr. "beginning") - the source of all things,
- ‡ *Logos* (Gr. "word") - the underlying order that is hidden beneath appearances,
- ‡ *Harmonia* (Gr. "harmony") - numerical ratios in mathematics.

Before Numenius of Apamea and Plotinus' *Enneads*, no Platonic works ontologically clarified the Demiurge from the allegory in Plato's *Timaeus*. The idea of Demiurge was, however, addressed before Plotinus in the works of Christian writer Justin Martyr who built his understanding of the Demiurge on the works of Numenius.

Iamblichus

Later, the Neoplatonist Iamblichus changed the role of the "One", effectively altering the role of the Demiurge as second cause or dyad, which was one of the reasons that Iamblichus and his teacher Porphyry came into conflict.

The figure of the Demiurge emerges in the theoretic of Iamblichus, which conjoins the transcendent, incommunicable „One,... or Source. Here, at the summit of this system, the Source and Demiurge (material realm) coexist via the process of *henosis*.^[12] Iamblichus describes the One as a monad whose first principle or emanation is intellect (*nous*), while among "the many" that follow it there's a second, super-existent "One" that is the producer of intellect or soul (*psyche*).

The "One" is further separated into spheres of intelligence; the first and superior sphere is objects of thought, while the latter sphere is the domain of thought. Thus, a triad is formed of the intelligible *nous*, the intellective *nous*, and the *psyche* in order to reconcile further the various Hellenistic philosophical schools of Aristotle's *actus* and *potentia* of the unmoved mover and Plato's Demiurge.

Then within this intellectual triad Iamblichus assigns the third rank to the Demiurge, identifying it with the perfect or Divine *nous* with the intellectual triad being promoted to a *hebdomad*.

In the theoretic of Plotinus, *nous* produces nature through intellectual mediation, thus the intellectualizing gods are followed with a triad of psychic gods.

Gnosticism

Gnosticism presents a distinction between the highest, unknowable God and the demiurgic „creator... of the material. Several systems of Gnostic thought present the Demiurge as antagonistic to the will of the Supreme Being: his act of creation occurs in unconscious semblance of the divine model, and thus is fundamentally flawed, or else is formed with the malevolent intention of entrapping aspects of the divine *in* materiality. Thus, in such systems, the Demiurge acts as a solution to the problem of evil.

Mythos

One Gnostic mythos describes the declination of aspects of the divine into human form. Sophia (Greek: Σοφία, lit. „wisdom...), the Demiurge's mother and a partial aspect of the divine *Pleroma* or „Fullness,... desired to create something apart from the divine totality, and without the receipt of divine assent. In this abortive act of separate creation, she gave birth to the monstrous Demiurge and, being ashamed of her deed, wrapped him in a cloud and created a throne for him within it. The Demiurge, isolated, did not behold his mother, nor anyone else, and thus concluded that only he himself existed, being ignorant of the superior levels of reality that were his birth-place.

The Demiurge, having stolen a portion of power from his mother, sets about a work of creation in unconscious imitation of the superior Pleromatic realm: He frames the seven heavens, as well as all material and animal things, according to forms furnished by his mother; working however blindly, and ignorant even of the existence of the mother who is the source of all his energy. He is blind to all that is spiritual, but he is king over the other two provinces. The word *d'miourgos* properly describes his relation to the material; he is the *father* of that which is animal like himself.^[13]

Thus Sophia's power becomes enclosed within the material forms of humanity, themselves entrapped within the material universe: the goal of Gnostic movements was typically the awakening of this spark, which permitted a return by the subject to the superior, non-material realities which were its primal source.

Angels

Psalms 82:1 describes a plurality of gods (*„el•him*), which an older version in the Septuagint calls the „assembly of the gods,... although it does not indicate that these gods were co-actors in creation. Philo had inferred from the expression, "Let us make man," of Genesis that God had used other beings as assistants in the creation of man, and he explains in this way why man is capable of vice as well as virtue, ascribing the origin of the latter to God, of the former to His helpers in the work of creation.^[14]

The earliest Gnostic sects ascribe the work of creation to angels, some of them using the same passage in Genesis.^[15] So Irenaeus tells^[16] of the system of Simon Magus,^[17] of the system of Menander,^[18] of the system of Saturninus, in which the number of these angels is reckoned as seven, and^[19] of the system of Carpocrates. Again, in his report of the system of Basilides,^[20] we are told that our world was made by the angels who occupy the lowest heaven; but special mention is made of their chief, who is said to have been the God of the Jews, to have led that people out of the land of Egypt, and to have given them their law. The prophecies are ascribed not to the chief but to the other world-making angels.



A lion-faced deity found on a Gnostic gem in Bernard de Montfaucon's *L'antiquité expliquée et représentée en figures* may be a depiction of the Demiurge.

The Latin translation, confirmed by Hippolytus,^[21] makes Irenaeus state that according to Cerinthus (who shows Ebionite influence), creation was made by a power quite separate from the Supreme God and ignorant of Him. Theodoret,^[22] who here copies Irenaeus, turns this into the plural number „powers,... and so Epiphanius^[23] represents Cerinthus as agreeing with Carpocrates in the doctrine that the world was made by angels.

Yaldabaoth

In the Ophite and Sethian systems, which have many affinities with that last mentioned, the making of the world is ascribed to a company of seven archons, whose names are given, but their chief, „Yaldabaoth... (also known as "Yaltabaoth" or "Ialdabaoth") comes into still greater prominence.

In the *Apocryphon of John* circa 120-180 AD, the Demiurge arrogantly declares that he has made the world by himself:

Now the archon (ruler) who is weak has three names. The first name is Yaltabaoth, the second is Saklas („fool...), and the third is Samael. And he is impious in his arrogance which is in him. For he said, "I am God and there is no other God beside me," for he is ignorant of his strength, the place from which he had come.^[24]

He is Demiurge and maker of man, but as a ray of light from above enters the body of man and gives him a soul, Yaldabaoth is filled with envy; he tries to limit man's knowledge by forbidding him the fruit of knowledge in

paradise. The Demiurge, fearing lest Jesus, whom he had intended as his Messiah, should spread the knowledge of the Supreme God, had him crucified by the Romans. At the consummation of all things all light will return to the Pleroma. But Yaldabaoth, the Demiurge, with the material world, will be cast into the lower depths.

In *Pistis Sophia* Yaldabaoth has already sunk from his high estate and resides in Chaos, where, with his forty-nine demons, he tortures wicked souls in boiling rivers of pitch, and with other punishments (pp. 257, 382). He is an archon with the face of a lion, half flame and half darkness.

Yaldabaoth is frequently called "the Lion-faced", *leontoeides*, with the body of a serpent. We are told also,^[25] that the Demiurge is of a fiery nature, the words of Moses being applied to him, „the Lord our God is a burning and consuming fire,... a text used also by Simon.^[26]

Under the name of *Nebro* (rebel), Yaldabaoth is called an angel in the apocryphal *Gospel of Judas*. He is first mentioned in „The Cosmos, Chaos, and the Underworld... as one of the twelve angels to come „into being [to] rule over chaos and the [underworld]... He comes from heaven, his „face flashed with fire and whose appearance was defiled with blood... Nebro creates six angels in addition to the angel Saklas to be his assistants. These six in turn create another twelve angels „with each one receiving a portion in the heavens....

Names

The most probable derivation of the name „Yaldabaoth... is that given by Johann Karl Ludwig Gieseler, „Son of Chaos,... from Hebrew *yalda bahut*, ילדו בְּחַיִּים ÷ ילדוּ.

„Samael... literally means „Blind God... or „God of the Blind... in Aramaic (Syriac *s“ m, a-..el*). This being is considered not only blind, or ignorant of its own origins, but may in addition be evil; its name is also found in Judaica as the Angel of Death and in Christian demonology. This leads to a further comparison with Satan. Another alternative title for the Demiurge, „Saklas,... is Aramaic for „fool... (Syriac *s“ kla* „the foolish one...).

Marcion

According to Marcion, the title God was given to the Demiurge, who was to be sharply distinguished from the higher Good God. The former was *d'kaïos*, severely just, the latter *agath's*, or loving-kind; the former was the "god of this world" (Corinthians 2:4), the God of the Old Testament, the latter the true God of the New Testament. Christ, though in reality the Son of the Good God, pretended to be the Messiah of the Demiurge, the better to spread the truth concerning His heavenly Father. The true believer in Christ entered into God's kingdom, the unbeliever remained forever the slave of the Demiurge.

Valentinus

It is in the system of Valentinus that the name *D'miourgos* is used, which occurs nowhere in Irenaeus except in connexion with the Valentinian system; and we may reasonably conclude that it was Valentinus who adopted from Platonism the use of this word. When it is employed by other Gnostics it may be held either that it is not used in a technical sense, or that its use has been borrowed from Valentinus. But it is only the name that can be said to be specially Valentinian; the personage intended by it corresponds more or less closely with the Yaldabaoth of the Ophites, the great Archon of Basilides, the Elohîm of Justinus, etc.

The Valentinian theory elaborates that from Achamoth (*he k-ta soph'a* or lower wisdom) three kinds of substance take their origin, the spiritual (*pneumatiko*), the animal (*psychiko*) and the material (*hyliko*). The Demiurge belongs to the second kind, as he was the offspring of a union of Achamoth with matter.^[27] And as Achamoth herself was only the daughter of *Soph'a* the last of the thirty Aeons, the Demiurge was distant by many emanations from the Propatēr, or Supreme God.

The Demiurge in creating this world out of Chaos was unconsciously influenced for good by Jesus Soter; and the universe, to the surprise even of its Maker, became almost perfect. The Demiurge regretted even its slight

imperfection, and as he thought himself the Supreme God, he attempted to remedy this by sending a Messiah. To this Messiah, however, was actually united Jesus the Saviour, Who redeemed men. These are either *hyliko*°, or *pneumatiko*°.

The first, or material men, will return to the grossness of matter and finally be consumed by fire; the second, or animal men, together with the Demiurge as their master, will enter a middle state, neither Pleroma nor *hyle*; the purely spiritual men will be completely freed from the influence of the Demiurge and together with the Saviour and Achamoth, his spouse, will enter the Pleroma divested of body (*hyle*) and soul (*psychē*).^[28] In this most common form of Gnosticism the Demiurge had an inferior though not intrinsically evil function in the universe as the head of the animal, or psychic world.

The devil

Opinions on the devil, and his relationship to the Demiurge, varied. The Ophites held that he and his demons constantly oppose and thwart the human race, as it was on their account the devil was cast down into this world.^[29] According to one variant of the Valentinian system, the Demiurge is besides the maker, out of the appropriate substance, of an order of *spiritual* beings, the devil, the prince of this world, and his angels. But the devil, as being a *spirit* of wickedness, is able to recognise the higher spiritual world, of which his maker the Demiurge, who is only animal, has no knowledge. The devil resides in this lower world, of which he is the prince, the Demiurge in the heavens; his mother Sophia in the middle region, above the heavens and below the Pleroma.^[30]

The Valentinian Heracleon^[31] interpreted the devil as the *principle* of evil, that of *hyle* (matter). As he writes in his commentary on John 4:21,

The mountain represents the Devil, or his world, since the Devil was one part of the whole of matter, but the world is the total mountain of evil, a deserted dwelling place of beasts, to which all who lived before the law and all Gentiles render worship. But Jerusalem represents the creation or the Creator whom the Jews worship. . . . You then who are spiritual should worship neither the creation nor the Craftsman, but the Father of Truth.

This vilification of the Creator was held to be inimical to Christianity by the early fathers of the church. In refuting the views of the Gnostics, Irenaeus observed that "Plato is proved to be more religious than these men, for he allowed that the same God was both just and good, having power over all things, and Himself executing judgment."^[32]

Neoplatonism and Gnosticism

Gnosticism attributed falsehood, fallen or evil, to the concept of Demiurge or Creator (see Zeus and Prometheus), though sometimes the creator is from a fallen, ignorant or lesser rather than evil perspective (in some Gnosticism traditions) such as that of Valentinus. The Neoplatonic philosopher Plotinus addressed within his works what he saw as un-Hellenic and blasphemous to the demiurge or creator of Plato.

Gnosticism's conception of the Demiurge was criticised by the Neoplatonist philosopher Plotinus. Plotinus is noted as the founder of Neoplatonism (along with his teacher Ammonius Saccas),^[33] His criticism is contained in the ninth tractate of the second of the Enneads. Therein, Plotinus criticizes his opponents for their appropriation of ideas from Plato:

From Plato come their punishments, their rivers of the underworld and the changing from body to body; as for the plurality they assert in the Intellectual Realm—the Authentic Existent, the Intellectual-Principle, *the Second Creator and the Soul*—all this is taken over from the Timaeus. (Ennead 2.9.vi; emphasis added from A. H. Armstrong's introduction to Ennead 2.9)

Of note here is the remark concerning the second hypostasis or Creator and third hypostasis or World Soul within Plotinus. Plotinus criticizes his opponents for „all the novelties through which they seek to establish a philosophy of

their own...^[34] which, he declares, „have been picked up outside of the truth...“^[35] they attempt to conceal rather than admit their indebtedness to ancient philosophy, which they have corrupted by their extraneous and misguided embellishments. Thus their understanding of the Demiurge is similarly flawed in comparison to Plato's original intentions.

Whereas Plato's demiurge is good wishing good on his creation, gnosticism contends that the demiurge is not only the originator of evil but is evil as well. Hence the title of Plotinus' refutation "Enneads" The Second Ennead, Ninth Tractate - Against Those That Affirm the Creator of the Kosmos and the Kosmos Itself to be Evil: [Generally Quoted as "Against the Gnostics"]. Plotinus marks his arguments with the disconnect or great barrier that is created between the nous or mind's noumenon (see Heraclitus) and the material world (phenomenon) by believing the material world is evil.

The majority view tends^[36] to understand Plotinus, opponents as being a Gnostic sect—certainly, (specifically Sethian) several such groups were present in Alexandria and elsewhere about the Mediterranean during Plotinus, lifetime, and several of his criticisms bear specific similarity to Gnostic doctrine (Plotinus pointing to the gnostic doctrine of Sophia and her emission of the Demiurge is most notable among these similarities).

However, Christos Evangelou has contended^[37] that Plotinus, opponents might be better described as simply „Christian Gnostics...“, arguing that several of Plotinus, criticisms are as applicable to orthodox Christian doctrine as well. Also, considering the evidence from the time, Evangelou felt the definition of the term „Gnostics...“ was unclear. Thus, though the former understanding certainly enjoys the greatest popularity, the identification of Plotinus, opponents as Gnostic is not without some contention. Of note here is that while Plotinus' student Porphyry names Christianity specifically in Porphyry's own works, and Plotinus is to have been a known associate of the Christian Origen, none of Plotinus' works mention Christ or Christianity. Whereas Plotinus specifically addresses his target in the Enneads as the gnostics.

A. H. Armstrong identified the „Gnostics...“ that Plotinus was attacking as Jewish and Pagan in his introduction to the tract in his translation of the Enneads. Armstrong alluding to Gnosticism being a Hellenic philosophical heresy of sorts, which later engaged Christianity and Neoplatonism.^{[38] [39]}

John D. Turner, professor of religious studies at the University of Nebraska and famed translator and editor of the Nag Hammadi library, stated^[40] that the text Plotinus and his students read was Sethian gnosticism which predates Christianity. It appears that Plotinus attempted to clarify how the philosophers of the academy had not arrived at the same conclusions (such as Dystheism or misotheism for the creator God as an answer to the problem of evil) as the targets of his criticism.

References

- [1] Fontenrose, Joseph (1974). *Python: A Study of Delphic Myth and Its Origin* (<http://books.google.com/books?id=h56ansk4SyQC&pg=PA226>). Biblio & Tannen Publishers. p.226. ISBN 9780819602855. .
- [2] Sallis, John (1999). *Chorology: On Beginning in Plato's Timaeus* (http://books.google.com/books?id=gS_9aQ5mYKGC&pg=PA86). Indiana University Press. p.86. ISBN 0253213088. .
- [3] Keightley, Thomas (1838). *The mythology of ancient Greece and Italy* (<http://books.google.com/books?id=IWAEAAAAQAAJ&pg=PA42&lpg=PA42&dq=theogony+timaeus&source=web&ots=Ky1QUcicnt&sig=h-hUAq6p24pQmBXRsfSwV71asgl>). Oxford University. p.44. .
- [4] Pythagoras and the Pythagoreans: a brief history By Charles H. Kahn ISBN 0872205754 ISBN 978-0872205758 (http://books.google.com/books?id=5vi10r5k5eEC&pg=PA124&lpg=PA124&dq=pythagoras+demiurge&source=bl&ots=0Jl2ac33A9&sig=zsgGE2Gz560K6dqAEuUO5geZL_Q&hl=en&ei=PRwSTcwwYgUB_GCpKoM&sa=X&oi=book_result&ct=result&resnum=4&ved=0CCcQ6AEwAw#v=onepage&q=pythagoras+demiurge&f=false)
- [5] Karamanolis, George (2006). *Plato and Aristotle in Agreement?: Platonists on Aristotle from Antiochus to Porphyry*. Oxford University Press. p.240. ISBN 0199264562.
- [6] Karamanolis, George (2006). *Plato and Aristotle in Agreement?: Platonists on Aristotle from Antiochus to Porphyry*. Oxford University Press. p.240. ISBN 0199264562.
- [7] 10. The ordering principle is twofold; there is a principle known to us as the Demiurge and there is the Soul of the All; we apply the appellation "Zeus" sometimes to the Demiurge and sometimes to the principle conducting the universe. (<http://books.google.com/>

- books?id=A7JlrgjKW6IC&pg=PA223&lpg=PA223&dq=plotinus+demiurge+is+Zeus&source=bl&ots=t7S_6PiDjS&sig=zR659DPwtciETa4N5bvwvm-gJk0I&hl=en&ei=K47RTOnkM4XGIQe6xo2qDA&sa=X&oi=book_result&ct=result&resnum=5&ved=0CC1Q6AEwBA#v=onepage&q&f=false)
- [8] Richard T. Wallis, Jay Bregman, International Society for Neoplatonic Studies (1992). *Neoplatonism and Gnosticism* ([http://books.google.com/books?id=WSbrLPup7wYC&pg=PA55&lpg=PA55&dq=Anti-Gnostic+Polemic+Francisco+Garcia+Bazan+translated+from+Spanish+by+Winfred+T.+Slater+Nous+as+a+\"Second+God\"+According+to+Plotinus+In+Enneads&source=bl&ots=rSxQIFc5YE&sig=EgX8IOF26MK-n7CoWUpDONI1sFI&hl=en&sa=X&oi=book_result&resnum=1&ct=result#PPA55,M1](http://books.google.com/books?id=WSbrLPup7wYC&pg=PA55&lpg=PA55&dq=Anti-Gnostic+Polemic+Francisco+Garcia+Bazan+translated+from+Spanish+by+Winfred+T.+Slater+Nous+as+a+\)). SUNY Press. ISBN#9780791413371. .
- [9] "Matter is therefore a non-existent"; Plotinus, *Ennead* 2, Tractate 4 Section 16.
- [10] Schopenhauer wrote of this Neoplatonist philosopher: "With Plotinus there even appears, probably for the first time in Western philosophy, idealism that had long been current in the East even at that time, for it taught (Enneads, iii, lib. vii, c. 10) that the soul has made the world by stepping from eternity into time, with the explanation: "For there is for this universe no other place than the soul or mind" (*neque est alter hujus universi locus quam anima*), indeed the ideality of time is expressed in the words: "We should not accept time outside the soul or mind" (*oportet autem nequaquam extra animam tempus accipere*). " (Parerga and Paralipomena, Volume I, "Fragments for the History of Philosophy," 7) Similarly, professor Ludwig Noiré wrote: "For the first time in Western philosophy we find idealism proper in Plotinus (Enneads, iii, 7, 10), where he says, "The only space or place of the world is the soul," and "Time must not be assumed to exist outside the soul." [5] It is worth noting, however, that like Plato but unlike Schopenhauer and other modern philosophers, Plotinus does not worry about whether or how we can get beyond our ideas in order to know external objects.
- [11] Numenius of Apamea was reported to have asked, "What else is Plato than Moses speaking Greek?... Fr. 8 Des Places.
- [12] See Theurgy, Iamblichus and henosis (<http://www.theandros.com/iamblichus.html>).
- [13] Irenaeus, *Adversus Haereses*, i. 5, 1. (<http://www.newadvent.org/fathers/0103105.htm>)
- [14] "It is on this account that Moses says, at the creation of man alone that God said, 'Let us make man,' which expression shows an assumption of other beings to himself as assistants, in order that God, the governor of all things, might have all the blameless intentions and actions of man, when he does right attributed to him; and that his other assistants might bear the imputation of his contrary actions." Philo, *On the Creation*, XXIV. (<http://www.earlyjewishwritings.com/text/philo/book1.html>)
- [15] Justin, *Dial. cum Tryph.* c. 67.
- [16] Irenaeus, *Adversus Haereses*, i. 23, 1.
- [17] Irenaeus, *Adversus Haereses*, i. 23, 5.
- [18] Irenaeus, i. 24, 1.
- [19] Irenaeus, *Adversus Haereses*, i. 25.
- [20] Irenaeus, *Adversus Haereses*, i. 24, 4.
- [21] Hippolytus, *Ref.* vii. 33.
- [22] Theodoret, *Haer. Fab.* ii. 3.
- [23] Epiphanius, *Panarion*, 28.
- [24] „Apocryphon of John,... translation by Frederik Wisse in *The Nag Hammadi Library*. Accessed online at [gnosis.org](http://www.gnosis.org/naghamm/apocjn.html) (<http://www.gnosis.org/naghamm/apocjn.html>)
- [25] Hipp. *Ref.* vi. 32, p.191.
- [26] Hipp. *Ref.* vi. 9.
- [27] Irenaeus, *Adversus Haereses*, i. 5. (<http://www.newadvent.org/fathers/0103105.htm>)
- [28] Irenaeus, *Adversus Haereses*, i. 6. (<http://www.newadvent.org/fathers/0103106.htm>)
- [29] Irenaeus, *Adversus Haereses*, i. 30, 8. (<http://www.newadvent.org/fathers/0103130.htm>)
- [30] Irenaeus, *Adversus Haereses*, i. 5, 4. (<http://www.newadvent.org/fathers/0103105.htm>)
- [31] Heracleon, Frag. 20. (<http://www.gnosis.org/library/fragh.htm>)
- [32] Irenaeus, *Adversus Haereses*, iii. 25. (<http://www.newadvent.org/fathers/0103325.htm>)
- [33] Neoplatonism (<http://www.unl.edu/classics/faculty/turner/triadaft.htm>)
- [34] Against the Gnostics Plotinus "For, in sum, a part of their doctrine comes from Plato; all the novelties through which they seek to establish a philosophy of their own have been picked up outside of the truth" Second Ennead Ninth Tract section 6 (<http://www.sacred-texts.com/cla/plotenn/enn161.htm>)
- [35] Against the Gnostics Plotinus "For, in sum, a part of their doctrine comes from Plato; all the novelties through which they seek to establish a philosophy of their own have been picked up outside of the truth" Second Ennead Ninth Tract section 6 (<http://www.sacred-texts.com/cla/plotenn/enn161.htm>)
- [36] This is what the scholar A. H. Armstrong wrote as a footnote in his translation of Plotinus' Enneads in the tract named against the Gnostics. Footnote from Page 264 1. From this point to the end of ch.12 Plotinus is attacking a Gnostic myth known to us best at present in the form it took in the system of Valentinus. The Mother, Sophia-Achamoth, produced as a result of the complicated sequence of events which followed the fall of the higher Sophia, and her offspring the Demiurge, the inferior and ignorant maker of the material universe, are Valentinian figures: cp. Irenaeus, *Adversus haereses* 1.4 and 5. Valentinus had been in Rome, and there is nothing improbable in the presence of Valentinians there in the time of Plotinus. But the evidence in the Life ch.16 suggests that the Gnostics in Plotinus's circle belonged rather to the other group called Sethians or Archontes, related to the Ophites or Barbelognostics: they probably called themselves simply "Gnostics." Gnostic sects borrowed freely from each other, and it is likely that Valentinus took some of his ideas about Sophia from older Gnostic sources, and

that his ideas in turn influenced other Gnostics. The probably Sethian Gnostic library discovered at Nag Hammadi included Valentinian treatise: ep. Puech, Le pp. 162-163 and 179-180.

- [37] *"[Plotinus's Anti-Gnostic Polemic and Porphyry's Against the Christians]" Christos Evangelou ([http://books.google.com/books?id=WSbrLPup7wYC&pg=PA111&lpg=PA111&dq=Plotinus's+Anti-Gnostic+Polemic+and+Porphyry's+Against+the+Christians"+Christos+Evangelou&source=bl&ots=rSBVKFe8VD&sig=3MNVVSq8bDZs4koa-yMP6PaNT-Q&hl=en&ei=jR4hTIK_AsP48AbV_shl&sa=X&oi=book_result&ct=result&resnum=1&ved=0CAYQ6AEwAA#v=onepage&q=Plotinus's+Anti-Gnostic+Polemic+and+Porphyry's+Against+the+Christians](http://books.google.com/books?id=WSbrLPup7wYC&pg=PA111&lpg=PA111&dq=Plotinus's+Anti-Gnostic+Polemic+and+Porphyry's+Against+the+Christians)) Christos Evangelou&f=false) Neoplatonism and gnosticism By Richard T. Wallis, Jay Bregman, International Society for Neoplatonic Studies ISBN 0791413373 ISBN 978-0791413371
- [38] From Introduction to Against the Gnostics Plotinus' Enneads as translated by A. H. Armstrong, pgs 220-222. The treatise as it stands in the Enneads is a most powerful protest on behalf of Hellenic philosophy against the un-Hellenic heresy (as it was from the Platonist as well as the orthodox Christian point of view) of Gnosticism. There were Gnostics among Plotinus's own friends, whom he had not succeeded in converting (Enneads ch.10 of this treatise) and he and his pupils devoted considerable time and energy to anti-Gnostic controversy (Life of Plotinus ch.16). He obviously considered Gnosticism an extremely dangerous influence, likely to pervert the minds even of members of his own circle. It is impossible to attempt to give an account of Gnosticism here. By far the best discussion of what the particular group of Gnostics Plotinus knew believed is M. Puech's admirable contribution to *Entretiens Hardt V (Les Sources de Plotin)*. But it is important for the understanding of this treatise to be clear about the reasons why Plotinus disliked them so intensely and thought their influence so harmful.
- [39] From Introduction to Against the Gnostics Plotinus' Enneads as translated by A. H. Armstrong, pgs 220-222. Short statement of the doctrine of the three hypostasis, the One, Intellect and Soul; there cannot be more or fewer than these three. 1.Criticism of the attempts to multiply the hypostasis, and especially of the idea of two intellects, one which thinks and that other which thinks that it thinks. (Enneads Against the Gnostics ch. 1). The true doctrine of Soul (ch. 2). - 2.The law of necessary procession and the eternity of the universe (ch.3). - Attack on the Gnostic doctrine of the making of the universe by a fallen soul, and on their despising of the universe and the heavenly bodies (chs. 4-5). - The sense-less jargon of the Gnostics, their plagiarism from and perversion of Plato, and their insolent arrogance (ch. 6). - 3.The true doctrine about Universal Soul and the goodness of the universe which it forms and rules (chs. 7-8). - 4.Refutation of objections from the inequalities and injustices of human life (ch. 9). - 5.Ridiculous arrogance of the Gnostics who refuse to acknowledge the hierarchy of created gods and spirits and say that they alone are sons of God and superior to the heavens (ch. 9). - 6.The absurdities of the Gnostic doctrine of the fall of "Wisdom" (Sophia) and of the generation and activities of the Demiurge, maker of the visible universe (chs. 10-12). - 7.False and melodramatic Gnostic teaching about the cosmic spheres and their influence (ch. 13). - 8.The blasphemous falsity of the Gnostic claim to control the higher powers by magic and the absurdity of their claim to cure diseases by casting out demons (ch. 14). - 9.The false other-worldliness of the Gnostics leads to immorality (ch. 15). - 10.The true Platonic other-worldliness, which love and venerates the material universe in all its goodness and beauty as the most perfect possible image of the intelligible, contracted at length with the false, Gnostic, other-worldliness which hates and despises the material universe and its beauties (chs. 16-18). A. H. Armstrong introduction to - Pages 220-222
- [40] GNOSTICISM AND PLATONISM THE PLATONIZING SETHIAN TEXTS FROM NAG HAMMADI IN THEIR RELATION TO LATER PLATONIC LITERATURE by JOHN D. TURNER Neoplatonism and gnosticism By Richard T. Wallis, Jay Bregman, International Society for Neoplatonic Studies ISBN 0791413373 ISBN 978-0791413371

†This article incorporates text from a publication now in the public domain:†Herbermann, Charles, ed (1913). "Demiurge". *Catholic Encyclopedia*. Robert Appleton Company.

*This article incorporates text from the entry **Demiurgus** (<http://books.google.com/books?id=Lf8ZAAAAYAAJ&pg=PA804>) in A Dictionary of Christian Biography, Literature, Sects and Doctrines by William Smith and Henry Wace (1877), a publication now in the public domain.*

External links

- † Dark Mirrors of Heaven: Gnostic Cosmogony (<http://www.timelessmyths.com/mirrors/gnostic.php>)
- † †Chisholm, Hugh, ed (1911). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.

Emanationism

Emanationism is an idea in the cosmology or cosmogony of certain religious or philosophical systems. Emanation, from the Latin *emanare* meaning "to flow from" or "to pour forth or out of", is the mode by which all things are derived from the First Reality, or Principle. All things are derived from the first reality or perfect God by steps of degradation to lesser degrees of the first reality or God, and at every step the emanating beings are less pure, less perfect, less divine. Emanationism is a transcendent principle from which everything is derived, and is opposed to both Creationism (wherein the universe is created by a sentient God who is separate from creation) and materialism (which posits no underlying subjective and/or ontological nature behind phenomena, being immanent).

Key principles

That complex things are created in nature is not in question by creationists (Abrahamic religions, etc.), emanationists, pagan mystics, nihilists and atheists; rather, the two principles that are in question are the locus for creation and whether a sentient, self-aware Absolute (†God,) is a necessity for creation. Emanationists such as Pythagoras, Plotinus, and others argued that complex patterns in nature were a natural consequence of procession from the One (Hen, Absolute).

According to emanationism, the Absolute, its nature and its activity must be inseparably one thing only, namely will, such that the nature and activity of the Absolute is both one and the same (again, will) and by its very nature is also its activity "to will" and wills things to be or occur, thereby maintaining the center of the logical system of emanationism. In addition, agnosis, or the lack of subjective gnosis, is a primordial privation which must be corrected before a metaphysical "Oneing" (Plotinus) can occur. Through this process, the transcendent yet immanent will of individuals is made self-reflexive by recollecting back further and further. Eventually it will reach that nature, the Noetic (and real) self, which is antecedent to the phenomenal, corporeal self. The ontologically transcendent yet immanent Self is seen as being one's unactualized nature, and this nature will remain unactualized until contemplation is brought to fruition, thereby bringing into actuality what had been merely potential.

Origins

The primary classical exponent of emanationism was Plotinus, wherein his work, the *Enneads*, all things phenomenal and otherwise were an emanation from the One (Hen). In Ennead 5.1.6, emanationism is compared to a diffusion from the One, of which there are three primary hypostases, the One (hen), the Intellect/will (nous), and the Soul (psyche tou pantos). For Plotinus, emanation, or the "soul's descent", is a result of the Indefinite Dyad, the primordial agnosis inherent to and within the Absolute, the Godhead.

Plotinus argued that there is no knowledge or sentience in the Absolute, and that all things noetic and corporeal were as well a logos or proportional phenomena of the emanation of and by the One. In Plotinian Emanationism, there are lesser and lesser potencies of will as procession occurs beginning from the One, through the noetic, or the soul, finally ending in base matter, which is generally seen as utter privation.

Similar belief systems

Emanationist views are found in:

- ‡ Catharism
- ‡ Dreamtime
- ‡ Druze
- ‡ Gnosticism
- ‡ Hesychasm
- ‡ Kabbalah
- ‡ Mandaeism
- ‡ Manichaeism
- ‡ Neoplatonism
- ‡ Orthodox Christianity
- ‡ Rosicrucianism (Esoteric Christian)
- ‡ Sufism
- ‡ Surat Shabda Yoga

Emanations are sometimes featured in fiction as well, especially in fantasy fiction. Some examples include:

- ‡ J. R. R. Tolkien's Ainur of the world of Middle-earth.
- ‡ Clive Barker's Imajica
- ‡ Phillip Pullman's His Dark Materials
- ‡ The Elder Scrolls series by Bethesda Softworks, in which Order and Chaos and the unity thereof are used to create a type *dual* Emanationism.

References

- ‡ Plotinus Enneads^[1]

External links

- ‡ Neoplatonism and Emanationism ^[2] Many articles on Emanationism
- ‡ Emanation and Ascent in Hermetic Kabbalah ^[3] 1.4 Mbyte PDF - Colin Low 2004. Presentation and notes on emanation and the roots of Hermetic Kabbalah
- ‡ Emanationism ^[4]

References

- [1] <http://classics.mit.edu/Plotinus/enneads.html>
- [2] <http://www.attan.com>
- [3] <http://www.digital-brilliance.com/kab/essays/Emanation%20Ascent.pdf>
- [4] <http://www.kheper.net/topics/worldviews/emanationism.htm>

Monad (Gnosticism)

In many Gnostic systems (and heresiologies), the Supreme Being is known as the **Monad**, **the One**, The Absolute **Ai•n teleos** (The Perfect ~ on, •-«• <Ž•ŒŠ...), **Bythos** (Depth or Profundity, ʾܡܝܬܘܬܐ), **Proarch•** (Before the Beginning, ܡܥܬܝܠܐ), and **H• Arch•** (The Beginning, ܚܝܠܐ) and **The ineffable parent**. The One is the high source of the pleroma, the region of light. The various emanations of The One are called —ons.

Within certain variations of Gnosticism, especially those inspired by Monoimus, the **Monad** was the highest god which created lesser gods, or elements (similar to —ons). Some versions of ancient Gnosticism, especially those deriving from Valentinius, a lesser deity known as the Demiurge had a role in the creation of the material world in addition to the role of the Monad. In these forms of gnosticism, the God of the Old Testament is often considered to have been the Demiurge, not the Monad, or sometimes different passages are interpreted as referring to each.

This Monad is the spiritual source of everything which emanates the pleroma, and could be contrasted to the darkness of pure matter.

Historical background

According to Hippolytus, this view was inspired by the Pythagoreans, for whom the first thing that came into existence was referred to as the Monad, which begat the dyad, which begat the numbers, which begat the point, begetting lines, etc.^[1] Pythagorean and Platonic philosophers like Plotinus and Porphyry condemned Gnosticism (see Neoplatonism and Gnosticism) for their treatment of the monad or one.

For a long time, legend persisted that a young man by the name of Epiphanes was the leader of the Monadic Gnosticism who died age 17. However, scholars think the legend may have come from misunderstanding of the Greek word *epiphan*'s which may have been mistaken as a personal name if in text, when in fact the Greek means *distinguished*, as in a *distinguished teacher*.^[2]

References

[1] Diogenes Laertius, *Lives and Opinions of Eminent Philosophers*.

[2] Mead, G.R.S. 1900. "*Epiphanes*, Fragments of a Faith Forgotten, pp. 232-235 (http://www.gnosis.org/library/grs-mead/fragments_faith_forgotten/fff34.htm), available online by The Gnostic Society Library.

Neoplatonism

Neoplatonism (also called **Neo-Platonism**) is the modern term for a school of religious and mystical philosophy that took shape in the 3rd century AD, based on the teachings of Plato and earlier Platonists, with its earliest contributor believed to be Plotinus, and his teacher Ammonius Saccas. Neoplatonists would have considered themselves simply Platonists, and the modern distinction is due to the perception that their philosophy contained sufficiently unique interpretations of Plato to make it substantially different from what Plato wrote and believed. ^[1] Neoplatonism attempted to reconcile the nascent Christian doctrine with the classical philosophies of Greek and Roman society.

The Neoplatonism of Plotinus and Porphyry has been referred to as in fact being orthodox Platonic philosophy by scholars like John D. Turner. This distinction provides a contrast with later movements of Neoplatonism, such as those of Iamblichus and Proclus, which embraced magical practices or theurgy as part of the soul's development in the process of the soul's return to the Source. This could also be due to one possible motive of Plotinus, being to clarify some of the traditions in the teachings of Plato that had been misrepresented before Iamblichus (see Neoplatonism and Gnosticism).

Neoplatonism took definitive shape with the philosopher Plotinus, who claimed to have received his teachings from Ammonius Saccas, a philosopher in Alexandria. ^[2] Plotinus was also influenced by Alexander of Aphrodisias and Numenius of Apamea. Plotinus's student Porphyry assembled his teachings into the six sets of nine tractates, or *Enneads*. Subsequent Neoplatonic philosophers included Iamblichus, Hypatia of Alexandria, Hierocles of Alexandria, Proclus (by far the most influential of later Neoplatonists), Damascius (last head of Neoplatonist School at Athens), Olympiodorus the Younger, and Simplicius of Cilicia.

Thinkers from the Neoplatonic school cross-pollinated with the thinkers of other intellectual schools. For instance, certain strands of Neoplatonism influenced Christian thinkers (such as Augustine, Boethius, John Scotus Eriugena, and Bonaventure) ^[3], while Christian thought influenced (and sometimes converted) Neoplatonic philosophers (such as Dionysius the Areopagite). ^[4] ^[5] In the Middle Ages Neoplatonistic arguments were taken seriously in the thought of medieval Islamic and Jewish thinkers such as al-Farabi and Moses Maimonides, ^[6] and experienced a revival in the Renaissance with the acquisition and translation of Greek and Arabic Neoplatonic texts.

Origins

The most important forerunners of Neoplatonism are the Middle Platonists, such as Plutarch, and the Neopythagoreans, especially Numenius of Apamea. We also see a forerunner of Neoplatonism in Philo who translated Judaism into the terms of Stoic, Platonic and Neopythagorean elements, and held that God is "supra rational," who can be reached only through "ecstasy", and that the oracles of God supply the material of moral and religious knowledge. The earliest Christian philosophers, such as Justin and Athenagoras, who attempted to connect Christianity with Platonism, and the Christian Gnostics of Alexandria, especially Valentinus and the followers of Basilides, also mirrored elements of Neoplatonism, albeit without its rigorous self-consistency. There is, however, no evidence in Plotinus for any actual influence of Jewish and Christian philosophy, and undoubtedly, Alexandria, where Neoplatonism originated, was bathed in eastern methods of worship accessible to everyone. It is only the later Neoplatonism, from Iamblichus onwards, that offers striking and deep-rooted parallels to Philo and the Gnostics.

Platonism and Neoplatonism

The philosophers called Neoplatonists did not found a school as much as attempt to preserve the teachings of Plato. They regarded themselves as Platonists. The concept of the One was not as clearly defined in Plato's *Timaeus* (the good above the demiurge) as it later was by Plotinus' *Enneads*: however the passage in Plato's *Republic* (509c) in which the Sun is said to symbolise The Good (or The One) can be seen as ample justification for the late Platonists view of The One—for here Plato calls The Good, "beyond essence," especially when this is placed alongside the

range of attributes denied of The One in the *Parmenides*. The afterlife Socrates defines in *Phaedo* is also different from the afterlife of the person or soul in the *Enneads*. The soul returns to the Monad or One in Plotinus' works. This is the highest goal of existence, reflected in the process of henosis. In both the *Enneads* and *Phaedo* there are different afterlives : one could be re-incarnated, one could receive punishment, or one could go to Hades to be with the heroes of old. This last one for Socrates was the highest ideal afterlife. This is in contrast to Neoplatonism's ideal afterlife of returning to the One or Monad. However, what is said in the *Phaedrus* (248c-249d) reconciles these two apparently conflicting views: for Socrates in this dialogue shows that a movement from life to life (including periods in Hades) is part of a much greater cycle that culminates in perfection and a divine life.

Teachings

Neoplatonism is generally a religious philosophy. Neoplatonism is a form of idealistic monism (also called theistic monism) and combines elements of Polytheism (see Monistic-polytheism).

Although the founder of Neoplatonism is supposed to have been Ammonius Saccas, the *Enneads* of his pupil Plotinus are the primary and classical document of Neoplatonism. As a form of mysticism, it contains theoretical and practical parts, the first dealing with the high origin of the human soul showing how it has departed from its first estate, and the second showing the way by which the soul may again return to the Eternal and Supreme. The system can be divided between the invisible world and the phenomenal world, the former containing the transcendent One from which emanates an eternal, perfect, essence (*nous*), which, in turn, produces the world-soul.

The One

The primeval Source of Being is the One and the Infinite, as opposed to the many and the finite. It is the source of all life, and therefore absolute causality and the only real existence. However, the important feature of it is that it is beyond all Being, although the source of it. Therefore, it cannot be known through reasoning or understanding, since only what is part of Being can be thus known according to Plato. Being beyond existence, it is the most real reality, source of less real things. It is, moreover, the Good, insofar as all finite things have their purpose in it, and ought to flow back to it. But one cannot attach moral attributes to the original Source of Being itself, because these would imply limitation. It has no attributes of any kind; it is being without magnitude, without life, without thought; in strict propriety, indeed, we ought not to speak of it as existing; it is "above existence," "above goodness." It is also active force without a substratum; as active force the primeval Source of Being is perpetually producing something else, without alteration, or motion, or diminution of itself. This production is not a physical process, but an emission of force; and, since the product has real existence only in virtue of the original existence working in it, Neoplatonism may be described as a species of dynamic panentheism. Directly or indirectly, everything is brought forth by the "One." In it all things, so far as they have being, are divine, and God is all in all. Derived existence, however, is not like the original Source of Being itself, but is subject to a law of diminishing completeness. It is indeed an image and reflection of the first Source of Being; but the further the line of successive projections is prolonged the smaller is its share in the true existence. The totality of being may thus be conceived as a series of concentric circles, fading away towards the verge of non-existence, the force of the original Being in the outermost circle being a vanishing quantity. Each lower stage of being is united with the "One" by all the higher stages, and receives its share of reality only by transmission through them. All derived existence, however, has a drift towards, a longing for, the higher, and bends towards it so far as its nature will permit. Plotinus' treatment of the substance or essence (*ousia*) of the one was to reconcile Plato and Aristotle. Where Aristotle treated the monad as a single entity made up of one substance (here as *energeia*). Plotinus reconciled Aristotle with Plato's "the good" by expressing the substance or essence of the one as potential or force.^[7]

Demiurge or Nous

The original Being initially emanates, or throws out, the *nous*, which is a perfect image of the One and the archetype of all existing things. It is simultaneously both being and thought, idea and ideal world. As image, the *nous* corresponds perfectly to the One, but as derivative, it is entirely different. What Plotinus understands by the *nous* is the highest sphere accessible to the human *mind*, while also being pure *intellect* itself. As *nous* is the most critical component of idealism, Neoplatonism being a pure form of idealism.^{[8] [9]} The demiurge (the *nous*) is the energy, or *ergon* (does the work), that manifests or organizes the material world into perceivability.

The world-soul

The image and product of the motionless nous is the *world-soul*, which, according to Plotinus, is immaterial like the *nous*. Its relation to the *nous* is the same as that of the *nous* to the One. It stands between the *nous* and the phenomenal world, is permeated and illuminated by the former, but is also in contact with the latter. The *nous* is indivisible; the world-soul may preserve its unity and remain in the *nous*, but at the same time it has the power of uniting with the corporeal world and thus being disintegrated. It therefore occupies an intermediate position. As a single world-soul it belongs in essence and destination to the intelligible world; but it also embraces innumerable individual souls; and these can either submit to be ruled by the *nous*, or turn aside from the intellect and choose the sensual and lose themselves in the finite.

The phenomenal world

The soul, as a moving essence, generates the corporeal or phenomenal world. This world ought to be so pervaded by the soul that its various parts should remain in perfect harmony. Plotinus is no dualist in the same sense as sects like the Gnostics; in contrast he admires the beauty and splendor of the world. So long as idea governs matter, or the soul governs the body, the world is fair and good. It is an image - though a shadowy image - of the upper world, and the degrees of better and worse in it are essential to the harmony of the whole. But in the actual phenomenal world unity and harmony are replaced by strife or discord; the result is a conflict, a becoming and vanishing, an illusive existence. And the reason for this state of things is that bodies rest on a substratum of matter. Matter is the indeterminate: that with no qualities. If destitute of form and idea, it is evil; as capable of form it is neutral. Evil here is understood as a parasitic, having no-existence of its own (parahypostasis), unavoidable outcome of the Universe, having an "other" necessity, as a harmonizing factor.^[10]

The human souls that have descended into corporeality are those that have allowed themselves to be ensnared by sensuality and overpowered by lust. They now seek to cut themselves loose from their true being; and, striving after independence, they assume a false existence. They must turn back from this; and, since they have not lost their freedom, a conversion is still possible.

Practice

Here, then, we enter upon the practical philosophy. Along the same road by which it descended the soul must retrace its steps back to the supreme Good. It must first of all return to itself. This is accomplished by the practice of virtue, which aims at likeness to God, and leads up to God. In the ethics of Plotinus all the older schemes of virtue are taken over and arranged in a graduated series. The lowest stage is that of the civil virtues, then follow the purifying, and last of all the divine virtues. The civil virtues merely adorn the life, without elevating the soul. That is the office of the purifying virtues, by which the soul is freed from sensuality and led back to itself, and thence to the *nous*. By means of ascetic observances the human becomes once more a spiritual and enduring being, free from all sin. But there is still a higher attainment; it is not enough to be sinless, one must become "God", (*henosis*). This is reached through contemplation of the primeval Being, the One - in other words, through an ecstatic approach to it. Thought cannot attain to this, for thought reaches only to the *nous*, and is itself a kind of motion. It is only in a state of perfect passivity and repose that the soul can recognize and touch the primeval Being. Hence the soul must first pass through

a spiritual curriculum. Beginning with the contemplation of corporeal things in their multiplicity and harmony, it then retires upon itself and withdraws into the depths of its own being, rising thence to the *nous*, the world of ideas. But even there it does not find the Highest, the One; it still hears a voice saying, "not we have made ourselves." The last stage is reached when, in the highest tension and concentration, beholding in silence and utter forgetfulness of all things, it is able as it were to lose itself. Then it may see God, the foundation of life, the source of being, the origin of all good, the root of the soul. In that moment it enjoys the highest indescribable bliss; it is as it were swallowed up of divinity, bathed in the light of eternity. Porphyry tells us that on four occasions during the six years of their intercourse Plotinus attained to this ecstatic union with God.

Celestial hierarchy

The religious philosophy of Plotinus for himself personally sufficed, without the aid of the popular religion or worship. Nevertheless he sought for points of support in these. God is certainly in the truest sense nothing but the primeval Being who is revealed in a variety of emanations and manifestations. Plotinus taught the existence of an ineffable and transcendent One, the All, from which emanated the rest of the universe as a sequence of lesser beings. Later Neoplatonic philosophers, especially Iamblichus, added hundreds of intermediate beings such as gods, angels and demons, and other beings as mediators between the One and humanity. The Neoplatonist gods are omni-perfect beings and do not display the usual amoral behaviour associated with their representations in the myths.

The One

God, The Good. Transcendent and ineffable.

The Hypercosmic Gods

Those that make Essence, Life, and Soul

The Demiurge

The creator

The Cosmic Gods

Those who make Being, Nature, and Matter— including the gods known to us from classical religion

Salvation

Neoplatonists believed human perfection and happiness were attainable in this world, without awaiting an afterlife. Perfection and happiness— seen as synonymous— could be achieved through philosophical contemplation.

They did not believe in an independent existence of evil. They compared it to darkness, which does not exist in itself but only as the absence of light. So too, evil is simply the absence of good. Things are good insofar as they exist; they are evil only insofar as they are imperfect, lacking some good that they should have. It is also a cornerstone of Neoplatonism to teach that all people return to the Source. The Source, Absolute, or One is what all things spring from and, as a superconsciousness (*nous*), is where all things return. It can be said that all consciousness is wiped clean and returned to a blank slate when returning to the Source. All things have force or potential (*dynamis*) as their essence. This dynamis begets energy (*energeia*).^{[11] [12] [13]} When people return to the Source, their energy returns to the One, Monad, or Source and is then recycled into the cosmos, where it can be broken up and then amalgamated into other things.

The Neoplatonists believed in the pre-existence, and immortality of the soul.^{[14] [15]} The human soul consists of a lower irrational soul and a higher rational soul (mind), both of which can be regarded as different powers of the one soul. It was widely held that the soul possesses a "vehicle",^[16] accounting for the human soul's immortality and allowing for its return to the One after death.^[17] After bodily death, the soul takes up a level in the afterlife corresponding with the level at which it lived during its earthly life.^{[18] [19]} The Neoplatonists believed in the principle of reincarnation. Although the most pure and holy souls would dwell in the highest regions, the impure soul would undergo a purification,^[15] before descending again,^[20] to be reincarnated into a new body, perhaps into

animal form.^[21] A soul that has returned to the One, achieves union with the cosmic universal soul,^[22] and does not descend again, at least, not in this world period.^[20]

Logos

The term "Logos" was interpreted variously in neoplatonism. Plotinus refers to Thales^[23] in interpreting Logos as the principle of meditation, the interrelationship between the Hypostases^[24] (Soul, Spirit (nous) and the 'One'). St. John introduces a relation between 'Logos' and the Son, Christ,^[25] while St. Paul calls it 'Son', 'Image' and 'Form'.^[25] Victorinus subsequently differentiated the Logos interior to God and the Logos related to the world by creation and salvation.^[25]

Augustine re-interpreted Aristotle and Plato in the light of early Christian thought.^[26] In his *Confessions* he describes the Logos as the divine eternal Word.^[27] Augustine's Logos "took on flesh" in Christ, in whom the logos was present as in no other man.^[28] He influenced Christian thought throughout the Hellenistic world^[29] and strongly influenced Early Medieval Christian Philosophy.^[29] Perhaps the key subject in this was Logos.

After Plotinus' (around 205•270 A.D.) and his student Porphyry (around 232•309 A.D.) Aristotle's (non-biological) works entered the curriculum of Platonic thought. Porphyry's introduction (Isagoge) to Aristotle's *Categoria* was important as an introduction to logic and the study of Aristotle, remarkably enough, became an introduction to the study of Plato in the late Platonism of Athens and Alexandria. The commentaries of this group seek to harmonise Plato, Aristotle and, often, the Stoa.^[30] Some works of neoplatonism were attributed to Plato or Aristotle. *De Mundo*, for instance, is thought not to be the work of a 'pseudo-Aristotle' though this remains debatable.^[31]

Neoplatonist philosophers

Ammonius Saccas

Ammonius Saccas (birth unknown death ca. 265 CE, Greek: Ἀμμόνιος Σάκκας; ...) is a founder of Neoplatonism and the teacher of Plotinus. Little is known of the teacher other than both Christians (see Eusebius, Jerome, and Origen) and pagans (see Porphyry and Plotinus) claim him a teacher and founder of the Neoplatonic system. Porphyry stated in *On the One School of Plato and Aristotle*, that Ammonius' view was that the philosophies of Plato and Aristotle were in harmony. Eusebius and Jerome claimed him as a Christian until his death, whereas Porphyry claimed he had renounced Christianity and embraced pagan philosophy.

Plotinus

Plotinus (Greek: Πλωτῖνος) (ca. 205•270) was a major Graeco-Egyptian^[32] philosopher of the ancient world who is widely considered the father of Neoplatonism. Much of our biographical information about him comes from Porphyry's preface to his edition of Plotinus' *Enneads*. While he was himself influenced by the teachings of classical Greek, Persian and Indian philosophy and Egyptian theology,^[33] his metaphysical writings later inspired numerous Christian, Jewish, Islamic and Gnostic metaphysicians and mystics over the centuries. Plotinus taught that there is a supreme, totally transcendent "One", containing no division, multiplicity or distinction; likewise it is beyond all categories of being and non-being. The concept of "being" is derived by us from the objects of human experience, and is an attribute of such objects, but the infinite, transcendent One is beyond all such objects, and therefore is beyond the concepts that we derive from them. The One "cannot be any existing thing", and cannot be merely the sum of all such things (compare the Stoic doctrine of disbelief in non-material existence), but "is prior to all existents".

Porphyry

Porphyry (Greek: Ἀρκεσίλαος, c. A.D. 233 • c. 309) was a Syrian^[32] Neoplatonist philosopher. He wrote widely on astrology, religion, philosophy, and musical theory. He produced a biography of his teacher, Plotinus. He is important in the history of mathematics because of his *Life of Pythagoras*, and his commentary on Euclid's *Elements*, which Pappus used when he wrote his own commentary.[1] Porphyry is also known as an opponent of Christianity and defender of Paganism; of his *Adversus Christianos* (Against the Christians) in 15 books, only fragments remain. He famously said, "The gods have proclaimed Christ to have been most pious, but the Christians are a confused and vicious sect."

Iamblichus

Iamblichus, also known as Iamblichus Chalcidensis, (ca. 245 - ca. 325, Greek: Ἰάμβλιχος) was a Syrian^[32] neoplatonist philosopher who determined the direction taken by later Neoplatonic philosophy, and perhaps western philosophical religions themselves. He is perhaps best known for his compendium on Pythagorean philosophy. In Iamblichus' system the realm of divinities stretched from the original One down to material nature itself, where soul in fact descended into matter and became "embodied" as human beings. The world is thus peopled by a crowd of superhuman beings influencing natural events and possessing and communicating knowledge of the future, and who are all accessible to prayers and offerings. Iamblichus had salvation as his final goal (see *henosis*). The embodied soul was to return to divinity by performing certain rites, or theurgy, literally, 'divine-working'. Some translate this as "magic", but the modern connotations of the term do not exactly match what Iamblichus had in mind, which is more along the lines of religious ritual.

Proclus

Proclus Lycaeus (February 8, 412 • April 17, 485), surnamed "The Successor" or "diadochos" (Greek: Προκλος ὁ Διάδοχος, Préklos ho Diǳdokhos), was a Greek Neoplatonist philosopher, one of the last major Greek philosophers (see Damascius). He set forth one of the most elaborate, complex, and fully developed Neoplatonic systems. The particular characteristic of Proclus' system is his insertion of a level of individual ones, called *henads* between the One itself and the divine Intellect, which is the second principle. The *henads* are beyond being, like the One itself, but they stand at the head of chains of causation (*seirai* or *taxeis*) and in some manner give to these chains their particular character. They are also identified with the traditional Greek gods, so one *henad* might be Apollo and be the cause of all things apollonian, while another might be Helios and be the cause of all sunny things. The *henads* serve both to protect the One itself from any hint of multiplicity, and to draw up the rest of the universe towards the One, by being a connecting, intermediate stage between absolute unity and determinate multiplicity.

Emperor Julian

Julian (born c.331•died June 26, 363), was a Roman Emperor (361•363) of the Constantinian dynasty. He was the last pagan Roman Emperor, and tried to reform traditional Pagan worship by unifying Hellenism worship in the Roman empire in the form of Neoplatonism developed by Iamblichus. Julian sought to do this after the legalization of Christianity and its widespread success within the Eastern Roman Empire and to a lesser extent, the Western Roman Empire.

Simplicius

Simplicius of Cilicia (c. 530CE), a pupil of Damascius, is not known as an original thinker, but his remarks are thoughtful and intelligent and his learning is prodigious. To the student of Greek philosophy his commentaries are invaluable, as they contain many fragments of the older philosophers as well as of his immediate predecessors.

Gemistus Pletho

Gemistus Pletho (born c. 1355•died 1452, Greek: Γεμιστός Πλήθων) remained the preeminent scholar of Neoplatonic philosophy in the Eastern Roman Empire. He introduced his understanding and insight into the works of Neoplatonism during the failed attempt to reconcile the East-West schism at the council of Florence. At Florence Pletho met Cosimo de' Medici and influenced the latter's decision to found a new Platonic Academy there. Cosimo subsequently appointed as head Marsilio Ficino, who proceeded to translate all Plato's works, the *Enneads* of Plotinus, and various other Neoplatonist works into Latin.

Early Christian and Medieval Neoplatonism

Central tenets of Neoplatonism, such as the absence of good being the source of evil, and that this absence of good comes from human sin, served as a philosophical interim for the Christian theologian Augustine of Hippo on his journey from dualistic Manichaeism to Christianity. When writing his treatise 'On True Religion' several years after his 387 baptism, Augustine's Christianity was still tempered by Neoplatonism, but he eventually decided to abandon Neoplatonism altogether in favor of a Christianity based on his own reading of Scripture.

Many other Christians were influenced by Neoplatonism, especially in their identifying the Neoplatonic One, or God, with Jehovah. The most influential of these would be Origen, the pupil of Ammonius Saccas and the fifth-century author known as Pseudo-Dionysius the Areopagite, (whose works were translated by John Scotus in the 9th century for the west) and proved significant for both the Eastern Orthodox and Western branches of Christianity. Neoplatonism also had links with Gnosticism, which Plotinus rebuked in his ninth tractate of the second *Enneads*: "Against Those That Affirm The Creator of The Kosmos and The Kosmos Itself to Be Evil" (generally known as "Against The Gnostics").

Due to their belief being grounded in Platonic thought, the Neoplatonists rejected gnosticism's vilification of Plato's demiurge, the creator of the material world or cosmos discussed in the *Timaeus*. Neoplatonism has been referred to as orthodox Platonic philosophy by scholars like Professor John D. Turner^[34]; this reference may be due in part to Plotinus' attempt to refute certain interpretations of Platonic philosophy, through his *Enneads*. Plotinus believed the followers of gnosticism had corrupted the original teachings of Plato.

Despite the influence this pagan philosophy had on Christianity, Justinian I would hurt later Neoplatonism by ordering the closure of the refounded School of Athens.^[35] After the closure, Neoplatonic and or secular philosophical studies continued in publicly funded schools in Alexandria. In the early seventh century, the Neoplatonist Stephanus brought this Alexandrian tradition to Constantinople, where it would remain influential, albeit as a form of secular education.^[36] The university maintained an active philosophical tradition of Platonism and Aristotelianism, with the former being the longest unbroken Platonic school, running for close to two millennia until the 15th century^[36] In the Middle Ages, Neoplatonist ideas influenced Jewish thinkers, such as the Kabbalist Isaac the Blind, and the Jewish Neoplatonic philosopher Solomon ibn Gabirol, who modified it in the light of their own monotheism. Neoplatonist ideas also influenced Islamic and Sufi thinkers such as al Farabi and Avicenna. Neoplatonism survived in the Eastern Christian Church as an independent tradition and was reintroduced to the west by Plethon.

Renaissance Neoplatonism

"Of all the students of Greek in Renaissance Italy, the best-known are the Neoplatonists who studied in and around Florence" (Hole). Neoplatonism was not just a revival of Plato's ideas, it is all based on Plotinus' created synthesis, which incorporated the works and teachings of Plato, Aristotle, Pythagoras and other Greek philosophers. The Renaissance in Italy was the revival of classic antiquity, and this started at the fall of the Byzantine empire, who were considered the "librarians of the world," because of their great collection of classical manuscripts, and the number of humanist scholars that resided in Constantinople (Hole).

Neoplatonism in the Renaissance combined the ideas of Christianity and a new awareness of the writings of Plato.

Marsilio Ficino (1433•99) was "chiefly responsible for packaging and presenting Plato to the Renaissance" (Hole). In 1462, Cosimo I de' Medici, patron of arts, who had an interest in humanism and Platonism, provided Ficino with all 36 of Plato's dialogues in Greek for him to translate. Between 1462 and 1469, Ficino translated these works into Latin, making them widely accessible, as only a minority of people could read Greek. And between 1484 and 1492, he translated the works of Plotinus, making them available for the first time to the West.

Giovanni Pico della Mirandola (1463•94) was another excelling Neoplatonist during the Italian Renaissance. He could not only speak and write in Latin and Greek, but he also had immense knowledge on the Hebrew and Arabic languages. He published 900 theses by the age of 20, but the pope banned his works because they were viewed as heretical - unlike Ficino, who managed to stay on the right side of the church.

Cambridge Platonists

In the seventeenth century in England, Neoplatonism was fundamental to the school of the Cambridge Platonists, whose luminaries included Henry More, Ralph Cudworth, Benjamin Whichcote and John Smith, all graduates of Cambridge University. Coleridge claimed that they were not really Platonists, but "more truly Plotinists": "divine Plotinus", as More called him.

Later, Thomas Taylor (not a Cambridge Platonist) was the first to translate Plotinus' works into English.^{[37] [38]}

Modern Neoplatonism

In the essay "Inner and Outer Realities: Jean Gebser in a Cultural/Historical Perspective", Integral philosopher Allan Combs claims that ten modern thinkers can be called Neo-Platonists: Goethe, Schiller, Schelling, Hegel, Coleridge, Emerson, Rudolf Steiner, Carl Jung, Jean Gebser and the modern theorist Brian Goodwin. He sees these thinkers as participating in a tradition that can be distinguished from the empiricist, rationalist, dualist and materialist Western philosophical traditions.^[39]

In the philosophy of mathematics, in the early 20th century, the German philosopher, Gottlob Frege, renewed the interest in Plato's theory of mathematical objects (and other abstract objects, in general). Since then, a number of philosophers, such as Crispin Wright and Bob Hale have defended and developed this neo-platonist account of mathematics.

Some cite American poet Ezra Pound as a Neo-platonist, albeit from a rather Confucian perspective due to his great admiration for Plotinus and his writings on philosophy and religion. Religiously he often described himself in public as a Hellenistic Pagan.

Other notable modern Neoplatonists include Thomas Taylor, "the English Platonist," who wrote extensively on Platonism and translated almost the entire Platonic and Plotinian corpora into English, and the Belgian writer Suzanne Lilar.

Further reading

- ‡ The London Philosophy Study Guide^[40] offers many suggestions on what to read, depending on the student's familiarity with the subject: Post-Aristotelian philosophy^[41]
- ‡ Ruelle, an edition of *On First Principles*, (Paris, 1889)
- ‡ Whittaker, *The Neo-Platonists*, (Cambridge, 1901)
- ‡ Cambridge Companion to Plotinus. Ed. L.P. Gerson (Cambridge: Cambridge University Press, 1996)
- ‡ Neoplatonic Philosophy. Introductory Readings. Trans. and ed. by John Dillon and Lloyd P. Gerson, (Indianapolis: Hackett Publishing Co., 2004)
- ‡ R.T.Wallis:neoplatonism

References

- [1] <http://plato.stanford.edu/entries/plotinus/>
- ‡ Mubabinge Bilolo: *Fondements Thébains de la Philosophie de Plotin l'Égyptien* (Academy of African Thought & African Institute for Future Studies, Sect. I, vol. 9), Kinshasa-Munich-Paris, 2007. ISBN 978-3-931169-00-5
- [3] Robb, Nesca A., 1968, *Neoplatonism of the Italian Renaissance*, New York: Octagon Books
- [4] Justin Martyr, *Second Apology* | (<http://www.ccel.org/ccel/schaff/anf01.viii.html>)
- [5] The Catholic Encyclopedia: "His thoughts, phrases, and expressions show a great familiarity with the works of the neo-Platonists, especially with Plotinus and Proclus." | (<http://www.newadvent.org/cathen/05013a.htm>)
- [6] Kreisel, Howard (1997). "Moses Maimonides". In Daniel H. Frank and Oliver Leaman (edd.). *History of Jewish Philosophy*. Routledge history of world philosophies. London and New York: Routledge. pp.245•280. ISBN:9780415080644.
- [7] Neoplatonism and Gnosticism Negative theology in Neoplatonism and Gnosticism by Curtis L Hancock pg 177 http://books.google.com/books?id=WSbrLPup7wYC&pg=PA173&dq=plotinus+energeia&sig=_pNuhvtMY4HEJWuLC7-WTIWGDTA
- [8] Schopenhauer wrote of this Neoplatonist philosopher: "With Plotinus there even appears, probably for the first time in Western philosophy, *idealism* that had long been current in the East even at that time, for it taught (Enneads, iii, lib. vii, c.10) that the soul has made the world by stepping from eternity into time, with the explanation: 'For there is for this universe no other place than the soul or mind' (neque est alter hujus universi locus quam anima), indeed the ideality of time is expressed in the words: 'We should not accept time outside the soul or mind' (oportet autem nequaquam extra animam tempus accipere)." (*Parerga and Paralipomena*, Volume I, "Fragments for the History of Philosophy," 7)
- [9] Similarly, professor Ludwig Noiré wrote: "For the first time in Western philosophy we find idealism proper in Plotinus (*Enneads*, iii, 7, 10), where he says, "The only space or place of the world is the soul," and "Time must not be assumed to exist outside the soul." Ludwig Noiré, Historical Introduction to Kant's *Critique of Pure Reason*. It is worth noting, however, that like Plato but unlike Schopenhauer and other modern philosophers, Plotinus does not worry about whether or how we can get beyond our ideas in order to know external objects.
- [10] Neoplatonism and Gnosticism pgs 42-45 http://books.google.com/books?id=WSbrLPup7wYC&pg=PA173&dq=plotinus+energeia&sig=_pNuhvtMY4HEJWuLC7-WTIWGDTA
- [11] D. G. Leahy, *Faith and Philosophy: The Historical Impact*, pages 5-6 (http://books.google.com/books?id=VrB53I4wNK0C&pg=PA5&lpg=PA5&dq=plotinus+energy&source=web&ots=rbnlnnwui5&sig=84RfXY8ErXUowZm2xT21Nuk8_II#PPA6,M1). Ashgate Publishing, Ltd.
- [12] Enneads VI 9.6
- [13] Richard T. Wallis, Jay Bregman, *Neoplatonism and Gnosticism*, page 173 (<http://books.google.com/books?id=WSbrLPup7wYC&pg=PA173&lpg=PA173&dq=plotinus+energeia&source=web&ots=rSvPOK74Yy&sig=Ib0TdLZyt-jjyQGbnisTJkR5A4&hl=en#PPA176,M1>). SUNY Press
- [14] Plotinus, iv. 7, "On the immortality of the Soul."
- [15] Glen Warren Bowersock, Peter Brown, Peter Robert Lamont Brown, Oleg Grabar, 1999, *Late Antiquity: A Guide to the Postclassical World*, page 40. Harvard University Press.
- [16] See Plato's *Timaeus*, 41d, 44e, 69c, for the origin of this idea.
- [17] Paul S. MacDonald, 2003, *History of the Concept of Mind: Speculations About Soul, Mind and Spirit from Homer to Hume*, page 122. Ashgate Publishing, Ltd.
- [18] Plotinus, iii.4.2
- [19] Andrew Smith, 1974, *Porphyry's Place in the Neoplatonic Tradition: A Study in Post-Plotinian Neoplatonism*, page 43. Springer.
- [20] Andrew Smith, 1974, *Porphyry's Place in the Neoplatonic Tradition: A Study in Post-Plotinian Neoplatonism*, page 58. Springer.
- [21] "Whether human souls could be reborn into animals seems to have become quite a problematical topic to the later neoplatonists." - Andrew Smith, (1987), *Porphyrian Studies since 1913*, ANRW II 36, 2.
- [22] James A. Arieti, *Philosophy in the Ancient World: An Introduction*, page 336. Rowman & Littlefield
- [23] Handboek Geschiedenis van de Wijsbegeerte I, Article by Carlos Steel
- [24] The journal of neoplatonic studies, Volumes 7-8, Institute of Global Cultural Studies, Binghamton University, 1999, P 16

- [25] Theological treatises on the Trinity, By Marius Victorinus, Mary T. Clark, P25
- [26] Neoplatonism and Christian thought (Volume 2), By Dominic J. O'Meara, page 39
- [27] Confessiones, Augustine, P 130
- [28] De immortalitate animae of Augustine: text, translation and commentary, By Saint Augustine (Bishop of Hippo.), C. W. Wolfskeel, introduction
- [29] Handboek Geschiedenis van de Wijsbegeerte I, Article by Douwe Runia
- [30] Handboek Geschiedenis van de Wijsbegeerte I, Article by Frans de Haas
- [31] De Mundo, Loeb Classical Library, Introductory Note, D.J. Furley
- [32] George Sarton (1936). "The Unity and Diversity of the Mediterranean World", *Osiris* **2**, p. 406-463 [429-430].
- [33] Porphyry, *On the Life of Plotinus and the Order of His Books*, Ch. 3 (Armstrong's Loeb translation).

"he became eager to make acquaintance with the Persian philosophical discipline and that prevailing among the Indians"

- [34] <http://www.unl.edu/classics/faculty/turner/triadaft.htm>
- [35] See E. Watts, City and School in Late Antique Athens and Alexandria; Rainer Thiel, *Simplikios und das Ende der neuplatonischen Schule in Athen*, and a review by Gerald Bechtle, University of Berne, Switzerland, in the Bryn Mawr Classical Review 2000.04.19 (<http://ccat.sas.upenn.edu/bmcr/2000/2000-04-19.html>). Online version retrieved June 15, 2007.
- [36] Encyclopedia Britannica, Higher Education in the Byzantine Empire, 2008, O.Ed.
- [37] Stanford Encyclopedia of Philosophy entry for Plotinus (<http://plato.stanford.edu/entries/plotinus/>)
- [38] Notopoulos, J.A. "Shelley and Thomas Taylor" Proceedings of the Modern Language Association of America, Vol. 51, No. 2 (Jun., 1936), pp. 502-517 ([http://links.jstor.org/sici?sici=0030-8129\(193606\)51:2<502:SATT>2.0.CO;2-G](http://links.jstor.org/sici?sici=0030-8129(193606)51:2<502:SATT>2.0.CO;2-G))
- [39] Inner and Outer Realities: Jean Gebser in a Cultural/Historical Perspective (<http://www.cejournal.org/GRD/Realities.htm>) by Allan Combs
- [40] <http://www.ucl.ac.uk/philosophy/LPSG/>
- [41] <http://www.ucl.ac.uk/philosophy/LPSG/Post-Arist.htm>

External links

- † Neoplatonism (<http://www.iep.utm.edu/n/neoplato.htm>) entry in the *Internet Encyclopedia of Philosophy*
- † Prometheus Trust (<http://www.prometheustrust.co.uk/>)
- † International Society for Neoplatonic Studies (<http://www.isns.us>)
- † Christian Platonists and Neoplatonists: Historical and Modern (<http://www.john-uebersax.com/plato/cp.htm>)
- † Islamic Platonists and Neoplatonists (<http://www.john-uebersax.com/plato/ip.htm>)
- † Categoria -Aristotle at Gutenberg (<http://www.gutenberg.org/files/2412/2412-h/2412-h.htm>)
- † Confessiones (Book I-XIII) - Augustine at Gutenberg (<http://www.gutenberg.org/cache/epub/3296/pg3296.html>)
- † De immortalitate animae of Augustine (Google Books) (http://books.google.com/books?id=qQPX-_4AUsoC&printsec=frontcover&dq=De+immortalitate+animae&hl=en&ei=VCZ8TIKcLY2RswaS3NmyDQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCgQ6AEwAA#v=onepage&q&f=false)

†This article†incorporates text from a publication now in the public domain:†Chisholm, Hugh, ed (1911). *Encyclop" dia Britannica* (Eleventh ed.). Cambridge University Press.

Platonism

Platonism is the philosophy of Plato or the name of other philosophical systems considered closely derived from it. In a narrower sense the term might indicate the doctrine of Platonic realism. The central concept of Platonism is the distinction between that reality which is perceptible, but not intelligible, and that which is intelligible, but imperceptible; to this distinction the Theory of Forms is essential. The forms are typically described in dialogues such as the *Phaedo*, *Symposium* and *Republic* as transcendent, perfect archetypes, of which objects in the everyday world are imperfect copies. In the *Republic* the highest form is identified as the Form of the Good, the source of all other forms, which could be known by reason. In the *Sophist*, a later work, the forms *being*, *sameness* and *difference* are listed among the primordial "Great Kinds". In the 3rd century BC, Arcesilaus adopted skepticism, which became a central tenet of the school until 90 BC when Antiochus added Stoic elements, rejected skepticism, and began a period known as Middle Platonism. In the 3rd century AD, Plotinus added mystical elements, establishing Neoplatonism, in which the summit of existence was the One or the Good, the source of all things; in virtue and meditation the soul had the power to elevate itself to attain union with the One. Platonism had a profound effect on Western thought, and many Platonic notions were adopted by the Christian church which understood Platonic forms as God's thoughts, whilst Neoplatonism became a major influence on Christian mysticism.

Philosophy

The central concept is the Theory of Forms. The only true being is founded upon the forms, the eternal, unchangeable, perfect types, of which particular objects of sense are imperfect copies. The multitude of objects of sense, being involved in perpetual change, are thereby deprived of all genuine existence.^[1] The number of the forms is defined by the number of universal concepts which can be derived from the particular objects of sense.^[1] The following excerpt may be representative of Plato's middle period metaphysics and epistemology:

[Socrates:] "Since the beautiful is opposite of the ugly, they are two."

[Glaucón:] "Of course."

"And since they are two, each is one?"

"I grant that also."

"And the same account is true of the just and unjust, the good and the bad, and all the forms. Each of them is itself one, but because they manifest themselves everywhere in association with actions, bodies, and one another, each of them appears to be many."

"That's right."

"So, I draw this distinction: On one side are those you just now called lovers of sights, lovers of crafts, and practical people; on the other side are those we are now arguing about and whom one would alone call philosophers."

"How do you mean?"

"The lovers of sights and sounds like beautiful sounds, colors, shapes, and everything fashioned out of them, but their thought is unable to see and embrace the nature of the beautiful itself."

"That's for sure."

"In fact, there are very few people who would be able to reach the beautiful itself and see it by itself. Isn't that so?"

"Certainly."

"What about someone who believes in beautiful things, but doesn't believe in the beautiful itself and isn't able to follow anyone who could lead him to the knowledge of it? Don't you think he is living in a dream rather than a wakened state? Isn't this dreaming: whether asleep or awake, to think that a likeness is not a likeness but rather the thing itself that it is like?"

"I certainly think that someone who does that is dreaming."

"But someone who, to take the opposite case, believes in the beautiful itself, can see both it and the things that participate in it and doesn't believe that the participants are it or that it itself is the participants--is he living in a dream or is he awake?

"He's very much awake."

(*Republic* Bk. V, 475e-476d, translation G.M.A Grube)

Book VI of the *Republic* identifies the highest form as the Form of the Good, the cause of all other Ideas, and that on which the being and knowing of all other Forms is contingent. Conceptions derived from the impressions of sense can never give us the knowledge of true being; i.e. of the forms.^[1] It can only be obtained by the soul's activity within itself, apart from the troubles and disturbances of sense; that is to say, by the exercise of reason.^[1] Dialectic, as the instrument in this process, leading us to knowledge of the forms, and finally to the highest form of the Good, is the first of sciences.^[1] Later Neoplatonism, beginning with Plotinus, identified the Good of the *Republic* with the so-called transcendent, absolute One of the first hypothesis of the *Parmenides* (137c-142a).

Platonist ethics is based on the Form of the Good. Virtue is knowledge, the recognition of the supreme form of the Good.^[1] And, since in this cognition, the three parts of the soul, which are reason, spirit, and appetite, all have their share, we get the three virtues, Wisdom, Courage, and Moderation.^[1] The bond which unites the other virtues is the virtue of Justice, by which each part of the soul is confined to the performance of its proper function.^[1]

Platonism had a profound effect on Western thought. In many interpretations of the *Timaeus* Platonism,^[2] like Aristotelianism, poses an eternal universe, as opposed to the nearby Judaic tradition that the universe had been created in historical time, with its continuous history recorded. Unlike Aristotelianism, Platonism describes idea as prior to matter and identifies the person with the soul. Many Platonic notions secured a permanent place in Latin Christianity.^[3]

History

The Academy

Platonism was originally expressed in the dialogues of Plato, in which the figure of Socrates is used to expound certain doctrines, that may or may not be similar to the thought of the historical Socrates, Plato's master. Plato delivered his lectures at the Academy, a precinct containing a sacred grove outside the walls of Athens. The school continued there long after. There were three periods: the Old, Middle, and New Academy. The chief figures in the Old Academy were Speusippus (Plato's nephew), who succeeded him as the head of the school (until 339 BC), and Xenocrates (till 313 BC). Both of them sought to fuse Pythagorean speculations on number with Plato's theory of forms.



Site of Plato's Academy in Athens

Around 266 BC, Arcesilaus became head of the Academy. This phase, known as the Middle Academy, strongly emphasized Academic skepticism. It was characterized by its attacks on the Stoics and their assertion of the certainty of truth and our knowledge of it. The New Academy began with Carneades in 155 BC, the fourth head in succession from Arcesilaus. It was still largely skeptical, denying the possibility of knowing an absolute truth; both Arcesilaus and Carneades believed that they were maintaining a genuine tenet of Plato.

Middle Platonism

Around 90 BC, Antiochus of Ascalon rejected skepticism, making way for the period known as Middle Platonism, in which Platonism was fused with certain Peripatetic and many Stoic dogmas. In Middle Platonism, the Platonic Forms were not transcendent but immanent to rational minds, and the physical world was a living, ensouled being, the World-Soul. Pre-eminence in this period belongs to Plutarch. The eclectic nature of Platonism during this time is shown by its incorporation into Pythagoreanism (Numenius of Apamea) and into Jewish philosophy (Philo of Alexandria).

Neoplatonism

In the third century, Plotinus recast Plato's system, establishing Neoplatonism, in which Middle Platonism was fused with oriental mysticism. At the summit of existence stands the One or the Good, as the source of all things.^[4] It generates from itself, as if from the reflection of its own being, reason, the *nous*, - wherein is contained the infinite store of ideas.^[4] The world-soul, the copy of the *nous*, is generated by and contained in it, as the *nous* is in the One, and, by informing matter in itself nonexistent, constitutes bodies whose existence is contained in the world-soul.^[4] Nature therefore is a whole, endowed with life and soul. Soul, being chained to matter, longs to escape from the bondage of the body and return to its original source.^[4] In virtue and philosophical thought it has the power to elevate itself above the reason into a state of ecstasy, where it can behold, or ascend up to, that one good primary Being whom reason cannot know.^[4] To attain this union with the Good, or God, is the true function of human beings.^[4]

Plotinus' disciple, Porphyry, followed by Iamblichus, developed the system in conscious opposition to Christianity. The Platonic Academy was re-established during this time period; its most renowned head was Proclus (died 485), a celebrated commentator on Plato's writings. The Academy persisted until Roman emperor Justinian closed it in 529.

Christianity and Platonism

Platonism influenced Christianity through Clement of Alexandria and Origen,^[3] and the Cappadocian Fathers.^[5] St. Augustine was heavily influenced by Platonism as well, which he encountered through the Latin translations of Marius Victorinus of the works of Porphyry and/or Plotinus.^[3]

Platonism was considered authoritative in the Middle Ages, and many Platonic notions are now permanent elements of Catholic/Protestant Christianity.^[3] Platonism also influenced both Eastern and Western mysticism.^[3] ^[6] Meanwhile, Platonism influenced various philosophers.^[3] While Aristotle became more influential than Plato in the 13th century, St. Thomas Aquinas's philosophy was still in certain respects fundamentally Platonic.^[3]

With the Renaissance, scholars became more interested in Plato himself.^[3] In 16th, 17th century, and 19th century England, Plato's ideas influenced many religious thinkers.^[3] Orthodox Protestantism on continental Europe, however, distrusts natural reason and has often been critical of Platonism.^[3]

Many Western churchmen, including Augustine of Hippo, have been influenced by Platonism

References

- [1] Oskar Seyffert, (1894), *Dictionary of Classical Antiquities*, page 481
- [2] cf. Proclus' commentary on the *Timaeus*; Cornford 1937
- [3] "Platonism." Cross, F. L., ed. The Oxford dictionary of the Christian church. New York: Oxford University Press. 2005
- [4] Oskar Seyffert, (1894), *Dictionary of Classical Antiquities*, page 484
- [5] Armstrong, A. H., ed., The Cambridge History of Later Greek and Early Medieval Philosophy, Cambridge, 1970.
- [6] Louth, Andrew. The Origins of the Christian Mystical Tradition: From Plato to Denys. Oxford: Oxford University Press, 1983.

External links

- ‡ Christian Platonists and Neoplatonists (<http://www.john-uebersax.com/plato/cp.htm>)
 - ‡ Islamic Platonists and Neoplatonists (<http://www.john-uebersax.com/plato/ip.htm>)
-

Plato

Plato (Ἐπὶ Πλάτωνος)

<div>Plato: copy of portrait bust by Silanion</div>	
Full name	Plato (Ἀριστοκλῆς Πλάτωνος)
Born	c. 428•427 BC ^[1] Athens
Died	c. 348•347 BC (age approx 80)Athens
Era	Ancient philosophy
Region	Western Philosophy
School	Platonism
Main interests	Rhetoric, Art, Literature, Epistemology, Justice, Virtue, Politics, Education, Family, Militarism
Notable ideas	Platonic realism

Plato (English pronunciation:/ˈplɛtəː/; Greek: Ἀριστοκλῆς Πλάτωνος, *Pl-ˈt•n*, "broad";^[2] 428/427 BC^[a] • 348/347 BC), was a Classical Greek philosopher, mathematician, student of Socrates, writer of philosophical dialogues, and founder of the Academy in Athens, the first institution of higher learning in the Western world. Along with his mentor, Socrates, and his student, Aristotle, Plato helped to lay the foundations of Western philosophy and science.^[3] In the famous words of A.N. Whitehead:

The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato. I do not mean the systematic scheme of thought which scholars have doubtfully extracted from his writings. I allude to the wealth of general ideas scattered through them.^[4]

Plato's sophistication as a writer is evident in his Socratic dialogues; thirty-six dialogues and thirteen letters have been ascribed to him. Plato's writings have been published in several fashions; this has led to several conventions regarding the naming and referencing of Plato's texts.

Plato's dialogues have been used to teach a range of subjects, including philosophy, logic, ethics, rhetoric, and mathematics.

Biography

Early life

Birth and family

The definite place and time of Plato's birth are not known, but what is certain is that he belonged to an aristocratic and influential family. Based on ancient sources, most modern scholars believe that he was born in Athens or Aegina^[b] between 429 and 423 BC.^[a] His father was Ariston. According to a disputed tradition, reported by Diogenes Laertius, Ariston traced his descent from the king of Athens, Codrus, and the king of Messenia, Melanthus.^[5] Plato's mother was Perictione, whose family boasted of a relationship with the famous Athenian lawmaker and lyric poet Solon.^[6] Perictione was sister of Charmides and niece of Critias, both prominent figures of the Thirty Tyrants, the brief oligarchic regime, which followed on the collapse of Athens at the end of the Peloponnesian War (404-403 BC).^[7] Besides Plato himself, Ariston and Perictione had three other children; these were two sons, Adeimantus and Glaucon, and a daughter Potone, the mother of Speusippus (the nephew and successor of Plato as head of his philosophical Academy).^[7] According to the *Republic*, Adeimantus and Glaucon were older than Plato.^[8] Nevertheless, in his *Memorabilia*, Xenophon presents Glaucon as younger than Plato.^[9]

Ariston tried to force his attentions on Perictione, but failed in his purpose; then the ancient Greek god Apollo appeared to him in a vision, and, as a result of it, Ariston left Perictione unmolested.^[10] Another legend related that, while he was sleeping as an infant, bees had settled on the lips of Plato; an augury of the sweetness of style in which he would discourse philosophy.^[11]

Ariston appears to have died in Plato's childhood, although the precise dating of his death is difficult.^[12] Perictione then married Pyrilampes, her mother's brother,^[13] who had served many times as an ambassador to the Persian court and was a friend of Pericles, the leader of the democratic faction in Athens.^[14] Pyrilampes had a son from a previous marriage, Demus, who was famous for his beauty.^[15] Perictione gave birth to Pyrilampes' second son, Antiphon, the half-brother of Plato, who appears in *Parmenides*.^[16]

In contrast to his reticence about himself, Plato used to introduce his distinguished relatives into his dialogues, or to mention them with some precision: Charmides has one named after him; Critias speaks in both *Charmides* and *Protagoras*; Adeimantus and Glaucon take prominent parts in the *Republic*.^[17] From these and other references one can reconstruct his family tree, and this suggests a considerable amount of family pride. According to Burnet, "the opening scene of the *Charmides* is a glorification of the whole [family] connection ... Plato's dialogues are not only a memorial to Socrates, but also the happier days of his own family".^[18]

Name

According to Diogenes Laertius, the philosopher was named *Aristocles* after his grandfather, but his wrestling coach, Ariston of Argos, dubbed him "Platon", meaning "broad," on account of his robust figure.^[19] According to the sources mentioned by Diogenes (all dating from the Alexandrian period), Plato derived his name from the breadth (*platytēs*) of his eloquence, or else because he was very wide (*platōs*) across the forehead.^[20] In the 21st century some scholars disputed Diogenes, and argued that the legend about his name being *Aristocles* originated in the Hellenistic age.^[c]

Education

Apuleius informs us that Speusippus praised Plato's quickness of mind and modesty as a boy, and the "first fruits of his youth infused with hard work and love of study".^[21] Plato must have been instructed in grammar, music, and gymnastics by the most distinguished teachers of his time.^[22] Dicaearchus went so far as to say that Plato wrestled at the Isthmian games.^[23] Plato had also attended courses of philosophy; before meeting Socrates, he first became acquainted with Cratylus (a disciple of Heraclitus, a prominent pre-Socratic Greek philosopher) and the Heraclitean doctrines.^[24]

Later life

Plato may have traveled in Italy, Sicily, Egypt and Cyrene.^[25] Said to have returned to Athens at the age of forty, Plato founded one of the earliest known organized schools in Western Civilization on a plot of land in the Grove of Hecademus or Academus.^[26] The Academy was "a large enclosure of ground that was once the property of a citizen at Athens named Academus... some, however, say that it received its name from an ancient hero",^[27] and it operated until AD 529, when it was closed by Justinian I of Byzantium, who saw it as a threat to the propagation of Christianity. Many intellectuals were schooled in the Academy, the most prominent one being Aristotle.^[28]

Throughout his later life, Plato became entangled with the politics of the city of Syracuse. According to Diogenes Laertius, Plato initially visited Syracuse while it was under the rule of Dionysus. During this first trip Dionysus's brother-in-law, Dion of Syracuse, became one of Plato's disciples, but the tyrant himself turned against Plato. Plato was sold into slavery and almost faced death in Cyrene, a city at war with Athens, before an admirer bought Plato's freedom and sent him home. After Dionysius's death, according to Plato's *Seventh Letter*, Dion requested Plato return to Syracuse to tutor Dionysius II and guide him to become a philosopher king. Dionysius II seemed to accept Plato's teachings, but he became suspicious of Dion, his uncle. Dionysus expelled Dion and kept Plato against his will. Eventually Plato left Syracuse. Dion would return to overthrow Dionysus and ruled Syracuse for a short time before being usurped by Calippus, a fellow disciple of Plato.

Plato and Socrates



Plato and Socrates in a medieval depiction

The precise relationship between Plato and Socrates remains an area of contention among scholars. Plato makes it clear, especially in his *Apology of Socrates*, that he was Socrates' most devoted young follower. In that dialogue, Socrates is presented as mentioning Plato by name as one of those youths close enough to him to have been corrupted, if he were in fact guilty of corrupting the youth, and questioning why their fathers and brothers did not step forward to testify against him if he was indeed guilty of such a crime (33d-34a). Later, Plato is mentioned along with Crito, Critobolus, and Apollodorus as offering to pay a fine of 30 minas on Socrates' behalf, in lieu of the death penalty proposed by Meletus (38b). In the *Phaedo*, the title character lists those who were in attendance at the prison on Socrates' last day, explaining Plato's absence by saying, "Plato was ill" (*Phaedo* 59b).

Plato never speaks in his own voice in his dialogues. In the *Second Letter*, it says, "no writing of Plato exists or ever will exist, but those now said to be his are those of a Socrates become beautiful and new"

(341c); if the Letter is Plato's, the final qualification seems to call into question the dialogues' historical fidelity. In any case, Xenophon and Aristophanes seem to present a somewhat different portrait of Socrates than Plato paints. Some have called attention to the problem of taking Plato's Socrates to be his mouthpiece, given Socrates' reputation for irony.^[29]

Aristotle attributes a different doctrine with respect to the ideas to Plato and Socrates (*Metaphysics* 987b1•11). Putting it in a nutshell, Aristotle merely suggests that his idea of forms can be discovered through investigation of the natural world, unlike Plato's Forms that exist beyond and outside the ordinary range of human understanding.

Philosophy

Recurrent themes

Plato often discusses the father-son relationship and the "question" of whether a father's interest in his sons has much to do with how well his sons turn out. A boy in ancient Athens was socially located by his family identity, and Plato often refers to his characters in terms of their paternal and fraternal relationships. Socrates was not a family man, and saw himself as the son of his mother, who was apparently a midwife. A divine fatalist, Socrates mocks men who spent exorbitant fees on tutors and trainers for their sons, and repeatedly ventures the idea that good character is a gift from the gods. Crito reminds Socrates that orphans are at the mercy of chance, but Socrates is unconcerned. In the *Theaetetus*, he is found recruiting as a disciple a young man whose inheritance has been squandered. Socrates twice compares the relationship of the older man and his boy lover to the father-son relationship (*Lysis* 213a, *Republic* 3.403b), and in the *Phaedo*, Socrates' disciples, towards whom he displays more concern than his biological sons, say they will feel "fatherless" when he is gone.

In several dialogues, Socrates floats the idea that knowledge is a matter of recollection, and not of learning, observation, or study.^[30] He maintains this view somewhat at his own expense, because in many dialogues, Socrates complains of his forgetfulness. Socrates is often found arguing that knowledge is not empirical, and that it comes from divine insight. In many middle period dialogues, such as the *Phaedo*, *Republic* and *Phaedrus* Plato advocates a belief in the immortality of the soul, and several dialogues end with long speeches imagining the afterlife. More than one dialogue contrasts knowledge and opinion, perception and reality, nature and custom, and body and soul.

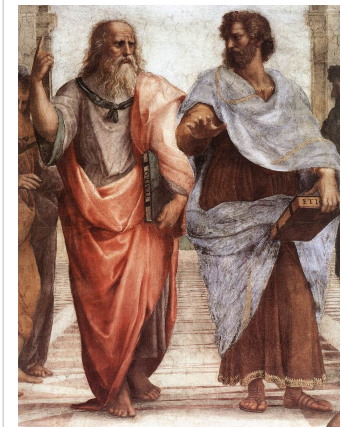
Several dialogues tackle questions about art: Socrates says that poetry is inspired by the muses, and is not rational. He speaks approvingly of this, and other forms of divine madness (drunkenness, eroticism, and dreaming) in the *Phaedrus* (265a•c), and yet in the *Republic* wants to outlaw Homer's great poetry, and laughter as well. In *Ion*, Socrates gives no hint of the disapproval of Homer that he expresses in the *Republic*. The dialogue *Ion* suggests that Homer's *Iliad* functioned in the ancient Greek world as the Bible does today in the modern Christian world: as divinely inspired literature that can provide moral guidance, if only it can be properly interpreted.

On politics and art, religion and science, justice and medicine, virtue and vice, crime and punishment, pleasure and pain, rhetoric and rhapsody, human nature and sexuality, love and wisdom, Socrates and his company of disputants had something to say.

Metaphysics

"Platonism" is a term coined by scholars to refer to the intellectual consequences of denying, as Socrates often does, the reality of the material world. In several dialogues, most notably the *Republic*, Socrates inverts the common man's intuition about what is knowable and what is real. While most people take the objects of their senses to be real if anything is, Socrates is contemptuous of people who think that something has to be graspable in the hands to be real. In the *Theaetetus*, he says such people are "eu a-mousoi", an expression that means literally, "happily without the muses" (*Theaetetus* 156a). In other words, such people live without the divine inspiration that gives him, and people like him, access to higher insights about reality.

Socrates's idea that reality is unavailable to those who use their senses is what puts him at odds with the common man, and with common sense. Socrates says that he who sees with his eyes is blind, and this idea is most famously



Plato (left) and Aristotle (right), a detail of *The School of Athens*, a fresco by Raphael. Aristotle gestures to the earth, representing his belief in knowledge through empirical observation and experience, while holding a copy of his *Nicomachean Ethics* in his hand. Plato holds his *Timaeus* and gestures to the heavens, representing his belief in The Forms

captured in his allegory of the cave, and more explicitly in his description of the divided line. The allegory of the cave (begins *Republic* 7.514a) is a paradoxical analogy wherein Socrates argues that the invisible world is the most intelligible ("noeton") and that the visible world ("(h)oraton") is the least knowable, and the most obscure.

Socrates says in the *Republic* that people who take the sun-lit world of the senses to be good and real are living pitifully in a den of evil and ignorance. Socrates admits that few climb out of the den, or cave of ignorance, and those who do, not only have a terrible struggle to attain the heights, but when they go back down for a visit or to help other people up, they find themselves objects of scorn and ridicule.

According to Socrates, physical objects and physical events are "shadows" of their ideal or perfect forms, and exist only to the extent that they instantiate the perfect versions of themselves. Just as shadows are temporary, inconsequential epiphenomena produced by physical objects, physical objects are themselves fleeting phenomena caused by more substantial causes, the ideals of which they are mere instances. For example, Socrates thinks that perfect justice exists (although it is not clear where) and his own trial would be a cheap copy of it.

The allegory of the cave (often said by scholars to represent Plato's own epistemology and metaphysics) is intimately connected to his political ideology (often said to also be Plato's own), that only people who have climbed out of the cave and cast their eyes on a vision of goodness are fit to rule. Socrates claims that the enlightened men of society must be forced from their divine contemplations and be compelled to run the city according to their lofty insights. Thus is born the idea of the "philosopher-king", the wise person who accepts the power thrust upon him by the people who are wise enough to choose a good master. This is the main thesis of Socrates in the *Republic*, that the most wisdom the masses can muster is the wise choice of a ruler.

The word metaphysics derives from the fact that Aristotle's musings about divine reality came after ("meta") his lecture notes on his treatise on nature ("physics"). The term is in fact applied to Aristotle's own teacher, and Plato's "metaphysics" is understood as Socrates' division of reality into the warring and irreconcilable domains of the material and the spiritual. The theory has been of incalculable influence in the history of Western philosophy and religion.

Theory of Forms

The Theory of Forms (Greek: ἰδέαια) typically refers to the belief expressed by Socrates in some of Plato's dialogues, that the material world as it seems to us is not the real world, but only an image or copy of the real world. Socrates spoke of forms in formulating a solution to the problem of universals. The forms, according to Socrates, are roughly speaking archetypes or abstract representations of the many types of things, and properties we feel and see around us, that can only be perceived by reason (Greek: νοεῖν); (that is, they are universals). In other words, Socrates sometimes seems to recognise two worlds: the apparent world, which constantly changes, and an unchanging and unseen world of forms, which may be a cause of what is apparent.

Epistemology

Many have interpreted Plato as stating that knowledge is justified true belief, an influential view that informed future developments in modern analytic epistemology. This interpretation is based on a reading of the *Theaetetus* wherein Plato argues that belief is to be distinguished from knowledge on account of justification. Many years later, Edmund Gettier famously demonstrated the problems of the justified true belief account of knowledge. This interpretation, however, imports modern analytic and empiricist categories onto Plato himself and is better read on its own terms than as Plato's view.

Really, in the *Sophist*, *Statesman*, *Republic*, and the *Parmenides* Plato himself associates knowledge with the apprehension of unchanging Forms and their relationships to one another (which he calls "expertise" in Dialectic). More explicitly, Plato himself argues in the *Timaeus* that knowledge is always proportionate to the realm from which it is gained. In other words, if one derives one's account of something experientially, because the world of sense is in flux, the views therein attained will be mere opinions. And opinions are characterized by a lack of necessity and

stability. On the other hand, if one derives one's account of something by way of the non-sensible forms, because these forms are unchanging, so too is the account derived from them. It is only in this sense that Plato uses the term "knowledge".

In the *Meno*, Socrates uses a geometrical example to expound Plato's view that knowledge in this latter sense is acquired by recollection. Socrates elicits a fact concerning a geometrical construction from a slave boy, who could not have otherwise known the fact (due to the slave boy's lack of education). The knowledge must be present, Socrates concludes, in an eternal, non-experiential form.

The state

Plato's philosophical views had many societal implications, especially on the idea of an ideal state or government. There is some discrepancy between his early and later views. Some of the most famous doctrines are contained in the *Republic* during his middle period, as well as in the *Laws* and the *Statesman*. However, because Plato wrote dialogues, it is assumed that Socrates is often speaking for Plato. This assumption may not be true in all cases.

Plato, through the words of Socrates, asserts that societies have a tripartite class structure corresponding to the appetite/spirit/reason structure of the individual soul. The appetite/spirit/reason stand for different parts of the body. The body parts symbolize the castes of society.^[31]

- ‡ *Productive*, which represents the abdomen. (Workers) € the labourers, carpenters, plumbers, masons, merchants, farmers, ranchers, etc. These correspond to the "appetite" part of the soul.
- ‡ *Protective*, which represents the chest. (Warriors or Guardians) € those who are adventurous, strong and brave; in the armed forces. These correspond to the "spirit" part of the soul.
- ‡ *Governing*, which represents the head. (Rulers or Philosopher Kings) € those who are intelligent, rational, self-controlled, in love with wisdom, well suited to make decisions for the community. These correspond to the "reason" part of the soul and are very few.

According to this model, the principles of Athenian democracy (as it existed in his day) are rejected as only a few are fit to rule. Instead of rhetoric and persuasion, Plato says reason and wisdom should govern. As Plato puts it:

"Until philosophers rule as kings or those who are now called kings and leading men genuinely and adequately philosophise, that is, until political power and philosophy entirely coincide, while the many natures who at present pursue either one exclusively are forcibly prevented from doing so, cities will have no rest from evils,... nor, I think, will the human race." (*Republic* 473c-d)

Papyrus Oxyrhynchus, with fragment of Plato's
Republic

Plato describes these "philosopher kings" as "those who love the sight of truth" (*Republic* 475c) and supports the idea with the analogy of a captain and his ship or a doctor and his medicine. According to him, sailing and health are not things that everyone is qualified to practice by nature. A large part of the *Republic* then addresses how the educational system should be set up to produce these philosopher kings.

However, it must be taken into account that the ideal city outlined in the *Republic* is qualified by Socrates as the ideal *luxurious* city, examined to determine how it is that injustice and justice grow in a city (*Republic* 372e). According to Socrates, the "true" and "healthy" city is instead the one first outlined in book II of the *Republic*, 369c•372d, containing farmers, craftsmen, merchants, and wage-earners, but lacking the guardian class of philosopher-kings as well as delicacies such as "perfumed oils, incense, prostitutes, and pastries", in addition to paintings, gold, ivory, couches, a multitude of occupations such as poets and hunters, and war.



Plato in his academy, drawing after a painting by Swedish painter Carl Johan Wahlbom

In addition, the ideal city is used as an image to illuminate the state of one's soul, or the will, reason, and desires combined in the human body. Socrates is attempting to make an image of a rightly ordered human, and then later goes on to describe the different kinds of humans that can be observed, from tyrants to lovers of money in various kinds of cities. The ideal city is not promoted, but only used to magnify the different kinds of individual humans and the state of their soul. However, the philosopher king image was used by many after Plato to justify their personal political beliefs. The philosophic soul according to Socrates has reason, will, and desires united in virtuous harmony. A philosopher has the moderate love for wisdom and the courage to act according to wisdom. Wisdom is knowledge about the Good or the right relations between all that exists.

Wherein it concerns states and rulers, Plato has made interesting arguments. For instance he asks which is better: a bad democracy or a country reigned by a tyrant. He argues that it is better to be ruled by a bad tyrant, than be a bad democracy (since here all the people are now responsible for such actions, rather than one individual committing many bad deeds.) This is emphasised within the *Republic* as Plato describes the event of mutiny onboard a ship.^[32] Plato suggests the ship's crew to be in line with the democratic rule of many and the captain, although inhibited through ailments, the tyrant. Plato's description of this event is parallel to that of democracy within the state and the inherent problems that arise.

According to Plato, a state made up of different kinds of souls will, overall, decline from an aristocracy (rule by the best) to a timocracy (rule by the honorable), then to an oligarchy (rule by the few), then to a democracy (rule by the people), and finally to tyranny (rule by one person, rule by a tyrant).

Unwritten doctrine

For a long time Plato's unwritten doctrine^{[33] [34] [35]} had been considered unworthy of attention. Most of the books on Plato seem to diminish its importance. Nevertheless the first important witness who mentions its existence is Aristotle, who in his *Physics* (209 b) writes: "It is true, indeed, that the account he gives there [i.e. in *Timaeus*] of the participant is different from what he says in his so-called *unwritten teaching* (ἡ ἀγραπὴ διδασκαλία)." The term ἡ ἀγραπὴ διδασκαλία literally means *unwritten doctrine* and it stands for the most fundamental metaphysical teaching of Plato, which he disclosed only to his most trusted fellows and kept secret from the public.

The reason for not revealing it to everyone is partially discussed in *Phaedrus* (276 c) where Plato criticizes the written transmission of knowledge as faulty, favoring instead the spoken logos: "he who has knowledge of the just and the good and beautiful ... will not, when in earnest, write them in ink, sowing them through a pen with words, which cannot defend themselves by argument and cannot teach the truth effectually." The same argument is repeated in Plato's *Seventh Letter* (344 c): "every serious man in dealing with really serious subjects carefully avoids writing." In the same letter he writes (341 c): "I can certainly declare concerning all these writers who claim to know the subjects that I seriously study ... there does not exist, nor will there ever exist, any treatise of mine dealing therewith." Such secrecy is necessary in order not "to expose them to unseemly and degrading treatment" (344 d).

It is however said that Plato once disclosed this knowledge to the public in his lecture *On the Good* (Ἀπὸ τοῦ ἑκόντος), in which the Good (ἡ ἀρετή) is identified with the One (the Unity, ἡ ὕλη), the fundamental ontological principle. The content of this lecture has been transmitted by several witnesses, among others Aristoxenus who describes the event in the following words: "Each came expecting to learn something about the things that are generally considered good for men, such as wealth, good health, physical strength, and altogether a kind of wonderful happiness. But when the mathematical demonstrations came, including numbers, geometrical figures and astronomy, and finally the statement Good is One seemed to them, I imagine, utterly unexpected and strange; hence some belittled the matter, while others rejected it." Simplicius quotes Alexander of Aphrodisias who states that "according to Plato, the first principles of everything, including the Forms themselves are One and Indefinite Duality (τὸ ἑκόντος καὶ τὸ ἄπειρον), which he called Large and Small (ἡ μεγάλη καὶ ἡ μικρή) ... one might also learn this from Speusippus and Xenocrates and the others who were present at Plato's lecture on the Good"

Their account is in full agreement with Aristotle's description of Plato's metaphysical doctrine. In *Metaphysics* he writes: "Now since the Forms are the causes of everything else, he [i.e. Plato] supposed that their elements are the elements of all things. Accordingly the material principle is the Great and Small [i.e. the Dyad], and the essence is the One (ἡ ὕλη), since the numbers are derived from the Great and Small by participation in the One" (987 b). "From this account it is clear that he only employed two causes: that of the essence, and the material cause; for the Forms are the cause of the essence in everything else, and the One is the cause of it in the Forms. He also tells us what the material substrate is of which the Forms are predicated in the case of sensible things, and the One in that of the Forms - that it is this the duality (the Dyad, τὸ ἑκόντος), the Great and Small (ἡ μεγάλη καὶ ἡ μικρή). Further, he assigned to these two elements respectively the causation of good and of evil" (988 a).

The most important aspect of this interpretation of Plato's metaphysics is the continuity between his teaching and the neoplatonic interpretation of Plotinus^[36] or Ficino^[37] which has been considered erroneous by many but may in fact have been directly influenced by oral transmission of Plato's doctrine. A modern scholar who recognized the importance of the unwritten doctrine of Plato was Heinrich Gomperz who described it in his speech during the 7th International Congress of Philosophy in 1930.^[38] All the sources related to the ἡ ἀρετή καὶ ἡ ὕλη have been collected by Konrad Gaiser and published as *Testimonia Platonica*.^[39] These sources have subsequently been interpreted by scholars from the German *Tübingen School* such as Hans Joachim Krämer or Thomas A. Szlezýk.^[40]

Works



Part of the series on:

The Dialogues of Plato

Early dialogues:

Apology • Charmides • Crito

Euthyphro • First Alcibiades

Hippias Major • Hippias Minor

Ion • Laches • Lysis

Transitional & middle dialogues:

Cratylus • Euthydemus • Gorgias

Menexenus • Meno • Phaedo

Protagoras • Symposium

Later middle dialogues:

Republic • Phaedrus

Parmenides • Theaetetus

Late dialogues:

Clitophon • Timaeus • Critias

Sophist • Statesman

Philebus • Laws

Of doubtful authenticity:

Axiochus • Demodocus

Epinomis • Epistles • Eryxias

Halcyon • Hipparchus • Minos

On Justice • On Virtue

Rival Lovers • Second Alcibiades

Sisyphus • Theages

Thirty-six dialogues and thirteen letters have traditionally been ascribed to Plato, though modern scholarship doubts the authenticity of at least some of these. Plato's writings have been published in several fashions; this has led to several conventions regarding the naming and referencing of Plato's texts.

The usual system for making unique references to sections of the text by Plato derives from a 16th century edition of Plato's works by Henricus Stephanus. An overview of Plato's writings according to this system can be found in the Stephanus pagination article.

One tradition regarding the arrangement of Plato's texts is according to tetralogies. This scheme is ascribed by Diogenes Laertius to an ancient scholar and court astrologer to Tiberius named Thrasyllus.

In the list below, works by Plato are marked (1) if there is no consensus among scholars as to whether Plato is the author, and (2) if most scholars agree that Plato is *not* the author of the work. Unmarked works are assumed to have been written by Plato.^[41]

- ‡ I. *Euthyphro*, (*The*) *Apology* (*of Socrates*), *Crito*, *Phaedo*
- ‡ II. *Cratylus*, *Theaetetus*, *Sophist*, *Statesman*
- ‡ III. *Parmenides*, *Philebus*, (*The*) *Symposium*, *Phaedrus*
- ‡ IV. *First Alcibiades* (1), *Second Alcibiades* (2), *Hipparchus* (2), (*The*) (*Rival*) *Lovers* (2)
- ‡ V. *Theages* (2), *Charmides*, *Laches*, *Lysis*
- ‡ VI. *Euthydemus*, *Protagoras*, *Gorgias*, *Meno*
- ‡ VII. (*Greater*) *Hippias* (*major*) (1), (*Lesser*) *Hippias* (*minor*), *Ion*, *Menexenus*
- ‡ VIII. *Clitophon* (1), (*The*) *Republic*, *Timaeus*, *Critias*
- ‡ IX. *Minos* (2), (*The*) *Laws*, *Epinomis* (2), *Epistles* (1).

The remaining works were transmitted under Plato's name, most of them already considered spurious in antiquity, and so were not included by Thrasyllus in his tetralogical arrangement. These works are labelled as *Notheuomenoi* ("spurious") or *Apocrypha*.

- ‡ *Axiochus* (2), *Definitions* (2), *Demodocus* (2), *Epigrams* (2), *Eryxias* (2), *Halcyon* (2), *On Justice* (2), *On Virtue* (2), *Sisyphus* (2).

Composition of the dialogues

No one knows the exact order Plato's dialogues were written in, nor the extent to which some might have been later revised and rewritten.

Lewis Campbell was the first^[42] to make exhaustive use of stylometry to prove objectively that the *Critias*, *Timaeus*, *Laws*, *Philebus*, *Sophist*, and *Statesman* were all clustered together as a group, while the *Parmenides*, *Phaedrus*, *Republic*, and *Theaetetus* belong to a separate group, which must be earlier (given Aristotle's statement in his *Politics*^[43] that the *Laws* was written after the *Republic*; cf. Diogenes Laertius *Lives* 3.37). What is remarkable about Campbell's conclusions is that, in spite of all the stylometric studies that have been conducted since his time, perhaps the only chronological fact about Plato's works that can now be said to be *proven* by stylometry is the fact that *Critias*, *Timaeus*, *Laws*, *Philebus*, *Sophist*, and *Statesman* are the latest of Plato's dialogues, the others earlier.^[44]

Increasingly in the most recent Plato scholarship, writers are skeptical of the notion that the order of Plato's writings can be established with any precision,^[45] though Plato's works are still often characterized as falling at least roughly into three groups.^[46] The following represents one relatively common such division.^[47] It should, however, be kept in mind that many of the positions in the ordering are still highly disputed, and also that the very notion that Plato's dialogues can or should be "ordered" is by no means universally accepted.

Among those who classify the dialogues into periods of composition, Socrates figures in all of the "early dialogues" and they are considered the most faithful representations of the historical Socrates. They include *The Apology of Socrates*, *Charmides*, *Crito*, *Euthyphro*, *Ion*, *Laches*, *Lesser Hippias*, *Lysis*, *Menexenus*, and *Protagoras* (often considered one of the last of the "early dialogues"). Three dialogues are often considered "transitional" or "pre-middle": *Euthydemus*, *Gorgias*, and *Meno*.

Whereas those classified as "early dialogues" often conclude in *aporia*, the so-called "middle dialogues" provide more clearly stated positive teachings that are often ascribed to Plato such as the theory of forms. These dialogues include *Cratylus*, *Phaedo*, *Phaedrus*, *Republic*, *Symposium*, *Parmenides*, and *Theaetetus*. Proponents of dividing the dialogues into periods often consider the *Parmenides* and *Theaetetus* to come late in this period and be transitional to the next, as they seem to treat the theory of forms critically (*Parmenides*) or not at all (*Theaetetus*).

The remaining dialogues are classified as "late" and are generally agreed to be difficult and challenging pieces of philosophy. This grouping is the only one proven by stylometric analysis.^[44] While looked to for Plato's "mature" answers to the questions posed by his earlier works, those answers are difficult to discern. Some scholars say that the theory of forms is absent from the late dialogues, its having been refuted in the *Parmenides*, but there isn't total consensus that the *Parmenides* actually refutes the theory of forms.^[48] The so-called "late dialogues" include *Critias*, *Laws*, *Philebus*, *Sophist*, *Statesman*, and *Timaeus*.

Narration of the dialogues

Plato never presents himself as a participant in any of the dialogues, and with the exception of the *Apology*, there is no suggestion that he heard any of the dialogues firsthand. Some dialogues have no narrator but have a pure "dramatic" form (examples: *Meno*, *Gorgias*, *Phaedrus*, *Crito*, *Euthyphro*), some dialogues are narrated by Socrates, wherein he speaks in first person (examples: *Lysis*, *Charmides*, *Republic*). One dialogue, *Protagoras*, begins in dramatic form but quickly proceeds to Socrates' narration of a conversation he had previously with the sophist for whom the dialogue is named; this narration continues uninterrupted till the dialogue's end.

Two dialogues *Phaedo* and *Symposium* also begin in dramatic form but then proceed to virtually uninterrupted narration by followers of Socrates.

Phaedo, an account of Socrates' final conversation and hemlock drinking, is narrated by Phaedo to Echecrates in a foreign city not long after the execution took place.^[49] The *Symposium* is narrated

by Apollodorus, a Socratic disciple, apparently to Glaucon. Apollodorus assures his listener that he is recounting the story, which took place when he himself was an infant, not from his own memory, but as remembered by Aristodemus, who told him the story years ago.

Plato's Symposium (Anselm Feuerbach, 1873)

The *Theaetetus* is a peculiar case: a dialogue in dramatic form imbedded within another dialogue in dramatic form. In the beginning of the *Theaetetus* (142c-143b), Euclides says that he compiled the conversation from notes he took based on what Socrates told him of his conversation with the title character. The rest of the *Theaetetus* is presented as a "book" written in dramatic form and read by one of Euclides' slaves (143c). Some scholars take this as an indication that Plato had by this date wearied of the narrated form.^[50] With the exception of the *Theaetetus*, Plato gives no explicit indication as to how these orally transmitted conversations came to be written down.

Trial of Socrates

The trial of Socrates is the central, unifying event of the great Platonic dialogues. Because of this, Plato's *Apology* is perhaps the most often read of the dialogues. In the *Apology*, Socrates tries to dismiss rumors that he is a sophist and defends himself against charges of disbelief in the gods and corruption of the young. Socrates insists that long-standing slander will be the real cause of his demise, and says the legal charges are essentially false. Socrates famously denies being wise, and explains how his life as a philosopher was launched by the Oracle at Delphi. He says that his quest to resolve the riddle of the oracle put him at odds with his fellow man, and that this is the reason he has been mistaken for a menace to the city-state of Athens.

If Plato's important dialogues do not refer to Socrates' execution explicitly, they allude to it, or use characters or themes that play a part in it. Five dialogues foreshadow the trial: In the *Theaetetus* (210d) and the *Euthyphro* (2a•b) Socrates tells people that he is about to face corruption charges. In the *Meno* (94e•95a), one of the men who brings legal charges against Socrates, Anytus, warns him about the trouble he may get into if he does not stop criticizing important people. In the *Gorgias*, Socrates says that his trial will be like a doctor prosecuted by a cook who asks a jury of children to choose between the doctor's bitter medicine and the cook's tasty treats (521e•522a). In the *Republic* (7.517e), Socrates explains why an enlightened man (presumably himself) will stumble in a courtroom situation. The *Apology* is Socrates' defense speech, and the *Crito* and *Phaedo* take place in prison after the conviction. In the *Protagoras*, Socrates is a guest at the home of Callias, son of Hipponicus, a man whom Socrates disparages in the *Apology* as having wasted a great amount of money on sophists' fees.

Unity and diversity of the dialogues

Two other important dialogues, the *Symposium* and the *Phaedrus*, are linked to the main storyline by characters. In the *Apology* (19b, c), Socrates says Aristophanes slandered him in a comic play, and blames him for causing his bad reputation, and ultimately, his death. In the *Symposium*, the two of them are drinking together with other friends. The character Phaedrus is linked to the main story line by character (Phaedrus is also a participant in the *Symposium* and the *Protagoras*) and by theme (the philosopher as divine emissary, etc.) The *Protagoras* is also strongly linked to the *Symposium* by characters: all of the formal speakers at the *Symposium* (with the exception of Aristophanes) are present at the home of Callias in that dialogue. Charmides and his guardian Critias are present for the discussion in the *Protagoras*. Examples of characters crossing between dialogues can be further multiplied. The *Protagoras* contains the largest gathering of Socratic associates.

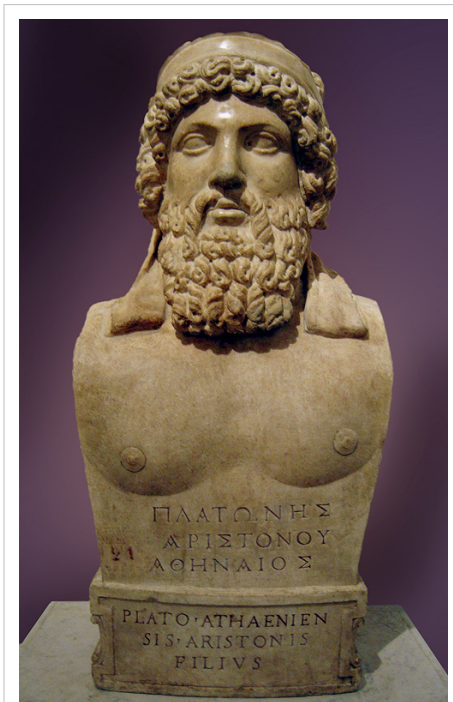
In the dialogues Plato is most celebrated and admired for, Socrates is concerned with human and political virtue, has a distinctive personality, and friends and enemies who "travel" with him from dialogue to dialogue. This is not to say that Socrates is consistent: a man who is his friend in one dialogue may be an adversary or subject of his mockery in another. For example, Socrates praises the wisdom of Euthyphro many times in the *Cratylus*, but makes him look like a fool in the *Euthyphro*. He disparages sophists generally, and Prodicus specifically in the *Apology*, whom he also slyly jabs in the *Cratylus* for charging the hefty fee of fifty drachmas for a course on language and grammar. However, Socrates tells Theaetetus in his namesake dialogue that he admires Prodicus and has directed many pupils to him. Socrates' ideas are also not consistent within or between or among dialogues.

Platonic scholarship

Plato's thought is often compared with that of his most famous student, Aristotle, whose reputation during the Western Middle Ages so completely eclipsed that of Plato that the Scholastic philosophers referred to Aristotle as "the Philosopher". However, in the Byzantine Empire, the study of Plato continued.

The Medieval scholastic philosophers did not have access to the works of Plato, nor the knowledge of Greek needed to read them. Plato's original writings were essentially lost to Western civilization until they were brought from Constantinople in the century of its fall, by George Gemistos Plethon. It is believed that Plethon passed a copy of the Dialogues to Cosimo de' Medici when in 1438 the Council of Ferrara, called to unify the Greek and Latin Churches, was adjourned to Florence, where Plethon then lectured on the relation and differences of Plato and Aristotle, and fired Cosimo with his enthusiasm. Medieval scholars knew of Plato only through translations into Latin from the translations into Arabic by Persian and Arab scholars. These scholars not only translated the texts of the ancients, but expanded them by writing extensive commentaries and interpretations on Plato's and Aristotle's works (see Al-Farabi, Avicenna, Averroes).

Only in the Renaissance, with the general resurgence of interest in classical civilization, did knowledge of Plato's philosophy become widespread again in the West. Many of the greatest early modern scientists and artists who broke with Scholasticism and fostered the flowering of the Renaissance, with the support of the Plato-inspired Lorenzo de Medici, saw Plato's philosophy as the basis for progress in the arts and sciences. By the 19th century, Plato's reputation was restored, and at least on par with Aristotle's.



"The safest general characterisation of the European philosophical tradition is that it consists of a series of footnotes to Plato." (Alfred North Whitehead, *Process and Reality*, 1929).

Notable Western philosophers have continued to draw upon Plato's work since that time. Plato's influence has been especially strong in mathematics and the sciences. He helped to distinguish between pure and applied mathematics by widening the gap between "arithmetic", now called number theory and "logistic", now called arithmetic. He regarded logistic as appropriate for business men and men of war who "must learn the art of numbers or he will not know how to array his troops," while arithmetic was appropriate for philosophers "because he has to arise out of the sea of change and lay hold of true being."^[51] Plato's resurgence further inspired some of the greatest advances in logic since Aristotle, primarily through Gottlob Frege and his followers Kurt G^adel, Alonzo Church, and Alfred Tarski; the last of these summarised his approach by reversing the customary paraphrase of Aristotle's famous declaration of sedition from the Academy (*Nicomachean Ethics* 1096a15), from *Amicus Plato sed magis amica veritas* ("Plato is a friend, but truth is a greater friend") to *Inimicus Plato sed magis inimica falsitas* ("Plato is an enemy, but falsehood is a greater enemy"). Albert Einstein drew on Plato's understanding of an immutable reality that underlies the flux of appearances for his objections to the probabilistic picture of the physical universe propounded by Niels Bohr in his interpretation of quantum mechanics. Conversely, thinkers that diverged from ontological models and moral ideals in their own philosophy, have tended to disparage Platonism from more or less informed perspectives. Thus Friedrich Nietzsche attacked Plato's moral and political theories, Martin Heidegger argued against Plato's alleged obfuscation of *Being*, and Karl Popper argued in *The Open Society and Its Enemies* (1945) that Plato's alleged proposal for a government system in the *Republic* was prototypically totalitarian. Leo Strauss is considered by some as the prime thinker involved in the recovery of Platonic thought in its more political, and less metaphysical, form. Deeply influenced by Nietzsche and Heidegger, Strauss nonetheless rejects their condemnation of Plato and looks to the dialogues for a solution to what all three thinkers acknowledge as 'the crisis of the West.'

Text history

The oldest surviving manuscript for about half of Plato's dialogues is the Clarke Plato (MS. E. D. Clarke 39), which was written in Constantinople in 895 and acquired by Oxford University in 1809.^[52]

Criticism

Carl Sagan said of Plato: "Science and mathematics were to be removed from the hands of the merchants and the artisans. This tendency found its most effective advocate in a follower of Pythagoras named Plato." and: "He (Plato) believed that ideas were far more real than the natural world. He advised the astronomers not to waste their time observing the stars and planets. It was better, he believed, just to think about them. Plato expressed hostility to observation and experiment. He taught contempt for the real world and disdain for the practical application of scientific knowledge. Plato's followers succeeded in extinguishing the light of science and experiment that had been kindled by Democritus and the other Ionians."^[53] ^[54]

Notes

a. ‡ The grammarian Apollodorus argues in his *Chronicles* that Plato was born in the first year of the eighty-eighth Olympiad (427 BC), on the seventh day of the month Thargelion; according to this tradition the god Apollo was born this day.^[55] According to another biographer of him, Neanthes, Plato was eighty-four years of age at his death.^[55] If we accept Neanthes' version, Plato was younger than Isocrates by six years, and therefore he was born in the second year of the 87th Olympiad, the year Pericles died (429 BC).^[56] According to the *Suda*, Plato was born in Aegina in the 88th Olympiad amid the preliminaries of the Peloponnesian war, and he lived 82 years.^[57] Sir Thomas Browne also believes that Plato was born in the 88th Olympiad.^[58] Renaissance Platonists celebrated Plato's birth on November 7.^[59] Wilamowitz-Moellendorff estimates that Plato was born when Diotimos was archon eponymous, namely between July 29 428 BC and July 24 427 BC.^[60] Greek philologist Ioannis Kalitsounakis believes that the philosopher was born on May 26 or 27 427 BC, while Jonathan Barnes regards 428 BC as year of Plato's birth.^[61]

For her part, Debra Nails asserts that the philosopher was born in 424/423 BC.^[59]

b. f Diogenes Laertius mentions that Plato "was born, according to some writers, in Aegina in the house of Phidiades the son of Thales". Diogenes mentions as one of his sources the *Universal History* of Favorinus. According to Favorinus, Ariston, Plato's family, and his family were sent by Athens to settle as cleruchs (colonists retaining their Athenian citizenship), on the island of Aegina, from which they were expelled by the Spartans after Plato's birth there.^[62] Nails points out, however, that there is no record of any Spartan expulsion of Athenians from Aegina between 431-411 BC.^[63] On the other hand, at the Peace of Nicias, Aegina was silently left under Athens' control, and it was not until the summer of 411 that the Spartans overran the island.^[64] Therefore, Nails concludes that "perhaps Ariston was a cleruch, perhaps he went to Aegina in 431, and perhaps Plato was born on Aegina, but none of this enables a precise dating of Ariston's death (or Plato's birth).^[63] Aegina is regarded as Plato's place of birth by Suda as well.^[57]

c. f *Plato* was a common name, of which 31 instances are known at Athens alone.^[65]

Footnotes

- [1] St-Andrews.ac.uk (<http://www-history.mcs.st-andrews.ac.uk/Biographies/Plato.html>), St. Andrews University
- [2] Diogenes Laertius 3.4; p. 21, David Sedley, *Plato's Cratylus* (<http://assets.cambridge.org/052158/4922/sample/0521584922ws.pdf>), Cambridge University Press 2003
- [3] "Plato". *Encyclopaedia Britannica*. 2002.
- [4] *Process and Reality* p. 39
- [5] Diogenes Laertius, *Life of Plato*, III
 - * D. Nails, "Ariston", 53
 - * U. von Wilamowitz-Moellendorff, *Plato*, 46
- [6] Diogenes Laertius, *Life of Plato*, I
- [7] W. K. C. Guthrie, *A History of Greek Philosophy*, IV, 10
 - * A.E. Taylor, *Plato*, xiv
 - * U. von Wilamowitz-Moellendorff, *Plato*, 47
- [8] Plato, *Republic*, 2. 368a (<http://old.perseus.tufts.edu/cgi-bin/ptext?lookup=Plat.+Rep.+2.368a>)
 - * U. von Wilamowitz-Moellendorff, *Plato*, 47
- [9] Xenophon, *Memorabilia*, 3.6. 1 (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0208&layout=&loc=3.6.1>)
- [10] Apuleius, *De Dogmate Platonis*, 1
 - * Diogenes Laertius, *Life of Plato*, I
- "Plato". *Suda*.
- [11] Cicero, *De Divinatione*, I, 36
- [12] D. Nails, "Ariston", 53
 - * A.E. Taylor, *Plato*, xiv
- [13] Plato, *Charmides*, 158a (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0176&query=section=#376&layout=&loc=Charm.157e>)
 - * D. Nails, "Perictione", 53
- [14] Plato, *Charmides*, 158a (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0176&query=section=#376&layout=&loc=Charm.157e>)
 - * Plutarch, *Pericles*, IV
- [15] Plato, *Gorgias*, 481d (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0178;query=section=#620;layout=:loc=Gorg.481c>) and 513b (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0178;query=section=#778;layout=:loc=Gorg.513c>)
<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0178;query=section=#620;layout=:loc=Gorg.481c>
 - * Aristophanes, *Wasps*, 97 (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0044;query=card=#3;layout=:loc=54>)
- [16] Plato, *Parmenides*, 126c (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0174;query=section=#3;layout=:loc=Parm.126b>)
- [17] W. K. C. Guthrie, *A History of Greek Philosophy*, IV, 11
- [18] C.H. Kahn, *Plato and the Socratic Dialogue*, 186
- [19] Diogenes Laertius, *Life of Plato*, IV
- [20] Diogenes Laertius, *Life of Plato*, IV
 - * A. Notopoulos, *The Name of Plato*, 135
- [21] Apuleius, *De Dogmate Platonis*, 2

- [22] Diogenes Laertius, *Life of Plato*, IV
* W. Smith, *Plato*, 393
- [23] Diogenes Laertius, *Life of Plato*, V
- [24] Aristotle, *Metaphysics*, 1. 987a (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0052&query=section=#15&layout=&loc=1.987b>)
- [25] McEvoy, James (1984). "Plato and The Wisdom of Egypt" (<http://poiesis.nlx.com/display.cfm?clientId=0&advquery=toc.sect.ipj.1.2&infobase=postoc.nfo&softpage=GetClient42&view=browse>). *Irish Philosophical Journal* (Belfast: Dept. of Scholastic Philosophy, Queen's University of Belfast) **1** (2). ISSN0266-9080. Retrieved 2007-12-03.
- [26] Huntington Cairns, Introduction to *Plato: The Collected Dialogues*, p. xiii.
- [27] Robinson, *Arch. Graec.* I i 16.
- [28] "Biography of Aristotle" (http://www.gradesaver.com/classicnotes/authors/about_aristotle.html). *ClassicNote*. GradeSaver LLC. Retrieved 2007-12-03.
- [29] Leo Strauss, *The City and Man* (Chicago: University of Chicago Press, 1964), 50•1.
- [30] Baird, Forrest E.; Walter Kaufmann (2008). *From Plato to Derrida*. Upper Saddle River, New Jersey: Pearson Prentice Hall. ISBN0-13-158591-6.
- [31] Gaarder, Jostein (1996). *Sophie's World*. New York City: Berkley. p.191.
- [32] The Republic; p282
- [33] Rodriguez- Grandjean, Pablo. *Philosophy and Dialogue: Plato's Unwritten Doctrines from a Hermeneutical Point of View* (<http://www.bu.edu/wcp/Papers/Anci/AnciRodr.htm>), Twentieth World Congress of Philosophy, in Boston, Massachusetts from August 10•15, 1998.
- [34] Reale, Giovanni, and Catan, John R., *A History of Ancient Philosophy*, SUNY Press, 1990. ISBN 0-7914-0516-8. Cf. p.14 and onwards.
- [35] Krümer, Hans Joachim, and Catan, John R., *Plato and the Foundations of Metaphysics: A Work on the Theory of the Principles and Unwritten Doctrines of Plato with a Collection of the Fundamental Documents*, (Translated by John R. Catan), SUNY Press, 1990. ISBN 0-7914-0433-1, Cf. pp.38-47
- [36] Plotinus describes this in the last part of his final Ennead (VI, 9) entitled *On the Good, or the One* (Ἄλγε•> ὁ ὅλος ὁ ὅλος). Jens Halfwassen states in *Der Aufstieg zum Einen* (<http://ccat.sas.upenn.edu/bmcr/2006/2006-08-16.html>) (2006) that "Plotinus' ontology which should be called Plotinus' henology - is a rather accurate philosophical renewal and continuation of Plato's unwritten doctrine, i.e. the doctrine rediscovered by Krümer and Gaiser."
- [37] In one of his letters (Epistolae 1612) Ficino writes: "The main goal of the divine Plato ... is to show one principle of things, which he called the One (ἄλλ•)", cf. Marsilio Ficino, *Briefe des Mediceerkreises* (<http://books.google.com/books?id=KuYYAAAAIAAJ>), Berlin, 1926, p. 147.
- [38] H. Gomperz, *Plato's System of Philosophy*, in: G. Ryle (ed.), *Proceedings of the Seventh International Congress of Philosophy* (<http://books.google.com/books?id=zN0MAAAIAAJ>), London 1931, pp. 426-431. Reprinted in: H. Gomperz, *Philosophical Studies* (<http://books.google.com/books?id=ox81AAAAIAAJ>), Boston, 1953, pp. 119-24.
- [39] K. Gaiser, *Testimonia Platonica. Le antiche testimonianze sulle dottrine non scritte di Platone*, Milan, 1998. First published as *Testimonia Platonica. Quellentexte zur Schule und m ndlichen Lehre Platons* as an appendix to Gaiser's *Platons Ungeschriebene Lehre*, Stuttgart, 1963.
- [40] For a bried description of the problem see for example K. Gaiser, *Plato's enigmatic lecture "On the Good"* (<http://www.ingentaconnect.com/content/brill/phr/1980/00000025/F0020001/art00002>), *Phronesis* 25 (1980), pp. 5-37. A detailed analysis is given by Krümer in his *Plato and the Foundations of Metaphysics: A Work on the Theory of the Principles and Unwritten Doctrines of Plato With a Collection of the Fundamental Documents* (<http://books.google.com/books?id=T2k6edyBklwC>), Albany: SUNY Press, 1990. Another good description is by Giovanni Reale: *Toward a New Interpretation of Plato* (<http://books.google.com/books?id=xmsGAAAACAAJ>), Washington, D.C.: CUA Press, 1997. Reale summarizes the results of his research in *A History of Ancient Philosophy: Plato and Aristotle* (<http://books.google.com/books?id=QfvRZSIJd3MC>), Albany: SUNY Press, 1990. However the most complete analysis of the consequences of such an approach is given by Thomas A. Szlezak in his fundamental *Reading Plato* (<http://books.google.com/books?id=x34szIJIRIgC>), New York: Routledge, 1999. Another supporter of this interpretation is the german philosopher Karl Albert, cf. *Griechische Religion und platonische Philosophie* (<http://books.google.com/books?id=5D4NAAAAIAAJ>), Hamburg, 1980 or *Einführung in die philosophische Mystik* (<http://books.google.com/books?id=VFvoAAAACAAJ>), Darmstadt, 1996. Hans-Georg Gadamer is also sympathetic towards it, cf. J. Grondin, *Gadamer and the Tübingen School* (<http://www.philo.umontreal.ca/prof/documents/GadamerandtheTubingenSchool2006.doc06.doc>) and Gadamer's 1968 article *Plato's Unwritten Dialectic* reprinted in his *Dialogue and Dialectic* (<http://books.google.com/books?hl=en&lr=&id=HfNUhz7T6ocC>). Gadamer's final position on the subject is stated in his introduction to *La nuova interpretazione di Platone. Un dialogo tra Hans-Georg Gadamer e la scuola di Tubinga* (<http://books.google.com/books?id=wNzXAQAACAAJ>), Milano 1998.
- [41] The extent to which scholars consider a dialogue to be authentic is noted in John M. Cooper, ed., *Complete Works*, by Plato (Indianapolis: Hackett, 1997), v•vi.
- [42] p. 9, John Burnet, *Platonism*, University of California Press 1928.
- [43] 1264b24-27 (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0058&layout=&loc=2.1264b>)
- [44] p. xiv, J. Cooper (ed.), *Plato: Complete Works*, Hackett 1997.
- [45] Richard Kraut, "Plato" (<http://plato.stanford.edu/entries/plato/>), *Stanford Encyclopedia of Philosophy*, accessed 24 June 2008; Malcolm Schofield (1998, 2002), "Plato", in E. Craig (Ed.), *Routledge Encyclopedia of Philosophy*, Routledge.com (<http://www.rep.routledge.com/article/A088>), accessed 24 June 2008; Christopher Rowe, "Interpreting Plato", in H. Benson (ed.), *A Companion to Plato*, Blackwell 2006.

- [46] T. Brickhouse & N. Smith, "Plato" (<http://www.iep.utm.edu/p/plato.htm>), *The Internet Encyclopedia of Philosophy*, accessed 24 June 2008.
- [47] See W. Guthrie, *A History of Greek Philosophy*, vol. 4, Cambridge University Press 1975; G. Vlastos, *Socrates: Ironist and Moral Philosopher*, Cambridge University Press 1991; T. Penner, "Socrates and the Early Dialogues", in R. Kraut (ed.), *The Cambridge Companion to Plato*, Cambridge University Press 1992; C. Kahn, *Plato and the Socratic Dialogue*, Cambridge University Press 1996; G. Fine, *Plato 2: Ethics, Politics, Religion, and the Soul*, Oxford University Press 1999.
- [48] Constance Chu Meinwald, *Plato's Parmenides* (Oxford: Oxford University Press, 1991).
- [49] "The time is not long after the death of Socrates; for the Pythagoreans [Echecrates & co.] have not heard any details yet" (J. Burnet, *Plato's Phaedo*, Oxford 1911, p. 1).
- [50] sect. 177, J. Burnet, *Greek Philosophy*, MacMillan 1950.
- [51] Boyer, Carl B. (1991). "The age of Plato and Aristotle". *A History of Mathematics* (Second ed.). John Wiley & Sons, Inc.. p.186. ISBN 0471543977. "Plato is important in the history of mathematics largely for his role as inspirer and director of others, and perhaps to him is due the sharp distinction in ancient Greece between arithmetic (in the sense of the theory of numbers) and logistic (the technique of computation). Plato regarded logistic as appropriate for the businessman and for the man of war, who "must learn the art of numbers or he will not know how to array his troops." The philosopher, on the other hand, must be an arithmetician "because he has to arise out of the sea of change and lay hold of true being.""
- [52] Manuscripts - Philosophy Faculty Library (<http://www.ouls.ox.ac.uk/philosophy/collections/manuscripts>)
- [53] Cosmos, "The Backbone of Night", episode 7
- [54] http://www.youtube.com/watch?v=2NQg6W4SUaM&feature=player_embedded#
- [55] Diogenes Laertius, *Life of Plato*, II
- [56] F.W. Nietzsche, *Werke*, 32
- [57] "Plato". *Suda*.
- [58] T. Browne, *Pseudodoxia Epidemica*, XII
- [59] D. Nails, *The Life of Plato of Athens*, 1
- [60] U. von Wilamowitz-Moellendorf, *Plato*, 46
- [61] "Plato". *Encyclopaedia Britannica*. 2002. | birth_place = "Plato". *Encyclopaedic Dictionary The Helios Volume V (in Greek)*. 1952.
- [62] Diogenes Laertius, *Life of Plato*, III
- [63] D. Nails, "Ariston", 54
- [64] Thucydides, 5.18 | birth_place = * Thucydides, 8.92
- [65] W. K. C. Guthrie, *A History of Greek Philosophy*, IV, 10
- * L. Tarán, *Plato's Alleged Epitaph*, 61

References

Primary sources (Greek and Roman)

- † Apuleius, *De Dogmate Platonis*, I. See original text in Latin Library (<http://www.thelatinlibrary.com/apuleius/apuleius.dog1.shtml>).
- † Aristophanes, *The Wasps*. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0043:line=1>).
- † Aristotle, *Metaphysics*. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0051:book=1:section=980a>).
- † Cicero, *De Divinatione*, I. See original text in Latin library (<http://www.thelatinlibrary.com/cicero/divinatione1.shtml>).
- † Diogenes Laertius, *Life of Plato*, translated by Robert Drew Hicks (1925).
- † Plato: *Charmides* on Wikisource. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0175:text=Charm.:section=153a>).
- † Plato: *Gorgias* on Wikisource. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0177:text=Gorg.:section=447a>).
- † Plato, *Parmenides*. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0173:text=Parm.:section=126a>).
- † Plato: *The Republic* on Wikisource. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0168>).

- ‡ Plutarch, Pericles. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0181:text=Per.:chapter=39:section=1>).
- ‡ Thucydides: *History of the Peloponnesian War* on Wikisource, V, VIII. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0199>).
- ‡ Xenophon, *Memorabilia*. See original text in Perseus program (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0207:book=1:chapter=1:section=1>).

Secondary sources

- ‡ Browne, Sir Thomas (1646-1672). *Pseudodoxia Epidemica* (<http://penelope.uchicago.edu/pseudodoxia/pseudo412.html#b26>).
- ‡ Guthrie, W.K.C. (1986). *A History of Greek Philosophy: Volume 4, Plato: The Man and His Dialogues: Earlier Period*. Cambridge University Press. ISBN£0-521-31101-2.
- ‡ Kahn, Charles H. (2004). "The Framework". *Plato and the socratic dialogue: The Philosophical Use of a Literary Form*. Cambridge University Press. ISBN£0-521-64830-0.
- ‡ Nails, Debra (2006). "The Life of Plato of Athens". *A Companion to Plato edited by Hugh H. Benson*. Blackwell Publishing. ISBN£1-405-11521-1.
- ‡ Nails, Debra (2002). "Ariston/Perictione". *The People of Plato: A Prosopography of Plato and Other Socratics*. Hackett Publishing. ISBN£0-872-20564-9.
- ‡ Nietzsche, Friedrich Wilhelm (1967). "Vorlesungsaufzeichnungen". *Werke: Kritische Gesamtausgabe (in German)*. Walter de Gruyter. ISBN£3-110-13912-X.
- ‡ Notopoulos, A. (April 1939). "The Name of Plato". *Classical Philology* (The University of Chicago Press) **34** (2): 135•145. doi:10.1086/362227.
- ‡ "Plato". *Encyclopaedia Britannica*. 2002.
- ‡ "Plato". *Encyclopaedic Dictionary The Helios Volume XVI (in Greek)*. 1952.
- ‡ "Plato" (http://www.stoa.org/sol-bin/search.pl?search_method=QUERY&login=guest&enlogin=guest&page_num=1&user_list=LIST&searchstr=Plato&field=hw_eng&num_per_page=25&db=REAL). *Suda*. 10th century.
- ‡ Smith, William (1870). "Plato" (<http://www.ancientlibrary.com/smith-bio/2725.html>). *Dictionary of Greek and Roman Biography and Mythology*.
- ‡ Tar£n, Leonardo (2001). *Collected Papers 1962-1999*. Brill Academic Publishers. ISBN£9-004-12304-0..
- ‡ Taylor, Alfred Edward (2001). *Plato: The Man and his Work*. Courier Dover Publications. ISBN£0-486-41605-4.
- ‡ Wilamowitz-Moellendorff, Ulrich von (2005 (first edition 1917)). *Plato: his Life and Work (translated in Greek by Xenophon Armyros*. Kaktos. ISBN£960-382-664-2.

Further reading

- ‡ Allen, R. E. (2006). *Studies in Plato's Metaphysics II*. Parmenides Publishing. ISBN 978-1-930972-18-6
- ‡ Ambuel, David (2006). *Image and Paradigm in Plato's Sophist*. Parmenides Publishing. ISBN 978-1-930972-004-9
- ‡ Bakalis, Nikolaos (2005). *Handbook of Greek Philosophy: From Thales to the Stoics Analysis and Fragments*, Trafford Publishing ISBN 1-4120-4843-5
- ‡ Barrow, Robin (2007). *Plato: Continuum Library of Educational Thought*. Continuum. ISBN£0-8264-8408-5.
- ‡ Cadame, Claude (1999). *Indigenous and Modern Perspectives on Tribal Initiation Rites: Education According to Plato*, pp.£278•312, in Padilla, Mark William (editor), "Rites of Passage in Ancient Greece: Literature, Religion, Society" (<http://books.google.com/books?id=-OJVScga2oYC&printsec=frontcover&dq=rites+of+passage+in+ancient+greece>), Bucknell University Press, 1999. ISBN 0-8387-5418-X

- ‡ Cooper, John M. & Hutchinson, D. S. (Eds.) (1997). *Plato: Complete Works*. Hackett Publishing Company, Inc. ISBN 0-87220-349-2.
- ‡ Corlett, J. Angelo (2005). *Interpreting Plato's Dialogues*. Parmenides Publishing. ISBN 978-1-930972-02-5
- ‡ Durant, Will (1926). *The Story of Philosophy*. Simon & Schuster. ISBN 0-671-69500-2.
- ‡ Derrida, Jacques (1972). *La dissémination*, Paris: Seuil. (esp. cap.: *La Pharmacie de Platon*, 69-199) ISBN 2-02-001958-2
- ‡ Field, G.C. (Guy Cromwell) (1969). *The Philosophy of Plato* (2nd ed. with an appendix by R. C. Cross. ed.). London: Oxford University Press. ISBN 0198880405.
- ‡ Fine, Gail (2000). *Plato 1: Metaphysics and Epistemology* Oxford University Press, USA, ISBN 0-19-875206-7
- ‡ Garvey, James (2006). *Twenty Greatest Philosophy Books*. Continuum. ISBN 0826490530.
- ‡ Guthrie, W. K. C. (1986). *A History of Greek Philosophy (Plato - The Man & His Dialogues - Earlier Period)*, Cambridge University Press, ISBN 0-521-31101-2
- ‡ Guthrie, W. K. C. (1986). *A History of Greek Philosophy (Later Plato & the Academy)* Cambridge University Press, ISBN 0-521-31102-0
- ‡ Havelock, Eric (2005). *Preface to Plato (History of the Greek Mind)*, Belknap Press, ISBN 0-674-69906-8
- ‡ Hamilton, Edith & Cairns, Huntington (Eds.) (1961). *The Collected Dialogues of Plato, Including the Letters*. Princeton Univ. Press. ISBN 0-691-09718-6.
- ‡ Irwin, Terence (1995). *Plato's Ethics*, Oxford University Press, USA, ISBN 0-19-508645-7
- ‡ Jackson, Roy (2001). *Plato: A Beginner's Guide*. London: Hoder & Stroughton. ISBN 0-340-80385-1.
- ‡ Kochin, Michael S. (2002). *Gender and Rhetoric in Plato's Political Thought*. Cambridge Univ. Press. ISBN 0-521-80852-9.
- ‡ Kraut, Richard (Ed.) (1993). *The Cambridge Companion to Plato*. Cambridge University Press. ISBN 0-521-43610-9.
- ‡ Krüger, Hans Joachim (1990). *Plato and the Foundations of Metaphysics* (<http://books.google.com/books?id=T2k6edyBklwC>). SUNY Press. ISBN 0-791-40433-1.
- ‡ Lilar, Suzanne (1954), *Journal de l'analogue*, Paris, Odéon Julliard; Reedited 1979, Paris, Grasset. Foreword by Julien Gracq
- ‡ Lilar, Suzanne (1963), *Le couple*, Paris, Grasset. Translated as *Aspects of Love in Western Society* in 1965, with a foreword by Jonathan Griffin London, Thames and Hudson.
- ‡ Lilar, Suzanne (1967) *A propos de Sartre et de l'amour*, Paris, Grasset.
- ‡ Lundberg, Phillip (2005). *Tallyho - The Hunt for Virtue: Beauty, Truth and Goodness Nine Dialogues by Plato: Pheadrus, Lysis, Protagoras, Charmides, Parmenides, Gorgias, Theaetetus, Meno & Sophist*. Authorhouse. ISBN 1-4184-4977-6.
- ‡ Melchert, Norman (2002). *The Great Conversation: A Historical Introduction to Philosophy*. McGraw Hill. ISBN 0-19-517510-7.
- ‡ Meinwald, Constance Chu (1991). *Plato's Parmenides*. Oxford University Press. ISBN 0-19-506445-3.
- ‡ Miller, Mitchell (2004). *The Philosopher in Plato's Statesman*. Parmenides Publishing. ISBN 978-1-930972-16-2
- ‡ Mohr, Richard D. (2006). *God and Forms in Plato - and other Essays in Plato's Metaphysics*. Parmenides Publishing. ISBN 978-1-930972-01-8
- ‡ Moore, Edward (2007). *Plato*. Philosophy Insights Series. Tirril, Humanities-Ebooks. ISBN 978-1-84760-047-9
- ‡ Nightingale, Andrea Wilson. (1995). "Genres in Dialogue: Plato and the Construct of Philosophy" (http://books.google.com/books?id=n3MeQikAp00C&printsec=frontcover&source=gbs_summary_r&cad=0), Cambridge University Press. ISBN 0-521-48264-X
- ‡ Reale, Giovanni (1990). *A History of Ancient Philosophy: Plato and Aristotle* (<http://books.google.com/books?id=QfvRZSIJd3MC>). SUNY Press. ISBN 0-791-40516-8.
- ‡ Reale, Giovanni (1997). *Toward a New Interpretation of Plato* (<http://books.google.com/books?id=xmsGAAAACAAJ>). CUA Press. ISBN 0-813-20847-5.

- ‡ Sallis, John (1996). *Being and Logos: Reading the Platonic Dialogues*. Indiana University Press. ISBN 0-253-21071-2.
- ‡ Sallis, John (1999). *Chorology: On Beginning in Plato's "Timaeus"*. Indiana University Press. ISBN 0-253-21308-8.
- ‡ Sayre, Kenneth M. (2006). *Plato's Late Ontology: A Riddle Resolved*. Parmenides Publishing. ISBN 978-1-930972-09-4
- ‡ Seung, T. K. (1996). *Plato Rediscovered: Human Value and Social Order*. Rowman and Littlefield. ISBN 0-8476-8112-2
- ‡ Szlezak, Thomas A. (1999). *Reading Plato* (<http://books.google.com/books?id=x34szIJRIgC>). Routledge. ISBN 0-415-18984-5.
- ‡ Taylor, A. E. (2001). *Plato: The Man and His Work*, Dover Publications, ISBN 0-486-41605-4
- ‡ Vlastos, Gregory (1981). *Platonic Studies*, Princeton University Press, ISBN 0-691-10021-7
- ‡ Vlastos, Gregory (2006). *Plato's Universe - with a new Introduction by Luc Brisson*, Parmenides Publishing. ISBN 978-1-930972-13-1
- ‡ Zuckert, Catherine (2009). *Plato's Philosophers: The Coherence of the Dialogues*, The University of Chicago Press, ISBN 978-0-226-99335-5
- ‡ Oxford University Press publishes scholarly editions of Plato's Greek texts in the *Oxford Classical Texts* series, and some translations in the *Clarendon Plato Series*.
- ‡ Harvard University Press publishes the hardbound series *Loeb Classical Library*, containing Plato's works in Greek, with English translations on facing pages.
- ‡ Thomas Taylor has translated Plato's complete works.
- ‡ Smith, William. (1867 € original). *Dictionary of Greek and Roman Biography and Mythology*. University of Michigan/Online version.
- ‡ *Aspects of antiquity: Discoveries and Controversies* by M.I. Finley, issued 1969 by The Viking Press, Inc.
- ‡ *Interpreting Plato: The Dialogues as Drama* by James A. Arieti, Rowman & Littlefield Publishers, Inc. ISBN 0-8476-7662-5

External links

- ‡ Works available on-line:
 - ‡ Works by Plato (<http://www.perseus.tufts.edu/hopper/searchresults?q=Plato>) at Perseus Project - Greek & English hyperlinked text
 - ‡ Works of Plato (Jowett, 1892) (http://oll.libertyfund.org/index.php?option=com_staticxt&staticfile=show.php?title=166&Itemid=99999999)
 - ‡ Works by Plato (<http://www.gutenberg.org/author/Plato>) at Project Gutenberg
 - ‡ Spurious and doubtful works (http://www.gutenberg.org/catalog/world/authrec?fk_authors=688) at Project Gutenberg
 - ‡ Plato complete works, annotated and searchable, at ELPENOR (<http://www.ellopos.net/elpenor/greek-texts/ancient-greece/plato/default.asp>)
 - ‡ Euthyphro (<http://librivox.org/euthyphro-by-plato/>) LibriVox recording
 - ‡ Ion (<http://librivox.org/ion-by-plato/>) LibriVox recording
 - ‡ The Apology of Socrates (<http://librivox.org/apology-of-socrates-by-plato/>) (**Greek**), LibriVox recording
 - ‡ Quick Links to Plato's Dialogues (English, Greek, French, Spanish) (<http://www.john-uebersax.com/plato/tetral.htm>)
 - ‡ The Dialogues of Plato -5 vols (mp3) tr. by B. Jowett (<http://www.archive.org/details/DIALOGUES-OF-PLATO-BJ-V2-3ED>) at archive.org
- ‡ Stanford Encyclopedia of Philosophy:

- ‡ Plato (<http://plato.stanford.edu/entries/plato/>)
- ‡ Plato's Ethics (<http://plato.stanford.edu/entries/plato-ethics/>)
- ‡ Friendship and Eros (<http://plato.stanford.edu/entries/plato-friendship/>)
- ‡ Middle Period Metaphysics and Epistemology (<http://plato.stanford.edu/entries/plato-metaphysics/>)
- ‡ Plato on Utopia (<http://plato.stanford.edu/entries/plato-utopia/>)
- ‡ Rhetoric and Poetry (<http://plato.stanford.edu/entries/plato-rhetoric/>)
- ‡ Other Articles:
 - ‡ Excerpt from W.K.C. Guthrie, *A History of Greek Philosophy, vol. IV, Plato: the man and his dialogues, earlier period*, Cambridge University Press, 1989, pp. 8-38 (<http://www.ellopos.net/elpenor/greek-texts/ancient-greece/guthrie-plato.asp>)
 - ‡ Website on Plato and his works: Plato and his dialogues by Bernard Suzanne (<http://plato-dialogues.org/plato.htm>)
 - ‡ Reflections on Reality and its Reflection: comparison of Plato and Bergson; do forms exist? (<http://www.sfo.com/~eameece/rrr.html>)
 - ‡ "Plato and Totalitarianism: A Documentary Study" (<http://www.worldfuturefund.org/wffmaster/Reading/Quotes/plato.htm>)
 - ‡ "Plato and Platonism". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.
- ‡ Online library "Vox Philosophiae" (http://web.archive.org/web/20080126175146/http://www.filozofie.eu/index.php?option=com_docman&Itemid=34)
- ‡ Comprehensive Research Materials:
 - ‡ Approaching Plato: A Guide to the Early and Middle Dialogues (<http://campus.belmont.edu/philosophy/Book.pdf>)
 - ‡ Works by or about Plato (<http://worldcat.org/identities/lccn-n79-139459>) in libraries (WorldCat catalog)
- ‡ Other sources:
 - ‡ Interview with Mario Vegetti on Plato's political thought. The interview, available in full on video, both in Italian and English, is included in the series Multi-Media Encyclopaedia of the Philosophical Sciences (<http://www.conoscenza.rai.it/site/it-IT/?ContentID=850&Guid=d0e858c408994cdb8db858e320e6bece>).

Neoplatonism and Gnosticism

Neoplatonism (also **Neo-Platonism**) is the modern term for a school of Hellenistic philosophy that took shape in the 3rd century, based on the teachings of Plato and some of his early followers. Neoplatonism took definitive shape with the philosopher Plotinus, who claimed to have received his teachings from Ammonius Saccas, a dock worker and philosopher in Alexandria. Neoplatonists considered themselves simply "Platonists", although they also wished to distinguish themselves from various earlier interpreters of Plato, such as the New Academy followers of skepticism like Arcesilaus and Cicero, Clitomachus, Carneades with its probabilistic account of knowledge. A more precise term for the group, suggested by the scholar John D. Turner, is orthodox (neo)Platonism.

Gnosticism is a term created by modern scholars to describe a collection of religious groups, many of which thought of themselves as Christians, and which were active in the first few centuries AD.^[1] There has been considerable scholarly controversy over exactly which sects fall within this grouping. Sometimes Gnosticism is used narrowly to refer only to religious groups such as Sethians and Archontics who seem to have used the term *gnostikoi* as a self-designation, even though early Platonists and Ebionites also used the term and are not considered to be Gnostics. Sometimes it is used a little more broadly to include groups similar to or influenced by Sethians, such as followers of Basilides or Valentinius and later the Paulicians. Sometimes it is used even more broadly to cover all groups which heavily emphasized gnosis, therefore including Hermetics and Neoplatonists as well.

This article discusses the relationship between Neoplatonism and Gnosticism.

Platonic Origins of the Term "Gnostikoi"

Gnosis is a Greek word, originally used in specifically Platonic philosophical contexts. Plato's original use of the terms *gnostikoi* and *gnostike episteme* were in his text known as *Politikos* in Greek and *Politicus* in Latin (258e-267a). In this work, the modern name of which is the *Statesman*, *gnostikoi* meant the knowledge to influence and control. *Gnostike episteme* also was used to indicate one's aptitude. In Plato's writings the terms do not appear to intimate anything esoteric or hidden, but rather express a sort of higher intelligence and ability akin to talent.

Within the text of *Politikos*, the Stranger (the main speaker in the dialog) indicates that the best political leaders are those that have this certain "knowledge" indicative of a competency to rule. *Gnostikoi* therefore was a quality characteristic of the ideal attendee of the Platonic Academy, since high aptitude would be a necessary qualification to understand and grasp its teachings.

Although the Greek stem gno- was in common use, "like many of the new words formed with *-(t)ikos*, *gnostikos* was never very widely used and never entered ordinary Greek; it remained the more or less exclusive property of Plato's subsequent admirers, such as Aristotle, Philo Judaeus, Plutarch, Albinus, Iamblichus and Ioannes Philoponus. Most important of all in its normal philosophical usage *gnostikos* was never applied to the person as a whole, but only to mental endeavours, facilities, or components of personality."^[2] Thus, if it really is true that some Christians referred to themselves as *gnostikos*, or "professed to be" *gnostikos*, as Porphyry and Celsus (two pagans who wrote against Christianity), Clement of Alexandria, and Irenaeus claim, then this would be the novel coinage of a very distinctive moniker as opposed to a continuation of traditional usage. Further, it might well mark a self-designating proper name rather than merely a self-description. Indeed, it would have sounded like technical philosophical jargon at the time. In contrast, merely claiming to have or supply *gnosis* would have been a common claim in the 2nd century CE, unworthy of notice in many Christian and Hellenistic circles.

Historical relations between Neoplatonism and Gnosticism

There are four major epochs in the history of Platonic thought: the "Old Academy," the "New Academy," Middle Platonism and Neoplatonism. After Plato's death in 348 BC, the leadership of his Academy was taken up by his nephew, Speusippus, and then by Xenocrates, Polemon, Crantor, and Crates of Athens, who had been leaders of the "Old Academy." Following Crates, in 268 BC was Arcesilaus of Pitane who founded the "New Academy," under the influence of Pyrrhonian scepticism. Arcesilaus modeled his philosophy after the Socrates of Plato's early dialogues, "suspending judgment" or "epoche" (epokhē peri pantōn · %Š·Ç %dŁæ⁻ %¶|·<" ·).

Antiochus of Ascalon, who headed the Academy from 79-78 BC, sought to intellectually maneuver around the scepticism of the New Academy by way of a return to the *dogmata* of Plato and the Old Academy philosophers. Antiochus argued that the Platonic Forms (see Platonic realism) are not transcendent but immanent to rational minds (including that of God). This position, along with his treatment of the Platonic Demiurge (from the *Theaetetus*) and the World-Soul (a notion from the *Timaeus* that the physical world was an animated being), framed the work of other middle Platonists (such as Philo of Alexandria) and later Platonists such as Plutarch of Chaeronea, Numenius of Apamea, and Albinus. These treatments of the forms and of the Demiurge were crucially influential to both Neoplatonism and Gnosticism. Neopythagoreanism seems to have influenced both the Neoplatonists and the Gnostics as well.^[3] Further, Neopythagoreanism and Middle Platonism seem to be important influences on Basilides and on the Hermetic tradition, which seem in turn to have influenced the Valentinians.^[4] Indeed, the Nag Hammadi texts included excerpts from Plato, and Irenaeus claims that followers of Carpocrates honored images of Pythagoras, Plato, and Aristotle along with images of Jesus Christ.

Neoplatonism

By the third century Plotinus had shifted Platonist thought far enough that modern scholars consider the period a new movement called "Neoplatonism" -- although Plotinus took his position to conform with the Old Academics and the Middle Platonists, especially via his teacher Ammonius Saccas; Alexander of Aphrodisias, who was later head of the Lyceum in Athens; and Numenius of Apamea a forerunner of the Neo-Pythagoreans and Neo-Platonists. Plotinus seems to have been influenced by Gnostics only to the extent of writing a polemic against them (which Porphyry has rearranged into Ennead 3.8, 5.8, 5.5, and 2.9).^[5]

Gnosticism

Scholarship on Gnosticism has been greatly advanced by the discovery and translation of the Nag Hammadi texts, which shed light on some of the more puzzling comments by Plotinus and Porphyry regarding the Gnostics. More importantly, the texts help to distinguish different kinds of early Gnostics. It now seems clear that "Sethian" and "Valentinian"^[6] gnostics attempted "an effort towards conciliation, even affiliation" with late antique philosophy^[7], and were rebuffed by some Neoplatonists, including Plotinus. Plotinus considered his opponents "heretics"^[8], "imbeciles" and "blasphemers"^[9] erroneously arriving at misotheism as the solution to the problem of evil, taking all their truths over from Plato.^[10] They were in conflict with the idea expressed by Plotinus that the approach to the infinite force which is the One or Monad can not be through knowing or not knowing.^[11]^[12] Although there has been dispute as to which gnostics Plotinus was referring to, it appears they were Sethian.^[13]

The earliest origins of Gnosticism are still obscure and disputed, but they probably include influence from Plato, Middle Platonism and Neo-Pythagoreanism, and this seems to be true both of the more Sethian Gnostics, and of the Valentinian Gnostics.^[3] Further, if we compare different Sethian texts to each other in an attempted chronology of the development of Sethianism during the first few centuries, it seems that later texts are continuing to interact with Platonism. Earlier texts such as Apocalypse of Adam show signs of being pre-Christian and focus on the Seth of the Jewish bible (not the Egyptian God Set who is sometimes called Seth in Greek). These early Sethians may be identical to or related to the Ophites or to the sectarian group called the Minuth by Philo. Later Sethian texts such as Zostrianos and Allogenes draw on the imagery of older Sethian texts, but utilize "a large fund of philosophical

conceptuality derived from contemporary Platonism, (that is late middle Platonism) with no traces of Christian content."^[3] . Indeed the Allogenes doctrine of the "triple-powered one" is "the same doctrine as found in the anonymous Parmenides commentary (Fragment XIV) ascribed by Hadot to Porphyry ... and is also found in Plotinus' Ennead 6.7, 17, 13-26." ^[3] However, by the 3rd century Neoplatonists, such as Plotinus, Porphyry and Amelius are all attacking the Sethians. It looks as if Sethianism began as a pre-Christian tradition, possibly a syncretic Hebrew ^[14] Mediterranean baptismal movement from the Jordan Valley. With Babylonian and Egyptian pagan elements, Hellenic philosophy. That incorporated elements of Christianity and Platonism as it grew, only to have both Christianity and Platonism reject and turn against it. Professor John D Turner believes that this double attack led to Sethianism fragmentation into numerous smaller groups (Audians, Borborites, Archontics and perhaps Phibionites, Stratotici, and Secundians).

Philosophical relations between Neoplatonism and Gnosticism

Gnostics borrow a lot of ideas and terms from Platonism. They exhibit a keen understanding of Greek philosophical terms and the Greek Koine language in general, and use Greek philosophical concepts throughout their text, including such concepts as hypostasis (reality, existence), ousia (essence, substance, being), and demiurge (creator God). Good examples include texts such as the Hypostasis of the Archons ^[57] (Reality of the Rulers) or Trimorphic Protennoia (The first thought in three forms).

Gnostics structured their world of transcendent being by ontological distinctions whereby the plenitude of the divine world emerges from a sole high deity by emanation, radiation, unfolding and mental self-reflection. Likewise the technique of self-performable contemplative mystical ascent towards and beyond a realm of pure being is rooted in Plato's Symposium, and common in Gnostic thought, was also expressed by Plotinus (see Life of Plotinus). Divine triads, tetrads, and ogdoads in Gnostic thought often are closely related to Neo-Pythagorean Arithmology. The trinity of the "triple-powered one" (with the powers consisting of the modalities of existence, life and mind) in Allogenes mirrors quite closely the Neoplatonic doctrine of the Intellect differentiating itself from the One in three phases called Existence or reality (hypostasis), Life, and Intellect (nous). Both traditions heavily emphasize the role of negative theology or apophasis, and Gnostic emphasis on the ineffability of God often echoes Platonic (and Neoplatonic) formulations of the ineffability of the One or the Good.

There were some important philosophical differences. Gnostics emphasized magic and ritual in a way that the more sober Neoplatonists such as Plotinus and Porphyry would have been uncomfortable with (although perhaps not later Neoplatonists such as Iamblichus). But Plotinus' main objection to the Gnostics he was familiar with was their rejection of the goodness of the demiurge and the material world. He attacks the Gnostics as vilifying Plato's ontology of the universe as contained in the Timaeus. Plotinus accused Gnosticism of vilifying the demiurge or craftsman that crafted the material world, even thinking of the material world as evil or a prison. As Plotinus explains in his works that the demiurge is the nous (as an emanation of the One). The nous is the ordering principle or mind also reason. Plotinus was also critical of the gnostic origin of the demiurge coming from wisdom as a deity. Wisdom (called Sophia) being anthropomorphically expressed as a feminine spirit deity not unlike the goddess Athena or the Christian Holy Spirit. Plotinus stating at one point that if the gnostics did so believe this world was a prison then they could at any moment free themselves by committing suicide. These charges do seem to hold for some of the texts discovered in Nag Hammadi, although others such as the Valentinians, or the Tripartite Tractate, wished to insist on the goodness of the world and the Demiurge.

First International Conference on Neoplatonism and Gnosticism

The **First International Conference on Neoplatonism and Gnosticism** at the University of Oklahoma in 1984 explored the relationship between Neoplatonism and Gnosticism. The conference also led to a book named *Neoplatonism and Gnosticism*.

The book's intent was to document the creation of a conference in the academic world exploring the relationship between late and middle Platonic philosophy and Gnosticism. The book marked a turning point in the discussion on the subject of Neoplatonism because it takes into account the understanding of the gnostics of Plotinus' day in light of the discovery of the *Nag Hammadi library*. Further discussions of the topics covered in the book have led to the formation of a new committee of scholars to once again translate Plotinus' *Enneads*. Both Richard Wallis and A.H. Armstrong, the major editors of the work, have died since the completion of the book and conference.

This conference was held to cover some of the controversies surrounding these issues and other aspects of the two groups. The objective of the event (and the book that documents the event) was to clarify the relationship between Neoplatonism / Neoplatonists and the sectarian groups of the day, the Gnostics. The book republishes the works of a wide spectrum of scholars in the field of philosophy. The book's content consists of presentations that the experts delivered at the first International Conference. One purpose was to clarify the meaning of the words and phrases repeated in other religions and belief systems of the Mediterranean region during Plotinus' time. Another was to try to clarify the extent to which Plotinus' work followed directly from Plato, and how much influence Plotinus had on the religions of his time and vice versa. The conference and the book documenting it is considered a key avenue for dialogue among the different scholars in the history of philosophy.

Later Conferences and Studies

Professor John D. Turner ^[15] of the University of Nebraska has lead additional conferences covering topics and materials relating to Neoplatonism and Gnosticism. Presentations from seminars that took place between 1993 and 1998 are published in the book *Gnosticism and Later Platonism: Themes, Figures, and Texts Symposium Series* (Society of Biblical Literature) ^[16].

Neoplatonism, Gnosticism and other movements

Neoplatonism and Gnosticism are probably also both influences on certain contemporary or later movements. A good example is Hermeticism. Hermeticism seems to have roots prior to the 3rd century, but also to have been influenced heavily by both Gnosticism and Neoplatonism.

- ‡ Islam- sufism, Druze
- ‡ Hermeticism- Egyptian and Greek movements.
- ‡ Neoplatonism and Christianity: Irenaeus, Origen, Pseudo-Dionysius, Cappadocian Fathers, Basil the Great, Gregory of Nyssa, Gregory of Nazianzus
- ‡ Persian Gnosticism- Manicheanism and Mandaicism

References

- [1] Filoramo, Giovanni (1990). *A History of Gnosticism*. Blackwell. pp. 142-7
- [2] Layton, Bentley. "Prolegomena to the Study of Ancient Gnosticism" in *The Social World of the First Christians: Essays in Honor of Wayne Meeks*. ed L. Michael White and O. Larry Yarbrough. Minneapolis: Fortress Press, 1995
- [3] Turner, John. "Sethian Gnosticism: A Literary History" in *Nag Hammadi, Gnosticism and Early Christianity*, 1986 p. 59
- [4] Layton, Bentley. *The Gnostic Scriptures*. Doubleday 1987
- [5] Harder, "Script Plotins" ???
- [6] This is what the scholar A. H. Armstrong wrote as a footnote in his translation of Plotinus' *Enneads* in the tract named *Against the Gnostics*. Footnote from Page 264 1. From this point to the end of ch.12 Plotinus is attacking a Gnostic myth known to us best at present in the form it took in the system of Valentinus. The Mother, Sophia-Achamoth, produced as a result of the complicated sequence of events which followed the fall of the higher Sophia, and her offspring the Demiurge, the inferior and ignorant maker of the material universe, are Valentinian figures: cp. Irenaeus, *Adversus haereses* 1.4 and 5. Valentinus had been in Rome, and there is nothing improbable in the presence of Valentinians there in the time of Plotinus. But the evidence in the *Life* ch.16 suggests that the Gnostics in Plotinus's circle belonged rather to the other group called Sethians or Archontes, related to the Ophites or Barbelognostics: they probably called themselves simply "Gnostics." Gnostic sects borrowed freely from each other, and it is likely that Valentinus took some of his ideas about Sophia from older Gnostic sources, and that his ideas in turn influenced other Gnostics. The probably Sethian Gnostic library discovered at Nag Hammadi included Valentinian treatise: ep. Puech, Le pp. 162-163 and 179-180.
- [7] Schenke, Hans Martin. "The Phenomenon and Significance of Gnostic Sethianism" in *The Rediscovery of Gnosticism*. E. J. Brill 1978
- [8] Introductory Note This treatise (No.33 in Porphyry's chronological order) is in fact the concluding section of a single long treatise which Porphyry, in order to carry out the design of grouping his master's works, more or less according to subject, into six sets of nine treatise, hacked roughly into four parts which he put into different *Enneads*, the other three being III. 8 (30) V. 8 (31) and V. 5 (32). Porphyry says (*Life* ch. 16.11) that he gave the treatise the Title "Against the Gnostics" (he is presumably also responsible for the titles of the other sections of the cut-up treatise). There is an alternative title in *Life*. ch. 24 56-57 which runs "Against those who say that the maker of the universe is evil and the universe is evil. The treatise as it stands in the *Enneads* is a most powerful protest on behalf of Hellenic philosophy against the **un-Hellenic heresy** (as it was from the Platonist as well as the orthodox Christian point of view) of Gnosticism. A.H. Armstrong introduction to II 9. *Against the Gnostics* Pages 220-222
- [9] They claimed to be a privileged caste of beings, in whom alone God was interested, and who were saved not by their own efforts but by some dramatic and arbitrary divine proceeding; and this, Plotinus claimed, led to immorality. Worst of all, they despised and hated the material universe and denied its goodness and the goodness of its maker. For a Platonist, is utter blasphemy -- and all the worse because it obviously derives to some extent from the sharply other-worldly side of Plato's own teaching (e.g. in the *Phaedo*). At this point in his attack Plotinus comes very close in some ways to the orthodox Christian opponents of Gnosticism, who also insist that this world is the work of God in his goodness. But, here as on the question of salvation, the doctrine which Plotinus is defending is as sharply opposed on other ways to orthodox Christianity as to Gnosticism: for he maintains not only the goodness of the material universe but also its eternity and its divinity. A.H. Armstrong introduction to II 9. *Against the Gnostics* Pages 220-222
- [10] The teaching of the Gnostics seems to him untraditional, irrational and immoral. They despise and revile the ancient Platonic teachings and claim to have a new and superior wisdom of their own: but in fact anything that is true in their teaching comes from Plato, and all they have done themselves is to add senseless complications and pervert the true traditional doctrine into a melodramatic, superstitious fantasy designed to feed their own delusions of grandeur. They reject the only true way of salvation through wisdom and virtue, the slow patient study of truth and pursuit of perfection by men who respect the wisdom of the ancients and know their place in the universe. A.H. Armstrong introduction to II 9. *Against the Gnostics* Pages 220-222
- [11] Faith and philosophy By David G. Leahy (http://books.google.com/books?id=VrB53I4wNK0C&pg=PA5&lpg=PA5&dq=plotinus+energy&source=web&ots=rbnlnnwui5&sig=84RfXY8ErXUowZm2xT21Nuk8_I#PPA6,M1)
- [12] *Enneads* VI 9.6
- [13] A. H. Armstrong (translator), Plotinus' *Enneads* in the tract named *Against the Gnostics*: Footnote, p. 264 1. From this point to the end of ch.12 Plotinus is attacking a Gnostic myth known to us best at present in the form it took in the system of Valentinus. The Mother, Sophia-Achamoth, produced as a result of the complicated sequence of events which followed the fall of the higher Sophia, and her offspring the Demiurge, the inferior and ignorant maker of the material universe, are Valentinian figures: cp. Irenaeus adv. Haer 1.4 and 5. Valentinus had been in Rome, and there is nothing improbable in the presence of Valentinians there in the time of Plotinus. But the evidence in the *Life* ch.16 suggests that the Gnostics in Plotinus's circle belonged rather to the other group called Sethians or Archontes, related to the Ophites or Barbelognostics: they probably called themselves simply "Gnostics." Gnostic sects borrowed freely from each other, and it is likely that Valentinus took some of his ideas about Sophia from older Gnostic sources, and that his ideas in turn influenced other Gnostics. The probably Sethian Gnostic library discovered at Nag Hammadi included Valentinian treatise: ep. Puech, Le pp. 162-163 and 179-180.
- [14] <http://www.amazon.com/dp/1565639448>
- [15] <http://www.unl.edu/classics/faculty/turner/John%20Turner%20-%20HomePage.htm>
- [16] <http://ccat.sas.upenn.edu/rs/rak/courses/535/reviews/Turner-CP.htm>

Bibliography

- ‡ Turner, John D., *The Platonizing Sethian texts from Nag Hammadi in their Relation to Later Platonic Literature* (<http://jdt.unl.edu/triadaft.htm>), ISBN 0-7914-1338-1.
- ‡ Turner, John D., and Ruth Majercik, eds. *Gnosticism and Later Platonism: Themes, Figures, and Texts*. Atlanta: Society of Biblical Literature, 2000.
- ‡ Wallis, Richard T. (1992). *Neoplatonism and Gnosticism* for the International Society for Neoplatonic Studies, New York Press. ISBN 0-7914-1337-3 - ISBN 0-7914-1338-1.

External links

- ‡ International Society of Neoplatonic Studies (<http://www.isns.us/texts.htm>)
- ‡ Ancient philosophy society (<http://www.ancientphilosophysociety.org/>)
- ‡ Society of Biblical Literature (<http://www.sbl-site.org/>)

Bosnian Church

The **Bosnian Church** (Bosnian, Croatian, and Serbian: *Crkva bosanska* Latin: *Ecclesia bosniensis*) is historically thought to be an indigenous branch of the Bogomils that existed in Bosnia during the Middle Ages. Adherents of the church called themselves simply *Krstjani* ("Christians"). The church no longer exists and is thought to have disappeared completely after the Ottoman conquest of Bosnia and Herzegovina. The church's organization and beliefs are poorly understood, because few if any records were left by church members, and the church is mostly known from the writings of outside sources, primarily Roman Catholic ones.

History

Bosnia was on the boundary between the Roman Catholic and Eastern Orthodox churches. The Croats to the West and Hungarians to the North embraced Roman Catholicism, while the Serbian lands to the east and small southeastern parts of Herzegovina embraced Eastern Orthodoxy.

During the later Middle Ages most of Bosnia was partly Roman Catholic as well, but no accurate figures exist as to the numbers of adherents of the two churches. The Bosnian Church coexisted uneasily with Roman Catholicism for much of the later Middle Ages. Part of the resistance of the Bosnian Church was political; during the 14th century, the Roman Church placed Bosnia under a Hungarian bishop, and the schism may have been motivated by a desire for independence from Hungarian domination. Several Bosnian rulers were *Krstjani*, but some of them embraced Roman Catholicism for political reasons.

Outsiders accused the Bosnian Church of links to the Patarene heresy, and to the Bogomils, a Manichean sect centered in Bulgaria. The Inquisition reported about a dualist sect in Bosnia in the late 15th century and called them "Bosnian heretics", but this sect was according to some historians most likely not the same as the Bosnian Church. The historian Franjo Ra ki wrote about this in 1869 based on Latin sources.

It is thought today that the *Patareni*, who were persecuted by both the Roman Catholic and Eastern Orthodox churches, were entirely converted to Islam. Some historians now believe that the Bosnian Church had largely disappeared before the Turkish conquest in 1463.

The religious centre of the Bosnian Church was placed in Moštre, near Visoko, where the *house of krstjani* was founded.^[1]

Characteristics

The Church had its own bishop and used the Slavic language in liturgy. The bishop was called *djed* (lit. "grandfather"), and had a council of twelve men called *strojnici*. The monasteries were called *hiša* (lit. "house"), and the heads of monasteries were often called *gost* (lit. "guest") and served as *strojnici*.

The Church was mainly composed of monks in scattered monastic houses. It had no territorial organization and it did not deal with any secular matters other than attending people's burials. It did not involve itself in state issues very much. Notable exceptions were when King Stephen Ostoja of Bosnia, a member of the Bosnian Church himself, had a *djed* as an advisor at the royal court between 1403 and 1405, and an occasional occurrence of a *krstjan* elder being a mediator or diplomat.

The monumental tombstones called *steci* (plural) / *stetak* (singular) that appeared in medieval Bosnia and Herzegovina are identified with the Bosnian Church.

Bosnian Church scholarship

The phenomenon of Bosnian medieval Christians has been attracting scholars' attention for centuries, but it was not until the latter half of the 19th century that the most important monograph on the subject, "Bogomili i Patareni" (Bogomils and Patarens), 1870, by eminent Croatian historian Franjo Rački, had been published. Rački argued that the Bosnian Church was essentially Gnostic and Manichaean in nature. This interpretation has been accepted, expanded and elaborated upon by a host of later historians, most prominent among them being Dominik Mandić, Sima Ćirković, Vladimir Ćorović, Miroslav Brandt and Franjo Šanjek. However, a number of other historians (Leon Petrović, Jaroslav Židak, Dragoljub Dragoljović, Dubravko Lovrenović, and Noel Malcolm) stressed theologically the impeccably orthodox character of Bosnian Christian writings and claimed that for the explanation of this phenomenon suffices the relative isolation of Bosnian Christianity, which retained many archaic traits predating the East-West Schism in 1054.

John Fine, Professor of History at the University of Michigan, revolutionized the scholarship around the Bosnian Church with his pivotal work, *The Bosnian Church*. In that work, he argues that the Bosnian Church was not related to the Bogomils or other dualist groups. Instead, he asserts that the church was actually founded by Franciscan Monks from the Catholic Church.^[2]

References

- [1] Old town Visoki declared as national monument (http://www.aneks8komisija.com.ba/main.php?id_struct=6&lang=1&action=view&id=2409). 2004.
- [2] Fine, John. *The Bosnian Church: Its Place in State and Society from the Thirteenth to the Fifteenth Century: A New Interpretation*. London: SAQI, The Bosnian Institute, 2007. ISBN 0863565034

External links

- † The Bogomils of Bulgaria and Bosnia (<http://www.rastko.org.rs/rastko-bl/istorija/bogumili/lbrockett-bogomils.html>)

Esoteric Christianity

Esoteric Christianity is a term which refers to an ensemble of spiritual currents which regard Christianity as a mystery religion,^{[1] [2]} and profess the existence and possession of certain esoteric doctrines or practices,^{[3] [4]} hidden from the public but accessible only to a narrow circle of "enlightened", "initiated", or highly educated people.^{[5] [6]}

These spiritual currents share some common denominators, such as:

- † heterodox or heretical Christian theology;
- † the four canonical gospels, various apocalyptic literature, and some New Testament apocrypha as sacred texts; and
- † *disciplina arcani*, a supposed oral tradition from the Twelve Apostles containing esoteric teachings of Jesus the Christ.^{[7] [8]}

Mystery religion

Early Christians used the word *μυστήριον* (*mysterion*) to describe the Christian Mystery. The Old Testament versions use the word *mysterion* as an equivalent to the Hebrew *sod*, "secret" (Proverbs 20:19; Judith 2:2; Sirach 22:27; 2 Maccabees 13:21). In the New Testament the word *mystery* is applied ordinarily to the sublime revelation of the Gospel (Matthew 13:11; Colossians 2:2; 1 Timothy 3:9; 1 Corinthians 15:51), and to the Incarnation and life of the Saviour and his manifestation by the preaching of the Apostles (Romans 16:25; Ephesians 3:4; 6:19; Colossians 1:26; 4:3). Theologians give the name *mystery* to revealed truths that surpass the powers of natural reason,^[9] so, in a narrow sense, the Mystery is a truth that transcends the created intellect. The impossibility of obtaining a rational comprehension of the Mystery leads to an *inner* or *hidden way of comprehension* of the Christian Mystery that is indicated by the term *esoteric* in *Esoteric Christianity*.^[2]

Even though revealed and believed, the Mystery remains nevertheless obscure and veiled during the mortal life, if the deciphering of the mysteries, made possible by esotericism, does not intervene.^[10]

This esoteric knowledge would allow a deep comprehension of the Christian mysteries that otherwise would remain obscure.

Ancient roots

Some modern scholars believe that in the early stages of Christianity a nucleus of oral teachings were inherited from Palestinian and Hellenistic Judaism which formed the basis of a secret oral tradition, which in the 4th century came to be called the *disciplina arcani*, which mainstream theologians believe contained only liturgical details and certain other traditions which remain a part of some branches of mainstream Christianity (for example, the doctrine of Transubstantiation is thought to have been a part of this by Catholic theologians).^{[8] [11] [12]} Important influences on Esoteric Christianity are the Christian theologians Clement of Alexandria and Origen, the main figures of the



The Temple of the Rose Cross, Teophilus Schweighardt Constantiens, 1618.

Catechetical School of Alexandria.^[13]

Origen was a most prolific writer - according to Epiphanius, he wrote about 6,000 books^[14] - making it a difficult task to define the central core of his teachings. The original Greek text of his main theological work *De Principiis* only survives in fragments, while a 5th century Latin translation was cleared of controversial teachings by the translator Rufinus, making it hard for modern scholars to rebuild Origen's original thoughts. Thus, it is unclear whether reincarnation and the pre-existence of souls formed part of Origen's beliefs.

While hypothetically considering a complex multiple-world transmigration scheme in *De Principiis*, Origen denies reincarnation in unmistakable terms in his work, *Against Celsus* and elsewhere.^{[15] [16]}

Despite this apparent contradiction, most modern Esoteric Christian movements refer to Origen's writings (along, with other Church Fathers and biblical passages^[17]) to validate these ideas as part of the Esoteric Christian tradition.^[18]

Early modern forms

In the later Middle Ages forms of Western esotericism, for example alchemy and astrology, were constructed on Christian foundations, combining Christian theology and doctrines with esoteric concepts.^[19]

Giovanni Pico della Mirandola's *Apologia* ("Apologia J. Pici Mirandolani, Concordiae comitis" published in 1489) states that there are two types of "magic", which are theurgy (divine magic), and goetia (demonic magic). These disciplines were explained as the "Operation of the Stars", just as alchemy was the "Operation of the Sun", and astrology the "Operation of the Moon." Kabbalah was also an active discipline. Esoteric Christian practitioners might practice these forms or traditions, which made them adepts, alchemists, astrologists, and Hermetic Qabalists, while still being Esoteric Christian practitioners of a passive discipline which helped them better use the "mystery knowledge" they gained from the elite, or Higher Beings.

In the 16th and 17th centuries this was followed up by the development of Theosophy and Rosicrucianism.^[20] The Behmenist movements also developed around this time, as did Freemasonry.

Modern forms

Many modern Esoteric Christian movements acknowledge reincarnation among their beliefs, as well as a complex energetic structure for the human being (such as etheric body, astral body, mental body and causal body). These movements point out the need of an inner spiritual work which will lead to the renewal of the human person according to the Pauline sense. Rudolf Steiner and Max Heindel gave several spiritual exercises in their writings to help the evolution of the follower. In the same direction are Tommaso Palamidessi's writings, which aim at developing ascetic techniques and meditations. In Bulgaria Peter Deunov opened an Esoteric Christian School, which he called School of the Universal White Brotherhood. It consisted of two classes of students and had 22 school years. George Gurdjieff called his teaching The Fourth Way – the way of conscience, whereby the student learns to work with and transform the negativity and suffering of one's ordinary life to come to *real* life („Life is real only then, when I Am..."). According to all of these esoteric scholars, the ensemble of these techniques (often related with Eastern meditation practices such as chakra meditation or visualization) will lead to salvation and to the total renewal of the human being. This process usually implies the constitution of a spiritual body apt to the experience of resurrection (and therefore called, in Christian terms, resurrection body).^{[21] [22] [23]} Some Esoteric Christians today also incorporate New Age and traditional "magical" practices in their beliefs, such as Qabalah, theurgy, goetia, alchemy, astrology, and hermetism.^[24]

Notes

- [1] Western Esotericism and the Science of Religion: Selected Papers Presented at the 17th Congress
- [2] Besant, Annie (2001). *Esoteric Christianity or the Lesser Mysteries*. City: Adamant Media Corporation. ISBN#9781402100291.
- [3] From the Greek - *ἐσῆρικός* (es^hterikos, "inner"). The term esotericism itself was coined in the 17th century. (Oxford English Dictionary Compact Edition, Volume 1, Oxford University Press, 1971, p. 894.)
- [4] Wouter J. Hanegraaff, Antoine Faivre, Roelof van den Broek, Jean-Pierre Brach, Dictionary of Gnosis & Western Esotericism, Brill 2005.
- [5] Merriam-Webster Online Dictionary: esotericism (<http://www.webster.com/dictionary/esotericism>)
- [6] Merriam-Webster Online Dictionary: esoteric (<http://www.webster.com/dictionary/esoteric>)
- [7] Cf. Matthew 16:16 (<http://www.blueletterbible.org/Bible.cfm?t=KJV&x=0&y=0&b=Mat&c=16&v=16#conc/16>)
- [8] G.G. Stroumsa, *Hidden Wisdom: Esoteric Traditions and the Roots of Christian Mysticism*, 2005.
- [9] The Catholic Encyclopedia, Volume X. Published 1911
- [10] Tommaso Palamidessi, Introduction to Major and Minor Mysteries, ed. Archeosofica, 1971
- [11] Frommann, *De Disciplina Arcani in vetere Ecclesia christiana obtinuisse fertur*, Jena 1833.
- [12] E. Hatch, *The Influence of Greek Ideas and Usages upon the Christian Church*, London, 1890, Chapter 10.
- [13] Jean Danielou, *Origen*, translated by Walter Mitchell, 1955.
- [14] *Haer.*, Ixiv.63
- [15] Catholic Answers, *Quotes by Church Fathers Against Reincarnation* (<http://www.catholic.com/library/Reincarnation.asp>), 2004.
- [16] John S. Uebersax, *Early Christianity and Reincarnation: Modern Misrepresentation of Quotes by Origen* (<http://www.john-uebersax.com/plato/origen1.htm>), 2006.
- [17] See Reincarnation and Christianity
- [18] Archeosofica, Articles on Esoteric Christianity (<http://www.archeosofica.org/en/index.php/Members-Area-Registered/Esoteric-Christianity.html>) (classical authors)
- [19] Antoine Faivre, *L'Ysotyrisme*, Paris, PUF (Que sais-je?), 1992.
- [20] Weber, Charles, *Rosicrucianism and Christianity* (<http://www.zyworld.com/jamus/RC-CW.htm>) in Rays from the Rose Cross, 1995
- [21] Rudolf Steiner, *Christianity As Mystical Fact*, Steinerbooks.
- [22] Tommaso Palamidessi, *The Guardians of the Thresholds and the Evolutionary Way* (<http://www.archeosofica.org/en/index.php/Estratti-dai-Quaderni-di-Archeosofia/The-Resurrection-According-to-Esoteric-Christianity.html>), Archeosofica, 1978.
- [23] Max Heindel, *The Mystical Interpretation of Easter*, Rosicrucian Fellowship.
- [24] *Secrets of the Magical Grimoires* by Aaron Leitch, www.northernway.org

External links

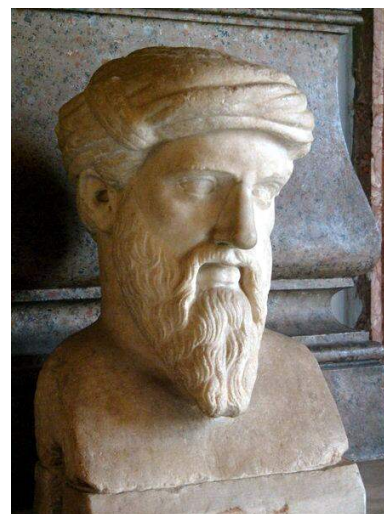
- † Some Comparisons Between Exoteric & Esoteric Christianity (<http://www.spiritunited.com/articles/exotericesoteric.htm>) a table comparing exoteric and esoteric Christian beliefs.
- † Esoteric Christianity - What does it mean? (<http://www.spiritunited.com/articles/esotericchristianity.htm>)
- † Esoteric/Mystic/Experiential Christianity (<http://www.egodeath.com/EsotericMysticExperientialChristianity.htm>)
- † The Cornerstone of Esoteric Christianity ([http://www.sanctasophia.org/articles/Esoteric Christianity/The-Cornerstone-of-Christianity.html](http://www.sanctasophia.org/articles/Esoteric%20Christianity/The-Cornerstone-of-Christianity.html))
- † The Focus of Esoteric Futures (<http://www.wnrf.org/cms/esotericf.shtml>)
- † The Esoteric Christianity E-Magazine (<http://www.lcc.cc/ecem>)

Pythagoreanism

Pythagoreanism is a term used for the esoteric and metaphysical beliefs held by Pythagoras and his followers, the Pythagoreans, who were considerably influenced by mathematics. Pythagoreanism originated in the 5th century BCE and greatly influenced Platonism. Later revivals of Pythagorean doctrines led to what is now called Neopythagoreanism.

Two schools

According to tradition, Pythagoreanism developed at some point into two separate schools of thought, the *math'ematikoi* μαθηματικοί ("learners") and the *akousmatikoi* ἀκουσματικοί ("listeners"). The *math'ematikoi* were supposed to have extended and developed the more mathematical and scientific work begun by Pythagoras, while the *akousmatikoi* focused on the more religious and ritualistic aspects of his teachings. The *akousmatikoi* claimed that the *math'ematikoi* were not genuinely Pythagorean, but followers of the "renegade" Pythagorean Hippasus. The *math'ematikoi*, on the other hand, allowed that the *akousmatikoi* were Pythagorean, but felt that their own group was *more* representative of Pythagoras.^[1]



Bust of Pythagoras

Natural philosophy

Pythagorean thought was dominated by mathematics, but it was also profoundly mystical. In the area of cosmology there is less agreement about what Pythagoras himself actually taught, but most scholars believe that the Pythagorean idea of the transmigration of the soul is too central to have been added by a later follower of Pythagoras. The Pythagorean conception of substance, on the other hand, is of unknown origin, partly because various accounts of his teachings are conflicting. The Pythagorean account actually begins

with Anaximander's teaching that the ultimate substance of things is "the boundless," or what Anaximander called the "apeiron." The Pythagorean account holds that it is only through the notion of the "limit" that the "boundless" takes form.

Pythagoreans celebrate sunrise by Fyodor Bronnikov

Pythagoras wrote nothing down, and relying on the writings of Parmenides, Empedocles, Philolaus and Plato (people either considered Pythagoreans, or whose works are thought deeply indebted to Pythagoreanism) results in a very diverse picture in which it is difficult to ascertain what the common unifying Pythagorean themes were. Relying on Philolaus, whom most scholars agree is highly representative of the Pythagorean school, one has a very intricate picture. Aristotle explains how the Pythagoreans (by which he meant the circle around Philolaus) developed

Anaximander's ideas about the apeiron and the peiron, the unlimited and limited, by writing that:

... for they [the Pythagoreans] plainly say that when the one had been constructed, whether out of planes or of surface or of seed or of elements which they cannot express, immediately the nearest part of the unlimited began to be drawn in and limited by the limit.

Continuing with the Pythagoreans:

The Pythagoreans, too, held that void exists, and that it enters the heaven from the unlimited breath • it, so to speak, breathes in void. The void distinguishes the natures of things, since it is the thing that separates and distinguishes the successive terms in a series. This happens in the first case of numbers; for the void distinguishes their nature.

When the apeiron is inhaled by the peiron it causes separation, which also apparently means that it "separates and distinguishes the successive terms in a series." Instead of an undifferentiated whole we have a living whole of inter-connected parts separated by "void" between them. This inhalation of the apeiron is also what makes the world mathematical, not just possible to describe using maths, but truly mathematical since it shows numbers and reality to be upheld by the same principle. Both the continuum of numbers (that is yet a series of successive terms, separated by void) and the field of reality, the cosmos \in both are a play of emptiness and form, apeiron and peiron. What really sets this apart from Anaximander's original ideas is that this play of apeiron and peiron must take place according to harmonia (harmony), about which Stobaeus commented:

About nature and harmony this is the position. The being of the objects, being eternal, and nature itself admit of divine, not human, knowledge • except that it was not possible for any of the things that exist and are known by us to have come into being, without there existing the being of those things from which the universe was composed, the limited and the unlimited. And since these principles existed being neither alike nor of the same kind, it would have been impossible for them to be ordered into a universe if harmony had not supervened • in whatever manner this came into being. Things that were alike and of the same kind had no need of harmony, but those that were unlike and not of the same kind and of unequal order • it was necessary for such things to have been locked together by harmony, if they are to be held together in an ordered universe.

A musical scale presupposes an unlimited continuum of pitches, which must be limited in some way in order for a scale to arise. The crucial point is that not just any set of limiters will do. One may not simply choose pitches at random along the continuum and produce a scale that will be musically pleasing. The diatonic scale, also known as "Pythagorean," is such that the ratio of the highest to the lowest pitch is 2:1, which produces the interval of an octave. That octave is in turn divided into a fifth and a fourth, which have the ratios of 3:2 and 4:3 respectively and which, when added, make an octave. If we go up a fifth from the lowest note in the octave and then up a fourth from there, we will reach the upper note of the octave. Finally the fifth can be divided into three whole tones, each corresponding to the ratio of 9:8 and a remainder with a ratio of 256:243 and the fourth into two whole tones with the same remainder. This is a good example of a concrete applied use of Philolaus, reasoning. In Philolaus' terms the fitting together of limiters and unlimiteds involves their combination in accordance with ratios of numbers (harmony). Similarly the cosmos and the individual things in the cosmos do not arise by a chance combination of limiters and unlimiteds; the limiters and unlimiteds must be fitted together in a "pleasing" (harmonic) way in accordance with number for an order to arise.

This teaching was recorded by Philolaus' pupil Archytas in a lost work entitled *On Harmonics* or *On Mathematics*, and this is the influence that can be traced in Plato. Plato's pupil Aristotle made a distinction in his *Metaphysics* between Pythagoreans and "so-called" Pythagoreans. He also recorded the Table of Opposites, and commented that it might be due to Alcmaeon of the medical school at Croton, who defined health as a harmony of the elements in the body.

After attacks on the Pythagorean meeting-places at Croton, the movement dispersed, but regrouped in Tarentum, also in Southern Italy. A collection of Pythagorean writings on ethics collected by Taylor show a creative response to the troubles.

The legacy of Pythagoras, Socrates and Plato was claimed by the wisdom tradition of the Hellenized Jews of Alexandria, on the ground that their teachings derived from those of Moses. Through Philo of Alexandria this tradition passed into the Medieval culture, with the idea that groups of things of the same number are related or in sympathy. This idea evidently influenced Hegel in his concept of internal relations.

The ancient Pythagorean pentagram was drawn with two points up and represented the doctrine of *Pentemychos*. *Pentemychos* means "five recesses" or "five chambers," also known as the pentagonas € the five-angle, and was the title of a work written by Pythagoras' teacher and friend Pherecydes of Syros.^[2]

Cosmology

The Pythagoreans are known for their theory of the transmigration of souls, and also for their theory that numbers constitute the true nature of things. They performed purification rites and followed and developed various rules of living which they believed would enable their souls to achieve a higher rank among the gods. Much of their mysticism concerning the soul seems inseparable from the Orphic tradition. The Orphics included various purifactory rites and practices as well as incubatory rites of descent into the underworld. Apart from being linked with this, Pythagoras is also closely linked with Pherecydes of Syros, the man ancient commentators tend to credit as the first Greek to teach a transmigration of souls. Ancient commentators agree that Pherecydes was Pythagoras's most "intimate" teacher. Pherecydes expounded his teaching on the soul in terms of a pentemychos ("five-nooks," or "five hidden cavities") € the most likely origin of the Pythagorean use of the pentagram, used by them as a symbol of recognition among members and as a symbol of inner health (eugieia Eudaimonia).

The Monad was a symbol referred by the Greek philosophers as "The First," "The Seed," "The Essence," "The Builder," and "The Foundation"

"Wheel of Birth" and scientific contemplation

The Pythagoreans believed that a release from the "wheel of birth" was possible. They followed the Orphic traditions and practices to purify the soul but at the same time they suggested a deeper idea of what such a purification might be. Aristoxenus said that music was used to purify the soul just like medicine was used to purge the body. But in addition to this, Pythagoreans distinguished three kinds of lives: Theoretic, Practical and Apolautic. Pythagoras is said to have used the example of Olympic games to distinguish between these three kind of lives. Pythagoras suggests that the lowest class of people who come to the games are the people who come to buy or sell. The next higher class comprises people who come to participate in the games. And the highest class contains people who simply come to look on. Thus Pythagoras suggests that the highest purification of a life is in pure contemplation. It is the philosopher who contemplates about science and mathematics who is released from the "cycle of birth." The pure mathematician's life is, according to Pythagoras, the life at the highest plane of existence.^{[3] [4]}

Thus the root of mathematics and scientific pursuits in Pythagoreanism is also based on a spiritual desire to free oneself from the cycle of birth and death. It is this contemplation about the world that forms the greatest virtue in Pythagorean philosophy.

Vegetarianism

The Pythagoreans were well-known in antiquity for their vegetarianism, which they practised for religious, ethical and ascetic reasons, in particular the idea of metempsychosis - the transmigration of souls into the bodies of other animals.^[5] "Pythagorean diet" was a common name for the abstention from eating meat and fish, until the coining of "vegetarian" in the nineteenth century.^[6]

The Pythagorean code further restricted the diet of its followers, prohibiting the consumption or even touching of any sort of bean. It is probable that this is due to their belief in the soul, and the fact that beans obviously showed the potential for life. Some, for example Cicero,^[7] say perhaps the flatulence beans cause, perhaps as protection from potential favism, perhaps because they resemble the genitalia,^[8] but most likely for magico-religious reasons,^[9] such as the belief that beans and human beings were created from the same material.^[10] Most stories of Pythagoras' murder revolve around his aversion to beans. According to legend, enemies of the Pythagoreans set fire to Pythagoras' house, sending the elderly man running toward a bean field, where he halted, declaring that he would rather die than enter the field - whereupon his pursuers slit his throat.^[11]

Views on women

Women were given equal opportunity to study as Pythagoreans, and learned practical domestic skills in addition to philosophy.^[12] Women were held to be different from men, but sometimes in good ways.^[12] The priestess, philosopher and mathematician Themistoclea is regarded as Pythagoras' teacher; Theano, Damo and Melissa as female disciples. Pythagoras is also said to have preached that men and women ought not to have sex during the summer, holding that winter was the appropriate time.^[13]

Neopythagoreanism

Neopythagoreanism was a revival in the 2nd century BC–2nd century AD period of various ideas traditionally associated with the followers of Pythagoras, the Pythagoreans. Notable Neopythagoreans include first century Apollonius of Tyana and Moderatus of Gades. Middle and Neo-Platonists such as Numenius and Plotinus also showed some Neopythagorean influence.

They emphasized the distinction between the soul and the body. God must be worshipped spiritually by prayer and the will to be good. The soul must be freed from its material surroundings by an ascetic habit of life. Bodily pleasures and all sensuous impulses must be abandoned as detrimental to the spiritual purity of the soul. God is the principle of good; Matter the groundwork of Evil. The non-material universe was regarded as the sphere of mind or spirit.^[14]

In 1915, a subterranean basilica where 1st century Neo-Pythagoreans held their meetings was discovered near Porta Maggiore on Via Praenestina, Rome. The groundplan shows a basilica with three naves and an apse similar to early Christian basilicas that did not appear until much later, in the 4th century. The vaults are decorated with white stuccoes symbolizing Neopythagorean beliefs but its exact meaning remains a subject of debate.^[15]

Influences

- ‡ The Pythagorean idea that whole numbers and harmonic (euphonic) sounds are intimately connected in music, must have been well known to lute-player and maker Vincenzo Galilei, father of Galileo Galilei. While possibly following Pythagorean modes of thinking, Vincenzo is known to have discovered a new mathematical relationship between string tension and pitch, thus suggesting a generalization of the idea that music and musical instruments can be mathematically quantified and described. This may have paved the way to his son's crucial insight that *all* physical phenomena may be described quantitatively in mathematical language (as physical "laws"), thus beginning and defining the era of modern physics.

- ‡ Pythagoreanism has had a clear and obvious influence on the texts found in the hermetica corpus and thus flows over into hermeticism, gnosticism and alchemy.
- ‡ The Pythagorean cosmology also inspired the Arabic gnostic Monoimus to combine this system with monism and other things to form his own cosmology.
- ‡ The pentagram (five-pointed star) was an important religious symbol used by the Pythagoreans, which is often seen as being related to the elements theorized by Empedocles to comprise all matter.
- ‡ The Pythagorean school doubtless had a monumental impact on the development of numerology and number mysticism, an influence that still resonates today. For example, it is from the Pythagoreans that the number 3 acquires its modern reputation as the noblest of all digits.^[16]
- ‡ The Pythagoreans were advised to "speak the truth in all situations," which Pythagoras said he learned from the Magi of Babylon.

References

- [1] On the two schools and these differences, see Charles Kahn, p. 15, *Pythagoras and the Pythagoreans*, Hackett 2001.
- [2] This is actually a lost book whose contents are preserved in Damascius, *de principiis*, quoted in Kirk and Raven, *The Pre-Socratic Philosophers*, Cambridge Univ. Press, 1956, page 55.
- [3] Burnet J. (1892) *Early Greek Philosophy* A. & C. Black, London, OCLC 4365382 (<http://worldcat.org/oclc/4365382>), and subsequent editions, 2003 edition published by Kessinger, Whitefish, Montana, ISBN 0-7661-2826-1
- [4] Russell, Bertrand, *History of Western Philosophy*
- [5] "Vegetarianism" (<http://www.oup.com/us/brochure/0195154371/samples/vegetarianism.pdf>). *The Oxford Encyclopedia of Food and Drink*. OUP. 2004.
- [6] See for instance the popular treatise by Antonio Cocchi, *Del vitto pitagorico per uso della medicina*, Firenze 1743, which initiated a debate on the "Pythagorean diet".
- [7] Cicero, On Divination, I xxx 62, quoted in (<http://www.philosophicalmisadventures.com/?p=15>)
- [8] Seife, Charles. *Zero* p 26
- [9] Gabrielle Hatfield, *review* of Frederick J. Simoons, *Plants of Life, Plants of Death*, University of Wisconsin Press, 1999. ISBN 0-299-15904-3. In *Folklore* 111:317-318 (2000).
- [10] Riedweg, Christoph, *Pythagoras: his life, teaching, and influence*. Ithaca : Cornell University Press, pp. 39, 70. (2005), ISBN 0-8014-4240-0
- [11] Seife, p 38
- [12] Glenn, Cheryl, *Rhetoric Retold: Regendering the Tradition from Antiquity Through the Renaissance*. Southern Illinois University, 1997. 30-31.
- [13] Seife, Charles. *Zero* p. 27
- [14] This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed (1911). "Neopythagoreanism" (<http://www.1911encyclopedia.org/Neopythagoreanism>). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press. .
- [15] Ball Platner, Samuel. "Basilicae" (http://penelope.uchicago.edu/Thayer/E/Gazetteer/Places/Europe/Italy/Lazio/Roma/Rome/_Texts/PLATOP*/basilicae.html). penelope.uchicago.edu. .
- [16] Cohen, Mark, *Readings In Ancient Greek Philosophy: From Thales To Aristotle*. Indianapolis, IN: Hackett Publishing Company, 2005. 15-20.

Further reading

- † O'Meara, Dominic J. *Pythagoras Revived: Mathematics and Philosophy in Late Antiquity*, Clarendon Press, Oxford, 1989. ISBN 0-19-823913-0
- † Riedweg, Christoph *Pythagoras : his life, teaching, and influence* ; translated by Steven Rendall in collaboration with Christoph Riedweg and Andreas Schatzmann, Ithaca : Cornell University Press, (2005), ISBN 0-8014-4240-0

External links

- † Pythagoreanism Web Article (<http://cyberspacei.com/jesusi/inlight/philosophy/western/Pythagoreanism.htm>)
- † Pythagoreanism Discussion Group (<http://groups.yahoo.com/group/Pythagorean-L>)
- † Pythagoreanism Web Site (<http://users.ucom.net/~vegan>)
- † Pythagoreanism Web Site (<http://www.fourfoldpath.org/pita.htm>)
- † Pythagoreanism (<http://plato.stanford.edu/entries/pythagoreanism>) entry by Carl Huffman in the *Stanford Encyclopedia of Philosophy*

Theosophy

This article is about the philosophy introduced by Helena Petrovna Blavatsky in association with Ascended Masters. See Theosophy (history of philosophy) for other uses.

Theosophy is a doctrine of religious philosophy and mysticism. Theosophy holds that all religions are attempts by the Occult Brotherhood to help humanity in evolving to greater perfection, and that each religion therefore has a portion of the truth. The founding members, Helena Petrovna Blavatsky (1831•1891), Henry Steel Olcott (1832•1907), and William Quan Judge (1851•1896), established the Theosophical Society in New York City in 1875. Rudolf Steiner created a successful branch of the Theosophical Society in Germany and eventually in 1913 founded his own successor, the Anthroposophical Society.

Etymology

Blavatsky addressed the name in the beginning of *The Key to Theosophy*.

It comes to us from the Alexandrian philosophers, called lovers of truth, Philaletheians, from phil "loving," and aletheia "truth." The name *Theosophy* dates from the third century of our era, and began with Ammonius Saccas and his disciples, who started the Eclectic Theosophical system.

Theosophy, literally "god-wisdom" (Greek: θεοσοφία • *theosophia*), designated several bodies of ideas predating Blavatsky:

The term appeared in Neoplatonism. Porphyry *De Abstinencia* (4.9) mentioned "Greek and Chaldean theosophy", Ῥωμαίων καὶ Χαλδαίων θεοσοφία. The adjective θεοσοφικός... "wise in divine things" was applied by Iamblichus (*De mysteriis* 7.1) to the gymnosophists (ὑμνοσοφισταί), i.e. the Indian yogis or sadhus.



Emblem of the Theosophical Society (Adyar)
described at^[1]

The term was used during the Renaissance to refer to the spiritually oriented thought and works of a number of philosophers, including: Cornelius Agrippa, Paracelsus, Robert Fludd, and, especially, Jakob B^ahme; the work of these early theosophists influenced the Enlightenment theologian Emanuel Swedenborg and philosopher Franz von Baader.

The Oxford English Dictionary defines *theosophy* as: "Any system of speculation which bases the knowledge of nature upon that of the divine nature", and in particular with reference to B^ahme.

The three objectives

The three declared objectives of the original Theosophical Society as established by Blavatsky, Judge and Olcott were as follows:

- † First € To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- † Second € To encourage the study of Comparative Religion, Philosophy, and Science.
- † Third € To investigate the unexplained laws of Nature and the powers latent in man."^[2]

Some might however dispute whether these were the original ones. Especially when one reads the original Preamble for the Society in the reference given here: (*Preamble of the T.S. Dated October 30, 1875 - reprinted in The Theosophical Forum, October 1947, pp.11582€7*)^[3]

Another reference is this one from Blavatsky Collected Writings in an article by the Co-founder H. P. Blavatsky, published 1888 titled: "*ORIGINAL PROGRAMMEf MANUSCRIPT*"^[4]

Basic Theosophical beliefs

A non-dogmatic and non-sectarian Society

According to the Constitution of the Theosophical Society in the period 1875-1891 we find the following in the Constitution of January 1891: "No Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine as being that advanced, or advocated by the Society. "^[5] *So one might say, that each member of the Theosophical Society forwarded their very own views, and they did not forward them on behalf of the Theosophical Society, a Society against dogmas and sectarian behaviour. More info on this in the last reference.*^[6]

The below words about various beliefs among the Theosophists are only correct so far as they have been given by some of the members of the Theosophical Society is concerned. Those who did not follow such philosophical views as the below were free as members of the original Theosophical Society in 1875-1891. This was however changed somewhere after the year 1891 among many of the later offshoot branches and break-away groups, - and according to some also within the Theosophical Society itself, when affiliated branch the Order of the Star in the East was formulated around the year 1910 or 1911 and later.

Evolution and Race

Theosophists believe that selflessness and traditional virtues, lead people ever closer to their Divine Nature. Planets, solar systems, galaxies, and the cosmos itself are regarded as conscious entities, fulfilling their own evolutionary paths. The spiritual units of consciousness in the universe are the Monads, which may manifest as angels, human beings or in various other forms. According to Blavatsky, the Monad is the reincarnating unit of the human soul, consisting of the two highest of the seven constituent parts of the human soul. All beings, regardless of stature or complexity, are informed by such a Monad.

Theosophical writings propose that human civilizations, like all other parts of the universe, develop cyclically through seven stages. Blavatsky posited that the whole humanity, and indeed every reincarnating human monad,

evolves through a series of seven "Root Races". Thus in the first age, humans were pure spirit; in the second age, they were sexless beings inhabiting the now lost continent of Hyperborea; in the third age the giant Lemurians were informed by spiritual impulses endowing them with human consciousness and sexual reproduction. Modern humans finally developed on the continent of Atlantis. Since Atlantis was the nadir of the cycle, the present fifth age is a time of reawakening humanity's psychic gifts. Blavatsky said: "these two other senses on the ascending arc be on the same respective planes as hearing and touch", or perhaps rather intuition and telepathy as the reference seems to say.^[7] ^[8] The term psychic here really means the realization of the permeability of consciousness as it had not been known earlier in evolution, although sensed by some more sensitive individuals of our species. Blavatsky mentioned the psychic to be "the super-ethereal or connecting link between matter and pure spirit, and the physical."^[9]

Blavatsky suggested that most of present day humanity belongs to the fifth root race, the Aryans,^[10] which originally developed on Atlantis.^[11] It was her belief that the older races will eventually die out, as the fifth root race in time will be replaced by the more advanced peoples of the sixth root race which is set to develop on the reemerging Lemurian continent.^[12]

Blavatsky claimed that "The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans€ degenerate in spirituality and perfected in materiality."^[13] However, this statement was not made in a spirit of attacking any ethnicity. (The Key to Theosophy, p.209: "St. Paul said," etc.) In fact, one of the main purposes of the Theosophical Society was "To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or colour."^[14] ^[15] (see above at The Three Objects)

Guido von List (and his followers such as Lanz von Liebenfels) later took up some of Blavatsky's theories, mixing them with nationalism to formulate Ariosophy, a precursor of nazism. Ariosophy emphasized intellectual expositions of racial evolution. The Thule Society was one of several German occult groups drawing on Ariosophy to preach Aryan supremacy. It provides a direct link between occult racial theories and the racial ideology of Hitler and the emerging Nazi party.^[16]

The Septenary

Theosophists opine that the most material of the vestures of the Soul are interpenetrated by the particles of the more subtle vesture. For example they claim that -The "Sthula-Sarira" or most material body, is, as science is aware, mostly space at its atomic level (as all matter is known to be), and these interstitial spaces are inhabited by those subtler particles of the Astral Body or Linga sarira, and so on for the other more energy-like envelopes of the Soul. The important thing about this interpenetration of each sheath, is that we see the inner person as a fluid and unbroken continuity, although varying in density/flexibility and energy and therefore more and more susceptible to the behest of the Real Person - the Soul/Higher Self since they are less and less encumbered by material boundaries. Perhaps the image of a suspension or colloid in chemistry is an apt perspective. And since matter is merely the material counterpart of consciousness (ultimately our aspect being pure consciousness), this interpenetration of sheaths allows for consciousness to interpenetrate Man's nature and explains how we are sensitive to what we think of as external stimuli, through the five senses. Theosophy, as well as many other esoteric groups and occult societies, claims in their esoteric cosmology that the universe is ordered by the number seven. The reincarnating consciousness of the monad utilizes spirit/matter forms in seven bodies:

- † The first body is called *sthula-sarira* (Sanskrit, from *sthula* meaning coarse, gross, not refined, heavy, bulky, fat in the sense of bigness, conditioned and differentiated matter + *sarira* to moulder, waste away). A gross body, impermanent because of its wholly compounded character. The physical body is usually considered as the lowest substance-principle. The physical form is the result of the harmonious co-working on the physical plane of forces and faculties streaming through their astral vehicle or linga-sarira, the pattern or model of the physical body.
- † The second body is called *Linga-Sarira*, (Sanskrit, from *linga* meaning characteristic mark, model, pattern + *sarira*, from the verbal root sri to moulder, waste away). A pattern or model that is impermanent; the model-body

or astral body, only slightly more ethereal than the physical body. It is the astral model around which the physical body is built, and from which the physical body flows or develops as growth proceeds.

- ‡ The third body is prana (Sanskrit, from *pra* before + the verbal root *an* to breathe, to live). In theosophy, the breath of life. This life or prana works on, in, and around us, pulsating unceasingly during the term of physical existence. Prana is "the radiating force or Energy of Atma -- as the Universal Life and the One Self -- its lower or rather (in its effects) more physical, because manifesting, aspect. Prana or Life permeates the whole being of the objective Universe; and is called a 'principle' only because it is an indispensable factor and the deus ex machina of the living man."
- ‡ The fourth principle is k•ma (Sanskrit, from the verbal root *kam* meaning to desire). Desire; the desire principle is the driving, impelling force. Born from the interaction of atman, buddhi, and manas, kama per se is a colourless force, good or bad according to the way the mind and soul use it. It is the seat of the living electrical impulses, desires, and aspirations, considered in their energetic aspect.
- ‡ The fifth principle is manas (Sanskrit, from the verbal root *man* meaning to think). The seat of mentation and egoic consciousness; in humanity Manas is the human person, the reincarnating ego, immortal in essence, enduring in its higher aspects through the entire manvantara. When embodied, manas is dual, gravitating toward buddhi in its higher aspects and in its lower aspects toward kama. The first is intuitive mind, the second the animal, ratiocinative consciousness, the lower mentality and passions of the personality.
- ‡ The sixth principle or vehicle is Buddhi (Sanskrit, from the verbal root *budh* to awaken, enlighten, know). The vehicle of pure, universal spirit, hence an inseparable garment or vehicle of atman, which is, in its essence, of the highest plane of akasa or alaya. In man buddhi is the spiritual soul, the faculty of discriminating, the channel through which streams divine inspiration from the atman to the ego, and therefore that faculty which enables us to discern between good and evil: spiritual conscience. The qualities of the buddhic principle when awakened are higher judgment, instant understanding, discrimination, intuition, love that has no bounds, and consequent universal forgiveness.
- ‡ The seventh is called Atman (Sanskrit). Self; pure consciousness, that cosmic self which is the same in every dweller on this globe and on every one of the planetary or stellar bodies in space. It is the feeling and knowledge of "I am," pure cognition, the abstract idea of self. It does not differ at all throughout the cosmos except in degree of self-recognition. It may also be considered as the First Logos in the human microcosm. During incarnation the lowest aspects of atman take on attributes, because it is linked with buddhi, as the buddhi is linked with manas, as the manas is linked with kama, etc.

See: Encyclopedic Theosophic Glossary ^[17]

History

Original usage

Theosophists trace the origin of Theosophy to the universal striving for spiritual knowledge that existed in all cultures. It is found in an unbroken chain in India but existed in ancient Greece and is hinted in the writings of Plato (427-347 BCE), Plotinus (204-270) and other neo-Platonists, as well as Jakob Boehme (1575•1624). Some relevant quotations:

...we are imprisoned in the body, like an oyster in his shell.

€ The Socrates of Plato, *Phaedrus*

To the philosopher, the body is "a disturbing element, hindering the soul from the acquisition of knowledge..."

...what is purification but...the release of the soul from the chains of the body?

€ The Socrates of Plato, *Phaedo*

The Theosophical Society

Modern Theosophical esotericism, however, begins with Helena Petrovna Blavatsky (1831•1891) usually known as Madame Blavatsky. In 1875 she founded the Theosophical Society in New York City together with Henry Steel Olcott, who was a lawyer and writer. During the Civil War Col. Olcott worked to root out corruption in war contracts. Blavatsky was a world traveler who eventually settled in India where, with Olcott, she established the headquarters of the Society in Bangalore. Her first major book *Isis Unveiled* (1877) presented elements mainly from the Western wisdom tradition based on her extensive travels in Asia, Europe and the Middle East. Her second major work *The Secret Doctrine* (1888), contains a commentary on *The Book of Dzyan*, and is based upon what she called an Unwritten Secret Doctrine (really the Wisdom tradition or Wisdom Religion allotted to Man), which is described as the underlying basis of all the religions of humanity. These writings, along with her *Key to Theosophy* and *The Voice of the Silence* are key texts.

Upon Blavatsky's death in 1891, several Theosophical societies emerged following a series of schisms. Annie Besant became leader in a way of the society based in Adyar, Chennai, India. Subsequent leaders of the Adyar Society include George Arundale, C. Jinarajadasa, Nilakanta Sri Ram, and the current President, Radha Burnier. William Quan Judge split off the American Section of the Theosophical Society in New York which later moved to Point Loma, Covina, and Pasadena, California under a series of leaders: Katherine Tingley, Gottfried de Purucker, Colonel Arthur L. Conger, James A. Long, Grace F. Knoche, and in March 2006 Randell C. Grubb. The great pulp fiction writer Talbot Mundy was a member of the Point Loma group, and wrote many articles for its newsletter. Yet another international theosophical organization, the United Lodge of Theosophists, was formed by Robert Crosbie. He was a student of William Quan Judge and after his death went to Point Loma in 1900 to help Katherine Tingley's Theosophical society, and which he left in 1904 to found the ULT in 1909. He experienced a lack of respect for the original work of Blavatsky and W. Q. Judge in Tingley's work and wished to bring that original stream of study back to the world, through a re-presentation of unaltered original writings.

A great Theosophist of recent times was Geoffrey Hodson (1886•1983). He worked within the confines of the Adyar Society and demonstrated by his life and work that the ancient Path of Discipleship and Initiation is as accessible today as it ever was in the ancient world. A recently revised website on Mr. Hodson's life and work has been published at <http://www.geoffreyhodson.com>.

Rudolf Steiner created a successful branch of the Theosophical Society in Germany. He focused on a Western esoteric path that incorporated the influences of Christianity and natural science, resulting in tensions with Annie Besant (cf. Rudolf Steiner and the Theosophical Society); these were seriously exacerbated by Steiner refusing members of the Order of the Star of the East membership in the Theosophical Society's German Section. Steiner was vehemently opposed to The Order of the Star of the East's proclamation that the young boy, Jiddu Krishnamurti, was the incarnation of Maitreya (who was believed to have "over-shadowed" Jesus Christ). (Krishnamurti later repudiated this role and left the Society to pursue an independent career of spiritual teaching.) In 1913 Steiner founded his own Anthroposophical Society; the great majority of German-speaking theosophists joined the new society, which grew rapidly. Steiner later became most famous for his ideas about education, resulting in an international network of "Steiner Schools", also known as Waldorf schools. Other influences of anthroposophical thought include biodynamic agriculture, anthroposophic medicine and the acting techniques of Michael Chekhov.

Charles Howard Hinton, a prominent British intellectual, also wrote extensively about Theosophy. After the death of William Quan Judge, another society, the United Lodge of Theosophists, emerged, recognizing no leader after Judge; it is now based in Los Angeles, California.

Other organizations loosely based on the theosophical teachings of Helena Blavatsky, Besant and Leadbeater include the Agni Yoga, and a group of religions based on Theosophy called the Ascended Master Teachings: the "I AM" Activity, The Bridge to Freedom and The Summit Lighthouse, which evolved into the Church Universal and Triumphant. These various offshoots dispute the authenticity of their rivals. Thus followers of the United Lodge of Theosophists will claim that only " the Writings of HPB, William Quan Judge and Robert Crosbie can be trusted to

contain unadulterated concepts and ethical direction."

Influence

At its strongest in membership and intensity during the 1920s the parent Theosophical Society (or Theosophical Society Adyar) had around 7,000 members in the USA. [18] The largest section of The Theosophical Society, the Indian section, at one time had more than 20,000 members, is now around 13,000. In the last several decades, there was a steady increase in membership in India, whereas outside India, the membership has been dropping. In the US, the current membership is around 3,900 which is about the same as it was in 1913, over ninety years ago.^[19]

Theosophy or some say Neo-Theosophy was closely linked to the Indian independence movement: the Indian National Congress was founded across the street in 1885 during a Theosophical conference, and many of its leaders, including M. K. Gandhi were associated with theosophy.

The present-day New Age movement is to a considerable extent based on, or rather say derived from, the teachings of Blavatsky, though some writers have described Alice Bailey as the founder of the "New Age movement".^[20] However, the term was used prior to Bailey; a weekly Journal of Christian liberalism and Socialism called *The New Age* was published as early as 1894.^[21] James R. Lewis and J. Gordon Melton, in *Perspectives on the New Age* wrote, "The most important—though certainly not the only—source of this transformative metaphor, as well as the term "New Age," was Theosophy, particularly as the Theosophical perspective was mediated to the movement by the works of Alice Bailey."^[22] Alice Bailey has also strongly influenced the teachings of Benjamin Creme.

Scholar Alvin Boyd Kuhn wrote his thesis, *Theosophy: A Modern Revival of Ancient Wisdom*, on the subject - perhaps the first instance in which an individual has been "permitted" by any modern American or European university to obtain his doctorate with a thesis on Theosophy.^[23]

Artists and authors who investigated Theosophy, aside from the musicians listed below, include James Jones^[24] and L. Frank Baum.

Some prominent Hindu leaders, such as Swami Vivekananda criticized Theosophy.^[25]

Music

Composers such as Alexander Scriabin were Theosophists whose beliefs influenced their music, especially by providing a justification or rationale for their dissonant counterpoint. According to Dane Rudhyar, Scriabin was "the one great pioneer of the new music of a reborn Western civilization, the father of the future musician." (Rudhyar 1926b, 899) and an antidote to "the Latin reactionaries and their apostle, Stravinsky" and the "rule-ordained" music of "Schoenberg's group." (Ibid., 900-901) Scriabin devised a quartal synthetic chord, often called his "mystic" chord, and before his death Scriabin planned a multimedia work to be performed in the Himalayas that would bring about the armageddon; "a grandiose religious synthesis of all arts which would herald the birth of a new world." (AMG^[26]). This piece, *Mysterium*, was never realized, due to his death in 1915.

Notes

[1] Bosco Mascarenhas. "The Theosophical Society-Adyar - Emblem" (<http://ts-adyar.org/content/emblem>). Ts-adyar.org. . Retrieved 2010-01-14.

[2] *The Theosophist*, Vol. 75, No. 6. Page ii.

[3] A Study of the Evolution of the Objects of the T.S. € from 1875 to 1891 by Grace F. Knoche - www.theosociety.org/pasadena/gfkforum/ourdir.htm#Preamble%20of%20the%20T.S

[4] "ORIGINAL PROGRAMME" MANUSCRIPT by H. P. Blavatsky, Lucifer Magazine, 1888. - www.katinkahesselink.net/blavatsky/articles/v7/yxxxx_019.htm

[5] CONSTITUTION AND RULES OF THE THEOSOPHICAL SOCIETY, Article XIII, Offences, given in the magazine The Theosophist, January 1891

[6] Blavatsky Collected Writings, Volume 7 Page 145-173 (http://www.katinkahesselink.net/blavatsky/articles/v7/yxxxx_019.htm) -

[7] Blavatsky Collected Writings, Vol. XII, p. 539

[8] The Secret Doctrine, the Synthesis of Science, Religion and Philosophy, Vol. II, p. 300

- [9] The Secret Doctrine, the Synthesis of Science, Religion and Philosophy, Vol. I, p. 197
- [10] The Theosophical Glossary, p.32 Trya(Sk.) or Aryan Lit. "the holy"; "originally the title of Rishis, those who had mastered the "Aryasatyani" (q.v.) and entered the Aryanimarga path to Nirvana or Moksha"
- [11] (Blavatsky 1977, p.249)
- [12] (Blavatsky 1977, p.421)
- [13] (Blavatsky 1977, p.200)
- [14] The Key to Theosophy, 2nd ed., p.39
- [15] "CONSTITUTION AND RULES OF THE THEOSOPHICAL SOCIETY", The Theosophist, January 1891
- [16] Spielvogel, Jackson; David Redles (1986). "Hitler's Racial Ideology: Content and Occult Sources." (<http://motlc.wiesenthal.com/site/pp.asp?c=gVKVLcMVluG&b=395043>). *Simon Wiesenthal Center Annual* 3. . Retrieved 2007-08-22.
- [17] <http://www.theosociety.org/pasadena/etgloss/etg-hp.htm>
- [18] http://www.findarticles.com/p/articles/mi_m2298/is_2_17/ai_61551810/pg_2
- [19] Member statistics past, is at <<http://leadbeater.org/tilllettcwlappendix4.htm>> and current at http://teozofija.info/Teozofsko_gibanje/Membership_Statistics_2007-08.htm
- [20] Pike, Sarah M. (2004). *New Age and Neopagan Religions in America*. Columbia University Press. p.64. ISBN 0231124023.
- [21] History of the New Age periodical, Brown University, Modernist Journals Project (<http://orage.mjp.brown.edu/mjp/pdf/Martin02.pdf>)
- [22] Lewis, James R. and J. Gordon Melton. *Perspectives on the New Age*. SUNY Press. 1992. p xi
- [23] Alvin Boyd Kuhn, Ph.D. A Biographical Sketch of his life and work (<http://members.tripod.com/~pc93/abbskct.htm>), by Richard Alvin Sattelberg, B.A., M.S..
- [24] Carter, Steven R. *James Jones: An American Literary Orientalist Master*. Urbana and Chicago: U of Illinois P, 1998, ISBN 0-252-02371-4
- [25] Vivekananda. STRAY REMARKS ON THEOSOPHY The Complete Works of Swami Vivekananda Volume 4
- [26] Minderovic, Zoran (1915-04-27). "(((Alexander Scriabin > Biography)))" (<http://www.allmusic.com/artist/q7982/biography>). allmusic. . Retrieved 2010-01-14.


References

- † Blavatsky, Helena: *The Key to Theosophy*, ISBN 0-911500-07-3
- † Blavatsky, H P (1977). *The secret doctrine : the synthesis of science, religion, and philosophy* (<http://www.worldcat.org/oclc/3330475>). Theosophical University Press. ISBN 9780911500004
- † Carlson, Maria. *No Religion Higher than Truth: A History of the Theosophical Movement in Russia, 1875-1922*. Princeton: Princeton University Press, 1993. ISBN 0-691-05682-X
- † René Guénon. *Theosophy: History of a Pseudo-Religion* (2004), Sophia Perennis. ISBN 0-900588-79-9
- † Roth, Christopher F., "Ufology as Anthropology: Race, Extraterrestrials, and the Occult." In *E.T. Culture: Anthropology in Outerspaces*, ed. by Debora Battaglia. Durham, N.C.: Duke University Press, 2005.
- † Washington, Peter *Madame Blavatsky's Baboon: Theosophy and the Emergence of the Western Guru* (1993), London: Secker & Warburg. ISBN 0-436-56418-1 Review (<http://home.pacbell.net/amsec/theo2b.html>)

External links

- † The Theosophical Network - Worldwide (<http://www.theosophy.net>)
- † Early Theosophical Publications Online (http://blavatskyarchives.com/theosophypdfs/early_theosophical_publications.htm)
- † Online library, including works of G. de Purucker, H.P. Blavatsky and introductory manuals (<http://www.theosociety.org/pasadena/tup-onl.htm>)
- † Theosophical Society - North America (<http://www.theosophical.org/>)
- † Theosophical Society in Southern Africa (<http://www.theosophy.org.za>)
- † Theosophy Library Online (<http://www.theosophy.org/>)
- † Theosophical History (<http://www.theohistory.org/>)
- † Blavatsky Study Center-Blavatsky Archives (<http://www.blavatskyarchives.com>)
- † Brazilian Society of Eubiose, with theosophical articles and reflections from Brazil (<http://www.eubiose.org.br>)
- † Site for mysticism (<http://www.sufism.org.pk/sufism.php/>)

Thomas the Apostle

Saint Thomas the Apostle	
<div></div> <p><i>"The Incredulity of St Thomas"</i> by Caravaggio</p>	
Apostle	
Born	1st century ADGalilee
Died	21 December 72Mylapore, India ^[1] ^[2]
Venerated in	Roman Catholic Church Assyrian Church of the East Eastern Orthodox Church Anglican Communion Lutheran Church Respected and honored in Protestant Churches
Canonized	Pre-Congregation
Feast	July 3 (Roman Catholic Church's Latin, Syriac and Syro-Malabar components, but 21 December in the pre-1970 Roman Calendar) ^[3] 21 December (Episcopal Church USA) 26 Pashons (Coptic Orthodox Church) Thomas Sunday (the 1st Sunday after Easter, October 6, and June 30 <i>Synaxis of the Apostles</i>) (Eastern Orthodox Church)
Attributes	The Twin, placing his finger in the side of Christ, spear (means of martyrdom), square (his profession, a builder)
Patronage	Architects, Builders, India, and others. ^[4]

Thomas the Apostle, also called **Doubting Thomas** or **Didymus** (meaning "Twin") was one of the Twelve Apostles of Jesus. He is best known for disbelieving Jesus' resurrection when first told of it, then proclaiming "My Lord and my God" on seeing Jesus in John20:28. He was perhaps the only Apostle who went outside the Roman Empire to preach the Gospel. He is also believed to have crossed the largest area, which includes the Parthian Empire and India.^[5]

Thomas in the Gospel of John

Thomas speaks in the Gospel of John. In John 11:16, when Lazarus has just died, the apostles don't want to go back to Judea, where Jesus' fellow Jews had attempted to stone him to death. Thomas says bravely: "Let us also go, that we might die with him" (NIV).



Andrea del Verrocchio's sculpture showing the incredulity of St. Thomas.

In Thomas' best known appearance in the New Testament, ^[Jn. 20:24-29] he doubts the resurrection of Jesus and demands to touch Jesus' wounds before being convinced. Caravaggio's painting, *The Incredulity of Saint Thomas* (illustration above), depicts this scene. This story is the origin of the term *Doubting Thomas*. After seeing Jesus alive, Thomas exclaimed, "My Lord and my God!".^[6]

Name and identity

There is disagreement and uncertainty as to the identity of Saint Thomas.

Twin and its renditions

- ‡ The *Greek Didymus* : in the Gospel of John.^{[11:16] [20:24]} Thomas is more specifically identified as "Thomas, also called the Twin (*Didymus*)".
- ‡ The Aramaic *Tau'ma*: the name "Thomas" itself comes from the Aramaic word for twin: *T'oma* (ܬܘܡܐ).

Other names

The Nag Hammadi "sayings" Gospel of Thomas begins: "These are the secret sayings that the living Jesus spoke and Didymos Judas Thomas recorded." Syrian tradition also states that the apostle's full name was Thomas. Some have seen in the *Acts of Thomas* (written in east Syria in the early 3rd century, or perhaps as early as the first half of the 2nd century) an identification of Saint Thomas with the apostle Judas brother of James, better known in English as Jude. However, the first sentence of the Acts follows the Gospels and the Acts of the Apostles in distinguishing the apostle Thomas and the apostle Judas son of James. Few texts identify Thomas' other twin, though in the Book of Thomas the Contender, part of the Nag Hammadi library, it is said to be Jesus himself: "Now, since it has been said that you are my twin and true companion, examine yourself".^{[7] [8]}

Veneration as a saint

When the feast of Saint Thomas was inserted in the Roman calendar in the 9th century, it was assigned to 21 December, although the Martyrology of St Jerome had a mention of the Apostle on 3 July, the date to which the Roman celebration was transferred in 1969, so that it would no longer interfere with the major ferial days of Advent.^[9] 3 July was the day on which his relics were translated from Mylapore, a place along the coast of the Marina Beach, Chennai in India to the city of Edessa in Mesopotamia. Roman Catholics who follow a pre-1970 calendar and many Anglicans (including members of the Episcopal Church as well as members of the Church of England who worship according to the 1662 edition of the Book of Common Prayer^[10]) still celebrate his feast day on 21 December.

In addition, the Eastern Orthodox and Byzantine Catholic churches celebrate his feast day on October 6 (for those churches which follow the traditional Julian Calendar, October 6 currently falls on October 19 of the modern Gregorian Calendar). He is also commemorated in common with all of the other apostles on June 30 (July 13), in a feast called the Synaxis of the Holy Apostles. He is also associated with the "Arabian" (or "Arapet") icon of the Theotokos (Mother of God), which is commemorated on September 6 (September 19).

Later history

Thomas and the Assumption of Mary



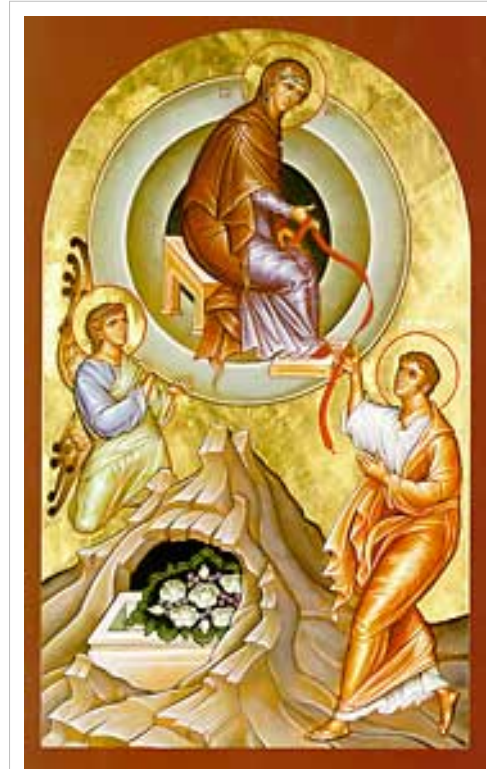
St. Thomas depicted in stone, St. Thomas Roman Catholic Church, Hyde Park, Chicago.

According to *The Passing of Mary*, a text attributed to Joseph of Arimathea,^[11] Thomas was the only witness of the Assumption of Mary into heaven. The other apostles were miraculously transported to Jerusalem to witness her death. Thomas was left in India, but after her burial he was transported to her tomb, where he witnessed her bodily assumption into heaven, from which she dropped her girdle. In an inversion of the story of Thomas' doubts, the other apostles are skeptical of Thomas' story until they see the empty tomb and the girdle.^[12] Thomas' receipt of the girdle is commonly depicted in medieval and pre-Tridentine Renaissance art.^{[13] [14]}

Thomas and Syria

"Judas, who is also called Thomas" (Eusebius, *H.E.* 13.12) has a role in the legend of king Abgar of Edessa (Urfa), for having sent Thaddaeus to preach in Edessa after the Ascension (Eusebius, *Historia ecclesiae* 1.13; III.1; Ephrem the Syrian also recounts this legend.) In the 4th century the martyrium erected over his burial place brought pilgrims to Edessa. In the 380s, Egeria described her visit in a letter she sent to her community of nuns at home (*Itineraria Egeriae*):

"we arrived at Edessa in the Name of Christ our God, and, on our arrival, we straightway repaired to the church and memorial of saint Thomas. There, according to custom, prayers were made and the other things that were customary in the holy places were done; we read also some things concerning saint Thomas himself. The church there is very great, very beautiful and of new construction, well worthy to be the house of God, and as there was much that I desired to see, it was necessary for me to make a three days' stay there."



St. Thomas receiving the Virgin Mary's girdle from heaven.

Thomas and India

The present pope is categorical that St Thomas never came anywhere near India. Indian Christians are adamant that he came to India. Truth seems to hide somewhere in between. 'Pope Benedict XVI made the statement at the Vatican on September 27, 2006. Addressing the faithful during the Wednesday catechises, he recalled that St. Thomas first evangelized Syria and Persia, and went on to western India from where Christianity reached Southern India. The import of the statement was that St. Thomas never travelled to south India, but rather evangelized the western front, mostly comprising today's Pakistan'. Knowingly or unknowingly, he had in one stroke challenged the basis of Christianity in India and demolished long-held views of the Church here that St Thomas landed in Kerala, where he spread the gospel among Hindus. The comments were especially a letdown for the Syrian Christians of Kerala, who proudly trace their ancestry to upper-caste Hindus said to have been evangelized by St Thomas upon his arrival in 52 AD. The Pope's original statement given out at St. Peter's, before it was amended on the Vatican website, was factually correct and reflected the geography of the Acts of Thomas, i.e. Syria, Parthia (Persia/Iran) and Gandhara (North-West Pakistan). There is no historical evidence to support the tradition that St. Thomas came to South India, and on 13 November 1952 Vatican officials sent a message to Kerala Christians stating that the landing of St. Thomas at Muziris (Cranganore now Kodungallur) on 21 November 52 AD was „unverified“...

St. Thomas is believed to have sailed to India in 52AD to spread the Christian faith among the Cochin Jews, the Jewish diaspora present in Kerala at the time. He landed at the ancient port of Muziris (which became extinct in 1341 AD due to a massive flood which realigned the coasts) near Kodungalloor. He then went to Palayoor (near

present-day Guruvayoor), which was a Hindu priestly community at that time. He left Palayoor in AD 52 for the southern part of what is now Kerala State, where he established the *Ezharappallikal*, or "Seven and Half Churches". These churches are at Kodungallur, Kollam, Niranam (Niranam St. Marys Orthodox Church, Nilackal (Chayal), Kokkamangalam, Kottakkayal (Paravoor), Palayoor (Chattukulangara) and Thiruvithancode Arappally - the half church.^{[15] [16]}

"It was to a land of dark people he was sent, to clothe them by Baptism in white robes. His grateful dawn dispelled India's painful darkness. It was his mission to espouse India to the One-Begotten. The merchant is blessed for having so great a treasure. Edessa thus became the blessed city by possessing the greatest pearl India could yield. Thomas works miracles in India, and at Edessa Thomas is destined to baptize peoples perverse and steeped in darkness, and that in the land of India." - Hymns of St. Ephraem, edited by Lamy (Ephr. Hymni et Sermones, IV).

Eusebius of Caesarea^[17] quotes Origen (died mid-3rd century) as having stated that Thomas was the apostle to the Parthians, but Thomas is better known as the missionary to India through the *Acts of Thomas*, perhaps written as late as ca 200. In Edessa, where his remains were venerated, the poet Ephrem the Syrian (died 373) wrote a hymn in which the Devil cries,

...Into what land shall I fly from the just?

I stirred up Death the Apostles to slay, that by their death I might escape their blows.

But harder still am I now stricken: the Apostle I slew in India has overtaken me in Edessa; here and there he is all himself.

There went I, and there was he: here and there to my grief I find him. € quoted in Medlycott 1905, ch. ii.

St. Ephraem, the great doctor of the Syrian Church, writes in the forty-second of his "Carmina Nisibina" that the Apostle was put to death in India, and that his remains were subsequently buried in Edessa, brought there by an unnamed merchant.^[18]

A Syrian ecclesiastical calendar of an early date confirms the above and gives the merchant a name. The entry reads: "3 July, St. Thomas who was pierced with a lance in India. His body is at Urhai [the ancient name of Edessa] having been brought there by the merchant Khabin. A great festival." It is only natural to expect that we should receive from Edessa first-hand evidence of the removal of the relics to that city; and we are not disappointed, for St. Ephraem, the great doctor of the Syrian Church, has left us ample details in his writings.^[18]

A long public tradition in the church at Edessa honoring Thomas as the Apostle of India resulted in several surviving hymns that are attributed to Ephrem, copied in codices of the 8th and 9th centuries. References in the hymns preserve the tradition that Thomas' bones were brought from India to Edessa by a merchant, and that the relics worked miracles both in India and at Edessa. A pontiff assigned his feast day and a king and a queen erected his shrine. The Thomas traditions became embodied in Syriac liturgy, thus they were universally credited by the Christian community there. There is also a legend that Thomas had met the Biblical Magi on his way to India.

According to Eusebius' record, Thomas and Bartholomew were assigned to Parthia and India.^{[19] [20]} The *Didascalia* (dating from the end of the 3rd century) states, „India and all countries condering it, even to the farthest seas...received the apostolic ordinances from Judas Thomas, who was a guide and ruler in the church which he built...Moreover, there is a wealth of confirmatory information in the Syriac writings, liturgical books, and calendars of the Church of the East, not to mention the writings of the Fathers, the calendars, the sacramentaries, and the martyrologies of the Roman, Greek and Ethiopian churches.^{AFM} Since trade routes from the East were wide open at the time and were used by early missionaries, there are no circumstantial reasons why Thomas could not have visited India in the 1st century. And his visit is the most plausible explanation for the early appearance of the church there.

An early 3rd-century Syriac work known as the *Acts of Thomas*^{AFM} connects the apostle's Indian ministry with two kings, one in the north and the other in the south. According to one of the legends in the *Acts*, Thomas was at first reluctant to accept this mission, but the Lord appeared to him in a night vision and said, „Fear not, Thomas. Go away to India and proclaim the Word, for my grace shall be with you. ..But the Apostle still demurred, so the Lord

overruled the stubborn disciple by ordering circumstances so compelling that he was forced to accompany an Indian merchant, Abbanes, to his native place in northwest India, where he found himself in the service of the Indo-Parthian king, Gondophares. The apostle's ministry resulted in many conversions throughout the kingdom, including the king and his brother.^{AFM}

Critical historians treated this legend as an idle tale and denied the historicity of King Gundaphorus until modern archeology established him as an important figure in North India in the latter half of the 1st century. Many coins of his reign have turned up in Afghanistan, the Punjab, and the Indus Valley. Remains of some of his buildings, influenced by Greek architecture, indicate that he was a great builder. Interestingly enough, according to the legend, Thomas was a skilled carpenter and was bidden to build a palace for the king. However, the Apostle decided to teach the king a lesson by devoting the royal grant to acts of charity and thereby laying up treasure for the heavenly abode. Although little is known of the immediate growth of the church, Bar-Daisan (154-223) reports that in his time there were Christian tribes in North India which claimed to have been converted by Thomas and to have books and relics to prove it.^{AFM} But at least by the year of the establishment of the Second Persian Empire (226), there were bishops of the Church of the East in northwest India, Afghanistan and Baluchistan, with laymen and clergy alike engaging in missionary activity.^{AFM}

The *Acts of Thomas* identifies his second mission in India with a kingdom ruled by King Mahadwa, one of the rulers of a 1st-century dynasty in southern India. It is most significant that, aside from a small remnant of the Church of the East in Kurdistan, the only other church to maintain a distinctive identity is the *Mar Thoma* or „Church of Thomas... congregations along the Malabar Coast of Kerala State in southwest India. According to the most ancient tradition of this church, Thomas evangelized this area and then crossed to the Coromandel Coast of southeast India, where, after carrying out a second mission, he died near Madras. Throughout the period under review, the church in India was under the jurisdiction of Edessa, which was then under the Mesopotamian patriarchate at Seleucia-Ctesiphon and later at Baghdad and Mosul. Historian Vincent A. Smith says, „*It must be admitted that a personal visit of the Apostle Thomas to South India was easily feasible in the traditional belief that he came by way of Socotra, where an ancient Christian settlement undoubtedly existed. I am now satisfied that the Christian church of South India is extremely ancient...*“^{AFM}

Although there was a lively trade between the Near East and India via Mesopotamia and the Persian Gulf, the most direct route to India in the 1st century was via Alexandria and the Red Sea, taking advantage of the Monsoon winds, which could carry ships directly to and from the Malabar coast. The discovery of large hoards of Roman coins of 1st-century Caesars and the remains of Roman trading posts testify to the frequency of that trade. In addition, thriving Jewish colonies were to be found at the various trading centers, thereby furnishing obvious bases for the apostolic witness.

Piecing together the various traditions, one may conclude that Thomas left northwest India when invasion threatened and traveled by vessel to the Malabar coast, possibly visiting southeast Arabia and Socotra enroute and landing at the former flourishing port of Muziris on an island near Cochin (c. AD. 51-52). From there he is said to have preached the gospel throughout the Malabar coast, though the various churches he founded were located mainly on the Periyar River and its tributaries and along the coast, where there were Jewish colonies. He reputedly preached to all classes of people and had about seventeen thousand converts, including members of the four principal castes. Later, stone crosses were erected at the places where churches were founded, and they became pilgrimage centres. In accordance with apostolic custom, Thomas ordained teachers and leaders or elders, who were reported to be the earliest ministry of the Malabar church.

Thomas next proceeded overland to the Coromandel coast and ministered in what is now the Chennai (Madras) area, where a local king and many people were converted. One tradition related that he went from there to China via Malacca and, after spending some time there, returned to the Madras area (*Breviary of the Mar Thoma Church in Malabar*). Apparently his renewed ministry outraged the Brahmins, who were fearful lest Christianity undermined their social structure, based on the caste system. So according to the Syriac version of the *Acts of Thomas*, Masdai,

the local king at Mylapore, after questioning the apostle condemned him to death about the year AD. 72. Anxious to avoid popular excitement, „for many had believed in our Lord, including some of the nobles, ...the king ordered Thomas conducted to a nearby mountain, where, after being allowed to pray, he was then stoned and stabbed to death with a lance wielded by an angry Brahmin. A number of Christians were also persecuted at the same time; when they refused to apostatize, their property was confiscated, so some sixty-four families eventually fled to Malabar and joined that Christian community.^[21] AFM

Return of the relics

In 232 the relics of the Apostle Thomas are said to have been returned by an Indian king and brought back from India to the city of Edessa, Mesopotamia, on which occasion his Syriac *Acts* were written. The Indian king is named as "Mazdai" in Syriac sources, "Misdeos" and "Misdeus" in Greek and Latin sources respectively, which has been connected to the "Bazdeo" on the Kushan coinage of Vasudeva I, the transition between "M" and "B" being a current one in Classical sources for Indian names.^[22] The martyrologist Rabban Sliba dedicated a special day to both the Indian king, his family, and St Thomas:

"Coronatio Thomae apostoli et Misdeus rex Indiae, Johannes eius filius huisque mater Tertia" ("Coronation of Thomas the Apostle, and Misdeus king of India, together with his son Johannes (thought to be a latinization of *Vizan*) and his mother Tertia") Rabban Sliba^[22]

After a short stay in the Greek island of Chios, on September 6, 1258, the relics were transported to the West, and now rest in Ortona, Italy.

Southern India had maritime trade with the West since ancient times. Egyptian trade with India and Roman trade with India flourished in the 1st century AD. In AD 47, the Hippalus wind was discovered and this led to direct voyage from Aden to the South Western coast in 40 days. Muziris (Kodungallur) and Nelcyndis or Nelkanda (near Kollam) in South India, are mentioned as flourishing ports, in the writings of Pliny the Elder (AD 23-79). Pliny has given an accurate description of the route to India, the country of Cerebothra (the Cheras). Pliny has referred to the flourishing trade in spices, pearls, diamonds and silk between



Coin of Gondophares IV Sases (mid-1st century).

Obv: King on horseback, corrupted Greek legend. Gondophares monogram
Rev: Zeus, making a benediction sign (Buddhist mudra). Kharoshthi inscription
 MAHARAJASA MAHATASA TRATARASA DEVAVRADASA
 GUDAPHARASA SASASA "Great king of kings, divine and saviour,
 Gondophares Sases", Buddhist trisula symbol.

Rome and Southern India in the early centuries of the Christian era. Though the Cheras controlled Kodungallur port, Southern India belonged to the Pandyan Kingdom, that had sent embassies to the court of Augustus Caesar.

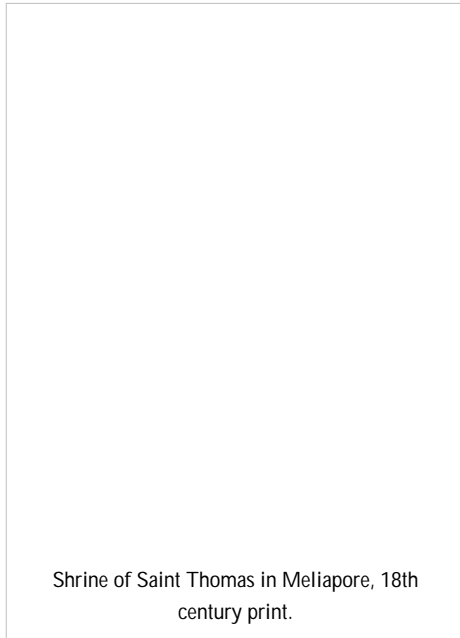
According to Indian Christian tradition, St. Thomas landed in Kodungallur in AD 52, in the company of a Jewish merchant Abbanes (Hebban). There were Jewish colonies in Kodungallur since ancient times and Jews continue to reside in Kerala till today, tracing their ancient history.

According to tradition, at the beginning of the 3rd century, the body of Thomas appeared in Edessa, Mesopotamia, where they had been brought by a merchant coming from India (in that same period appeared the *Acts of Thomas*). They were kept in a shrine just outside the city, but, in August 394, they were transferred in the city, inside the church dedicated to the saint. In 441, the *Magister militum per Orientem* Anatolius donated to the church a silver coffin to host the relics. In 1144 the city was conquered by the Zengids and the shrine destroyed.^[23]

In AD 522, Cosmas Indicopleustes (called the Alexandrian) visited the Malabar Coast. He is the first traveller who mentions Syrian Christians in Malabar, in his book *Christian Topography*. He mentions that in the town of

"Kalliana" (Quilon or Kollam), there is a bishop consecrated in Persia. Metropolitan Mar Aprem writes, "Most church historians, who doubt the tradition of the doubting Thomas in India, will admit there was a church in India in the middle of the sixth century when Cosmas Indicopleustes visited India."^[24]

There is a copper plate grant given to Iravi Korttan, a Christian of Kodungallur (Cranganore), by King Vira Raghava. The date is estimated to be around AD 744. In AD 822, two Nestorian Persian Bishops Mar Sapor and Mar Peroz came to Malabar, to occupy their seats in Kollam and Kodungallur, to look after the local Syrian Christians (also known as St. Thomas Christians).



Shrine of Saint Thomas in Meliapore, 18th century print.

Marco Polo, the Venetian traveller and author of *Description of the World*, popularly known as *Il Milione*, is reputed to have visited South India in 1288 and 1292. The first date has been rejected as he was in China at the time, but the second date is accepted by many historians. He is believed to have stopped in Ceylon (Sri Lanka) where he documented the tomb of Adam, and Quilon (Kollam) on the western Malabar coast of India, where he met Syrian Christians and recorded their legends of St. Thomas and his miraculous tomb on the eastern Coromandel coast of the country. *Il Milione*, the book he dictated on his return to Europe, was on its publication condemned as a collection of impious and improbable traveller's tales but it became very popular reading in medieval Europe and inspired Spanish and Portuguese sailors to seek out the fabulous, and possibly Christian, India described in it.

Near Chennai (formerly Madras) in India stands a small hillock called St. Thomas Mount, where the Apostle is said to have been killed in AD 72 (exact year not established). Also to be found in Chennai is the Dioceses of Saint Thomas of Mylapore to which his mortal remains were transferred.

Tomb of the Apostle

The Indian tradition, in which elements of the traditions of Malabar, Coromandel and the Persian Church intermingled firmly held that Thomas the Apostle died near the ancient town of Mylapore. His mortal remains were apparently buried in the town and his burial place was situated in the right hand chapel of the Church or house known after his name. No archaeological evidence support these claims though. On 27 September 2006, Pope Benedict XVI made a speech in St. Peter's Square at Vatican City stating that St. Thomas could not possible have reached south India.

St. Thomas Christians

St Thomas is the founder of Indian Orthodox Church. These churches of Malabar trace their roots back to St. Thomas the Apostle who has apparently arrived along the Malabar Coast in the year AD 52. In the Syriac tradition, St. Thomas is referred to as *Mar Thoma Sleeha* which translate roughly as Lord/Saint Thomas the Apostle. Another theory suggests that, present day christians in Kerala are descendants of Knaanaya Thomman who arrived on 3rd Century AD and hence got the name St.Thomas Christians.

Historical references about Thomas

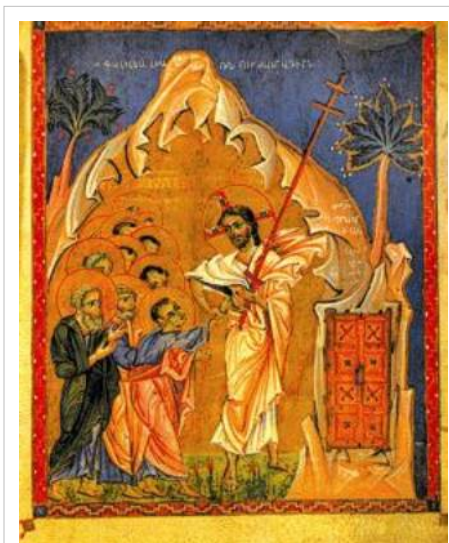
Many early Christian writings, which belong to centuries immediately following the first Ecumenical Council of 325, exist about Thomas' mission.^[5]

† The Acts of Thomas, sometimes called by its full name *The Acts of Judas Thomas*: 2nd/3rd century (c. 180-230)^[25] ^[26] *Gist of the testimony: The Apostles cast lots as to where they should go, and to Thomas, twin brother of Jesus, fell India. Thomas was taken to king Gondophares the ruler of Indo-Parthian Kingdom as an architect and carpenter by Habban. The journey to India is described in detail. After a long residence in the court at Taxila he ordained leaders for the Church, and left in a chariot for the kingdom of Mazdei. According to the Acts of St. Thomas the Kingdom of Mazdai, in the Western India, Indus Valley, was ruled by **King Misdeus**. Parts of the Indus Valley, was then ruled by Persians called the Indo-Parthian Kingdom. Some Greeks Satraps, the descendents of Alexander the Great, were vassals to the Indo-Parthian Kingdom.^[27] ^[28] The king Misdeus was infuriated when St. Thomas converted the Queen Tertia, son Juzanes, sister-in-law princess Mygdonia (a province of Mesopotamia) and her friend Markia. The King Misdeus led St. Thomas outside the city and ordered four soldiers to take him to the nearby hill where the soldiers speared St. Thomas and killed him. Syphorus was elected the first presbyter by the brethren after the death of St. Thomas while Juzanes the prince became the deacon. The names of the King Misdeus, Tertia, Juzanes, Syphorus, Markia and Mygdonia suggest Greek descent or Hellenised Persian descent^[29] There, after performing many miracles, he dies a martyr..^[30] During the rule of Vasudeva I, the Kushan emperor, the bones of St. Thomas were transferred from the Indus Valley to Edessa. These are generally rejected by various Christian religions as either apocryphal or heretical. The two centuries that lapsed between the life of the apostle and recording this work, casts doubt on their authenticity.*

† Clement of Alexandria: 3rd century (d.c. 235); Church represented: Alexandrian/Greek Biographical Note : Greek Theologian, b. Athens, 150.^[5] Clement makes a passing reference to St. Thomas, Apostolate in Parthia. This agrees with the testimony which Eusebius records about Pantaenus' visit to India.^[5]

† Doctrine of the Apostles 3rd century; Church represented: Syrian ^[31] „After the death of the Apostles there were Guides and Rulers in the Churches. They again at their deaths also committed and delivered to their disciples after them everything which they had received from the Apostles; (also what) Judas Thomas (had written) from India...

„India and all its own countries, and those bordering on it, even to the farther sea, received the Apostle's hand of Priesthood from Judas Thomas, who was Guide and Ruler in the Church which he built and ministered there.... In what follows „the whole Persia of the Assyrians and Medes, and of the countries round about Babylon, even to the borders of the Indians and even to the country of Gog and Magog... are said to have received the Apostles' Hand of Priesthood from Aggaeus the disciple of Addaeus ^[32]



A 13th-century Armenian illumination, by Toros Roslin.

† Origen century : 3rd century (185-254?), quoted in Eusebius; Church represented: Alexandrian/ Greek Biographical. Christian Philosopher, b-Egypt, Origen taught with great acclaim in Alexandria and then in Caesarea.^[33] He is the first known writer to record the casting of lots by the Apostles. Origen original work has been lost; but his statement about Parthia falling to Thomas has been preserved by Eusebius. „Origen, in the third chapter of his Commentary on Genesis, says that, according to tradition, Thomas's allotted field of labour was Parthia...^[34]

† Eusebius of Caesarea: 4th century (died 340); Church Represented: Alexandrian/Greek Biographical ^[35] Quoting Origen, Eusebius says: „When the holy Apostles and disciples of our Saviour were scattered over all the world,

Thomas, so the tradition has it, obtained as his portion Parthia^f^[36]

- † Ephrem: 4th century; Church Represented: Syrian Biographical^[37] Many devotional hymns composed by St. Ephraem, bear witness to the Edessan Church's strong conviction concerning St. Thomas's Indian Apostolate. There the devil speaks of St. Thomas as „the Apostle I slew in India... Also „The merchant brought the bones... to Edessa.

In another hymn eulogizing St. Thomas we read of „The bones the merchant hath brought... „In his several journeyings to India, And thence on his return, All riches, which there he found, Dirt in his eyes he did repute when to thy sacred bones compared... In yet another hymn Ephrem speaks of the mission of Thomas „The earth darkened with sacrifices, fumes to illuminate... „A land of people dark fell to thy lot... „a tainted land Thomas has purified...; „India's dark night... was „flooded with light... by Thomas.^[38]

- † Gregory of Nazianzus: 4th century(died 389); Church Represented: Alexandrian. Biographical Note: Gregory of Nazianzus was born AD 330, consecrated a bishop by his friend St. Basil in 372 his father, the Bishop of Nazianzus induced him to share his charge. In 379 the people of Constantinople called him to be their bishop. By the Orthodox Church he is emphatically called „the Theologian.^[39] „What? were not the Apostles strangers amidst the many nations and countries over which they spread themselves? ^f Peter indeed may have belonged to Judea; but what had Paul in common with the gentiles, Luke with Achaia, Andrew with Epirus, John with Ephesus, Thomas with India, Mark with Italy?...^[40]
- † Ambrose of Milan: 4th century (died 397); Church Represented: Western. Biographical Note: St. Ambrose was thoroughly acquainted with the Greek and Latin Classics, and had a good deal of information on India and Indians. He speaks of the Gymnosophists of India, the Indian Ocean, the river Ganges etc., a number of times.^[41] „This admitted of the Apostles being sent without delay according to the saying of our Lord Jesus^f Even those Kingdoms which were shut out by rugged mountains became accessible to them, as India to Thomas, Persia to Matthew....^[42]
- † St. Jerome (342- 420). St. Jerome's testimony : „He (Christ) dwelt in all places: with Thomas in India, Peter at Rome, with Paul in Illyricum....^[5]
- † St. Gaudentius (Bishop of Brescia, before 427). St. Gaudentius' testimony: „John at Sebastena, Thomas among the Indians, Andrew and Luke at the city of Patras are found to have closed their careers....^[5]
- † St. Paulinus of Nola (died 431). St. Paulinus' testimony : „Parthia receives Mathew, India Thomas, Libya Thaddeus, and Phrygia Philip....^[5]
- † St. Gregory of Tours (died 594) St. Gregory's testimony: „Thomas the Apostle, according to the narrative of his martyrdom is stated to have suffered in India. His holy remains (corpus), after a long interval of time, were removed to the city of Edessa in Syria and there interred. In that part of India where they first rested, stand a monastery and a church of striking dimensions, elaborately adorned and designed. This Theodore, who had been to the place, narrated to us.,^[5]
- † St. Isidore of Seville in Spain (d. c. 630). St. Isidore's testimony: „This Thomas preached the Gospel of Christ to the Parthians, the Medes, the Persians, the Hyrcanians and the Bactrians, and to the Indians of the Oriental region and penetrating the innermost regions and sealing his preaching by his passion he died transfixed with a lance at Calamina (present Mylapore), a city of India, and there was buried with honour....^[5]
- † St. Bede the Venerable (c. 673-735). St. Bede's testimony : „Peter receives Rome, Andrew Achaia; James Spain; Thomas India; John Asia"^[5]

Saint Thomas Cross

In the 16th century work *Jornada*, Antonio Gouvea writes of ornate crosses „known as Saint Thomas Cross or Persian Cross". These crosses date from the 6th century and are found in a number of churches in Kerala, Mylapore and Goa.^[43] *Jornada* is the oldest known written document to refer to this type of cross as a St. Thomas Cross.^[44] The original term used is „Cruz de San Thome... which literally translates as Cross of St. Thomas."^[44] Gouvea also writes about the veneration of the Cross at Cranganore, referring to the cross as "Cross of Christians."^[45]

Writings attributed to Thomas

"Let none read the gospel according to Thomas, for it is the work, not of one of the twelve apostles, but of one of Mani's three wicked disciples."

€ Cyril of Jerusalem, *Catechesis* V (4th century)

In the first two centuries of the Christian era, a number of writings were circulated. It is unclear now why Thomas was seen as an authority for doctrine, although this belief is documented in Gnostic groups as early as the *Pistis Sophia*. In that Gnostic work, Mary Magdalene (one of the disciples) says:

"Now at this time, my Lord, hear, so that I speak openly, for thou hast said to us 'He who has ears to hear, let him hear:' Concerning the word which thou didst say to Philip: 'Thou and Thomas and Matthew are the three to whom it has been given^f to write every word of the Kingdom of the Light, and to bear witness to them'; hear now that I give the interpretation of these words. It is this which thy light-power once prophesied through Moses: 'Through two and three witnesses everything will be established. The three witnesses are Philip and Thomas and Matthew'" (*Pistis Sophia* 1:43)

An early, non-Gnostic tradition may lie behind this statement, which also emphasizes the primacy of the Gospel of Matthew in its Aramaic form, over the other canonical three.

Besides the *Acts of Thomas* there was a widely circulated *Infancy Gospel of Thomas* probably written in the later 2nd century, and probably also in Syria, which relates the miraculous events and prodigies of Jesus' boyhood. This is the document which tells for the first time the familiar legend of the twelve sparrows which Jesus, at the age of five, fashioned from clay on the Sabbath day, which took wing and flew away. The earliest manuscript of this work is a 6th century one in Syriac. This gospel was first referred to by Irenaeus; Ron Cameron notes: "In his citation, Irenaeus first quotes a non-canonical story that circulated about the childhood of Jesus and then goes directly on to quote a passage from the infancy narrative of the Gospel of Luke (Luke 2:49). Since the Infancy Gospel of Thomas records both of these stories, in relative close proximity to one another, it is possible that the apocryphal writing cited by Irenaeus is, in fact, what is now known as the Infancy Gospel of Thomas. Because of the complexities of the manuscript tradition, however, there is no certainty as to when the stories of the Infancy Gospel of Thomas began to be written down."

The best known in modern times of these documents is the "sayings" document that is being called the Gospel of Thomas, a noncanonical work which some scholars believe may actually predate the writing of the Biblical gospels



Russian Orthodox icon of St. Thomas the Apostle, with scroll, 18th century (Iconostasis of Transfiguration Church, Kizhi Monastery, Karelia, Russia).

themselves.^[46] The opening line claims it is the work of "Didymos Judas Thomas" - who has been identified with Thomas. This work was discovered in a Coptic translation in 1945 at the Egyptian village of Nag Hammadi, near the site of the monastery of Chenoboskion. Once the Coptic text was published, scholars recognized that an earlier Greek translation had been published from fragments of papyrus found at Oxyrhynchus in the 1890s.

Further reading

- ‡ Glenn W. Most: *Doubling Thomas*. Cambridge, Mass., London: Harvard University Press, 2005 (a study in the reception of Thomas, story in literature and art).

References

- [1] "Saint Thomas (Christian Apostle) - Britannica Online Encyclopedia" (<http://www.britannica.com/EBchecked/topic/592851/Saint-Thomas>). Britannica.com. . Retrieved 2010-04-25.
- [2] "Saint Thomas the Apostle" (<http://cs.nyu.edu/kandathi/thomas.html>). D. C. Kandathil. . Retrieved 2010-04-26.
- [3] "Liturgical Calendar: December" (<http://www.latin-mass-society.org/ordo/ordodec.htm>). Latin-mass-society.org. . Retrieved 2010-04-25.
- [4] "Biography of St. Thomas the Apostle" (<http://www.stapostle.org/index2.php?area=about&data=sthomasbio>). St. Thomas the Apostle Catholic Church. . Retrieved 2009-10-28.
- [5] "Early references about the Apostolate of Saint Thomas in India, Records about the Indian tradition, Saint Thomas Christians & Statements by Indian Statesmen" (<http://nasrani.net/2007/02/16/references-about-the-apostolate-of-saint-thomas-in-india-records-of-indian-tradition-of-thomas-statements/>). Nasrani Syrian Christians Network. 2007-02-16. . Retrieved 2009-10-27.
- [6] Faith and Character of Apostle Thomas by Dr. Mathew Vellanickal and many other articles in *St. Thomas Christian Encyclopaedia*
- [7] Turner, John D. *The Book of Thomas* (<http://jdt.unl.edu/thomasbook.htm>)(NHC II,7 138,7-138,12). Retrieved on September 10, 2006
- [8] "L'Évangile de Thomas" (http://www3.sympatico.ca/jjosianelegand/index_fichiers/Evangile_de_Thomas.htm) (in French). .
- [9] *Calendarium Romanum* (Libreria Editrice Vaticana 1969, p. 96
- [10] "Propers for St. Thomas the Apostle" (http://www.commonprayer.org/calend/propers/s_thom.cfm). Commonprayer.org. . Retrieved 2010-04-25.
- [11] Robinson, J. Armitage (2003). *Two Glastonbury Legends: King Arthur and St. Joseph of Arimathea, 1926*. Kessinger Publishing, p. 33. ISBN 0766177386
- [12] "The Passing of Mary" (http://www.ccel.org/fathers2/ANF-08/anf08-111.htm#P8673_2825546). Ccel.org. 2005-06-01. . Retrieved 2010-04-25.
- [13] dimus no. 17 (April 2008)St Thomas Receiving the Virgin Mary,s Girdle at her Assumption (http://www.vidimus.org/archive/issue_17_2008/issue_17_2008-03.html)
- [14] In imitation of Saint Thomas Aquinas: art, patronage and liturgy within a Renaissance chapel (<http://onlinelibrary.wiley.com/doi/10.1111/j.1477-4658.1993.tb00266.x/abstract>)
- [15] T.K. Joseph (1955). *Six St. Thomases Of South India*. University of California. p.127.
- [16] "Nasrani Syrian Christians" (<http://kuzhippallil.com/nsc.html>). Kuzhippallil.com. . Retrieved 2010-01-17.
- [17] *Historia Ecclesiastica*, III.1.
- [18] MEDLYCOTT, India and the Apostle St. Thomas (London, 1905).
- [19] A.E. Medlycott, *India and The Apostle Thomas*, pp.18-71 M.R. James, *Apocryphal New Testament*, pp.364-436 A.E. Medlycott, *India and The Apostle Thomas*, pp.1-17, 213-97 Eusebius, *History*, chapter 4:30 J.N. Farquhar, *The Apostle Thomas in North India*, chapter 4:30 V.A. Smith, *Early History of India*, p.235 L.W. Brown, *The Indian Christians of St. Thomas*, p.49-59
- [20] "Thomas The Apostle" (<http://www.stthoma.com/>). Stthoma.com. . Retrieved 2010-04-25.
- [21] "kuzhippallil Nasrani Syrian Christians" (<http://kuzhippallil.com/nsc.html>). Kuzhippallil.com. . Retrieved 2010-04-25.
- [22] Mario Bussagli, "L'Art du Gandhara", p255
- [23] J.B. Segal, *Edessa 'the Blessed City*, Gorgias Press LLC, 2005, ISBN 1-59333-059-6, pp. 174-176, 250.
- [24] Mar Aprem, *The Chaldean Syrian Church of the East*, (Date and place of publication not available.)
- [25] Dr. Wright (Ed.), *Apocryphal Acts of the Apostles*, London, 1871 (Syriac Text in Vol.1, English translation in Vol. II); Rev. Paul Bedjan, *Acta Martyrum et Sanctorum*, Vol. III, Leipsic-Paris, 1892.A. E. Medlycott, *India and the Apostle Thomas*, London 1905, Appendix, pp. 221-225.
- [26] The Acts of Thomas (<http://www.gnosis.org/library/constom.htm#>)
- [27] Chandragupta Maurya and his times By Radhakumud Mookerji P.28
- [28] *Greek Satrap of Indus Valley* (<http://books.google.com/?id=i-y6ZUheQH8C&pg=PA28&lpg=PA28&dq=greek+satraps&q=greek+satrap>). Books.google.co.in. 1966. ISBN 9788120804050. . Retrieved 2010-04-25.
- [29] "Acts of St.Thomas" (<http://www.gnosis.org/library/constom.htm#>). Gnosis.org. . Retrieved 2010-04-25.

- [30] "Acts of Thomas" (<http://www.earlychristianwritings.com/actstthomas.html>). Earlychristianwritings.com. 2006-02-02. . Retrieved 2010-04-25.
- [31] Cardinal Mai, Scriptorum Veterum Nova Collectio, Rome, 1838. W. Cureton, Ancient Syriac Documents, London, 1864: Latin Translation by A. Assemani; Vindobonae, 1856; Didascalia in Coptic, Ethiopic, and Arabic. Also see Medlycott, p. 33 ff.
- [32] (Cureton, pp. 32, 33, 34). 20th Century Discussions : Medlycott, pp 33-37 alias Menachery, STCEI, II, 20-21, Farquhar, p. 26 ff.
- [33] Eusebius, *Historia Ecclesiastica*, 3.1; Patrologia Graeca, Migne Edn., 20.215; Patrologia Latina, Migne, 21.478.
- [34] Farquhar, p. 30. 20th Century Discussions : Perumalil, pp. 50,51.E. R. Hambye, „Saint Thomas and India., The Clergy Monthly 16 (1952). Comes, S. J., „Did St. Thomas Really come to India?..., in Menachery (Ed.) STCEI, II. Farquhar, pp. 30,31,
- [35] Patrologia Graeca (Migne), 19-24., 20.215.
- [36] J.C. Panjikaran, Christianity in Malabar w.s.r.t. The St. Thomas Christians of the Syro-Malabar Rite, Orientalia Christiana, VI, 2 (23), Roma I, April 1926, p.99 esp. for reference to Pantaenus, Indian visit.
- [37] Bickell, S. Ephraemi Syri, Caramina Nisibena, Lipsiae, 1866; Monsignor Lamy, S. Ephraemi Syri Hymni et Sermones, (Quarto 4 vols.); Breviary acc. to the Rite of the Church of Antioch of the Syrians, Mosul, 1886-96. Also See Medlycott, pp. 21-32. Alias Menachery (Ed.) STCEI, II, p. 18 ff.
- [38] 20th Century Discussions : Medlycott, pp.21-32 alias Menachery (Ed.), STCEI, II, p. 18 ff.
- [39] Homil. XXXII,xi, *Contra Arianos et de seipso*. Migne, P.G. 36-228.
- [40] 20th Century Discussions : Medlycott, pp, 42,43; Perumalil pp. 43,44.
- [41] Migne, P-L 140 1143. (Also see 17. 1131, 17.1133, for his Indian knowledge.)
- [42] 20th Century Discussions : Medlycott, pp. 43, 44. Perumalil, pp. 44.45, Perumalil and Menachery (STCEI I, II), Migne Edns.: Wm. A. Jurgens, Faith of the Early Fathers:etc. History of Christianity-Source Materials by M. K. George, CLS, Madras, 1982 and the Handbook of Source Materials by Wm. G. Young.D. Feroli, The Jesuits in Malabar, Vol. I. Bangalore, 1939, esp. notes and documents p. 71 ff.; W.S. Hunt, The Anglican Church in Travancore and Cochin, Kottayam, 1920, esp. p. 27, p.33 pp. 46-50; G.T. Mackenzie, i.c.s., „History of Christianity in Travancore., in The Travancore State Manual, Vol-II, Edited by Nagam Aiya, Trivandrum 1906 pp. 135-233; Menachery, STCEI, I, II.
- [43] Ancient Stone Crosses of Kerala- Saint Thomas Cross, Nazraney Sthambams and other Persian Crosses (<http://nasrani.net/2007/01/16/ancient-stone-crosses-of-kerala-saint-thomas-cross-nazraney-sthambams-persian-crosses/>), NSC Network.
- [44] "Analogical review on Saint Thomas Cross- The symbol of Nasranis-Interpretation of the Inscriptions" (<http://nasrani.net/2008/02/29/analogical-review-on-st-thomas-cross-the-symbol-of-nasranis>). Nasrani Syrian Christians Network. 2008-02-29. . Retrieved 2009-10-27.
- [45] "Analogical review on Saint Thomas Cross- The symbol of Nasranis-Interpretation of the Inscriptions" (<http://nasrani.net/2008/02/29/analogical-review-on-st-thomas-cross-the-symbol-of-nasranis>). Nasrani.net. . Retrieved 2010-08-22.
- [46] Lumpkin, Joseph B (2005-02). *"The Tao of Thomas", by Joseph Lumpkin* (<http://books.google.com/?id=0mzED5koPUAC&pg=PA5&lpg=PA5&dq=scholars+believe+Gospel+of+Thomas+predates>). ISBN:9780976099260. .

External links

- † St. Thomas the Apostle (<http://cs.nyu.edu/kandathi/thomas.html>)
- † The Life of St. Thomas the Apostle of Jesus Christ (<http://www.catholicrevelations.com/category/saints/the-life-of-st-thomas-the-apostle-martyr-and-patron-saint-who-preached-in-india.html>)
- † Apostle in India, The tomb of the Apostle (<http://nasrani.net/2007/02/13/kerala-syrian-christian-the-tomb-of-the-apostle-persian-church-syond-of-diamper-coonan-cross-oath-divisions/>)
- † Mylapore santhomechurch built over the tomb of St. Thomas (<http://www.santhomechurch.com>)
- † St. Thomas Indian Orthodox Church - Greater Washington (<http://st-thomas-orthodox-dc.org/>)
- † A.E. Medlycott, *India and the Apostle Thomas*, London 1905 (<http://www.indianchristianity.com/html/chap4/chapter4a.htm>) (e-text)
- † Niranam Valiyapally and St. Thomas (<http://www.NiranamChurch.com/History.asp>)
- † St.Thomas Christian History and Culture (<http://www.indianchristianity.com>)
- † The Nasrani Syrian Christians Network (<http://nasrani.net/>)
- † Thomasine Church (<http://thomasinechurch.org/>)
- † Official Site of the Malankara Mar Thoma Syrian Church (<http://www.marthomasyranchurch.org/>)
- † Mar Thoma Churches all over the world (<http://www.marthoma-church.com/>)
- † Passages to India (<http://www.gnosis.org/thomasbook/ch2.html>)
- † Orthodox Church Portal (<http://www.OrthodoxChurch.in>)
- † Indian Orthodox Church (<http://www.OrthodoxsyrianChurch.com>)

- ‡ Holy, Glorious Apostle Thomas (<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=102885>)
Orthodox icon and synaxarion for October 6
- ‡ Apostle Thomas€ Synaxis of the Holy Apostles (<http://ocafs.oca.org/FeastSaintsViewer.asp?SID=4&ID=1&FSID=101850>) Orthodox icon and synaxarion for June 30
- ‡ Icon of the Mother of God Arapet (Arabian) (<http://ocafs.oca.org/FeastSaintsViewer.asp?FSID=148985>)
Orthodox icon and synaxarion for September 6

Bagnolians

The **Bagnolians** were a sect in the 8th century, deemed heretical, who rejected the Old Testament and part of the New. They held the world to be eternal, and affirmed that God did not create the soul, when he infused it into the body. They derived their name from Bagnols, a city in Languedoc, France. Their doctrine generally agreed with that of the Manicheans.

References

1. £ *This article incorporates content from the 1728 Cyclopaedia, a publication in the public domain.* [1]

References

- [1] <http://digicoll.library.wisc.edu/cgi-bin/HistSciTech/HistSciTech-idx?type=turn&entity=HistSciTech000900240226&isize=L>

Nicolaism

Nicolaism is a Christian heresy, first mentioned (twice) in the *Book of Revelation* of the New Testament. According to Revelation£2, vv. 6 and 15, they were known in the cities of Ephesus and Pergamon. In this chapter, the church at Ephesus is commended for "hating the deeds of the Nicolaitans, which I also hate" and the church in Pergamon is blamed for "having them who hold their [the Nicolaitans'] doctrines". There is no other first-hand evidence to give us certainty about the nature of this sect.

Hippolytus of Rome states that the deacon Nicolas was the author of the heresy and the sect.^[1] Several of the early church fathers, including Irenaeus, Epiphanius, and Theodoret mentioned this group. Irenaeus discusses them but adds nothing to the Apocalypse except that "they lead lives of unrestrained indulgence."^[2] Victorinus of Pettau states that they ate things offered to idols.^[3] Bede states that Nicolas allowed other men to marry his wife^[4] and Thomas Aquinas believed that Nicholas supported either polygamy or the holding of wives in common.^[5] Eusebius said that the sect was short-lived.^[6]

Interpretations

Nicolaism (also **Nicholaism**, **Nicolationism**, or **Nicolaitanism**) is a Christian heresy whose adherents were called **Nicolaitans**, **Nicolaitanes**, or **Nicolaïtes**. *Nico* means "conquer" in Greek, and *laitan* refers to lay people, or laity; hence, the word may be taken to mean "lay conquerors" or "conquerors of the lay people". However, "Nicolaitan" is the name ostensibly given to followers of the heretic Nicolas (Greek: *Nikolaos*)€ the name itself meaning "victorious over people," or "victory of the people," which he would have been given at birth.^[7]

The common statement, that the Nicolaitans held the antinomian heresy of Corinth, seems not to have been proven. Another opinion, favoured by a number of authors, is that, because of the allegorical character of the Apocalypse, the reference to the Nicolaitans is merely a symbolic manner of reference.^[8]

Cyrus Scofield

Cyrus Scofield, in his *Notes on the Bible*, following dispensationalist thought, suggests that the Seven Letters in Revelation foretell the various eras of Christian history, and that "Nicolaitans" "refers to the earliest form of the notion of a priestly order, or 'clergy,' which later divided an equal brotherhood into 'priests' and 'laity.'"^[9]

Albert Barnes

Vitringa supposes that the word is derived from •,®Š..., victory, and ••Š..., people, and that thus it corresponds with the name Balaam, as meaning either *lord of the people*, or *he destroyed the people*; and that, as the same effect was produced by their doctrines as by those of Balaam, that the people were led to commit fornication and to join in idolatrous worship, they might be called Balaamites or Nicolaitanes--that is, corrupters of the people. But to this it may be replied,

(a) that it is far-fetched, and is adopted only to remove a difficulty;

(b) that there is every reason to suppose that the word here used refers to a class of people who bore that name, and who were well known in the two churches specified;

(c) that, in Rev 2:15, they are expressly distinguished from those who held the doctrine of Balaam, Rev 2:14 --"So hast thou also (®•,) those that hold the doctrine of the Nicolaitanes."

€ Albert Barnes^[10]

Nicolas

The Nicolas of Acts 6:5 was a native of Antioch and a proselyte (convert to Judaism) and then a follower of the way of Christ. When the Church was still confined to Jerusalem, he was chosen by the whole multitude of the disciples to be one of the first seven deacons, and he was ordained by the apostles, c. AD 33. The Nicolaitans themselves, at least as early as the time of Irenaeus, claimed him as their founder.^[11]

In Epiphanius

Epiphanius relates some details of the life of Nicolas the deacon, and describes him as gradually sinking into the grossest impurity, and becoming the originator of the Nicolaitans and other libertine Gnostic sects:

[Nicolas] had an attractive wife, and had refrained from intercourse as though in imitation of those whom he saw to be devoted to God. He endured this for a while but in the end could not bear to control his incontinence.... But because he was ashamed of his defeat and suspected that he had been found out, he ventured to say, "Unless one copulates every day, he cannot have eternal life."^[12]

€ Epiphanius, *Panarion*, 25, 1

In Clement of Alexandria

The same account is believed, at least to some extent, by Jerome and other writers in the 4th century; but it is irreconcilable with the traditional account of the character of Nicolas given by Clement of Alexandria,^[13] an earlier writer than Epiphanius. He states that Nicolas led a chaste life, and brought up his children in purity; that on a certain occasion, having been sharply reprov'd by the apostles as a jealous husband, he repelled the charge by offering to allow his wife to become the wife of any other person; and that he was in the habit of repeating a saying which is ascribed to the apostle Matthias also, € *that it is our duty to fight against the flesh and to abuse it*. His words were perversely interpreted by the Nicolaitans as authority for their immoral practices.^[14] Theodoret, in his account of the sect, repeats the foregoing statement of Clement, and charges the Nicolaitans with false dealing in borrowing the name of the deacon.^[15]

Tillemont concludes that, if not the actual founder, he was so unfortunate as to give occasion to the formation of the sect. Neander held that some other Nicolas was the founder.

References

- [1] *Philosoph.*, VII, xxvi.
 - [2] *Adversus haereses*, I, xxvi, 3; III, xi, 1.
 - [3] St. Victorinus of Pettau, *Commentary on the Apocalypse* 2.1
 - [4] and Bede, *Explanation of the Apocalypse* 2.16
 - [5] SCG III.124
 - [6] *H. E.*, III, xxix.
 - [7] Etymology of the name Nicholas: (<http://www.etymonline.com/index.php?term=Nicholas>) "masc. proper name, from Gk. Nikholaos, lit. "victory-people," from nike "victory" + laos "people.""
 - [8] Healy, P. (1911). Nicolaites. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved February 22, 2009 from New Advent: <http://www.newadvent.org/cathen/11067a.htm>
 - [9] Nicolaitanes (<http://www.studylight.org/com/srn/view.cgi?book=re&chapter=002>)
 - [10] Barnes New Testament Notes (<http://www.ccel.org/ccel/barnes/ntnotes.html>)
 - [11] „The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles. They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practice adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: ¶But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.... (Irenaeus, *Adversus haereses*, I, xxvi, 3)
 - [12] Williams, Frank (1987). *The Panarion of Epiphanius of Salamis. Book I (Sects 1-46)*. Leiden; New York; København; K^aIn: E.J. Brill. p.£77.
 - [13] „Such also are those (who say that they follow Nicolaus, quoting an adage of the man, which they pervert, 'that the flesh must be abused.' But the worthy man showed that it was necessary to check pleasures and lusts, and by such training to waste away the impulses and propensities of the flesh. But they, abandoning themselves to pleasure like goats, as if insulting the body, lead a life of self-indulgence; not knowing that the body is wasted, being by nature subject to dissolution; while their soul is buried in the mire of vice; following as they do the teaching of pleasure itself, not of the apostolic man.... (Clement of Alexandria, *Stromata*, II, xx)
 - [14] „But when we spoke about the saying of Nicolaus we omitted to say this. Nicolaus, they say, had a lovely wife. When after the Saviour's ascension he was accused before the apostles of jealousy, he brought his wife into the concourse and allowed anyone who so desired to marry her. For, they say, this action was appropriate to the saying: 'One must abuse the flesh.' ... I am informed, however, that Nicolaus never had relations with any woman other than the wife he married, and that of his children his daughters remained virgins to their old age, and his son remained uncorrupted. In view of this it was an act of suppression of passion when he brought before the apostles the wife on whose account he was jealous. He taught what it meant to 'abuse the flesh' by restraining the distracting passions. For, as the Lord commanded, he did not wish to serve two masters, pleasure and God. It is said that Matthias also taught that one should fight the flesh and abuse it, never allowing it to give way to licentious pleasure, so that the soul might grow by faith and knowledge.... (Clement of Alexandria, *Stromata*, III, iv, 25-26)
 - [15] „The author reports some suspicions that Hippolytus and Epiphanius encouraged concerning Nicholas, one of the seven deacons, whom they condemn energetically. On the other hand the divine Ignatius and Clement, the author of the *Stromateis*, and Eusebius Pamphilus and Theodoret of Cyr condemn the heresy of the Nicolaitans but deny that Nicholas was connected with it.... (Photius, *Bibliotheca*, Codex 232)
- £This article incorporates text from a publication now in the public domain:£Herbermann, Charles, ed (1913). "Nicolaites". *Catholic Encyclopedia*. Robert Appleton Company.

This article incorporates text from Easton's Bible Dictionary (1897), a publication now in the public domain.

This article incorporates text from the Dictionary of the Bible edited by William Smith, a publication now in the public domain.

External links

- † Catholic Encyclopedia: "Nicolaites" (<http://www.newadvent.org/cathen/11067a.htm>)
- † Ancient & Medieval References To The Nicolaitanes (<http://www.danielrjennings.org/AncientAndMedievalReferencesToTheNicolaitanes.html>) An extensive listing of references by 25 ancient and medieval writers to the Nicolaitanes.

Hermeticism

Hermeticism or the **Western Hermetic Tradition** is a set of philosophical and religious beliefs^[1] or gnosis based primarily upon the Hellenistic Egyptian pseudepigraphical writings attributed to Hermes Trismegistus who is the representation of the conflation of the Egyptian god Thoth with the Greek Hermes. These beliefs have heavily influenced the Western Esoteric Tradition and were considered to be of great importance during the Renaissance.^[2]

Terminology

The term *Hermetic* is from medieval Latin *hermeticus*, which in turn is derived from the name of the Greek god Hermes. It is attested in English since the 17th century as the adjective *Hermetic* (as in "Hermetic writers" e.g. Franz Bardon). The synonymous *Hermetical* also occurs in the 17th century. Sir Thomas Browne in his *Religio Medici* of 1643 wrote, "*Now besides these particular and divided Spirits there may be (for ought I know) a universal and common Spirit to the whole world. It was the opinion of **Plato** , and is yet of the **Hermeticall** Philosophers.*" (R.M. Part 1:32)

The term Hermetic is from the Greek word Herm, which refers to a pillar or post used in pre-classical Greece "of square shape, surmounted by a head with a beard. The square, limbless "Hermes" was a step in advance of the unwrought stone."^[3] The origin of the word Hermes relates to a stone pillar used to communicate with the deities and the use of names beginning with Herm in Greece dates from at least 600 BCE. The God Hermes is a generic term used by the pre-classical Greeks for any deity, and was only later associated with the God of Knowledge in Athens in the 2nd Century CE.^[4] The word Hermetic was used by Dr. Everard, 1650 in the English translation of *The Pimander of Hermes*.^[5] Mary Anne Atwood mentioned the use of the word Hermetic by Dufresnoy in 1386.^[6]^[7]

History

Late Antiquity

In Late Antiquity, Hermetism^[8] emerged in parallel with Gnosticism, Neoplatonism and early Christianity, "characterized by a resistance to the dominance of either pure rationality or doctrinal faith".^[9]

The books now known as the *Corpus Hermeticum* were part of a renaissance of syncretistic and intellectualized pagan thought that took place around the 2nd century. Other examples of this cultural movement would include Neoplatonist philosophy, the Chaldaean Oracles, late Orphic and Pythagorean literature, as well as much of Gnosticism.

The extant Greek texts dwell upon the oneness and goodness of God, urge purification of the soul, and defend pagan religious practices, such as the veneration of images. Many lost Greek texts, and many of the surviving vulgate books, contained discussions of alchemy clothed in philosophical metaphor. And one text, the *Asclepius*, lost in Greek but partially preserved in Latin, contained a bloody prophecy of the end of Roman rule in Egypt and the resurgence of pagan Egyptian power.

The predominant literary form is the dialogue: Hermes Trismegistus instructs a perplexed disciple on some point of hidden wisdom.



The Caduceus, symbol of Hermeticism.

Renaissance

After centuries of falling out of favor, Hermeticism was reintroduced to the West when, in 1460, a man named Leonardo^[10] brought the *Corpus Hermeticum* to Pistoia. He was one of many agents sent out by Pistoia's ruler, Cosimo de'Medici, to scour European monasteries for lost ancient writings.^[11]

In 1614 Isaac Casaubon, a Swiss philologist, analyzed the Hermetic texts for linguistic style and claimed that the Hermetic writings attributed to Trismegistus were not the work of an ancient Egyptian priest but in fact dated to the Common Era.^[12] ^[13] Walter Scott places their date shortly after 200 CE, while Sir W. Flinders Petrie places them between 200 and 500 B.C.^[14] Plutarch's mention of Hermes Trismegistus dates back to the first century CE, and Tertullian, Iamblichus, and Porphyry are all familiar with Hermetic writings.^[15]

In 1945, Hermetic writings were among those found near Nag Hammadi, in the form of one of the conversations between Hermes and Asclepius from the *Corpus Hermeticum*, and a text about the Hermetic mystery schools, *On the Ogdoad and Ennead*, written in the Coptic language, the last form in which the Egyptian language was written.^[16]

Hermeticism as a religion

Tobias Churton, scholar of obscure religious movements, states that "the Hermetic tradition was both moderate and flexible, offering a tolerant philosophical religion, a religion of the (omnipresent) mind, a purified perception of God, the cosmos, and the self, and much positive encouragement for the spiritual seeker, all of which the student could take anywhere".^[17]

Religious and philosophical texts

Though many more have been falsely attributed to the work of Hermes Trismegistus, Hermeticists commonly accept there to have been forty-two books to his credit. However, most of these books are reported to have been destroyed when the Great Library of Alexandria was razed.

There are three major works which are widely known texts for Hermetic beliefs:

- † ***The Corpus Hermeticum*** is the body of work most widely known and is the aforementioned Greek texts. These eighteen books are set up as dialogues between Hermes and a series of others. The first book involves a discussion between Poimandres (also known as *Nous* and God) and Hermes, supposedly resulting from a meditative state, and is the first time that Hermes is in contact with God. Poimandres teaches the secrets of the Universe to Hermes, and later books are generally of Hermes teaching others such as Asclepius and his son Tat.
- † ***The Emerald Tablet of Hermes Trismegistus*** is a short work which coins the well known term in occult circles "As above, so below." The actual text of that maxim, as translated by Dennis W. Hauck is "That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing".^[18] The tablet also refers to the three parts of the wisdom of the whole universe. Hermes claims his knowledge of these three parts is why he received the name Trismegistus (thrice-great, or Ao-Ao-Ao meaning "greatest"). As the story is told, this tablet was found by Alexander the Great at Hebron supposedly in the tomb of Hermes.^[19]
- † ***The Kybalion: Hermetic Philosophy*** is a book published in 1912 CE anonymously by three people calling themselves the "Three Initiates." Many of the Hermetic principles are explained in the book.

There are additional works that, while not as well known as the three mentioned above, have an important place in Hermeticism and its study.

- † *A Suggestive Inquiry into Hermetic Philosophy and Alchemy* written by Mary Anne Atwood, and originally published anonymously in 1850. This book was withdrawn from circulation by the author but was later reprinted after her death by her longtime friend Isabelle de Steiger. Isabelle de Steiger was a member of the Golden Dawn, and this book was used as the basis for the study of Hermeticism by the Golden Dawn, which resulted in several published works by members of the Golden Dawn.^[20]

- ‡ Arthur Edward Waite, member and later head of the Golden Dawn, wrote the *Hermetic Museum* and later the *Hermetic Museum Restored and Enlarged* and did the editing for *Hermetic and Alchemical Writings of Paracelsus* that was published as a two-volume set. Arthur Edward Waite considered himself an Hermeticist and was instrumental in adding the word "Hermetic" to the official title of the Golden Dawn.^[21]
- ‡ W. Wynn Westcott, a founding member of the Golden Dawn, edited a series of books on Hermeticism called the "Collectanea Hermetica," published by the Theosophical Publishing Society.^[22]

Why Thrice Great?

The "Prisca Theologia"

Many Christian writers, including Lactantius, Augustine, Giordano Bruno, Marsilio Ficino, Campanella and Giovanni Pico della Mirandola considered Hermes Trismegistus to be a wise pagan prophet who foresaw the coming of Christianity.^[23] They believed in a *prisca theologia*, the doctrine that a single, true, theology exists, which threads through all religions, and which was given by god to man in antiquity.^[24] ^[25] In order to demonstrate the verity of the 'prisca theologia' Christians appropriated the Hermetic teachings for their own purposes. By this account Hermes Trismegistus was either, according to the fathers of the Christian church, a contemporary of Moses^[26] or the third in a line of men named Hermes i.e. Enoch, Noah and the Egyptian priest king who is known to us as Hermes Trismegistus^[27] or thrice great on account of being the greatest priest, philosopher and king.^[28] ^[29]

This last account of how Hermes Trismegistus received the name "Trismegistus," meaning "Thrice Great," is derived from statements both in the *The Emerald Tablet of Hermes Trismegistus*, that he knows the three parts of the wisdom of the whole universe.^[30] The three parts of the wisdom are alchemy, astrology, and theurgy. The pymander, from where Marsilio Ficino formed his opinion, states that "they called him Trismegistus because he was the greatest philosopher and the greatest priest and the greatest king".^[31]

Another explanation, in the Suda (10th century), is that "He was called Trismegistus on account of his praise of the trinity, saying there is one divine nature in the trinity".^[32]

The three parts of the wisdom of the whole universe

Alchemy€ The Operation of the Sun€ is not simply the changing of physical lead into physical gold.^[33] It is an investigation into the spiritual constitution, or life of matter and material existence through an application of the mysteries of birth, death and resurrection.^[34] The various stages of chemical distillation and fermentation, among them, are aspects of these mysteries, that, when applied quicken Nature's processes in order to bring a natural body to perfection.^[35] This perfection is the accomplishment of the Magnum opus (Latin for Great Work).

Astrology€ The Operation of the Moon: Hermes claims that Zoroaster discovered this part of the wisdom of the whole universe, astrology, and taught it to man.^[36] In Hermetic thought, it is likely that the movements of the planets have meaning beyond the laws of physics and actually holding metaphorical value as symbols in the mind of The All, or God. Astrology has influences upon the Earth, but does not dictate our actions, and wisdom is gained when we know what these influences are and how to deal with them.

Theurgy€ The Operation of the Stars: There are two different types of magic, according to Giovanni Pico della Mirandola's *Apology*, completely opposite of each other. The first is €Š' <£•, Gołtia, black magic reliant upon an alliance with evil spirits (i.e. demons). The second is Theurgy, divine magic reliant upon an alliance with divine spirits (i.e. angels, archangels, gods).^[37]

Theurgy translates to "The Science or art of Divine Works" and is the practical aspect of the Hermetic art of alchemy.^[38] Furthermore, alchemy is seen as the "key" to theurgy,^[39] the ultimate goal of which is to become united with higher counterparts, leading to the attainment of Divine Consciousness.^[38]

Hermetic beliefs

As stated above In Hermetic religion the supreme Deity, or Principle, is referred to variously as 'God', 'The All', or 'The One'. The absolute is the central focus of Hermeticism and therefore it is difficult to assign it a position among the traditional Theistic religions, or along the monotheistic and polytheistic spectrum.

Hermeticism encompasses both panentheism and Henotheism within its belief system, which teaches that there is The All, or one "Cause", of which we, and the entire universe, are all a part. Also it subscribes to the notion that other beings such as gods and angels, ascended masters and elementals exist in the Universe as parts of the All.

Classical elements

The four classical elements of earth, water, air, and fire are used often in alchemy, and are alluded to several times in the *Corpus Hermeticum*.

As above, so below

These words circulate throughout occult and magical circles, and they come from Hermetic texts. The concept was first laid out in *The Emerald Tablet of Hermes Trismegistus*, in the words "That which is Below corresponds to that which is Above, and that which is Above, corresponds to that which is Below, to accomplish the miracles of the One Thing".^[18]

In accordance with the various levels of reality: physical, mental, and spiritual, this relates that what happens on any level happens on every other. This is however more often used in the sense of the microcosm and the macrocosm. The microcosm is oneself, and the macrocosm is the universe. The macrocosm is as the microcosm, and vice versa; within each lies the other, and through understanding one (usually the microcosm) you can understand the other.^[40]

Posthumous fate

There are mentions in Hermeticism about "*metempsychosis*" (not to be confused with "*reincarnation*"), or the multiple occurrences of a being through the manifestation, before he gets liberated from any condition. As Hermes states:

O son, how many bodies we have to pass through, how many bands of demons, through how many series of repetitions and cycles of the stars, before we hasten to the One alone?^[41]

Morality, good, and evil

Hermes explains in Book 9 of the *Corpus Hermeticum* that *Nous* brings forth both good and evil, depending on if he receives input from God or from the demons. God brings good, while the demons bring evil. Among those things brought by demons are:

adultery, murder, violence to one's father, sacrilege, ungodliness, strangling, suicide from a cliff and all such other demonic actions.^[42]

This provides a clearcut view that Hermeticism does indeed include a sense of morality. However, the word good is used very strictly, to be restricted to use to the *Supreme Good*, God.^[43] It is only God (in the sense of the Supreme Good, not The All) who is completely free of evil to be considered good. Men are exempt of having the chance of being good, for they have a body, consumed in the physical nature, ignorant of the *Supreme Good*.^[44]

Among those things which are considered extremely sinful, is the focus on the material life, said to be the only thing that offends God:



As processions passing in the road cannot achieve anything themselves yet still obstruct others, so these men merely process through the universe, led by the pleasures of the body.^[45]

It is troublesome to oneself to have no "children". This is a symbolic description, not to mean physical, biological children, but rather creations. Immediately before this claim, it is explained that God is "the Father" because it has authored all things, it creates. Whether father or mother, one must create, do something positive in their life, as the Supreme Good is a "generative power". The curse for not having "children" is to be imprisoned to a body, neither male (active) nor female (thoughtful), leaving that person with a type of sterility, that of being unable to accomplish anything.^[46]

Cosmogony

The tale is given in the first book of the Corpus Hermeticum by God's Nous to Hermes Trismegistus after much meditation. It begins as the ALL creates the elements after seeing the Cosmos and creating one just like it (our Cosmos) from its own constituent elements and souls. From there, the ALL, being both male (Divine Father) and female (Universal Mother), holding the Word (the logos), gave birth to a second Nous, creator of the world. This second Nous created seven powers, or deities, (often seen as Mercury, Venus, Mars, Jupiter, Saturn, the Sun and the Moon) to travel in circles and govern destiny.

The Word then leaps forth from the materializing elements, which made them unintelligent. Nous then made the governors spin, and from their matter sprang forth creatures without speech. Earth then was separated from Water and the animals (other than Man) were brought forth from the Earth.

The Supreme Nous then created Man, androgynous, in his own image and handed over his creation. Man carefully observed the creation of his brother, the lesser Nous, and received his and his Father's authority over it all. Man then rose up above the spheres' paths to better view the creation, and then showed the form of the ALL to Nature. Nature fell in love with it, and Man, seeing a similar form to his own reflecting in the water fell in love with Nature and wished to dwell in it. Immediately Man became one with Nature and became a slave to its limitations such as gender and sleep. Man thus became speechless (for it lost the Word) and became double, being mortal in body but immortal in spirit, having authority of all but subject to destiny.

The tale does not specifically contradict the theory of evolution, other than for Man, but most Hermeticists fully accept evolutionary theory as a solid grounding for the creation of everything from base matter to Man.^[47]

Hermetic brotherhoods

Once Hermeticism was no longer endorsed by the Christian Church it was driven underground and a number of Hermetic societies were formed. The Western esoteric tradition is now heavily steeped in Hermeticism. The work of such writers as Pico Della Mirandola, who attempted to reconcile Jewish Kabbalah and Christian mysticism, brought Hermeticism into a context more easily understood by Europeans in the Renaissance.

A few primarily Hermetic occult orders were founded in the late Middle Ages and early Renaissance. Hermetic magic underwent a nineteenth century revival in Western Europe,^[48] where it was practiced by people and within groups such as the Hermetic Order of the Golden Dawn, Aurum Solis, Ragon, Kenneth M. Mackenzie, Eliphas L vi, Frederick Hockley, William Butler Yeats, and Arthur Machen.^[49] Many Hermetic, or Hermetically influenced, groups exist today, most of which are derived from the Golden Dawn, Rosicrucianism or Freemasonry.

Rosicrucianism

Rosicrucianism is a Hermetic/Christian movement dating back to the 15th century. It consists of a secretive inner body, and a more public outer body under the direction of the inner body.

This movement is symbolized by the rose (the soul) and the cross (the body of 4 elements). In other words, the human soul crucified on the cross of the material plane.

The Rosicrucian Order consists of a graded system (similar to The Order of Freemasons) in which members move up in rank and gain access to more knowledge. There is no fee for advancement. Once a member is deemed able to understand the knowledge, they move on to the next grade.

There are three steps to their spiritual path: philosophy, qabbalah, and divine magic. In turn, there are three goals of the order: 1) the abolition of monarchy and the institution of rule by a philosophical elect, 2) reformation of science, philosophy, and ethics, and 3) discovery of the Panacea.

The sources dating the existence of the Rosicrucians to the 17th century are three German pamphlets: the *Fama*, the *Confessio Fraternitatis*, and *Chymical Wedding of Christian Rosenkreutz*.^[50] Some scholars believe these to be hoaxes,^[51] and that antedating Rosicrucian organizations are the first appearance of any real Rosicrucian fraternity.

Hermetic Order of the Golden Dawn

Unlike the Societas Rosicruciana in Anglia, the Hermetic Order of the Golden Dawn was open to both sexes, and treated both as equal. The order was a specifically Hermetic society, teaching the arts of alchemy, qabbalah, and the magic of Hermes along with the principles of occult science. Israel Regardie claims that there are many orders, who know what they do of magic from what has been leaked out of the Golden Dawn, by what he deems "renegade members."

The order maintained the tightest of secrecy by severe penalties for loose lips. Overall, the general public was left oblivious to the actions and even existence of the Golden Dawn, making the policies a success.^[52] This secrecy was broken first by Aleister Crowley, in 1905, and later by Israel Regardie himself in 1940, giving a detailed account of the order's teachings to the general public.^[53]

Esoteric Christianity

Hermetism and Hermeticism remains influential in Esoteric Christianity, especially Martinism.

Notes

- [1] Churton p. 5
- [2] "Hermeticism" *The Concise Oxford Dictionary of World Religions*
- [3] *The Religion of Ancient Greece* by Jane Ellen Harrison pgs 17•19.
- [4] *The Religion of Ancient Greece* by Jane Ellen Harrison pgs 21•30.
- [5] *Collectanea Hermetica* Edited by W. Wynn. Westcott Volume 2.
- [6] See Dufresnoy, *Histoire del' Art Hermetique*, vol. iii. Cat. Gr. MSS.
- [7] *A Suggestive Inquiry into Hermetic Philosophy and Alchemy* by Mary Anne Atwood 1850.
- [8] van den Broek and Hanegraaff (1997) distinguish *Hermetism* for the tradition of Late Antiquity from *Hermeticism* for the Renaissance revival.
- [9] van den Broek and Hanegraaff (1997), p. vii
- [10] This Leonardo di Pistoia was a monk (<http://www.ritmanlibrary.nl/c/p/lib/coll.html>), not to be confused with the artist Leonardo da Pistoia who was not born until c.1483 CE.
- [11] *The Way of Hermes*, p. 9
- [12] Tambiah *Magic, Science, Religion, and the Scope of Rationality* pp. 27•28.
- [13] *The Way of Hermes*, p. 9.
- [14] Abel and Hare p. 7.
- [15] Stephan A. Hoeller, On the Trail of the Winged God€ Hermes and Hermeticism Throughout the Age, *Gnosis: A Journal of Western Inner Traditions* (Vol. 40, Summer 1996).

- [16] *The Way of Hermes*, pp. 9•10.
- [17] Churton p. 5.
- [18] Scully p. 321.
- [19] Abel & Hare p. 12.
- [20] "A Suggestive Inquiry into Hermetic Philosophy and Alchemy" with introduction by Isabelle de Steiger
- [21] "Hermetic Papers of A. E. Waite: the Unknown Writings of a Modern Mystic" Edited by R. A. Gilbert
- [22] "The Pyramander of Hermes" Volume 2, *Collectanea Hermetica* published by The Theosophical Publishing Society, 1894.
- [23] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, pp 9•15 and pp 61•66 and p 413
- [24] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, pp 14•18 and pp 433•434
- [25] Hanegraaff, W. J., *New Age Religion and Western Culture*, SUNY, 1998, p 360.
- [26] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, p 27 and p 293
- [27] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, p52
- [28] Yates, F., *Giordano Bruno and the Hermetic Tradition*, Routledge, London, 1964, p 52
- [29] Copenhaver, B.P., "Hermetica", Cambridge University Press, 1992, p xlviii
- [30] Scully p. 322.
- [31] Copenhaver, *Hermetica*, p. xlviii
- [32] Copenhaver, *Hermetica*, p. xli
- [33] Hall *The Hermetic Marriage* p. 227.
- [34] Eliade *The Forge and the Crucible* p. 149 and p. 155•157
- [35] Geber *Summa Perfectionis*
- [36] Powell pp. 19•20.
- [37] Garstin p. v
- [38] Garstin p. 6
- [39] Garstin p. vi
- [40] Garstin p. 35.
- [41] *The Way of Hermes* p. 33.
- [42] *The Way of Hermes* p. 42.
- [43] *The Way of Hermes* p. 28.
- [44] *The Way of Hermes* p. 47.
- [45] *The Way of Hermes* pp. 32•3.
- [46] *The Way of Hermes* p. 29.
- [47] *The Way of Hermes* pp. 18•20.
- [48] Regardie p. 17.
- [49] Regardie pp. 15•6.
- [50] Yates, Frances (1972). *The Rosicrucian Enlightenment*. London: Routledge and Kegan Paul. ISBN0710073801.
- [51] Prof. Carl Edwin Lindgren, "The Rose Cross, A Historical and Philosophical View" € <http://users.panola.com/lindgren/rosecross.html>
- [52] Regardie pp. 15•7.
- [53] Regardie p. ix.

References

- † Abel, Christopher R. and Hare, William O. (1997). *Hermes Trismegistus: An Investigation of the Origin of the Hermetic Writings*. Sequim: Holmes Publishing Group.
- † Anonymous (2002). *Meditations on the Tarot: A Journey into Christian Hermeticism*. New York: Jeremy P. Tarcher/Penguin.
- † Budge, E. A. Wallis (1895). *The Egyptian Book of the Dead: (The Papyrus of Ani) Egyptian Text Transliteration and Translation*. New York: Dover Publications.
- † Churton, Tobias. *The Golden Builders: Alchemists, Rosicrucians, and the First Freemasons*. New York: Barnes and Noble, 2002.
- † Copenhaver, B.P. *Hermetica*, Cambridge University Press, Cambridge, 1992.
- † Garstin, E.J. Langford (2004). *Theurgy or The Hermetic Practice*. Berwick: Ibis Press. *Published Posthumously*
- † Hoeller, Stephan A. *On the Trail of the Winged God: Hermes and Hermeticism Throughout the Ages*, *Gnosis: A Journal of Western Inner Traditions* (Vol. 40, Summer 1996). Also at "Hermes and Hermeticism" (<http://www.gnosis.org/hermes.htm>). Gnosis.org. Retrieved 2009-11-09.

- ‡ Powell, Robert A. (1991). *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ*. Hudson: Anthroposophic Press.
- ‡ Regardie, Israel (1940). *The Golden Dawn*. St. Paul: Llewellyn Publications.
- ‡ Salaman, Clement and Van Oyen, Dorine and Wharton, William D. and Mahé, Jean-Pierre (2000). *The Way of Hermes: New Translations of The Corpus Hermeticum and The Definitions of Hermes Trismegistus to Asclepius*. Rochester: Inner Traditions.
- ‡ Scully, Nicki (2003). *Alchemical Healing: A Guide to Spiritual, Physical, and Transformational Medicine*. Rochester: Bear & Company.

External links

- ‡ Online Version of the *Corpus Hermeticum*, version translated by [[John Everard (preacher)|John Everard (<http://www.levity.com/alchemy/corperm.html>)] in 1650 CE from Latin version]
- ‡ Online Version of *The Virgin of the World of Hermes Trismegistus*, version translated by Anna Kingsford and Edward Maitland in 1885 A.D. (<http://www.sacred-texts.com/eso/vow/index.htm>)
- ‡ Online version of *The Kybalion* (1912) (<http://www.gnostic.org/kybalionhtm/kybalion.htm>)
- ‡ The Kybalion Resource Page (<http://www.kybalion.org>)
- ‡ An introduction to Hermeticism by Paul Newall (2004) (<http://www.galilean-library.org/manuscript.php?postid=43803>)
- ‡ Hermetics Resource Site (<http://www.hermetics.org>)€ Many Hermetics texts
- ‡ The Hermetic Library (<http://www.hermetic.com>)€ A collection of texts and sites relating to Hermeticism
- ‡ Hermeticism (http://www.dmoz.org/society/Religion_and_Spirituality/Esoteric_and_Occult/Hermeticism/) at the Open Directory Project
- ‡ TransAlchemy (<http://www.transalchemy.com>)-Modern scientific and singularitarian Hermetic research

Ebionites

Ebionites, or Greek: *Εβιωναῖοι*, *•••••*, *Ebionaioi*, (derived from Hebrew *•••••* *ebyonim*, *ebionim*, meaning the poor or poor ones), is a patristic term referring to a Jewish Christian sect or sects that existed during the first centuries of the Christian Era.^[1] They regarded Jesus as the Messiah^[2] and insisted on the necessity of following Jewish religious law and rites.^[3] The *Ebionites* used only one of the Jewish Gospels, revered James the Just and rejected Paul of Tarsus as an apostate from the Law.^[4] Their name suggests that they placed a special value on voluntary poverty.

Since historical records by the Ebionites are scarce, fragmentary and disputed, much of what is known or conjectured about the *Ebionites* derives from the Church Fathers, who wrote polemics against the *Ebionites*, whom they deemed heretical Judaizers.^[5] ^[6] Consequently very little about the Ebionite sect or sects is known with certainty, and most, if not all, statements about them are conjectural.

Many scholars distinguish the *Ebionites* from other Jewish Christian groups e.g. the Nazarenes.^[7]

Name

The term *Ebionites* derives from the Hebrew *•••••* *Ebionim*, meaning "the Poor Ones",^[8] ^[9] which has parallels in the Psalms and the self-given term of pious Jewish circles.^[10] ^[11] The term "the poor" was at first a common designation for all Christians - a reference to their material as well as their voluntary poverty.^[8] ^[12] ^[13] Following schisms within the early Church, the graecized Hebrew term "Ebionite" was applied exclusively to Jewish Christians separated from the developing Pauline Christianity, and later in the 4th century a specific group of Jewish Christians or to a Jewish Christian sect distinct from the Nazarenes. All the while, the designation "the Poor" in other languages was still used in its original, more general sense.^[8] ^[10] ^[14] ^[15] Origen says "for Ebion signifies „poor... among the Jews, and those Jews who have received Jesus as Christ are called by the name of Ebionites."^[16] ^[17] Tertullian was first to write against a non-existent heresiarch called Ebion and scholars believe he derived the name Ebion from a literal reading of *Ebionaioi* as meaning "followers of Ebion", a derivation now considered mistaken.^[8] ^[10]

The divergent application of the term "Ebionite" persists today, as some authors choose to label as "Ebionites", Jewish Christians that maintained a continuity with the Messianic eschatology of the Jerusalem Church under James the Just^[14] ^[15] ^[18] while others, though agreeing about the historical events, use it in a more restricted sense.^[4] Mainstream scholarship commonly uses the term in the restricted sense.^[8] ^[10]

History

The earliest reference to a group that might fit the description of the Ebionites appears in Justin Martyr's *Dialogue with Trypho* (c. 140). Justin distinguishes between Jewish Christians who observe the Law of Moses but do not require its observance upon others, and those who believe the Mosaic Law to be obligatory on all.^[19] Irenaeus (c. 180) was probably the first to use the term "Ebionites" to describe a heretical judaizing sect, which he regarded as stubbornly clinging to the Law.^[20] Origen (c. 212) remarks that the name derives from the Hebrew word "evyon," meaning "poor."^[21] Epiphanius of Salamis in the 4th century gives the most complete but also questionable account in his heresiology called *Panarion*, denouncing eighty heretical sects, among them the Ebionites.^[22] ^[23] Epiphanius mostly gives general descriptions of their religious beliefs and includes quotations from their gospels, which have not survived. According to the Encyclop—dia Britannica, the Ebionite movement may have arisen about the time of the destruction of the Jewish Temple in Jerusalem (AD 70).^[24] Others have argued that the Ebionites were more faithful to the authentic teachings of Jesus and constituted the mainstream of the Jerusalem church before being gradually marginalized by the followers of Paul of Tarsus.^[4] ^[25] ^[26] ^[27] ^[28] ^[29]

The actual number of groups described as Ebionites is difficult to ascertain, as the contradictory patristic accounts in their attempt to distinguish various sects, sometimes confuse them with each other.^[10] Other groups mentioned are the Carpocratians, the Cerinthians, the Elcesaites, the Nazarenes, the Nazoraeans, and the Sampsaeans, most of

whom were Jewish Christian sects who held gnostic or other views rejected by the Ebionites. Epiphanius, however, mentions that a group of Ebionites came to embrace some of these views despite keeping their name.^[30]

As the Ebionites are first mentioned as such in the 2nd century, their earlier history and their relation to the first Jerusalem church remains obscure and a matter of contention. Many scholars link the origin of the Ebionites with the First Jewish-Roman War of 66–70 CE. Prior to this, they are considered to be part of the Jerusalem church led by the Apostle Peter and later by Jesus' brother, or cousin, James. Eusebius relates a tradition, probably based on Aristo of Pella, that the early Christians left Jerusalem just prior to the war and fled to Pella beyond the Jordan River.^{[8] [10]} They were led by Simeon of Jerusalem (d. 107) and during the Second Jewish-Roman War, they were persecuted by the Jewish followers of Bar Kochba for refusing to recognize his messianic claims.^[30]

According to some scholars, it was beyond the Jordan, that the Nazarenes/Ebionites were first recognized as a distinct group when some Jewish Christians receded farther from mainstream Christianity, and approximated more and more closely to Rabbinical Judaism, resulting in a "degeneration" into an exclusively Jewish sect. Some from these groups later opened themselves to either Jewish Gnostic (and possibly Essene) or syncretic influences, as is seen in the book of Elchasai.^[31] The latter influence places some Ebionites in the context of the gnostic movements widespread in Syria and the lands to the east.^{[10] [32]}

After the end of the First Jewish-Roman War, the importance of the Jerusalem church began to fade. Jewish Christianity became dispersed throughout the Jewish diaspora in the Levant, where it was slowly eclipsed by gentile Christianity, which then spread throughout the Roman Empire without competition from "judaizing" Christian groups.^[33] Once the Jerusalem church, still headed by Jesus' relatives, was eliminated during the Bar Kokhba revolt in 135, the Ebionites gradually lost influence and followers. According to one writer their decline was due to marginalization and "persecution" by both Jews and Christians.^[4] Following the defeat of the rebellion and the expulsion of all Jews from Judea, Jerusalem became the Gentile city of Aelia Capitolina. Many of the Jewish Christians residing at Pella renounced their Jewish practices at this time and joined to the mainstream Christian church. Those who remained at Pella and continued in obedience to the Law were deemed heretics.^[34] In 375, Epiphanius records the settlement of Ebionites on Cyprus, but by the mid-5th century, Theodoret of Cyrrhus reported that they were no longer present in the region.^[30]



Map of the Decapolis showing the location of Pella.



Some scholars argue that the Ebionites survived much longer and identify them with a sect encountered by the historian Abd al-Jabbar ibn Ahmad around the year 1000.^[35] Another possible reference to surviving Ebionite communities in northwestern Arabia, specifically the cities of Tayma and Tilmas, around the 11th century, appears in *Sefer Ha'masaot*, the "Book of the Travels" of Rabbi Benjamin of Tudela, a rabbi from Spain.^[36] 12th century Muslim historian Muhammad al-Shahrastani mentions Jews living in nearby Medina and Hejaz who accepted Jesus as a prophetic figure and followed traditional Judaism, rejecting mainstream Christian views.^[37] Some scholars argue that they contributed to the development of the Islamic view of Jesus due to exchanges of Ebionite remnants with the first Muslims.^[10]
^[27] However, Muslim theologians and those who accept their

narratives of early Islam maintain that the Islamic view of Jesus was revealed in the Quran well before any significant Muslim encounter with Christians such as the Migration to Abyssinia.

Legacy

In the late 20th and early 21st centuries, several small yet competing new religious movements, such as the Ebionite Jewish Community and others, have emerged claiming to be revivalists of the views and practices of early Ebionites, although their idiosyncratic claims to authenticity cannot be verified.

The counter-missionary group Jews for Judaism favorably mentions the historical Ebionites in their literature in order to argue that "Messianic Judaism", as promoted by missionary groups such as Jews for Jesus, is Pauline Christianity misrepresenting itself as Judaism.^[38] Some Messianic groups have expressed concern over leaders in Israel that deny Jesus' divinity and the possible collapse of the Messianic movement due to a resurgence of Ebionitism.^[39] ^[40] In a recent polemic, a Messianic leader asked whether Christians should imitate the Torah-observance of "neo-Ebionites".^[41]

Views and practices

Judaic and Gnostic Ebionitism

Most patristic sources portray the Ebionites as traditional Jews, who zealously followed the Law of Moses, revered Jerusalem as the holiest city,^[20] and restricted table fellowship only to Gentiles who converted to Judaism.^[19]

Yet some Church Fathers describe some Ebionites as departing from traditional Jewish principles of faith and practice. For example, Epiphanius of Salamis stated that the Ebionites engaged in excessive ritual bathing,^[42] possessed an angelology which claimed that the Christ is a great archangel who was incarnated in Jesus and adopted as the son of God,^[43] ^[44] opposed animal sacrifice,^[44] denying parts or most of the Law,^[45] and practiced religious vegetarianism,^[46] and celebrated a commemorative meal annually,^[47] on or around Passover, with unleavened bread and water only, in contrast to the daily Christian Eucharist.^[22] ^[48] ^[49]

However, the reliability of Epiphanius' account of the Ebionites is questioned by some scholars.^[5] ^[50] Shlomo Pines, for example, argues that the heterodox views and practices he ascribes to some Ebionites originated in Gnostic Christianity rather than Jewish Christianity, and are characteristics of the Elcesaites sect, which Epiphanius mistakenly attributed to the Ebionites.^[35]

Another Church Father who described the Ebionites as departing from Christian Orthodoxy was Methodius of Olympus, who stated that the Ebionites believed that the prophets spoke only by their own power, and not by the

power of the Holy Spirit.^[51]

While mainstream biblical scholars do suppose some Essene influence on the nascent Jewish-Christian Church in some organizational, administrative and cultic respects, some scholars go beyond that assumption. Among them, some hold theories which have been discredited and others which remain controversial.^[52]

Regarding the Ebionites specifically, a number of scholars have different theories on how the Ebionites may have developed from an Essene Jewish messianic sect. Hans-Joachim Schoeps argues that the conversion of some Essenes to Jewish Christianity after the Siege of Jerusalem in 70 CE may be the source of some Ebionites adopting Essene views and practices,^[27] while some conclude that the Essenes did not become Jewish Christians but still had an influence on the Ebionites.^[53]

However, Epiphanius of Salamis, in his book *Panarion*, 30:17:5, said the following: "But I already showed above that Ebion did not know these things, but later, his followers that associated with Elchasai had the circumcision, the Sabbath and the customs of Ebion, but the imagination of Elchasai".

Doing so, Epiphanius made it clear that the original Ebionites were different from those heterodox Ebionites that he described.^[54]

John the Baptist

The Gospel of the Ebionites might have been named after the followers of John the Baptist,^[55] and Jesus initially may have been amongst his followers.^[56] ^[57] ^[58] The Ebionites shared many doctrines and practices with the Essenes,^[59] and possibly with those at Qumran.^[60] ^[61]

In the *Gospel of the Ebionites*, as quoted by Epiphanius, John the Baptist and Jesus are portrayed as vegetarians.^[62] ^[63] ^[64] ^[65] ^[66] It is a matter of debate whether John was in fact a vegetarian (a notion reinforced by the "Slavonic version" of Josephus)^[25] ^[67] or whether some Ebionites (or the related Elchasaite sect which Epiphanius may have mistaken for Ebionites) were projecting their vegetarianism onto him.^[35]

Jesus

See also Jesus in the Talmud

The majority of Church Fathers agree that the Ebionites rejected many of the precepts central to Nicene orthodoxy, such as his pre-existence, divinity, virgin birth, atoning death, and physical resurrection.^[5] The Ebionites are described as emphasizing the oneness of God and the humanity of Jesus as the biological son of both Mary and Joseph, who by virtue of his righteousness, was chosen by God to be the messianic "prophet like Moses" (foretold in *Deuteronomy* 18:14•22) when he was anointed with the Holy Spirit at his baptism.^[4] ^[68] Origen (*Contra Celsum* 5.61)^[69] and Eusebius (*Historia Ecclesiastica* 3.27.3) recognise some variation in the Christology of Ebionite groups; for example that while all Ebionites denied Christ's pre-existence there was a sub-group which did not deny the virgin birth.^[70] Theodoret, while dependent on earlier writers,^[71] draws the conclusion that the two sub-groups would have used different Gospels.^[72]

Of the books of the New Testament, the Ebionites are said to have accepted only a Hebrew (or Aramaic) version of the *Gospel of Matthew*, referred to as the *Gospel of the Hebrews*, as additional scripture to the Hebrew Bible. This version of *Matthew*, Irenaeus reports, omitted the first two chapters (on the nativity of Jesus), and started with the baptism of Jesus by John.^[20]

The Ebionites believed that all Jews and Gentiles must observe the commandments in the Law of Moses,^[19] in order to become righteous and seek communion with God,^[73] but these commandments must be understood in the light of Jesus' expounding of the Law,^[68] revealed during his sermon on the mount, and other evangelical counsels.^[74] The Ebionites may have held a form of "inaugurated eschatology" positing that the ministry of Jesus had ushered in the Messianic Age so that the kingdom of God might be understood as present in an incipient fashion, while at the same time awaiting consummation in the future age.^[4] ^[68]

James vs. Paul

James, the brother of Jesus, was the leader of the Jerusalem church.^[75] Paul, *Apostle to the Gentiles*, established many churches^[76] and founded a Christian theology (see Pauline Christianity). At the Council of Jerusalem (c 49),^[75] Paul argued to abrogate Mosaic observances^[77] for his non-Jewish converts. When Paul recounted the events to the Galatians (Galatians 2:9-10), he referred only to the remembrance of the poor rather than conveying the four points of the council (Acts 15:19-21). The nature of the laws for the Gentiles described by James is contested (see Council of Jerusalem).

Scholars who have studied the role of James in the Jerusalem Church, including Pierre Antoine Bernheim, Robert Eisenman, Will Durant, Michael Goulder, Gerd Ludemann, John Painter, and James Tabor,^{[78] [18] [79] [80] [81] [82] [83]} argue that the Ebionites regarded James the Just as their leader, after Jesus' death.^{[84] [85]} rather than Peter. Some scholars argue^{[86] [87]} that the Ebionites claimed a dynastic apostolic succession for the relatives of Jesus. They opposed the Apostle Paul, who claimed that gentile Christians did not have to be circumcised or otherwise follow the Law of Moses, and named him an apostate.^[20] Epiphanius relates that some Ebionites alleged that Paul was a Greek who converted to Judaism in order to marry the daughter of a high priest of Israel but apostatized when she rejected him.^{[88] [89]} Other scholars, such as Richard Bauckham, dispute this in part by arguing that the immediate successors to the Jerusalem Church under James and the relatives of Jesus were the Nazoraeans, who accepted Paul, while the Ebionites were a later offshoot of the early second century.^{[90] [91]}

Ebionite Writings

Few writings of the Ebionites have survived, and these are in uncertain form. The *Recognitions of Clement* and the *Clementine Homilies*, two 3rd century Christian works, are regarded by general scholarly consensus as largely or entirely Jewish Christian in origin and reflect Jewish Christian beliefs. The exact relationship between the Ebionites and these writings is debated, but Epiphanius's description of some Ebionites in *Panarion* 30 bears a striking similarity to the ideas in the *Recognitions* and *Homilies*. Scholar Glenn Alan Koch speculates that Epiphanius likely relied upon a version of the *Homilies* as a source document.^[23] Some scholars also speculate that the core of the *Gospel of Barnabas*, beneath a polemical medieval Muslim overlay, may have been based upon an Ebionite or gnostic document.^[92] The existence and origin of this source continues to be debated by scholars.^[93]

The Catholic Encyclopedia classifies the Ebionite writings into four groups.^[94]

Gospel of the Ebionites

Irenaeus stated that the Ebionites used Matthew's Gospel exclusively.^[95] Eusebius of Caesarea later wrote that they used only the Gospel of the Hebrews.^[96] From this the minority view of James R. Edwards (2009) and Bodley's Librarian Edward Nicholson (1879) claims that there was *only* one Hebrew gospel in circulation, Matthew's *Gospel of the Hebrews*. They also note that the title *Gospel of the Ebionites*, was never used by anyone in the early Church.^{[97] [98] [99]} Epiphanius contended that the gospel the Ebionites used, was written by Matthew and called the *Gospel of the Hebrews*.^[100] Because Epiphanius said that it was "not wholly complete, but falsified and mutilated...",^[101] writers such as Walter Richard Cassels (1877), Theodoret (c.393 • c.457) and Pierson Parker (1940) consider it a different "edition" of Matthew's Hebrew Gospel; the Ebionites having added some of their oral tradition or Midrash (See Sitz im Leben).^{[102] [103]} However, internal evidence from the quotations in *Panarion* 30.13.4 and 30.13.7 suggest that the text was a Gospel harmony originally composed in Greek.^[104]

Mainstream scholarly texts, such as the standard edition of the New Testament Apocrypha edited by Wilhelm Schneemelcher generally refer to the text Jerome cites as used by the Ebionites as the *Gospel of the Ebionites*, though this is not a term current in the Early Church.^{[105] [106]}

Clementine literature

The collection of New Testament apocrypha known as the Clementine literature included three works known in antiquity as the *Circuits of Peter*, the *Acts of the Apostles* and a work usually titled the *Ascents of James*. They are specifically referenced by Epiphanius in his polemic against the Ebionites. The first-named books are substantially contained in the Homilies of Clement under the title of Clement's *Compendium of Peter's itinerary sermons*, and also in the *Recognitions* attributed to Clement. They form an early Christian didactic fiction to express Jewish Christian views, i.e. the primacy of James the Just, their connection with the episcopal see of Rome, and their antagonism to Simon Magus, as well as gnostic doctrines. Scholar Robert E. Van Voorst opines of the *Ascents of James* (R 1.33•71), "There is, in fact, no section of the Clementine literature about whose origin in Jewish Christianity one may be more certain".^[50] Despite this assertion, he expresses reservations that the material is genuinely Ebionite in origin.

Symmachus

Symmachus produced a translation of the Hebrew Bible in Koine Greek, which was used by Jerome and is still extant in fragments, and his lost *Hypomnemata*, written to counter the canonical Gospel of Matthew. Although lost, the *Hypomnemata*^[107] ^[108] is probably identical to *De distinctione praeceptorum* mentioned by Ebed Jesu (Assemani, *Bibl. Or.*, III, 1). The identity of Symmachus as an Ebionite has been questioned in recent scholarship.^[109]

Book of Elchesai

The Book of Elchesai or Aramaic *Hayil Kesai*, meaning "Hidden Power" (see Pan. 19.2.2) is believed to have been written originally in Aramaic as a Jewish apocalypse, probably in Babylonia, in 116-117 CE. It was reported by Hippolytus to have been brought to Rome in c. 230 CE by Alcibiades of Apamea.^[110] Those who accepted its doctrines and new practices were called Elcesaites. Epiphanius claimed the Ebionites also used this book as a source for some of their beliefs and practices (Pan. 30.17).^[23] ^[111] ^[112]

Religious perspectives

The mainstream Christian view of the Ebionites is based on the polemical views of the Church Fathers who portrayed them as heretics for rejecting many of the central Christian views of Jesus, and allegedly having an improper fixation on the Law of Moses at the expense of the grace of God.^[94] In this view, the Ebionites may have been the descendants of a Jewish Christian sect within the early Jerusalem church which broke away from its mainstream theology.^[113]

The mainstream Jewish view of the Ebionites is that they were Jewish heretics due to their refusal to see Jesus as a false prophet and failed Jewish Messiah claimant but also for wanting to include their gospel into the canon of the Hebrew Bible.^[4]

Mainstream Islam charges mainstream Christianity with having corrupted the Bible. Some in the Muslim community believe that the Ebionites (as opposed to Christians they encountered) were faithful to the original teachings of Jesus with shared views about Jesus' humanity, though the Islamic view of Jesus conflicts with the Ebionites' views regarding the virgin birth and the crucifixion.^[114]

Some scholars (secular or from mainstream Christianity) are acknowledging the recent emphasis on the Jewishness of Jesus and his earliest followers, and commenting on how they reconcile the Jewish Jesus with the Christ of their faith.^[115] On the other hand, some Christian apologists have criticized the quest for the historical Jesus as having resulted in a "revival of the Ebionite heresy".^[116]

Neo-Ebionites

There are a number of internet groups which claim to be successors of the original Ebionites, such as the **Ebionite Jewish Community**, founded in 1995. The group's founder, Shemayah Phillips, had briefly been a member of the Assemblies of Yahweh in 1985, before becoming an Ebionite. The Ebionite Jewish Community is a part of the Sacred Name movement, and includes in its specific beliefs a denial of the divinity of Christ and a rejection of Trinitarianism, and sees Paul the Apostle as a false prophet.^[117]

References

- [1] F.L. Cross and E.A. Livingston (editors), *The Oxford Dictionary of the Christian Church*, Oxford University Press, 1989. Article: *Ebionites*
- [2] Encyclopedia Britannica: Ebionites (<http://www.britannica.com/EBchecked/topic/177608/Ebionites>)
- [3] Kaufmann Kohler, "Ebionites" (<http://www.jewishencyclopedia.com/view.jsp?artid=22&letter=E>), in: Isidore Singer & Cyrus Alder (ed.), *Jewish Encyclopedia*, 1901-1906.
- [4] Hyam Maccoby (1987). *The Mythmaker: Paul and the Invention of Christianity*. HarperCollins. pp.172•183.. ISBN#0062505858., an abridgement (<http://ebionite.tripod.com/mac15.htm>)
- [5] A.F.J. Klijn & G.J. Reinink (1973). *Patristic Evidence for Jewish-Christian Sects*. Brill. ISBN#9004037632.
- [6] See also Church Fathers on the Ebionites (Wikisource)
- [7] Tim Hegg (2007) (PDF). *The Virgin Birth - An Inquiry into the Biblical Doctrine* (<http://www.torahresource.com/EnglishArticles/VirginBirth.pdf>). TorahResource. . Retrieved 2007-08-13.
- [8] G. Uhlhorn, "Ebionites", in: *A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, 3rd ed. (edited by Philip Schaff), p. 684•685 (vol. 2).
- [9] The word is still in use in that sense in contemporary Israeli Hebrew
- [10] O. Cullmann, "Ebioniten", in: *Religion in Geschichte und Gegenwart*, p. 7435 (vol. 2).
- [11] PsSal 10, 6; 15, 1; 1 QpHab XII, 3.6.10
- [12] Minucius Felix, *Octavius*, 36: "That we are called the poor is not our disgrace, but our glory."
- [13] The Greek equivalent (Greek: πτωχοί •*pt•khai*) appears in the New Testament (Romans 15, 26 ([http://www.biblegateway.com/passage/?search=Romans 15:26&version=50;](http://www.biblegateway.com/passage/?search=Romans%2015:26&version=50;)); Galatians 2,10 ([http://www.biblegateway.com/passage/?search=Galatians 2:10&version=50;](http://www.biblegateway.com/passage/?search=Galatians%202:10&version=50;))), possibly as an honorary title of the Jerusalem church.
- [14] James Tabor, *Nazarenes and Ebionites* (<http://www.religiousstudies.uncc.edu/JDTABOR/ebionites.html>)
- [15] Eisenman (1997), p. 4, 45.
- [16] Origen, *Contra Celsum*, II, 1.
- [17] ANF04. Fathers of the Third Century: Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second | Christian Classics Ethereal Library (<http://www.ccel.org/ccel/schaff/anf04.vi.ix.ii.i.html>)
- [18] Robert Eisenman (2006). *The New Testament Code*. Watkins Publishing. pp.134,145,273. ISBN#978-1-84293-186-8. p.34 - "These "Ebionites" are also the followers of James *par excellence*, himself considered (even in early Christian accounts) to be the leader of "the Poor" or these selfsame "Ebionites"', p.145 - "For James 2:5, of course, it is "the Poor of this world ("the Ebionim" or "Ebionites") whom God chose as Heirs to the Kingdom He promised to those that love Him".", p.273 - "...the Righteous Teacher" and those of his followers (called "the Poor" or "Ebionim" - in our view, James and his Community, pointedly referred to in the early Church literature, as will by now have become crystal clear, as "the Ebionites" or "the Poor")."
- [19] Justin Martyr, *Dialogue with Trypho*, 47 (<http://www.newadvent.org/fathers/01282.htm>).
- [20] Irenaeus of Lyon, *Adversus Haereses* I, 26 (<http://www.newadvent.org/fathers/0103126.htm>); II,21 (<http://www.newadvent.org/fathers/0103321.htm>).
- [21] Origen, *De Principiis*, IV, 22 (<http://www.newadvent.org/fathers/04124.htm>).
- [22] Epiphanius of Salamis, *Panarion*, 30.
- [23] Glenn Alan Koch (1976). *A Critical Investigation of Epiphanius' Knowledge of the Ebionites: A Translation and Critical Discussion of 'Panarion' 30*. University of Pennsylvania.
- [24] Encyclop—dia Britannica article *Ebionite* (<http://www.britannica.com/eb/article-9031860/Ebionite>)
- [25] James Tabor (2006). *The Jesus Dynasty: A New Historical Investigation of Jesus, His Royal Family, and the Birth of Christianity*. Simon & Schuster. ISBN#0743287231.
- [26] Tabor (2006), p. 286, 289-291.
- [27] Hans-Joachim Schoeps (1969). *Jewish Christianity: Factional Disputes in the Early Church*. Translation Douglas R. A. Hare. Fortress Press.
- [28] Robert Eisenman (1997). *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls*. Viking. pp.15•6.. ISBN#1842930265.
- [29] Howard Bream's review of H. J. Schoeps, *Theologie und Geschichte des Judentums* (1949), in: *The Journal of Religion* (1952), p. 58: "In the development of Christianity itself, he [Schoeps] believes that they [the Ebionites] were in many respects closer to the teachings of Jesus than were the Gentiles. This is true particularly where the Ebionites differed from normative Judaism, as in rejecting animal sacrifice

- and in deleting certain passages from Scripture with the claim that they were interpolations."
- [30] Henry Wace & William Piercy (1911). *A Dictionary of Early Christian Biography* ([http://www.ccel.org/ccel/wace/biodict.html?term=Ebionism and Ebionites](http://www.ccel.org/ccel/wace/biodict.html?term=Ebionism%20and%20Ebionites)). . Retrieved 2007-08-01.
- [31] Peter Kirby. *Book of Elchasai* (<http://www.earlychristianwritings.com/elchasai.html>). . Retrieved 2007-08-18.
- [32] Adolf von Harnack, *The History of Dogma*, "Chapter VI. The Christianity of the Jewish Christians" (http://www.gutenberg.org/files/19612/19612-h/19612-h.htm#SEC_I_VI_I), 1907, ISBN 978-1-57910-067-4.
- [33] Brandon, S. G. F. (1968). *The fall of Jerusalem and the Christian church: A study of the effects of the Jewish overthrow of A. D. 70 on Christianity*. S.P. C.K. ISBN0281004501.
- [34] Edward Gibbon (2003). *The Decline and Fall of the Roman Empire*, ch. 15, p. 390-391.. Random House, NY. ISBN0375758119. *Chapter 15* (<http://etext.library.adelaide.edu.au/g/gibbon/edward/g43d/chapter15.html>). . Retrieved 2007-08-02.
- [35] Shlomo Pines (1966). *The Jewish Christians Of The Early Centuries Of Christianity According To A New Source*. Proceedings of the Israel Academy of Sciences and Humanities II, No. 13. ISBN102-255-998.
- [36] Marcus N. Adler (1907). *The Itinerary of Benjamin of Tudela: Critical Text, Translation and Commentary*, p. 70-72.. Phillip Feldheim.
- [37] Muhammad al-Shahrastani (2002). *The Book of Religious and Philosophical Sects, William Cureton edition, page 167*. Gorgias Press.
- [38] Bentzion Kravitz (2001). *The Jewish Response to Missionaries: Counter-Missionary Handbook*. Jews for Judaism International.
- [39] Moshe Koniuchowsky (2007). "Messianic" Leaders Deny Yeshua in Record Numbers (http://yourarmstoisrael.org/Editorials/?page=MESSIANIC_LEADERS_DENY&type=2). . Retrieved 2007-07-21.
- [40] James Prasch (2007). *You Foolish Galatians, Who Bewitched You? A Crisis in Messianic Judaism?* (http://www.moriel.org/articles/sermons/new_galatians.htm). . Retrieved 2007-07-21.
- [41] John Parsons (2007). *Should Christians be Torah-observant?* (http://www.hebrew4christians.com/Articles/Torah_Observance/torah_observance.html). . Retrieved 2007-07-21.
- [42] Epiphanius, *Panarion*, 19:28-30.
- [43] Epiphanius, *Panarion*, 30, 14, 5.
- [44] Epiphanius, *Panarion*, 30, 16, 4-5.
- [45] Epiphanius, *Panarion*, 30, 18, 7-9.
- [46] Epiphanius, *Panarion*, 30.22.4
- [47] W.M. Ramsey (1912). "The Tekmoreian Guest-Friends". *Journal of Hellenic Studies* **32**: 151-170.. doi:10.2307/624138. JSTOR624138.
- [48] Exarch Anthony J. Aneel (1919). *Syrian Christians, A Brief History of the Catholic Church of St. George in Milwaukee, Wis. And a Sketch of the Eastern Church* (<http://www.melkite.org/HolyCommunion.html>). . Retrieved 2007-04-28.
- [49] Irenaeus of Lyon, *Against Heresies* V, 1 (<http://www.newadvent.org/fathers/0103501.htm>).
- [50] Robert E. van Voorst (1989). *The Ascents of James: History and Theology of a Jewish-Christian Community*. Society of Biblical Literature. ISBN1555402941.
- [51] Thomas C. Oden (2006). *Ancient Christian commentary on Scripture: New Testament* (<http://books.google.com/?id=irW16DUtPncC&pg=PA178>). InterVarsity Press. pp.178-179. ISBN09780830814978. . Retrieved 14 October 2010. excerpt from St. Methodius of Olympus, *Symposium on Virginity*, 8.10., "and with regard to the Spirit, such as the Ebionites, who contend that the prophets spoke only by their own power"
- [52] G4za Vermes (1992). *Brother James' Heirs? the community at Qumran and its relations to the first Christians (Times Literary Supplement)*.
- [53] Kriste Stendahl (1991). *The Scrolls and the New Testament*. Herder & Herder. ISBN0824511360.
- [54] Epiphanius of Salamis, *Panarion*, 30:17:5
- [55] Jeff Poplin, *Post-Biblical Traditions on John the Baptizer* (<http://religiousstudies.uncc.edu/people/jtabor/post-biblicaljohn.html>) and *Essays on John the Baptizer* (<http://religiousstudies.uncc.edu/people/jtabor/johnessay.html>)
- [56] W. Barnes Tatum. *John the Baptist and Jesus: A Report of the Jesus Seminar*. (<http://www.amazon.co.uk/dp/0944344429>), Sonoma, California: Polebridge Press, 1994, ISBN 0-944344-42-9, ff. 93, Chapter 5 *John and Jesus: The Two Baptists* subsection: *Jesus as John's Disciple*; ([http://books.google.com/books?id=S0P18O3fGR4C&pg=PA33&lpg=PA33&dq=John+the+Baptist+and+Jesus:+A+Report+of+the+Jesus+Seminar.+&source=bl&ots=1LXNXjgL54&sig=rI36dCswPGXtRPrH5jtoSz42Aok&hl=en&ei=XNeXTI_uLpHf4gb4noSIBA&sa=X&oi=book_result&ct=result&resnum=10&ved=0CDYQ6AEwCTgU#v=onepage&q=John the Baptist and Jesus: A Report of the Jesus Seminar.&f=false](http://books.google.com/books?id=S0P18O3fGR4C&pg=PA33&lpg=PA33&dq=John+the+Baptist+and+Jesus:+A+Report+of+the+Jesus+Seminar.+&source=bl&ots=1LXNXjgL54&sig=rI36dCswPGXtRPrH5jtoSz42Aok&hl=en&ei=XNeXTI_uLpHf4gb4noSIBA&sa=X&oi=book_result&ct=result&resnum=10&ved=0CDYQ6AEwCTgU#v=onepage&q=John%20the%20Baptist%20and%20Jesus%3A%20A%20Report%20of%20the%20Jesus%20Seminar.&f=false))
- [57] Crossan, John Dominic (1998). *The Essential Jesus*. Edison: Castle Books; p. 146
- [58] Funk, et al. (1993), refer to John as Jesus' precursor and mentor. Funk, Robert W.;Hoover, Roy W. Hoover; & the Jesus Seminar. *The Five Gospels*. San Francisco: Harper. "Stages in the Development of Early Christian Tradition", p. 128
- [59] International Standard Bible Encyclopedia (<http://www.bible-history.com/isbe/E/EBIONISM;+EBIONITES/>)
- [60] The Qumran community referred to themselves by many epithets, including "the poor".
- [61] Harris, Stephen L. (1985) Understanding the Bible. Palo Alto: Mayfield, ISBN 1-55934-655-8 John11:36-40
- [62] J Verheyden, *Epiphanius on the Ebionites*, in *The image of the Judaeo-Christians in ancient Jewish and Christian literature*, eds Peter J. Tomson, Doris Lambers-Petry, ISBN 3-16-148094-5, pp. 188 "The vegetarianism of John the Baptist and of Jesus is an important issue too in the Ebionite interpretation of the Christian life. "
- [63] Eisenman (1997), pp. 240 "John (unlike Jesus) was both a Rechabite or Nazarite and vegetarian", 264 "John would have been one of those wilderness-dwelling, vegetable-eating persons", 326 "They [the Nazirini] ate nothing but wild fruit milk and honey - probably the same food that John the Baptist also ate.", 367 "We have already seen how in some traditions "carobs" were said to have been the true composition

- of John's food.", 403 "his [John's] diet was stems, roots and fruits. Like James and the other Nazirites/Rechabites, he is presented as a vegetarian ..", cf 295, 300, 331-2.,
- [64] Tabor (2006) p.134 and footnotes p.335
- [65] Bart D. Ehrman (2003). *Lost Christianities: The Battles for Scripture and the Faiths We Never Knew*. Oxford University Press. pp.102, 103. ISBN0-19-514183-0. referring to Epiphanius quotation from the *Gospel of the Ebionites* in *Panarion* 30.13, "And his food, it says, was wild honey whose taste was of *manna*, as cake in oil".
- [66] Bart D. Ehrman (2003). *Lost Scriptures: Books that Did Not Make It into the New Testament*. Oxford University Press. p.13. ISBN0-19-514182-2.
- [67] The Slavonic Josephus' Account of the Baptist and Jesus (<http://www.sacred-texts.com/chr/gno/gjb/gjb-3.htm>)
- [68] Tabor, James D. (1998). *Ancient Judaism: Nazarenes and Ebionites* (<http://www.religiousstudies.uncc.edu/JDTABOR/ebionites.html>). Retrieved 2006-09-31.
- [69] Schaff *A select library of Nicene and post-Nicene fathers of the Christian church* 1904 footnote 828 "That there were two different views among the Ebionites as to the birth of Christ is stated frequently by Origen (cf. e.g. Contra Celsum V. 61), but there was unanimity in the denial of his pre-existence and essential divinity, and this constituted the essence of the heresy in the eyes of the Fathers from Iren—us on."
- [70] *International Standard Bible Encyclopedia: E-J* p9 Geoffrey W. Bromiley - 1982 article "Ebionites" citing E.H.3.27.3 "There were others, however, besides them, that were of the same name, that avoided the strange and absurd beliefs of the former, and did not deny that the Lord was born of a virgin and of the Holy Spirit. But nevertheless, inasmuch as they also refused to acknowledge that he pre-existed, being God, Word, and Wisdom, they turned aside into the impiety of the former, especially when they, like them, endeavored to observe strictly the bodily worship of the law." also source text online (<http://www.ccel.org/ccel/schaff/npnf201.iii.viii.xxvii.html>) at CCEL.org
- [71] Albertus Frederik Johannes Klijn, G. J. Reinink *Patristic evidence for Jewish-Christian sects* 1973 p42 "Irenaeus wrote that these Ebionites used the Gospel of Matthew, which explains Theodoret's remark. Unlike Eusebius, he did not link Irenaeus' reference to Matthew with Origen's remarks about the "Gospel of the Hebrews",
- [72] Edwin K. Broadhead *Jewish Ways of Following Jesus: Redrawing the Religious Map of Antiquity* 2010 p209 "Theodoret describes two groups of Ebionites on the basis of their view of the virgin birth. Those who deny the virgin birth use the Gospel of the Hebrews; those who accept it use the Gospel of Matthew."
- [73] Hippolytus
- [74] Francois P. Viljoen (2006). *Jesus' Teaching on the Torah in the Sermon on the Mount*. Neotestamentica 40.1, pp. 135-155. (PDF) *Jesus' Teaching on the Torah in the Sermon on the Mount* (<http://web.archive.org/web/20070616161924/http://www.geocities.com/neotestamentica/archive/401/401gviljoen-sample.pdf>). Archived from the original (<http://www.geocities.com/neotestamentica/archive/401/401gviljoen-sample.pdf>) on 2007-06-16. Retrieved 2007-03-13.
- [75] Cross, F. L., ed. The Oxford Dictionary of the Christian Church. New York: Oxford University Press. 2005, article *Jerusalem*
- [76] Cross, F. L., ed. The Oxford Dictionary of the Christian Church. New York: Oxford University Press. 2005, article *Paul, St*
- [77] Cross, F. L., ed. The Oxford Dictionary of the Christian Church. New York: Oxford University Press. 2005, article *Acts of the Apostles*
- [78] Eisenman (1997), e.g. "As presented by Paul, James is the Leader of the early Church *par excellence*. Terms like 'Bishop of the Jerusalem Church' or 'Leader of the Jerusalem Community' are of little actual moment at this point, because from the 40s to the 60s CE, when James held sway in Jerusalem, there really were no other centres of any importance." p.154 & "there can be little doubt that 'the Poor' was the name for James' Community in Jerusalem or that Community descended from it in the East in the next two-three centuries, *the Ebionites*." p.156
- [79] Tabor (2006), e.g. "Peter did rise to prominence in the group of Twelve, as we shall see, but it was James the brother of Jesus who became the successor to Jesus and the undisputed leader of the Christian movement." p.222 (UK edition) & "James, not Peter, became the legitimate successor of Jesus and leader of the movement." p.223 (UK edition) , 231.
- [80] The Story of Civilization:III. Caesar and Christ, Will Durant, 1944. Page 577: *James "the Just," "the brother of the Lord," became the head of the now reduced and impoverished church in Jerusalem [...] The Jerusalem Christians [...] left the city and established themselves in pagan and pro-Roman Pella, on the farther bank of the Jordan. [...] Thereafter Judaic Christianity waned in number and power, [...] Judaic Christianity survived for five centuries in a little group of Syriac Christians called Ebionim ("the poor"), who practiced Christian poverty and the full Jewish Law. At the end of the second century the Church condemned them as heretics.* (<http://www.all-creatures.org/discuss/svtxbibjclh.html>) (<http://books.google.com/books?id=bacYAAAAYAAJ&q=Judaic+Christianity+survived+for+five+centuries+in+a+little+group+of+Syriac+Christians+called+Ebionim>&dq=Judaic+Christianity+survived+for+five+centuries+in+a+little+group+of+Syriac+Christians+called+Ebionim"&cd=1)
- [81] John Painter (1999). *Just James - The Brother of Jesus in History and Tradition*. Fortress Press. pp.183•102,229. ISBN0-8006-3169-2. p.229 "A connection between early Jerusalem Christianity (the Hebrews) and the later Ebionites is probable."
- [82] Gerd Ludemann (1996). *Heretics: The Other Side of Early Christianity* (http://books.google.com/books?id=fHB9gYY_hdsC&pg=PA52&dq=heretics:+the+other+side+of+early+Christianity+Part+II:+The+Jewish+Christians+of+Jerusalem+after+the+Jewish+War&hl=en&ei=nQaQTuZM4W10QGp852mCw&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCKQ6AEwAA#v=onepage&q&f=false). John Knox Press. pp.152•56. ISBN0-664-22085-1. Retrieved 2011-03-27. p.52-53 "Since there is a good century between the end of the Jerusalem community and the writing down of the report quoted above (by Irenaeus), of course reasons must be given why the group of Ebionites should be seen as an offshoot of the Jerusalem community. The following considerations tell in favor of the historical plausibility of this: 1. The name 'Ebionites' might be the term this group used to denote themselves. 2. Hostility of Paul in the Christian sphere before 70 is attested above all in groups which come from Jerusalem. 3. The same is true of observance of the law cumulating in circumcision. 4. The direction of prayer towards Jerusalem makes the derivation of the Ebionites from there probable." p.56 -

- "therefore, it seems that we should conclude that Justin's Jewish Christians are a historical connecting link between the Jewish Christianity of Jerusalem before the year 70 and the Jewish Christian communities summed up in Irenaeus' account of the heretics."
- [83] Michael Goulder (1995). *St. Paul versus St. Peter: A Tale of Two Missions*. John Knox Press. pp.107•113,134. ISBN0-664-25561-2. p.134
"So the 'Ebionite' Christology, which we found first described in Irenaeus about 180 is not the invention of the late second century. It was the creed of the Jerusalem Church from early times."
- [84] Pierre-Antoine Bernheim, *James, Brother of Jesus*, ISBN 978-0-334-02695-2 "The fact that he became the head of the Jerusalem church is something which is generally accepted." (<http://www.abc.net.au/rn/lifeandtimes/stories/2009/2538660.htm>) from an ABC interview with author.
- [85] James is traditionally considered the leader of the Jerusalem church. As such he appears in Acts (15 and 21), Eusebius of Caesarea (*Church History* II, 1, 2 (<http://www.newadvent.org/fathers/250102.htm>)), Clement of Alexandria (quoted by Eusebius in *Church History* I, 1, 3•4), Hegesippus (quoted by Eusebius in *Church History* II, 23, 4) and the Gospel of Thomas (saying 12).
- [86] Tabor (2006), p. 4-5, 79-80, 247, 249-251.
- [87] The Blessings of Africa: The Bible and African Christianity, Keith Augustus Burton, Intervarsity Press 2007, pp. 116,117. ISBN 978-0-8308-2762-5
- [88] "[The Ebionites] declare that he was a Greek [...] He went up to Jerusalem, they say, and when he had spent some time there, he was seized with a passion to marry the daughter of the priest. For this reason he became a proselyte and was circumcised. Then, when he failed to get the girl, he flew into a rage and wrote against circumcision and against the sabbath and the Law " - Epiphanius of Salamis, *Panarion* 30.16.6-9
- [89] Petri Luomanen (2007). Matt Jackson-McCabe. ed. *Jewish Christianity Reconsidered*. Fortress Press. p.188. ISBN0978-0-8006-3865-8.
- [90] Richard Bauckham (2003). *The Image of the Judeo-Christians in Ancient Jewish and Christian Literature* (<http://books.google.com/?id=9bbWbMGekWoC&pg=PA162&lpg=PA162&dq=Richard+Bauckham+origin#v=onepage&q=Richard+Bauckham+origin&f=false>). Brill, Peter J. Tomson and Doris Lambers-Petry eds.. pp.162•181. ISBN03-16-148094-5. . Retrieved 2011-02-11. see particularly pp.174-175
- [91] Richard Bauckham (January 1996). *The Relatives of Jesus* (http://www.biblicalstudies.org.uk/article_relatives_bauckham.html). Themelios 21.2. pp. 18•21. . Retrieved 2011-02-11. Reproduced in part by permission of the author.
- [92] John Toland, *Nazarenes, or Jewish, Gentile and Mahometan Christianity*, 1718.
- [93] Blackhirst, R. (2000). *Barnabas and the Gospels: Was There an Early Gospel of Barnabas?*, *Journal of Higher Criticism*, 7/1, p. 1€22. (http://depts.drew.edu/jhc/Blackhirst_Barnabas.html). . Retrieved 2007-03-11.
- [94] "Ebionites". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.
- [95] "Those who are called Ebionites accept that God made the world. However their opinions with respect to the Lord are quite similar to those of Cerinthus and Carpocrates. They use Matthew's gospel only, and repudiate the Apostle Paul, maintaining that he was an apostate from the Law." - Irenaeus, *Haer* 1.26.2
- [96] Eusebius of Caesarea, *Church History*, IV, 21, 8. (<http://www.newadvent.org/fathers/250104.htm>)
- [97] James R. Edwards, *The Hebrew Gospel & the Development of the Synoptic Tradition*, 2009 Wm. B. Eerdmans Publishing Co, 2009. pp 121
- [98] Nicholson *The Gospel according to the Hebrews*, reprinted BiblioBazaar, LLC, 2009. pp 1-81
- [99] William Whiston & H. Stebbing, *The Life and Works of Flavius Josephus*, reprinted Vol II, Kessinger Publishing, 2006. p 576
- [100] They too accept the Matthew's gospel, and like the followers of Cerinthus and Merinthus, they use it alone. They call it the *Gospel of the Hebrews*, for in truth Matthew alone in the New Testament expounded and declared the *Gospel in Hebrew* using Hebrew script. - Epiphanius, *Panarion* 30.3.7
- [101] Epiphanius, *Panarion* 30.13.1
- [102] Walter Richard Cassels, *Supernatural Religion - An Inquiry Into the Reality of Divine Revelation*, reprinted Read Books, 2010. Vol. 1, p 419- 422
- [103] Pierson Parker, *A Proto-Lukan Basis for the Gospel According to the Hebrews*, *Journal of Biblical Literature*, Vol. 59, No. 4, 1940. pp 471
- [104] *The Complete Gospels*. Polebridge Press, Robert J. Miller ed.. 1994. p.1436. ISBN0-06-065587-9.
- [105] Robert Walter Funk, *The Gospel of Jesus: according to the Jesus Seminar*, Publisher Polebridge Press, 1999.
- [106] F.L. Cross and E.A. Livingston, *The Oxford Dictionary of the Christian Church*, V 1989, Oxford University Press, p. 438 - 439.
- [107] Symmachus' Hypomnemata is mentioned by Eusebius in his *Historia Ecclesiae*, VI, xvii: "As to these translators it should be stated that Symmachus was an Ebionite. But the heresy of the Ebionites, as it is called, asserts that Christ was the son of Joseph and Mary, considering him a mere man, and insists strongly on keeping the law in a Jewish manner, as we have seen already in this history. Commentaries of Symmachus are still extant in which he appears to support this heresy by attacking the Gospel of Matthew. Origen states that he obtained these and other commentaries of Symmachus on the Scriptures from a certain Juliana, who, he says, received the books by inheritance from Symmachus himself."; Jerome, *De Viris Illustribus*, chapter 54, *Church History*, VI, 17. (<http://www.newadvent.org/fathers/250106.htm>)
- [108] Jerome, *De viris illustribus*, 54 (<http://www.newadvent.org/fathers/2708.htm>).
- [109] Oscar Skarsaune (2007). *Jewish Believers in Jesus*. Hendrickson Publishers. pp.1448•450. ISBN09781565637634. Skarsaune argues that Eusebius may have only *inferred* that Symmachus was an Ebionite based on his commentaries on certain passages in the Hebrew Scriptures. E.g., Eusebius mentions Isa 7:14 where Symmachus reads "young woman" based on the Hebrew text rather than "virgin" as in the LXX, and he interprets this commentary as attacking the Gospel of Matthew. (*Dem. ev.* 7.1) and (*Hist. eccl.* 5.17)
- [110] Luomanen (2003) pp.96,299,331:note 7
- [111] Hippolytus, *Philosophumena*, IX, 14-17.
- [112] Epiphanius, *Panarion*, 19, 1; 53, 1.

- [113] Jean Daniélou (1964). *The theology of Jewish Christianity: The Development of Christian doctrine before the Council of Nicea*. H. Regnery Co. ASIN B0007FOFQI.
- [114] Abdulhaq al-Ashanti & Abdur-Rahmaan Bowes (2005). *Before Nicea: The Early Followers of Prophet Jesus*. Jamia Media. ISBN 0955109906.
- [115] William Loader. *Jesus the Jew* (<http://wwwstaff.murdoch.edu.au/~loader/JJew.html>). . Retrieved 2007-08-05.
- [116] Brad Bromling (1995). *Jesus: Truly God and Truly Human* (<http://www.apologeticspress.org/articles/263>). Apologetics Press. . Retrieved 2007-08-05.
- [117] Walker, James K. (2007). *The Concise Guide to Today's Religions and Spirituality* (http://books.google.com/?id=AMUpn_AK8iQC&pg=PA133&dq=%22Ebionite+Jewish+Community%22#v=onepage&q=%22Ebionite+Jewish+Community%22&f=false). Harvest House Publishers. ISBN 9780736920117. . Retrieved 16 September 2010.

Literature

- † Rev. J. M. Fuller, "Ebionism and Ebionites", in Henry Wace (ed.), *A Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D., with an Account of the Principal Sects and Heresies*. ISBN 1-56563-460-8
- † G. Uhlhorn, "Ebionites", in: Philip Schaff (ed.), *A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, 3rd ed. (1894), p.684•685 (vol. 2).
- † Wilson, Barrie (2008). *How Jesus Became Christian - The early Christians and the transformation of a Jewish teacher into the Son of God*. Orion. ISBN 978 0 297 85200 1.
- † Eisenman, Robert (1997). *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls*. Viking. ISBN 1842930265.
- † Tabor, James D. (2006). *The Jesus Dynasty: A New Historical Investigation of Jesus, His Royal Family, and the Birth of Christianity*. Simon & Schuster. ISBN 0743287231.

External links

Ebionites at particracy.wikia.com (http://particracy.wikia.com/wiki/Ebionite_Church)

Cerdonians

The **Cerdonians** were a Gnostic sect founded by Cerdo, a Syrian, who came to Rome about 137, but concerning whose history little is known. They held that there are two first causes € the perfectly good and the perfectly evil. The latter is also the creator of the world, the god of the Jews, and the author of the Old Testament. Jesus Christ is the son of the good deity; he was sent into the world to oppose the evil; but his incarnation, and therefore his sufferings, were a mere appearance. Regarding the body as the work of the evil deity, the Cerdonians formed a moral system of great severity, prohibiting marriage, wine and the eating of flesh, and advocating fasting and other austerities.

Most of what the Church Fathers narrate of Cerdo's tenets has probably been transferred to him from his famous pupil Marcion, like whom he is said to have rejected the Old Testament and the New, except part of Luke's Gospel and of Paul's epistles.

References

- † This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed (1911). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.

Marcionism

Marcionism was an Early Christian dualist belief system that originated in the teachings of Marcion of Sinope at Rome around the year 144;^[1] see also Christianity in the 2nd century.

Marcion believed Jesus Christ was the savior sent by God and Paul of Tarsus was his chief apostle, but he rejected the Hebrew Bible and the God of Israel (YHWH/Elohim). Marcionists believed that the wrathful Hebrew God was a separate and lower entity than the all-forgiving God of the New Testament. This belief was in some ways similar to Gnostic Christian theology; notably, both are *dualistic*.

Marcionism, similar to Gnosticism, depicted the Hebrew God of the Old Testament as a tyrant or demiurge (see also God as the Devil). Marcion was labeled as gnostic by Eusebius.^[2] Marcion's canon consisted of eleven books: A gospel consisting of ten chapters from the Gospel of Luke edited by Marcion (the current canonical Gospel of Luke has 24 chapters); and ten of Paul's epistles. All other epistles and gospels of the 27 book New Testament canon were rejected.^[3] Paul's epistles enjoy a prominent position in the Marcionite canon, since Paul is credited with correctly transmitting the universality of Jesus' message. Other authors' epistles were rejected since they seemed to suggest that Jesus had simply come to found a new sect within broader Judaism. Religious tribalism of this sort seemed to echo *Yahwism*, and was thus regarded as a corruption of the Heavenly Father's teaching.

Marcionism was denounced by its opponents as heresy, and written against, notably by Tertullian, in a five-book treatise *Adversus Marcionem*, written about 208. Marcion's writings are lost, though they were widely read and numerous manuscripts must have existed. Even so, many scholars (including Henry Wace) claim it is possible to reconstruct and deduce a large part of ancient Marcionism through what later critics, especially Tertullian, said concerning Marcion.



Marcion of Sinope

History

According to Tertullian and other writers of the mainstream Church (which scholars refer to as Proto-orthodox Christianity), the movement known as Marcionism began with the teachings and excommunication of Marcion from the Early centers of Christianity Catholic Church around 144. Marcion was reportedly a wealthy shipowner, the son of a bishop of Sinope of Pontus, Asia Minor. He arrived in Rome c. 140, soon after Bar Kokhba's revolt. That revolution, along with other Jewish-Roman wars (the Great Jewish Revolt and the Kitos War), provides some of the historical context of the founding of Marcionism; see also Anti-Judaism in the Roman Empire. Marcion was excommunicated from the Catholic Church because he was threatening to make schisms in the church.^[4]

Marcion used his personal wealth, (particularly a donation returned to him by the Catholic Church after he was excommunicated), to fund an ecclesiastical organization. Marcionism continued in the West for 300 years, although Marcionistic ideas persisted much longer.^[5]

The organization continued in the East for some centuries later, particularly outside the Byzantine Empire in areas which later would be dominated by Manichaeism.

Schism within Marcionism

By the reign of emperor Commodus Marcionism was divided into various opinions with various leaders; among whom was Apelles, whom Rhodo describes as: "...priding himself on his manner of life and his age, acknowledges one principle, but says that the prophecies are from an opposing principle, being led to this view by the responses of a maiden by name Philumene, who was possessed by a demon".

But others, among whom were Potitus and Basilicus, held to two principles, as did Marcion himself. Others consider that there are not only two, but three natures. Of these, Syneros was the leader and chief.^[6]

Teachings

Marcion declared that Christianity was distinct from and in opposition to Judaism, see also Anti-Judaism. He rejected the entire Hebrew Bible, and declared that the God of the Hebrew Bible was a lesser *demiurge*, who had created the earth, but was (*de facto*) the source of evil.

The premise of Marcionism is that many of the teachings of Christ are incompatible with the actions of the God of the Old Testament. Focusing on the Pauline traditions of the Gospel, Marcion felt that all other conceptions of the Gospel, and especially any association with the Old Testament religion, was opposed to, and a backsliding from, the truth. He further regarded the arguments of Paul regarding law and gospel, wrath and grace, works and faith, flesh and spirit, sin and righteousness, death and life, as the essence of religious truth. He ascribed these aspects and characteristics as two principles, the righteous and wrathful God of the Old Testament, who is at the same time identical with the creator of the world, and a second God of the Gospel, quite unknown before Christ, who is only love and mercy.^[7]

Marcionites held maltheistic views of the God of the Hebrew Bible (known to some Gnostics as Yaltabaoth), that he was inconsistent, jealous, wrathful and genocidal, and that the material world he created was defective, a place of suffering; the God who made such a world is a bungling or malicious demiurge.

€ In the God of the [Old Testament] he saw a being whose character was stern justice, and therefore anger, contentiousness and unmercifulness. The law which rules nature and man appeared to him to accord with the characteristics of this God and the kind of law revealed by him, and therefore it seemed credible to him that this God is the creator and lord of the world (ἡ δὲ φύσις τοῦ κόσμου) [English transliteration: kosmokrator/cosmocreator]). As the law which governs the world is inflexible and yet, on the other hand, full of contradictions, just and again brutal, and as the law of the Old Testament exhibits the same features, so the God of creation was to Marcion a being who united in himself the whole gradations of attributes from justice to malevolence, from obstinacy to inconsistency."^[8]

In Marcionite belief, Christ was not a Jewish Messiah, but a spiritual entity that was sent by the Monad to reveal the truth about existence, and thus allowing humanity to escape the earthly trap of the demiurge. Marcion called God, the Stranger God, or the Alien God, in some translations, as this deity had not had any previous interactions with the world, and was wholly unknown. See also the Unknown God of Hellenism.

In various popular sources, Marcion is often reckoned among the Gnostics, but as the *Oxford Dictionary of the Christian Church* (3rd ed.) puts it, "it is clear that he would have had little sympathy with their mythological speculations" (p.1034). In 1911 Henry Wace stated:

A modern divine would turn away from the dreams of Valentinianism in silent contempt; but he could not refuse to discuss the question raised by Marcion, whether there is such opposition between different parts of what he regards as the word of God, that all cannot come from the same author.

A primary difference between Marcionites and Gnostics was that the Gnostics based their theology on *secret wisdom* (as, for example, Valentinus who claimed to receive the *secret wisdom* from Theudas who received it direct from Paul) of which they claimed to be in possession, whereas Marcion based his theology on the contents of the Letters of Paul and the recorded sayings of Jesus – in other words, an argument from scripture, with Marcion defining what was and was not scripture. Also, the Christology of the Marcionites is thought to have been primarily Docetic, denying the human nature of Christ. This may have been due to the unwillingness of Marcionites to believe that Jesus was the son of both God the Father and the demiurge. Classical Gnosticism, by contrast, held that Jesus was the son of both, even having a natural human father; that he was both the Messiah of Judaism and the world Savior. Scholars of Early Christianity disagree on whether to classify Marcion as a Gnostic: Adolf Von Harnack does not classify Marcion as a Gnostic,^[9] whereas G. R. S. Mead does.^[10] Von Harnack argued that Marcion was not a Gnostic in the strict sense because Marcion rejected elaborate creation myths, and did not claim to have special revelation or secret knowledge. Mead claimed Marcionism makes certain points of contact with Gnosticism in its view that the creator of the material world is not the true deity, rejection of materialism and affirmation of a transcendent, purely good spiritual realm in opposition to the evil physical realm, the belief Jesus was sent by the "True" God to save humanity, the central role of Jesus in revealing the requirements of salvation, the belief Paul had a special place in the transmission of this "wisdom", and its docetism. According to the 1911 Encyclopædia Britannica article on Marcion^[32]:

It was no mere school for the learned, disclosed no mysteries for the privileged, but sought to lay the foundation of the Christian community on the pure gospel, the authentic institutes of Christ. The pure gospel, however, Marcion found to be everywhere more or less corrupted and mutilated in the Christian circles of his time. His undertaking thus resolved itself into a reformation of Christendom. This reformation was to deliver Christendom from false Jewish doctrines by restoring the Pauline conception of the gospel, Paul being, according to Marcion, the only apostle who had rightly understood the new message of salvation as delivered by Christ. In Marcion's own view, therefore, the founding of his church – to which he was first driven by opposition – amounts to a reformation of Christendom through a return to the gospel of Christ and to Paul; nothing was to be accepted beyond that. This of itself shows that it is a mistake to reckon Marcion among the Gnostics. A dualist he certainly was, but he was not a Gnostic.

Marcionism shows the influence of Hellenistic philosophy on Christianity, and presents a moral critique of the Old Testament from the standpoint of Platonism. According to Harnack, the sect may have led other Christians to introduce a formal statement of beliefs into their liturgy (see Creed) and to formulate a canon of authoritative Scripture of their own, thus eventually producing the current canon of the New Testament.

As for the main question, however, whether he knew of, or assumes the existence of, a written New Testament of the Church in any sense whatever, in this case an affirmatory answer is most improbable, because if this were so he would have been compelled to make a direct attack upon the New Testament of the Church, and if such an attack had been made we should have heard of it from Tertullian. Marcion, on the contrary, treats the Catholic Church as one that 'follows the Testament of the Creator-God,' and directs the full force of his attack against this Testament and against the falsification of the Gospel and of the Pauline Epistles. His polemic would necessarily have been much less simple if he had been opposed to a Church which, by possessing a New Testament side by side with the Old Testament, had *ipso facto* placed the latter under the shelter of the former. In fact Marcion's position towards the Catholic Church is intelligible, in the full force of its simplicity, only under the supposition that the Church had not yet in her hand any 'littera scripta *Novi Testamenti*.'^[11]

Marcion is believed to have imposed a severe morality on his followers, some of whom suffered in the persecutions. In particular, he refused to re-admit those who recanted their faith under Roman persecution; see also Lapsi (Christian).

Marcionite canon

Tertullian claimed Marcion was the first to separate the *New Testament* from the *Old Testament*.^[12] Marcion is said to have gathered scriptures from Jewish tradition, and juxtaposed these against the sayings and teachings of Jesus in a work entitled the *Antithesis*.^[13] Besides the *Antithesis*, the Testament of the Marcionites was also composed of a *Gospel of Christ* which was Marcion's version of Luke, and that the Marcionites attributed to Paul, that was different in a number of ways from the version that is now regarded as canonical.^[14] It seems to have lacked all prophecies of Christ's coming, as well as the Infancy account, the baptism, and the verses were more terse in general. It also included ten of the Pauline Epistles (but not the Pastoral Epistles or the Epistle to the Hebrews, and, according to the Muratonian canon, included a Marcionite Paul's epistle to the Alexandrians and an epistle to the Laodiceans)^[15] In bringing together these texts, Marcion redacted what is perhaps the first New Testament canon on record, which he called the Gospel and the Apostolikon, which reflects his belief the writings reflect the apostle Paul and Jesus.

The Prologues to the Pauline Epistles (which are not a part of the text, but short introductory sentences as one might find in modern study Bibles [16]), found in several older Latin codices, are now widely believed to have been written by Marcion or one of his followers. Harnack notes [17]:

€ We have indeed long known that Marcionite readings found their way into the ecclesiastical text of the Pauline Epistles, but now for seven years we have known that Churches actually accepted the Marcionite prefaces to the Pauline Epistles! De Bruyne has made one of the finest discoveries of later days in proving that those prefaces, which we read first in Codex Fuldensis and then in numbers of later manuscripts, are Marcionite, and that the Churches had not noticed the cloven hoof.

Conversely, several early Latin codices contain Anti-Marcionite prologues to the Gospels.

Reaction to Marcion by early Christians

According to a remark by Origen (*Commentary on the Gospel of Matthew* 15.3), Marcion "prohibited allegorical interpretations of the scripture". Tertullian disputed this in his treatise against Marcion, as did Henry Wace:

€ The story proceeds to say that he asked the Roman presbyters to explain the texts, "A good tree cannot bring forth evil fruit," and "No man putteth a piece of new cloth unto an old garment," texts from which he himself deduced that works in which evil is to be found could not proceed from the good God, and that the Christian dispensation could have nothing in common with the Jewish. Rejecting the explanation offered him by the presbyters, he broke off the interview with a threat to make a schism in their church.^[18]

Tertullian, along with Epiphanius of Salamis, also charged that Marcion set aside the gospels of Matthew, Mark and John, and used Luke alone.^[19] Tertullian cited Luke 6:43-45 (a good tree does not produce bad fruit)^[20] and Luke 5:36-38 (nobody tears a piece from a new garment to patch an old garment or puts new wine in old wineskins),^[21] in theorizing that Marcion set about to recover the authentic teachings of Jesus. Irenaeus claimed,

€ [Marcion's] salvation will be the attainment only of those souls which had learned his doctrine; while the body, as having been taken from the earth, is incapable of sharing in salvation.^[22]

Tertullian also attacked this view in *De Carne Christi*.

Hippolytus reported that Marcion's phantasmal (and Docetist) Christ was "revealed as a man, though not a man", and did not really die on the cross.^[23] However, Ernest Evans, in editing this work, observes:

€ This may not have been Marcion's own belief. It was certainly that of Hermogenes (cf. Tertullian, *Adversus Hermogenem*) and probably other gnostics and Marcionites, who held that the intractability of this matter explains the world's many imperfections.

Recent scholarship

In *Lost Christianities*, Bart Ehrman contrasts the Marcionites with the Ebionites as polar ends of a spectrum with regard to the Old Testament.^[24] Ehrman acknowledges many of Marcion's ideas are very close to what is known today as "Gnosticism", especially its rejection of the Jewish God, the Old Testament, and the material world, and his elevation of Paul as the primary apostle. In the PBS documentary, *From Jesus to Christ*^[25], narrated by Elaine Pagels, Ehrman, Karen King, and other secular New Testament scholars, Marcion's role in the formation of the New Testament canon is discussed as pivotal, and the first to explicitly state it. There were early Christian groups, such as the Ebionites, that did not accept Paul as part of their canon.

Robert M. Price, a New Testament scholar at Johnnie Coleman Theological Seminary, considers the Pauline canon problem^[26]: how, when, and who collected Paul's epistles to the various churches as a single collection of epistles. The evidence that the early church fathers, such as Clement, knew of the Pauline epistles is unclear. Price investigates several historical scenarios and comes to the conclusion and identifies Marcion as the first person known in recorded history to collect Paul's writings to various churches together as a canon, the Pauline epistles. Robert Price summarizes,

€ But the first collector of the Pauline Epistles had been Marcion. No one else we know of would be a good candidate, certainly not the essentially fictive Luke, Timothy, and Onesimus. And Marcion, as Burkitt and Bauer show, fills the bill perfectly.^[27]

If this is correct, then Marcion's role in the formation and development of Christianity is pivotal.

Marcionism in Modern history

Historic Marcionism, and the church Marcion himself established, appeared to die out around the 5th century, although similarities between Marcionism and Paulicianism, a later heresy in the same geographical area, indicate that Marcionist ideas may have survived and even contributed to heresies in Bulgaria and France. Whether or not that is the case, Marcion's influence and criticism of the Old Testament are discussed to this very day. Marcionism is discussed in recent textbooks on early Christianity, such as *Lost Christianities* by Bart Ehrman. Marcion claimed to find problems in the Old Testament; problems which many modern thinkers cite today (see Criticism of the Bible and Biblical law in Christianity), especially its alleged approval of atrocities and genocide.

Many atheists, agnostics, and secular humanists agree with Marcion's examples of Bible atrocities, and cite the same passages of the Old Testament to discredit Christianity and Judaism.^[28] Most Christians agree with Marcion that the Old Testament's alleged approval of genocide and murder are inappropriate models to follow today. Some Christian scholars, such as Gleason Archer and Norman Geisler, have dedicated much of their time to the attempt to resolve these perceived difficulties, while others have argued that *just punishments* (divine or human), even capital punishments, are not genocide or murder because murder and genocide are *unjustified* by definition (see Christian Reconstructionism).

On the other hand, because of the rejection of the Old Testament which originates in the Jewish Bible, the Marcionites have been believed by some Christians to be anti-Jewish. Indeed, the word *Marcionism* has sometimes been used in modern times to refer to anti-Jewish tendencies in Christian churches, especially when such tendencies have been thought to be surviving residues of ancient Marcionism.

For some, the postulated problems of the Old Testament, and the appeal of Jesus are such that they identify themselves as modern day Marcionites, and follow his solution in keeping the New Testament as sacred scripture, and rejecting the Old Testament canon and practices. A term sometimes used for these groups is "New Testament

Only Christians". Carroll R. Bierbower is a pastor of a church he says is Marcionite in theology and practice.^[29] The Cathar movement, historically and in modern times, reject the Old Testament for the reasons Marcion enunciated. It remains unclear whether the 11th century Cathar movement is in continuation of earlier Gnostic and Marcion streams, or represents an independent re-invention. John Lindell, a former Methodist and Unitarian Universalist pastor, advocates Christian deism, which does not include the Old Testament as part of its theology.^[30]

Notes

- [1] (115 years and 6 months from the Crucifixion, according to Tertullian's reckoning in *Adversus Marcionem*, xv)
- [2] "Marcion was the most earnest, the most practical, and the most dangerous among the Gnostics, full of energy and zeal for reforming, but restless rough and eccentric. He has a remote connection with modern questions of biblical criticism and the canon. He anticipated a rationalistic opposition to the Old Testament and to the Pastoral Epistles, but in a very arbitrary and unscrupulous way. He could see only superficial differences in the Bible, not the deeper harmony. He rejected the heathen mythology of the other Gnostics, and adhered to Christianity as the only true religion; he was less speculative, and gave a higher place to faith. But he was utterly destitute of historical sense, and put Christianity into a radical conflict with all previous revelations of God; as if God had neglected the world for thousands of years until he suddenly appeared in Christ. He represents an extreme anti-Jewish and pseudo-Pauline tendency, and a magical supranaturalism, which, in fanatical zeal for a pure primitive Christianity, nullifies all history, and turns the gospel into an abrupt, unnatural, phantomlike appearance. Marcion was the son of a bishop of Sinope in Pontus, and gave in his first fervor his property to the church, but was excommunicated by his own father, probably on account of his heretical opinions and contempt of authority..⁸⁶ He betook himself, about the middle of the second century, to Rome (140•155), which originated none of the Gnostic systems, but attracted them all. There he joined the Syrian Gnostic, Cerdo." History of the Christian Church, Volume II: Ante-Nicene Christianity. A.D. 100-325. Marcion and his School by PHILIP SCHAFF (<http://www.ccel.org/ccel/schaff/hcc2.v.xiii.xvi.html>)
- [3] Eusebius' Church History (<http://www.ccel.org/ccel/schaff/hcc2.v.xiii.xvi.html>)
- [4] Mead 1931, pp.241-249 (<http://www.gnosis.org/library/marcion/Mead.htm>)
- [5] Berdyaev Online Library (http://www.berdyaev.com/berdiaev/berd_lib/1928_336.html)
- [6] Eusebius of Caesarea, *Ecclesiastical History*, Book v. Chapter xiii.
- [7] Adolf von Harnack, *History of Dogma*, vol. 1, ch. 5, p. 269 (http://www.ccel.org/ccel/harnack/dogma1.ii.iii.v.html#ii.iii.v-Page_269)
- [8] Harnack, *idem.*, p.271 (http://www.ccel.org/ccel/harnack/dogma1.ii.iii.v.html#ii.iii.v-Page_271)
- [9] Article on Adolf Von Harnack (<http://www.webcom.com/gnosis/library/marcion/Harnack.html>)
- [10] G. R. S. Mead, *Fragments of a Faith Forgotten: Some Short Sketches among the Gnostics of the First Two Centuries* (London, 1906), p. 246. ([http://books.google.com/books?id=TgRv8m2WGy8C&pg=PA246&dq="it+is+evident+that+the+Marcionite+tradition"&hl=en&ei=Tu09TYKOMsOclgexprH-Bg&sa=X&oi=book_result&ct=result&resnum=3&ved=0CDIQ6AEwAg#v=onepage&q="it is evident that the Marcionite tradition"&f=false](http://books.google.com/books?id=TgRv8m2WGy8C&pg=PA246&dq=))
- [11] Harnack, *Origin of the New Testament*, appendix 6, pp. 222-23 (http://www.ccel.org/ccel/harnack/origin_nt.v.vi.html#v.vi-Page_222)
- [12] McDonald & Sanders, editors, *The Canon Debate*, 2002, chapter 18 by Everett Ferguson, page 310, quoting Tertullian's *De praescriptione haereticorum* 30: "Since Marcion separated the New Testament from the Old, he is necessarily subsequent to that which he separated, inasmuch as it was only in his power to separate what was previously united. Having been united previous to its separation, the fact of its subsequent separation proves the subsequence also of the man who effected the separation." Page 308, note 61 adds: "[Wolfram] Kinzig suggests that it was Marcion who usually called his Bible *testamentum* [Latin for testament]."
- [13] Gnostic Society Library (<http://www.gnosis.org/library/marcion/antithesis.htm>) presentation of Marcion's *Antithesis*
- [14] Marcionite Research Library (http://www.marcionite-scripture.info/Marcionite_Bible.htm) presentation of *The Gospel of Marcion*
- [15] Mead 1931.
- [16] http://www.ccel.org/ccel/harnack/origin_nt.v.i.html
- [17] http://www.ccel.org/ccel/harnack/origin_nt.iii.ii.html
- [18] Wace's article on Marcion (<http://www.earlychristianwritings.com/info/marcion-wace.html>)
- [19] From the perspectives of Tertullian and Epiphanius (when the four gospels had largely canonical status, perhaps in reaction to the challenge created by Marcion), it appeared that Marcion rejected the non-Lukan gospels, however, in Marcion's time, it may be that the only gospel he was familiar with from Pontus was the gospel that would later be called Luke. It is also possible that Marcion's gospel was actually modified by his critics to become the gospel we know today as Luke, rather than the story from his critics that he changed a canonical gospel to get his version. For example, compare Luke 5:39 to 5:36-38, did Marcion delete 5:39 from his Gospel or was it added later to counteract a Marcionist interpretation of 5:36-38? One must keep in mind that we only know of Marcion through his critics and they considered him a major threat to the form of Christianity that they knew. John Knox (the modern writer, not to be confused with John Knox the Protestant Reformer) in *Marcion and the New Testament: An Essay in the Early History of the Canon* (ISBN 0-404-16183-9) proposed that Marcion's Gospel may have preceded Luke's Gospel and Acts. (<http://ontruth.com/marcion.html>)
- [20] Tertullian "Against Marcion" 1.2 (http://www.tertullian.org/articles/evans_marc/evans_marc_04book1_eng.htm)
- [21] Tertullian "Against Marcion" 4.11.9 (http://www.tertullian.org/articles/evans_marc/evans_marc_10book4_eng.htm)
- [22] *Against Heresies*, 1.27.3 (http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6650_1591742)

- [23] Tertullian *Adversus Marcionem* ("Against Marcion") (http://www.tertullian.org/articles/evans_marc/evans_marc_02intro.htm), translated and edited by Ernest Evans
- [24] Interview with Bart Ehrman about Lost Christianities (http://www.beliefnet.com/story/150/story_15091_1.html)
- [25] <http://www.pbs.org/wgbh/pages/frontline/shows/religion/>
- [26] *The Evolution of the Pauline Canon* by Robert Price (<http://depts.drew.edu/jhc/Rpcanon.html>)
- [27] Price
- [28] Biblical Atrocities (http://www.infidels.org/library/modern/donald_morgan/atrocidity.html), compiled by Donald Morgan
- [29] The Antithesis (http://www.marcionite-scripture.info/Carroll_Bierbower.htm), by Dr. Carroll R. Bierbower.
- [30] The Human Jesus and Christian Deism (<http://www.onr.com/user/bejo/>)

References

- † Baker, David L., *Two Testaments, One Bible* (second edn; Leicester: Inter-Varsity, 1991): pp. 35, 48-52.
- † Legge, Francis, *Forerunners and Rivals of Christianity, From 330 B.C. to 330 A.D.* (1914), reprinted in two volumes bound as one, University Books New York, 1964. LC Catalog 64-24125.
- † McGowan, Andrew, Associate Professor of Early Christian History at the Episcopal Divinity School, Cambridge, Massachusetts *Journal of Early Christian Studies*, Vol. 9 (http://muse.jhu.edu/journals/journal_of_early_christian_studies/v009/9.3mcgowan.html)
- † Mead, G.R.S., *Gospel of Marcion Fragments of a Faith Forgotten* (<http://www.gnosis.org/library/marcion/Mead.htm>), London and Benares, 1900; 3rd Edition 1931.
- † Price, Robert M. *The Evolution of the Pauline Canon* (<http://depts.drew.edu/jhc/Rpcanon.html>).
- † Riparelli, Enrico, *Il volto del Cristo dualista. Da Marcione ai catari*, Peter Lang, Bern - Berlin - Bruxelles - Frankfurt am Main - New York - Oxford - Wien 2008, 368 pp. ISBN 9783039114900

External links

- † The Marcionite Research Library (<http://www.marcionite-scripture.info/>)
- † "Marcionites". *Catholic Encyclopedia*. New York: Robert Appleton Company. 1913.

Colorbasians

In early Christianity, the **Colorbasians** were a branch of Gnostics, so called from Colorbasus, who improved on the visions of the Gnostics that had preceded them. Epiphanius enumerates and rebuts their beliefs in the *Panarion*.

‡This article incorporates content from the 1728 Cyclopaedia, a publication in the public domain.

Simonians

The **Simonians** were a Gnostic sect of the 2nd century which regarded Simon Magus as its founder and traced its doctrines, known as **Simonianism**, back to him. The sect flourished in Syria, in various districts of Asia Minor and at Rome. In the 3rd century remnants of it still existed,^[1] which survived until the 4th century.

Justin Martyr wrote in his Apology [152 AD], the sect of the Simonians appears to have been formidable, for he speaks four times of their founder, Simon.^[2] ^[3]

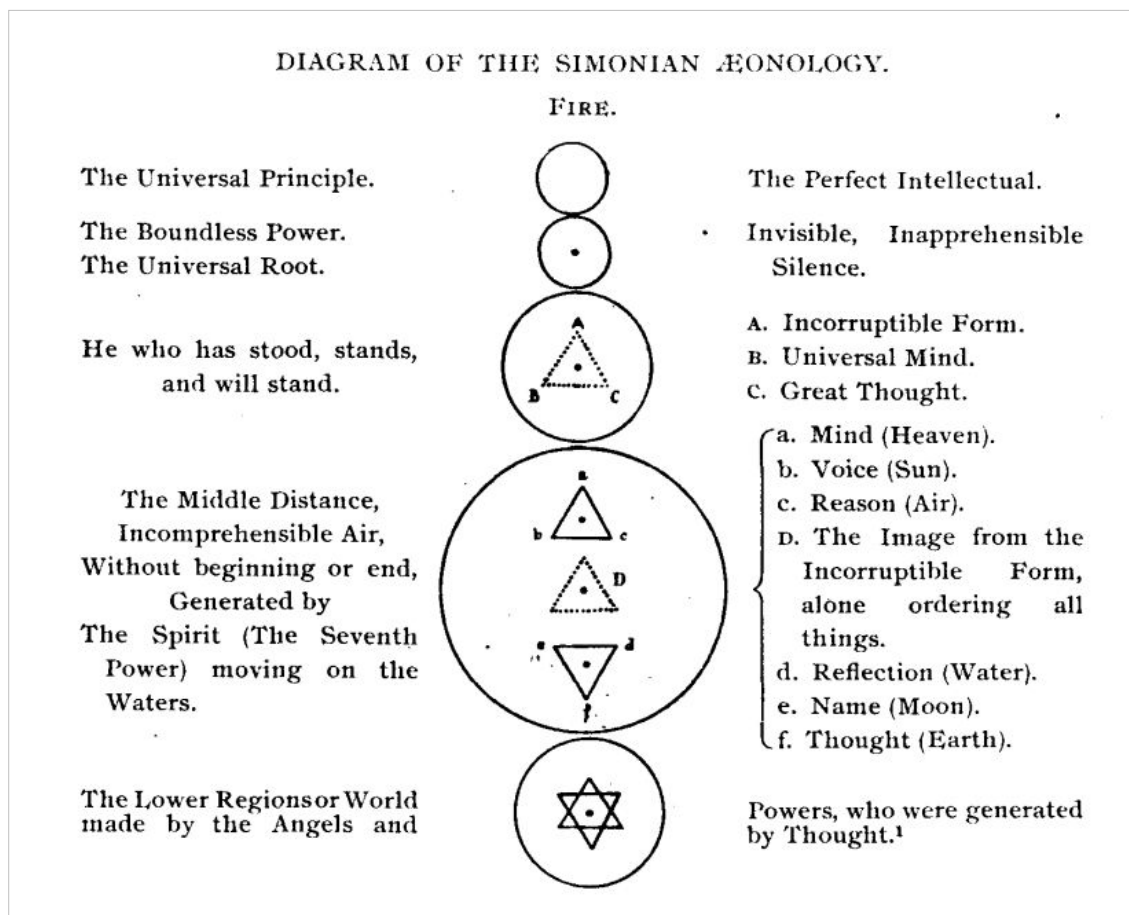
The Simonians are mentioned by Hegesippus;^[4] their doctrines are quoted and opposed in connection with Simon Magus by Irenaeus,^[5] by the *Philosophumena*,^[6] and later by Epiphanius of Salamis.^[7] Origen also mentions that some of the sect were called Heleniani.^[8]

The Great Declaration

In the *Philosophumena* of Hippolytus, Simon's doctrine is recorded according to his reputed work, *The Great Declaration*, and it is evident that we have the doctrinal opinions of the Simonians as they had developed in the 2nd century. As Hippolytus himself in more than one place^[9] points out, it is an earlier form of the Valentinian doctrine, but there are things reminiscent of Aristotelian and Stoic physics.

Outline

The whole book is a mixture of Hellenism and Hebraism, in which the same method of allegory is applied to Homer and Hesiod as to Moses. Starting from the assertion of Moses that God is "a devouring fire" (Deuteronomy 4:24), Simon combined therewith the philosophy of Heraclitus which made fire the first principle of all things. This first principle he denominated a "Boundless Power," and he declared it to dwell in the sons of men, beings born of flesh and blood. But fire was not the simple thing that the many imagined, and Simon distinguished between its hidden and its manifest qualities, maintaining, like John Locke, that the former were the cause of the latter. Like the Stoics he conceived of it as an intelligent being. From this ungenerated being sprang the generated world of which we know, whereof there were six roots, having each its inner and its outer side, and arranged as follows:



These six roots, *Mind*, *Voice*, *Reason*, *Reflection*, *Name*, and *Thought*, are also called six powers. Commingled with them all was the great power, the "Boundless Power." This was that which "has stood, stands, and will stand," the seventh power (root) corresponding to the seventh day after the six days of creation. This seventh power existed before the world, it is the Spirit of God that moved upon the face of the waters (Genesis 1:2). It existed potentially in every child of man, and might be developed in each to its own immensity. The small might become great, the point be enlarged to infinity.^[10] This indivisible point which existed in the body, and of which none but the spiritual knew, was the Kingdom of Heaven, and the grain of mustard-seed.^[11] But it rested with us to develop it, and it is this responsibility which is referred to in the words "that we may not be condemned with the world" (1 Corinthians 11:32). For if the image of the Standing One were not actualized in us, it would not survive the death of the body. "The axe," he said, "is nigh to the roots of the tree: Every tree that bringeth not forth good fruit is cut down and cast into the fire" (*cf.* Matthew 3:10).

Eden

There is a remarkable physiological interpretation of the Garden of Eden that evinces a certain amount of anatomical knowledge on the part of Simon or his followers. Here, Paradise is the womb, and the river going out of Eden is envisioned as the umbilical cord.

The navel [*i.e.*, the umbilical cord], he says, is divided into four channels, for on either side of the navel two air-ducts [*i.e.*, the umbilical arteries] are stretched to convey the breath, and two [umbilical] veins to convey blood. But when, he says, the navel going forth from the region of Eden is attached to the foetus in the epigastric regions, that which is commonly called by everyone the navel . . . and the two veins by which the blood flows and is carried from the Edenic region through what are called the gates [*porta*] of the liver, which nourish the foetus. And the air-ducts, which we said were channels for breath, embracing the bladder on either side in the region of the pelvis, are united at the great duct which is called the dorsal aorta. . . . The whole (of

the foetus) is wrapped up in an envelope, called the amnion, and is nourished through the navel and receives the essence of the breath through the dorsal duct, as I have said.

The five books of Moses are made to represent the five senses:

- † Genesis: *Conception* and *Sight*
- † Exodus: *Birth* and *Hearing*
- † Leviticus: *Respiration* and *Smell*
- † Numbers: *Speech* and *Taste*
- † Deuteronomy: *Synthesis* and *Touch*

Fragment

As the female side of the original being appears the "thought" or "conception" (*ennoia*), which is the mother of the Aeons. There is a mystical passage on the unity of all things, suggestive of the *Emerald Tablet*. Its language seems to throw light on the story about Helen.^[12]

To you, therefore, I say what I say, and write what I write. And the writing is this.

Of the universal Aeons there are two shoots, without beginning or end, springing from one Root, which is the Power invisible, inapprehensible Silence. Of these shoots one is manifested from above, which is the Great Power, the Universal Mind ordering all things, male, and the other, (is manifested) from below, the Great Thought, female, producing all things.

Hence pairing with each other, they unite and manifest the Middle Distance, incomprehensible Air, without beginning or end. In this is the Father who sustains all things, and nourishes those things which have a beginning and end.

This is He who has stood, stands and will stand, a male-female power like the preëxisting Boundless Power, which has neither beginning nor end, existing in oneness. For it is from this that the Thought in the oneness proceeded and became two.

So he was one; for having her in himself, he was alone, not however first, although preëxisting, but being manifested from himself to himself, he became second. Nor was he called Father before (Thought) called him Father.

As, therefore, producing himself by himself, he manifested to himself his own Thought, so also the Thought that was manifested did not make the Father, but contemplating him hid himself—that is to say the Power—in herself, and is male-female, Power and Thought.

Hence they pair with each other being one, for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought.

In the same manner also that which was manifested from them although being one is yet found as two, the male-female having the female in itself. Thus Mind is in Thought—things inseparable from one another—which although being one are yet found as two.^[13]

Practices

The Simonians were variously accused of using magic and theurgy, incantations and love-potions; declaring idolatry a matter of indifference that was neither good nor bad, proclaiming all sex to be perfect love, and altogether leading very disorderly, immoral lives. Eusebius^[14] calls the Simonians the most immoral and depraved of mankind. In general, they were said to regard nothing in itself as good or bad by nature: it was not good works that made men blessed, in the next world, but the grace bestowed by Simon and Helena on those who followed them.

To this end, the Simonians were said to venerate Simon under the image of Zeus, and Helena under that of Athene. However, Hippolytus adds that "if any one, on seeing the images either of Simon or Helen, shall call them by those

names, he is cast out, as showing ignorance of the mysteries." From this it is evident that the Simonians did not allow that they actually worshipped their founders. In the Clementine *Recognitions* Helena is called Luna,^[15] which may mean that the images were allegorical representations of the sun and moon.

The writer of the pseudo-Cyprian *De Rebaptismate* says that on the strength of the words of John, that "we were to be baptized with the Holy Ghost and with fire," the Simonians maintained that the orthodox baptism was a mere form, and that they had the real baptism, for, as soon as their neophytes went down into the water, a fire appeared on it. The writer does not dispute the fact, but is at a loss what to make of it. Was it a bit of jugglery, or a natural phenomenon, or a piece of self-deception, or an effect of magic? In advocacy of this baptism, we are told, there was composed by the same heretics a book which was inscribed the *Preaching of Paul*.

All of this, however, is information provided to us via the secondhand hearsay of the Simonians' heresiologist opponents. It is doubtful that these detractors would faithfully and accurately report the truth about Simon and his followers, that is, if they even actually had such information in the first place.

The Testimony of Truth

Outside of these patristic sources, the Simonians are briefly mentioned in the *Testimony of Truth* (58,1-60,3) from the Nag Hammadi Library, wherein the Gnostic author seems to include them among a long list of "heretics":^[16]

They do [not] agree with each other. For the Si[mo]nians get married and produce children, but the ...ans abstain from their ... nature ... [to passion] ... the drops of ... smear themselves ... we ... [they agree] with each other ... him ... they say ...

[about 16 lines missing]

... [there is] no judgment ... for these because of ... them ... the heretics ... schisms ... with males ... are men ... they will belong [to the world rulers of] darkness ... of the world ... they have ... the [archons ... power] ...

[1 line missing]

... judge [them]

But the ...ians ... words ...

[about 11 lines missing]

... speak ... [they will] become ... in [unquenchable] fire ... they are punished.

Translator Birger A. Pearson notes that these passages probably deal with the practices of libertine Gnostic sects, but from the fragmentary state of the text, it is impossible to know to what groups are being referred. The staunchly ascetic author may have had no more issue with the Simonians than their marrying and having children. However, Epiphanius also accuses the Simonians of having "enjoined mysteries of obscenity and to set it forth more seriously of the sheddings of bodies, *emissionum virorum*, *feminarum menstruorum*, and that they should be gathered up for mysteries in a most filthy collection; that these were the mysteries of life, and of the most perfect *gnosis*."^[17]

Legacy

Closely connected with them were the Dositheans and Menandrians, who should be regarded probably as branches of the Simonians. Their names came from Dositheus and Menander.

Dositheus, a Samaritan, is said to have originally been the teacher and then the pupil of Simon Magus. As late as the beginning of the 7th century, Eulogius of Alexandria^[18] opposed Dositheans who regarded Dositheus as the great prophet foretold by Moses. Dositheus died from starvation.^[19]

Origen, who was ordained priest in AD 231,^[20] speaks of Dositheus, and then goes on to say:

Also Simon the Samaritan, a magician, wished to filch away some by his magic. And at the time indeed he succeeded in his deception, but now I suppose it is not possible to find 30 Simonians altogether in the world;

and perhaps I have put the number higher than it really is. But in Palestine there are very few, and in the rest of the world, in which he wished to spread his own glory, his name is nowhere mentioned. If it is, this is due to the Acts of the Apostles. It is the Christians who say what is said about him, and it has become plain as daylight that Simon was nothing divine.^[21]

Like Simon, Menander was a pupil and, after Simon's death, his most important successor - also proclaimed himself to be the one sent of God, the Messiah. In the same way he taught the creation of the world by angels who were sent by the *Ennoia*. He asserted that men received immortality and the resurrection by his baptism and practiced magical arts. The sect named after him, the Menandrians, continued to exist for a considerable length of time.

Notes

- [1] Origen, *Contra Celsum*, I, 57; VI, 11
- [2] Dictionary of Christian Biography, Vol. 4, p. 682 ([http://www.ccel.org/ccel/wace/biodict.html?term=Simon Magus](http://www.ccel.org/ccel/wace/biodict.html?term=Simon%20Magus))
- [3] Hastings' Dictionary of the Apostolic Church, Vol 2, p. 496 (<http://www.archive.org/details/dictionaryofapos02hast>)
- [4] In Eusebius of Caesarea, *Church History*, IV, xxii.
- [5] *Adversus haereses*, I, xxii.
- [6] Hippolytus, *Philosophumena*, VI, ix-xx; X, xii.
- [7] "Haer.", xxii.
- [8] Origen, *Contra Celsum*, v. 62
- [9] Hippolytus, *Philosophumena*, iv. 51, vi. 20
- [10] Hippolytus, *Philosophumena*, iv. 51, v. 9, vi. 14
- [11] Hippolytus, *Philosophumena*, v. 9
- [12] Hippolytus, *Philosophumena*, vi. 17
- [13] Mead, G.R.S. (1892). *Simon Magus* (<http://www.gutenberg.org/files/12892/12892-h/12892-h.htm>). .
- [14] *Church History*, II, xiii
- [15] ii. 8, 9
- [16] Meyer, Marvin (2007). "The Testimony of Truth". *The Nag Hammadi Scriptures*. trans. Birger A. Pearson. Harper Collins. p.624. ISBN 978-0060523787.
- [17] Epiphanius, *Panarion*, 58.
- [18] In Photius, "Bibliotheca cod.", 230
- [19] "Pseudo-Clemen. Recognitions," I, 57, 72; II, 11; Origen, "Contra Cels.", I, 57; VI, 11; "De principiis", IV, 17; "In Matth. Comm.", XXXII, P.L., XIII, 1643; "In Luc. Hom.", XXV, *ibid.*, 1866; Epiphanius, "Haer.", XX.
- [20] Eus. H. E. vi. 23, 26
- [21] Origen, *Contra Celsum*, i. 57

Source

- † This article incorporates text from a publication now in the public domain: Herbermann, Charles, ed (1913). "Simonians". *Catholic Encyclopedia*. Robert Appleton Company.
- † This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed (1911). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press.

External links

- † Hippolytus, *Philosophumena* (Book VI) (<http://www.newadvent.org/fathers/050106.htm>)
- † *The Testimony of Truth* (<http://www.gnosis.org/naghamm/testruth.html>) Translation to English by Søren Giversen and Birger A. Pearson
- † Schaff's History of the Christian Church, volume II, chapter XI (<http://www.ccel.org/ccel/schaff/hcc2.v.xiii.x.html>) Simon Magus and the Simonians
- † Catholic Encyclopedia: Simon Magus (<http://www.newadvent.org/cathen/13797b.htm>)
- † Jewish Encyclopedia: Simon Magus (<http://www.jewishencyclopedia.com/view.jsp?artid=798&letter=S>)
- † Encyclopedia Britannica: Simon Magus (http://www.britannica.org/Simon_Magus)

List of Gnostic sects

The following is a list of sects involved in **Gnosticism**:

Ancient

Christian Gnosticism

- ‡ Ebionites
- ‡ Cerdonians
 - ‡ Marcionism (not entirely Gnostic)
- ‡ Colorbasians
- ‡ Simonians

Syrian-Egyptic Gnosticism

- ‡ Sethians
 - ‡ Basilidians
 - ‡ Thomasines
 - ‡ Valentianism
 - ‡ Bardesanites

Persian Gnosticism

- ‡ Mandaeanism
- ‡ Manichaeism
 - ‡ Bagnolians

Others

- ‡ Ophites
- ‡ Cainites
- ‡ Carpocratians
- ‡ Borborites
- ‡ Thomasenes
- ‡ Archontics
- ‡ Nicolaism
- ‡ Hermeticism

Middle ages

- ‡ Cathars
 - ‡ Bogomils
 - ‡ Paulicianism
 - ‡ Tondrakians
-

Article Sources and Contributors

Gnosis *Source:* <http://en.wikipedia.org/w/index.php?oldid=420355223> *Contributors:* 1gnostic, 999, A. Ben-Shema, Akkiko, Alex756, Antireconciler, Anton H, Archola, Art LaPella, Ashmoo, AstroHurricane001, Auntof6, B9 hummingbird hovering, BD2412, Blsopp, Babbage, Beas1999, Benjaminlobato, Benlissquare, Bluemoose, Bluerain, Buddhipriya, CRGreathouse, Cacycle, Catasoft, Charleca, Cmdrjameson, Codex Sinaiticus, Conversion script, Crcluver, C cero, Darkhorse82, Dardthmowzy, Dawn Bard, Delf, Deor, Drbreznjev, Editor2020, Edward Z. Yang, Eequor, Ekajati, Ekwos, Enochlau, FearnorStar7, FortdJ33, Fratrep, Fyrael, Gaius Cornelius, Geniac, Graemel, Gwern, HalfShadow, Hanuman Das, Helios solaris, Hinio, Huifeng, IPSOS, Iani, Ioeth, Ital, JLaTondre, Jacescrow, JarlaxleArtemis, Jeandrr du Toit, Jefferson Anderson, Jeremycristo, Jfdwolff, Jisan, Jonathan Tweet, Josh Parris, JuliusCarver, Jusdafax, K, Ka'Jong, Kilrothi, Koavf, Kwork2, Kzzl, Langdell, Larry laptop, Lawrence King, Leftblank, Leolaursen, Lookingforgroup, LoveMonkey, Lupowitz, M Alan Kazlev, M.C. ArZeCh, Maelnuneb, Magioladitis, Makeswell, Maurice Carbonaro, Metagignosko, Metta Bubble, Michael Hardy, Mladifilozof, Monkeykiss, Murple, Natalya, Neelix, Neoyamaneko, Nick Number, NickelShoe, Nixdorf, Nixer, ONEder Boy, Ompipaedista, PLATWN, Panairjdde, Paul-L, Peacedance, Percevalles, PhilKnight, PhilipO, Pigman, R'n'B, Randerson 3535, Rayanazacca, RepublicanJacobite, Rev Troy, Revdrcr, Rholtton, Rocket000, Roushas, Sam Hocevar, Sannse, Sasajid, Sevadar, Shanalk, Shanbl, SheepNotGoats, Shunpiker, Simon D M, Smiloid, Soltis, Soporaeternus, Stevertigo, StonemoverMarc, Switchercat, Syncategoremata, That Guy, From That Show!, The Anome, The Excel, TheGnomon, Thenowhereman, Togo, Tomisti, Trc, Twang, Tydaj, Uncle G, Unixer, Viriditas, Whirledtraveller, Wholesome, WikiDao, William Avery, Woohookitty, Xxglennxx, Yardang, Zostrianos, 236 anonymous edits

Gnosticism *Source:* <http://en.wikipedia.org/w/index.php?oldid=421644421> *Contributors:* *Ria777*, - tSR - Nth Man, -Ril-, 0, 200.191.188.xxx, 213.253.39.xxx, 27pence, 2ct7, 5ko, 802SnowyOwl, 999, A. Ramachandran, A Train, A. B., A. Ben-Shema, A. Parrot, Aaronwinborn, Abb3w, Adam Bishop, Adam keller, Ahkond, Ahoerstemeier, Akasriel, Alatalari, AlephGamma, AlexiusHoratius, Algebraist, Alpha774, Amakuha, Amity150, AnakngAraw, Andrejj, Andres, Andrew c, AndyKali, Andycjp, AnonMoos, Antandrus, Anville, Apoc2400, Aratron, Arberor, ArcticFrog, ArdClose, Argotechnica, Arthena, Asclepias, Ashami, Ashgene, Ashley Y, AwkwardSocks, AxelBoldt, BD2412, BM, Baba Bom, Bacchiad, BackMaun, Barnstone, Barticus88, Bastique, Beatnick, Benelohim74, Beowulf327, Bissinger, Bkatayab, BlackAndy, Blainster, Bloodfox, Bmorton3, Bobby D. Bryant, Bobo192, Bongwarrior, Bpage, BradBeattie, Bradeus Graphon, BrettAllen, Brian G. Wilson, Bryan Derksen, Bunzil, CDThieme, CIS, Cleland, CSWarren, Calypso, Carlaude, Catasoft, Cedders, Cerealkiller13, Charleca, Charles Matthews, Chazersize2004, Chiramabi, Chris the speller, ChrisHamburg, Christopher.derks, Clean2, Clinkophonist, Cmdrjameson, Cobra libre, Conversion script, CoolCoolFace, Corvus cornix, Courcelles, Cptmurdok, Cracker017, Craig.Iz, Cratbro, Crezia Hext Knight, CuningLinguist14, Curps, C cero, D6, DBaba, DabMachine, Danc, Dancer619, DanielCD, Dantedanti, Darolew, Dave6, Davemcarlson, David Haslam, Davigoli, Dbachmann, Dhageman, Deadly Dozen, DeadlyAssassin, Debresser, Delldot, Denni, Denode, Dewener, DjidiDjidi, DocWatson42, Dogface, Doh286, Doubtintom, DougsTech, Drakusazel, Drbreznjev, Dreadstar, Dungodung, Dynaflow, Eskog, EagleFan, Edderso, Eduard Gherkin, Eebahgum, Eep, Eequor, Ekajati, El C, Elylwa, EmmettBrown, Enkyklios, Epr123, Equendil, Ernie G C P Spigott, Etimbo, Etz Haim, Eugnostos, Eusebeus, Euthydemus, Evercat, Everyking, Ewlyahoom, Failsafemam, Fennessy, Figma, FilipeS, Finalnight, Fivetrees, Flannel, Flata, Flyingidiot, Fratley, Freakofnature, FrenchIsAwesome, Frenchy1985, Fuffzsch, Fullstop, Furby100, GEWJ, Gaarik, Gail, GalazV, Galorr, Galoubet, GameKeeper, GangOfOne, Garzo, Gdje je nestala duja svijeta, Gedanken, Gneisner, General Eisenhower, Geoffspear, Geographer, GeorgeChristopher, GlassCobra, Glen, Glenn, GnosticismMovement, Gnostique, Gnr1otto, Goethean, Golbez, Graham87, Grantb, GreatWhiteNortherner, Gregbard, Gregory Benoit, Grendelkhan, Grundle, Gmoore, Gualtieri, Gurch, GuYsZegn, Hans Adler, Hapsalainen, Harpakhad11, Harvester, Harvestman, Helios solaris, Hiyya54, Hmains, Honzinek, Horselover Fat, Hotlorp, Huangdi, Humbabba, HumbleGod, Hunster, IPSOS, Ian.thomson, Icarus580, Idiotoff, Ig0774, Ike9898, Informed1212, Iridescent, Irmgard, Ivan84m, JBSupreme, JDPd, JLaTondre, JaGa, Jahiegl, Jamatta, Jaredfaulkner, Jason Farrow, Java7837, Jbolden1517, Jcbarr, JdeJ, Jebba, Jeff3000, Jerrch, Jerry teps, Jfurr1981, Jimhoward72, Jketola, JoeSmack, John D. Croft, John Hill, JohnArbogast, Johnnold, Jokes Free4Me, Jolfawnzo, Jonathan Tweet, Jonathanbethe, Jonathanlivingstone, Jonathunder, Jonik, Jonnysonthespot, JordanStratford, Josh Parris, Joyous!, Jpgordon, JustAGal, Justin Bailey, Jwchen89, Kalogeropoulos, Kane5187, Kazuba, Kbdank71, Kbolino, Keahapana, Kendrick7, Kenjacobsen, Kevin Rector, Keytool, Kharga, Khym Chanur, Kim FOR sure, Kintetsubuffalo, Klore, Koavf, Kozuch, Kramden, Kross, KrytenKoro, Kloonen, Ktsquare, Kwamikagami, Kwertii, Kylv, LGagnon, Lacrimosus, Ladolchivita, Lamblash, Lanem, Langdell, Laurel Lodged, LeVoyageur, Lebanese bebe, Leinad-Z, Lestrade, Lightmouse, Lima, Linas, Lineface, LinuxDude, Liquidcentre, Lookimfamous, Lost tourist, Lottamiata, LoveMonkey, LovesMacs, Lulu of the Lotus-Eaters, Luna Santin, Lupussy, M Alan Kazlev, M1shawhan, MER-C, MONGO, Mac, Maelnuneb, Maester, Maestlin, Makeswell, Malo, Manchineel, Mangoe, Manning Bartlett, Marcika, Markoff Chaney, MartinHarper, Matrixfufion, Mattis, Mattpersons, Maurice Carbonaro, Mboverload, Meco, Meridius, Metagignosko, Metawombat, MiNombreDeGuerra, Michael Hardy, Michael J., MichaelTinkler, Midnightblueowl, Mirv, Mkdw, Mohammad ghs, Molly ringwald, Mteshima, Munci, Mwaner, Ndru01, Nerrin, Newmhost, Nibuod, Nihonjoe, Nirvana2013, Nixdorf, Nlu, Noneofyourbusiness, Noommos, Noosphere, Oblemboy, OfficeGirl, Ohnoitsjamie, Olen Watson, OnePt618, Opiaterein, Ospix, OwenX, Oxymoron83, Pacific PanDeist, Paleaovia, Pan Hjul, PaulGarner, Paulatim, Pavel Vozenilek, Per Honor et Gloria, Percy Snoodle, Petropoxy (Lithodend Proxey), Phelpsfan44, Phil Boswell, Philip Stevens, Philip Trueman, Physicist, Pigman, Pilotusa, Plasmasmas, Pmanderson, Pollinississ, Polyphilo, Posrtrach, Prestonmconkie, Psyche825, Psychoelf, Psychonaut, Ptr1968, Puckly, Quadell, Quaffed, Quotemstr, RDF, RHaworth, RaCh'aar, Radak, Randerson 3535, Randyc, Ranger2006, Rattakorn c, Ray Dassen, Rayanazacca, Rdsmitth4, Reedy, Remember the dot, Renata, RepublicanJacobite, Retodon8, Rev Troy, RevMarsha, Revolver Ocelot, RexNL, ReyBrujo, Reyymma, Rfl, Rich Farmbrough, RingsPdjuren, Rjwilmsi, Robert Prummel, Rory096, Rosewater Alchemist, Ross Burgess, Rrburke, Rrrees, Rursus, Revolz, S36e175, SMCcandlish, Saluyot, Sam Medany, Sam Spade, Sarastro777, Saturn V, Savant1984, Schuyler, Scwlong, Sdelat, Sephiroth BCR, Sethmahoney, Sfdan, Shadowjams, Shafei, Shanalk, Shappy, Sheila.bliss, Shinybubbles, SillyLiLiPiLi, Simplifier, Singinglemon, SiobhanHansa, Sirmylesnagopaleentheda, Skittleys, Skorpio-88, Slightsmile, Snowwolf, Snoyes, SoLando, Solis93, Somecallmetim, Sondrawaggoner, Soonerzbt, SpaceFlight89, Sparkwidget, Spikespeigel42, Spunkiel, Spakelle, SquirrelWurley, Stevenmitchell, Stone, Summer Song, Sunborn, Sunray, T. Baphomet, TUF-KAT, Tao3100, Tcmcgonigal, Texanator2, The Anome, The Epopot, The Thing That Should Not Be, The Ungovernable Force, The enemies of god, Theelf29, Theendtimeprophet, Theshibboleth, Thesilverbail, Thinkingclear, Thomas Ash, Thomaschina03, ThorstenNY, Tide rolls, TimNelson, Tom harrison, Tomisti, Tower Junkie, Toya, Travelbird, Treckphiler, Tresiden, Trylks, Tr*del, Tverbeek, Tvleavitt, Twang, Tydaj, Ugha, Ukexpat, Ultratomio, UncorkedJet, Unyounyo, Urbanmystick1, Uriber, Valentinus, Vassytack, VedicScience, Vincent Ramos, Vindheim, Viriditas, Visualerror, Voxofspirit, Waggars, Wavelength, Wednesday Next, Wereon, Wesley, Wetman, Wfeidt, Whispering, Whoosisman, WikHead, Wiki alf, Wikiklrcs, Will in China, WJhonson, Wmgreene, Wolfdog, Woohookitty, XCluvr16, Xav71176, Xpi6, Yau, Yeandone, Yworo, Zackp, Zaharous, Zephret, Zntrip, Zoicon5, Zorblek, Zostrianos, Zundark, 'Ariel, [\] , € • , f • , 1073 anonymous edits

History of Gnosticism *Source:* <http://en.wikipedia.org/w/index.php?oldid=417189305> *Contributors:* 999, Andrew c, BlackAndy, Bunzil, Carlssuarez46, Charles Matthews, Chris the speller, Crazypower, Ekotkie, FearnorStar7, Fennessy, Geodyde, Hmains, Igiffin, Joel7687, Josh Parris, Kendrick7, LoveMonkey, Maestlin, Mangoe, Mbrell, Meco, Mpondopondo, Nick Number, Oatmeal batman, Omegatron, PaulGarner, PeterMottola, Pigman, Pollinississ, Rillian, Sam Spade, SquirrelWurley, Stephensuleeman, TShilo12, Tkgd2007, Viriditas, Voorlandt, Vtatai, 19 anonymous edits

Fathers of Christian Gnosticism *Source:* <http://en.wikipedia.org/w/index.php?oldid=417984577> *Contributors:* Andrew c, AnonMoos, Bender235, Bmorton3, Budelberger, Carlaude, Catalographer, Charles Matthews, Colonies Chris, Cuchullain, D6, Esoglou, Fennessy, Flod logic, Hmains, In ictu oculi, Jbolden1517, KathrynLybarger, Kramden, Pezanos, Planetneutral, Qwryxian, SlackerMom, SquirrelWurley, Storkk, Writtenonsand, Zaharous, 12 anonymous edits

Basiliideans *Source:* <http://en.wikipedia.org/w/index.php?oldid=409406709> *Contributors:* 999, Caerwine, Carlaude, Ceyockey, Charles Matthews, Dansk14, DoXTxob, Egaidd, El-Theodoros, Glorthac, Greenshed, Hmains, J04n, Jaraalbe, Kmorozov, Kramden, Leonardo Alvey, LIIHelpa, Longhair, Necrothesp, Night w, Rillian, Rursus, ShelfSkewed, SquirrelWurley, The Man in Question, Tomisti, WJhonson, € • , f • , 4 anonymous edits

Cerinthus *Source:* <http://en.wikipedia.org/w/index.php?oldid=420359001> *Contributors:* Andrew e waters, Artemzista, Babbage, Blue Tie, Carlaude, Catalographer, Charles Matthews, CheeseDreams, Dimadick, Dyuku, Eduardo Cor r, A, Fordmadoxfraud, Gabeedman, Gadflum, GreatWhiteNortherner, Grutter, Hmains, Hurstotalktoyoy, ISERVEaIEW, Iridescent, Jacob Haller, JamesAM, Jbolden1517, Johnor, Jonathan Tweet, Jrcramer, Miguel de Servet, Mladifilozof, Nixdorf, Philosopher, Pigman, Ray Dassen, Rillian, Rjwilmsi, Sheynhertz-Unbayg, StAnselm, SteinBDJ, Str1977, The wub, TimBentley, TimR, Tomisti, Wetman, Woohookitty, 0, 58 anonymous edits

Marcion of Sinope *Source:* <http://en.wikipedia.org/w/index.php?oldid=420357605> *Contributors:* Abdul Muhib, Abtinb, Algabal, AllanBz, Andrew c, Angel ivanov angelov, AnonMoos, Archiblog, Axeman89, Babbage, Blanchardb, BrentErnestArcher, CPRice, Carlaude, Catalographer, Chamal N, Charles Matthews, Chris Capoccia, Clinkophonist, Cmdrjameson, Coelacan, Coultsb, DNewhall, Dampinograaf, Dbosb, Diderot, Dimadick, Dodo78, Ebyabe, Eccohomo, Editor2020, Emperorbma, Ev, Fastifex, FIIII, Fred J, Gabeedman, Gipsy, Giraffedata, Goldenrowley, GreatWhiteNortherner, Hairly Dude, Hede2000, Hmains, Ihcoyc, Inbar Arie, Izak15, Jaraalbe, Jauhienj, Jbribeiro1, Jcbos, John Smythe, Johnkatz1972, JonHarder, JonathanFreed, Jonathunder, Josh Cherry, Jph, Kendrick7, Kmtorres, Kramden, Kroose, Linas, Llywrcb, LovesMacs, Lyonski, Mandarax, Margacst, MarkkuP, Martijn faassen, Menmonot, Mercury543210, Michael Hardy, Miguel de Servet, Mirv, Mkehr, Mkmconcn, Mladifilozof, Mmelliissssaa, MockTurtle, Mukadderat, Nick Number, Nixdorf, Not a slave, Omnipedian, Patsw, Paul A, Paul Barlow, Pezanos, Preost, Ptolemy Caesarion, Quadell, R'n'B, Rich Farmbrough, Rillian, Rjwilmsi, Robert Foley, Robert1947, Rockfang, Roger pearse, Ross Burgess, Rursus, Shirulashem, Show no mercy, Signalhead, Silvanus42, Singinglemon, Skysmith, Skjpper*d, SlackerMom, SoLando, Stephanhuller, Steven J. Anderson, Str1977, Swablr, SwissCell, Syncategoremata, TShilo12, Tartessos75, ThatIMayUnderstand, The wub, Tomchiuck, Tothebarricades.tk, Tradnor, Voxofspirit, Vssun, Wassermann, Wesley, Wetman, Wmahan, Woddfellow2, Work permit, Youngamerican, Zazaban, 238 anonymous edits

Marcus (Marcosian) *Source:* <http://en.wikipedia.org/w/index.php?oldid=420360101> *Contributors:* Hmains, JASpencer, Jbribeiro1, Katharineamy, Kramden, Malcolm, Mladifilozof, Pigman, Robofish, € • , f • , 1 anonymous edits

Philo *Source:* <http://en.wikipedia.org/w/index.php?oldid=417928802> *Contributors:* 271828182, Adel Montevega, Agkozak, Ahoerstemeier, Alastair Haines, Aldux, Alma Pater, AnonMoos, Anriz, Arab Hafez, Aristides, Autarch, Avalon, Awayforawhile, BD2412, Barry m, Brona, Catalographer, Chairman S., Charles Matthews, Chochopek, Chris Roy, Cirt, Cmdrjameson, Connection, David3010, Dbachmann, Dcooper, Dimadick, DionysiusThrax, Doug Coldwell, Dougweller, Eltheladar, Epr123, Erud, Extramural, Fatherabraham92823, FearnorStar7, Fiftythird, Fivetrees, Flyhighplato, Gabriels m, Galoubet, Gekritzi, Gfoley4, Gonzo noir, Hadal, Hmains, Hs282, IZAK, Igoldste, Jagged 85, Jayjg, Jerryofaiken, JmCor, Jmshaw, John Vandenberg, JonHarder,

Jonathan Tweet, Kaisershathen, Kazak, Koavf, Larvatus, Leif, Leonardo Alves, Llywrch, LoveMonkey, Lucidish, Mahsmith3, Marawe, Marcus2, Markko, Marshall46, MattTweedell, Maurice Carbonaro, Meldor, Memihd, Michael Hardy, Miguel de Servet, Nach0king, Njesson, Noah Salzman, Nolewr, Panarjedde, Patstuart, Pen-wu, Petrouchka, Pezanos, Pmanderson, Pollinosiss, Practical321, Quuxplusone, RK, Ronz, Rst20xx, Scriberius, SkookumDog, Slrubenstein, SpyMagician, StAnselm, Stefanomione, SteinbDJ, Sumahoy, Taaveti, The Thing That Should Not Be, Tomisti, Twas Now, Ulfarsen, Viriditas, Vssun, WBardwin, Wesley, Wetman, Wfaulk, Whpq, Wikiwatcher1, WillBoulder, Wmahan, Woohookitty, WpZurp, Zakethtrarr, Zvika, 122 anonymous edits

Simon Magus *Source:* <http://en.wikipedia.org/w/index.php?oldid=421806254> *Contributors:* 137.111.132.xxx, 203.170.3.xxx, 209.2.178.xxx, 66.68.188.xxx, Adpete, Agneau, Alekjds, Aleksd, Aljodasch, Alpha Quadrant, Andycjp, Angela, Bongwarrior, Bookworm857158367, BrandeX, Briangotts, C.Logan, Can't sleep, clown will eat me, Carlaude, CatchMyHead, Charles Matthews, CheeseDreams, Cheesedreams, Clinkophonist, Conversion script, Cuchullain, D6, Dachshund, Dallas97338, Dimadick, Duhrev, Dycedarg, Eitheladar, Elmo iscariot, Fastifex, Fennessy, FilipeS, Fred J, GTBacchus, Gaff, Gaius Cornelius, Geneisner, Glennwells, Graham87, GreatWhiteNortherner, Hairy Dude, Henrygb, Hmains, Hydrargyrum, I am rubbish, IPSOS, IZAK, Ithcoy, Inbar Arie, Irishguy, Ishmaelblues, JHunterJ, J.LCA, James Houghton, John K, Jonathan Tweet, Joostvandeputte, Josh Cherry, Keraunos, Kharga, Kitoba, Koavf, Kramden, Linas, Lord Jim, Mandarax, Matthew Matic, Mercury McKinnon, MiNombreDeGuerra, Mike Rosoft, Mirv, MishaPan, Mladifilozof, Mmeijeri, MrJones, Nareek, Nccsa186, Neutrality, Nixdorf, OIEnglish, Panairjdde, Pigman, Pjrich, Practical123, Ray Dassen, Rbrwr, RedWolf, Richwales, Rillian, RI, Rob117, Rookkey, Rscottstewart, Sam Hovevar, Scriberius, Search4Lancer, Shenme, Simon J Kissane, SimonP, Ssprince, StAnselm, Stephen Gilbert, SteveD25, Stevenmitchell, Stone, Student7, Tanbircdq, Tgr, Theun k, Tom Loughheed, Tomisti, Toredid, Tucci528, UtherSRG, Vaflore, Vassiana, Viriditas, Visualerror, Whateley23, Widefox, Wik, WpZurp, YankeeDoodle14, 71 anonymous edits

Valentinus (Gnostic) *Source:* <http://en.wikipedia.org/w/index.php?oldid=421673720> *Contributors:* Alexrm17, AllanBz, Ari89, AxelBoldt, B9 hummingbird hovering, BCTI, Babbage, Bacchiad, Blainster, Bookworm857158367, Brandmeister (old), BrettAllen, Carcharoth, Carlaude, Catalographer, Charles Matthews, Cheesedreams, Cmdrjameson, DNewhall, Dimadick, EvanProdromou, FaustX, Floozybackcloves, Gaius Cornelius, Geneisner, Goldenrowley, GreatWhiteNortherner, Hapsiainen, Ianblair23, Inbar Arie, J04n, JamesAM, Jaraalbe, Jbribeiro1, John Vandenberg, JonHarder, Kaihsu, Kramden, Leadwind, Leonardo Alves, Lima, Linas, LoveMonkey, Marudubshinki, Mattpersons, Mcelroy, Meldor, Miguel de Servet, Mladifilozof, MockTurtle, Murple, Neelix, Nixdorf, Nono64, Ohnoitsjamie, Pigman, Plasmasphere, Potatoswatter, Psyche825, Quadell, R'n'B, Rillian, Roger Pearse, SimonP, Sparviere, SquirrelWurley, Stephen C. Carlson, Stepp-Wulf, Str1977, Substique, The wub, Timrollpickering, Tomisti, Visualerror, Wereon, Wetman, Wmahan, Zimriel, €•, , f•, , 67 anonymous edits

Early Gnosticism *Source:* <http://en.wikipedia.org/w/index.php?oldid=369696339> *Contributors:* 777sms, Archanamiya, Blissyb, Elonka, Fennessy, Goldenrowley, Jokes Free4Me, LoveMonkey, Pigman, Tomisti, Vendettax, Writtenonsand, 2 anonymous edits

Borborites *Source:* <http://en.wikipedia.org/w/index.php?oldid=409454311> *Contributors:* ADM, Afitillidie13, Carlaude, Catalographer, Charles Matthews, Dysmorodrepanis, Goldenrowley, JarlaxleArtemis, Jbribeiro1, Kramden, Leonardo Alves, Lykos, Markoff Chaney, Nixdorf, PANDA(PersonAmendingNumerousDefectiveApostrophes), Ralf Gartner, Rillian, Sam Hovevar, Tomisti, Wesley, WolfgangRieger, Yaco, 8 anonymous edits

Cainites *Source:* <http://en.wikipedia.org/w/index.php?oldid=419046817> *Contributors:* - ISR - Nth Man, Avador, Brian0918, Briangotts, Carlaude, Catalographer, Charles Matthews, Craw-daddy, Cuchullain, Gtrmp, Heron, Hokanomono, JASpencer, Jaraalbe, KI, Leandrod, Leonardo Alves, LoveMonkey, Lykos, Mordicai, Nixdorf, Pablo-flores, Pigman, Psychoscott, RickyVando, Rillian, Ronald W Wise, Stephensuleman, TShilo12, Taurnuifuin, Theelf29, Tom harrison, Tomisti, TuckerIsGod, Ugha, Visorstuff, 28 anonymous edits

Carpocrates *Source:* <http://en.wikipedia.org/w/index.php?oldid=421673707> *Contributors:* Ahrarara, Altenmann, Arthur B, Catalographer, Charles Matthews, Connection, Delirium, FilipeS, Hmains, Mangoe, Miguel de Servet, Mladifilozof, Neelix, Nixdorf, Panicum, Rich Farmbrough, Rillian, Robin S, Rursus, Sannse, Shii, SteinbDJ, The G Man, The wub, Varano, Wetman, Wik, 17 anonymous edits

Marcosians *Source:* <http://en.wikipedia.org/w/index.php?oldid=410518951> *Contributors:* Daemonic Kangaroo, Glorthac, Hmains, JASpencer, Kramden, Pigman, 2 anonymous edits

Ophites *Source:* <http://en.wikipedia.org/w/index.php?oldid=421760261> *Contributors:* Antonio Prates, AwkwardSocks, BD2412, BlackAndy, Bob Burkhardt, Carlaude, Catalographer, Cgingold, Charles Matthews, Cynwolfe, David Gerard, Editor2020, Duffey, FredrikM, Hmains, Inventm, Jiang, Jimhoward72, KnightRider, Kramden, Kummi, Leonardo Alves, Linas, Loremaster, LoveMonkey, Maqs, Michael Hardy, Neelix, Nixdorf, Palinurus47, Pigman, Quodvultdeus, Redheylin, Rillian, SAJordan, Ssola, Sunborn, Tydaj, Veledan, Wereon, Wetman, 14 anonymous edits

Syrian-Egyptic Gnosticism *Source:* <http://en.wikipedia.org/w/index.php?oldid=373336052> *Contributors:* Fennessy, Ghelae, Kramden, Kross, La goutte de pluie, Mairi, Rursus, €•, , f•, , 1 anonymous edits

Archontics *Source:* <http://en.wikipedia.org/w/index.php?oldid=420999291> *Contributors:* BD2412, Bmorton3, Brian0918, Either way, Ian.thomson, JASpencer, Kramden, LoveMonkey, Nakon, Pigman, ShelfSkewed, Terbayang, The wub, TheParanoidOne, WolfgangRieger, 1 anonymous edits

Bardaisan *Source:* <http://en.wikipedia.org/w/index.php?oldid=421673679> *Contributors:* Adam Bishop, AnonMoos, AramaeanSyriac, Ariobarzan, Benne, Bob Burkhardt, Bookworm857158367, Catalographer, Chaldean, Charles Matthews, Chochopk, Cuchullain, DavidBrooks, Fastifex, FeanorStar7, Garzo, Gimbold13, Goldenrowley, Graham87, In ictu oculi, Justin Biggs, Llywrch, LoveMonkey, Martijn faassen, Midyoyo, Mladifilozof, Nineveh 209, Oneiros, Patrick Schwemmer, Per Honor et Gloria, Pigman, Pmanderson, Rich Farmbrough, Roy Brumback, Sinhrib99, Spurius Furius Fusus, Suryoyo, The TriZ, The wub, User24, VPliousnine, Vgent, Wetman, 33 anonymous edits

Basilides *Source:* <http://en.wikipedia.org/w/index.php?oldid=421673695> *Contributors:* A Macedonian, Airunp, Akhenaten622, Arthur B, Auric, BD2412, Bearian, Blainster, Bob Burkhardt, Bookworm857158367, Brian Boru, Catalographer, Charles Matthews, Drbreznjef, Eb.hoop, Enon, Glorthac, GreatWhiteNortherner, Hephaestus, Hmains, Howcheng, Igiffin, Itai, Johndarrington, Jonathan Tweet, KI, Kember, Kgfo, Kmorozov, Kramden, LOwens, Llywrch, Maris stella, Martinscriberius, Mercury543210, Mladifilozof, Murple, Necrothesp, Nixdorf, Petrouchka, Pigman, Pollinosiss, Polylerus, Rillian, Rocastelo, SquirrelWurley, The wub, Tomisti, Wetman, Woohookitty, Yom, 18 anonymous edits

Sethianism *Source:* <http://en.wikipedia.org/w/index.php?oldid=421809159> *Contributors:* Alai, AnonMoos, BD2412, Blehfu, BrettAllen, Bth, Cleared as filed, Cuchullain, DaveTuney, DevastatorIIC, Editor2020, Felix3, Forgelmenot123, Gnarlodious, Gurch, Hilli668, Iridescent, Jbolden1517, Jezzabr, Kaelus, Kramden, Leszek Ja'czuk, LoveMonkey, Lykos, Michael Hardy, Nandesuka, NeonMerlin, Pawe_ze Szczecina, Pigman, Pollinosiss, Rafael, the Gawain, Rillian, Rursus, Sam Spade, SquirrelWurley, Stuart Drewer, Tomisti, Visualerror, Wetman, Wimt, Woohookitty, Xod, €•, , f•, , 52 anonymous edits

Saint Thomas Christians *Source:* <http://en.wikipedia.org/w/index.php?oldid=421188930> *Contributors:* A ntv, Akarige, Alansohn, Alexyalex, Allentown1988, Andrew c, Ann O'nyne, Anthony on Stilts, Archangelzz, Arjun024, Asarthose, Awiseman, BD2412, Barticus88, Ben135, Betacommand, Bhadani, Bijee, Binukurisinkal, Birutorul, Bjmidas, Brennen, Bribarou, Budo, Bunchofgrapes, BunyanTree, CanadianLinuxUser, CanisRufus, Carlaude, Chaldean, Chaoborus, Charles Matthews, Choster, CJ Josh, Cmtcyth, Cochinite, Colonies Chris, CommonsDelinker, Credit Risk, Cuchullain, Dbachmann, Deville, Dogface, Doublingtom, Dr. Mathew Kilroor, DrGaelon, EagleFan, Eastlaw, Editor2020, Eldhoz, EliasAlucard, Elonka, Equitor, Eric Shalov, Esoglou, Esperant, Febycv, Fratrep, Friend4u, Fullstop, Fyodor7, Gangaikondacholan, Garzo, Gdavidp, Genie, Goethean, Good Olfactory, GoonerDP, Grafen, Grammatical error, Guliel, Gwen Gale, Henrygb, Historicus, Hmains, Horace Wheatley, InarZan2, Interlock spiel, Islander, Itty vargese, J04n, JNG71886, Jacob Jose, Jay, Jguk 2, Jiby742, Jimfbleak, Jimj, Jithinsamgeorge, Joe21, Joehoya3, Johnkottoor, Jonathan Oldenbuck, Josh Parris, Jovianeye, Joy, K X M John, Kafziel, Kallararak, Kanatonian, Kappa, Kappen ancil, Karnan, Kathanan, Kevinjohnsen, Kevinskogg, Koryakov Yuri, Kshatriya Grandmaster, Kukini, Kummi, Kunjethy, Lawrence King, Leandrod, Lijujacobk, LIHHelpa, Lima, Linguisticgeek, Lolo Sambinho, Maabahuka, Maharshisy, Malabari, Mar Thoma, MatthewVanitas, Melesse, Michael Hardy, Mikeblew, MishaPan, Mijayaraj, Nabra, NewlinWiki, Neduvellimathew, Neelix, Nick Number, NickW557, Nmij, NoldeaNick, Nrgdocadams, Ogress, Orthodox1, Pakalomattam, Pamparam, Parav, Pavi.thomas, Peacenik, Perceval, Peruvianllama, Picapica, PigFlu Oink, Pinkadelica, Pjacobi, Pjpmjm, Plrk, Praka123, Priyanath, Provelt, Ptolemy Caesarian, R'n'B, Ragib, Rahuljohnson4u, Railrulez, RandomXYZb, Ravichandar84, Reb Arie, Reewind, Relata refero, Ret.Prof, Rholtan, Rich Farmbrough, Rjwilmsi, Robertgreer, Robin klein, Roundhouse0, Sadalmelik, Sardanaphalus, Sargonious, Secos5, Serte, Seth Nimbosa, Sheynhertz-Unbayg, Shijualex, Shyamsunder, Signalhead, Sijucm, Simonchumkat, Sir Ragamuffin, Slawojarek, Sophroniscus, Spazure, Splash, Squids and Chips, Sree555, Stellasii, Student7, SunCreator, SuperNasrani, TakenakaN, Tarijanel, Tb, Terispalli, The Random Editor, Thennattu, Thomasmathewk, Thunderboltz, Tinucherian, Tizio, TomThomas123, Tomjay, Tripping Nambiar, Uttersch, UtherSRG, Vagab, Vaquero100, Veliath, Venkat79, Vilmeenodi, Vipin3000, Walor, WallBusterkeys, Wangond, Wereon, Wetman, Wik, Wikiborg, Wmahan, Woohookitty, Xiaopo, Zariane, Zedenstein, Zoticus1, 518 anonymous edits

Valentinianism *Source:* <http://en.wikipedia.org/w/index.php?oldid=404110735> *Contributors:* - ISR - Nth Man, Aburke4, Ahrarara, Awien, Blaxthos, BrettAllen, Charles Matthews, Crosblessmith, Dante012, Dhageman, Everyking, Flauto Dolce, Fuhghettaboutit, Geneisner, Goldenrowley, Hmains, Homestarmy, Hydriotaphia, Inbar Arie, J04n, John Vandenberg, Johnbod, KAMIKAZOW, Kalogeropoulos, Kramden, Lykos, Mecco, Mets501, Nfr-Maat, Pigman, Pinnerup, Pmanderson, Pvasiliadis, Raymond Hill, Rillian, Rizome, Rursus, Sofronisco, SquirrelWurley, TTWist, Tomisti, Ziggurat, Zounds456, €•, , f•, , 13 anonymous edits

Persian Gnosticism *Source:* <http://en.wikipedia.org/w/index.php?oldid=210454206> *Contributors:* Elonka, Mardavich, Paxse, Skryinv, Viperphantom, Xyzzyplugh

Mandaism *Source:* <http://en.wikipedia.org/w/index.php?oldid=421736169> *Contributors:* Abukaspar, AdRock, Adam Keller, Alansohn, Alborz Fallah, Alpha774, Andrew c, Another Believer, AwkwardSocks, Aziz1005, Babbage, Balu2000, Basta303, BehnamFarid, Bjones, Borgx, Budo, Cgsenel, Cgingold, Chaldean, Charles Matthews, Christmastree9, Cinagua, Cmconnoughy, Coloseven, CommonsDelinker, Countbackfrom3, Cricketseven, Crotalus horridus, Crowborough, Dbachmann, Desertrodbob, DocWatson42, Dogru144, Doron, Dysmorodrepanis, Editor2020, Ekwos, Elchasal, EliasAlucard, EoGuy, Eric Kvaalen, Ev, Fratrep, Fullstop, FunkMonk, Gavia immer, GeeFflat, Glane23, Gldavies, Graham Martin, Grandia01, Gregbard, Grenavitar, Grover cleveland, Gyrofrog, Harvestdancer, Helikophis, Historianism, Hmains, Hsriniva, Hypatea, IZAK, Iandron, Ignacio Egea, Ikiroid, Immunize, Iridescent, Ishtat, Izzedine, J.delanyo, J04n,

JLaTondre, Jandalhandler, Jason Potter, Jbolden1517, Jimhoward72, JoergenB, Johnkatz1972, Jonathan Tweet, Joseph Solis in Australia, Kamran the Great, KathrynLybarger, Kaz, Ketiltrout, Khalaz2, Kismetmagic, Koavf, Kristamaranatha, Kross, Kwamikagami, L Owens, Leadwind, Leo Caesius, Lilaac, Lilyserbia, Linnhall, Lisasmall, Maegara, Mahmudmasri, Maleabroad, Mandaean1234, Mandairaqi, Mani1, Maxshal10, Maxima m, Meco, Mermaid from the Baltic Sea, Michael C Price, Michael Hardy, Milesnfowler, Mlofts, Mmm245, Monosig, Mountleek, Mustafaa, Nahum, Neilbeach, Neotenic, Nepaheshgar, Noroton, Nygdan, Ogress, Ohms law, Olegwiki, Papajohnin, Parthian Scribe, PerIKnitter, Peter Ellis, Pigman, Pinnerup, Pjacobi, Poko, Prezbo, R'n'B, Richard Arthur Norton (1958-), Riilian, Rjwilmsl, Robertgreer, Roobzeb, Rursus, Saad9090, SchmuckyTheCat, Sijo Ripa, Sinharib99, SouthernComfort, Spacepotato, Spencer, Springnuts, SquirleyWurley, Stenb, Str1977, Submitter to Truth, SwissCelt, Synergy, Tamaiald, The Mysterious El Willstro, The wub, Ticklemysgrits, Til Eulenspiegel, Tkandell, Tom Loughheed, Tomisti, Ttiotsw, Wassermann, WhisperToMe, Wjhnson, Woodshed, Woohookitty, Xashaiar, Yolycool, Yone Fernandes, Zaharous, Zeear, Zerida, ⚡️..., ⚡️~⚡️, 165 anonymous edits

Manichaeism *Source:* <http://en.wikipedia.org/w/index.php?oldid=421890159> *Contributors:* - ISR - Nth Man, 2deseptiembre, Ackie00, AdRock, AdSR, Aetheling, Afghana, Algabal, Alpha774, Amir85, Andre Engels, Andrew c, AnonMooS, Avertist, Awaterl, Awotter, Bacchiad, BehnamFarid, Betacommand, Bgwhite, Big-finish, BlackAndy, Bobo192, Bolero, Boston, Briaboru, Briangotts, Brion VIBBER, Bryan Derksen, Camino1, Carlaude, Carnun, Centrx, CesarB, Charles Matthews, Chris Capoccia, Christopher Mahan, Chutney, Cjbeyer, Clpo13, Cngoulimis, Conversion script, Crossetj, Cyro, DBlomgren, Dakane2, DanielCD, Dark Laughter, Darwinwdy327w, DavidK93, Dbachmann, Deconstructhis, Deeptrivia, Desmay, Dijnjwd, Djwilms, Doc Tropics, Dr PBarnett, Ducker, Duoraven, Dwo, Dycedarg, Ed g2s, Eddie the Dog, Editor2020, EkwoS, El C, El Ireland's, Electron111, Elonka, Episcopo, Ericamick, Farras Octara, Fennessy, Ferrierd, FilipeS, Fivetrees, Flex, Foxygirltamara, Fram, Fullstop, Gabr-el, Galaz2V, GalanM, Gaming4JC, Garzo, GeneralPatton, Geoffg, Geoffrey Pruitt, Geogre, Gerry Lynch, Ghostintheshell, Gilgamesh, GreatWhiteNortherner, Gregbard, Gryffindor, Hapslainen, Heavenlyblue, Hibernian, Hiwamy, Hue White, IMSoP, Ian.thomson, Igiffin, Ignus, Infovorla, Iviriv00, J04n, JLaTondre, Jaufrec, Java7837, Jazzfrog66, Jeandrc du Toit, Jeff3000, Jeffpower, Jimhoward72, Jjk, JoDonHo, Jonathunder, Joriki, JKiefer, Jweiss11, KRhodesian, Khareji1, Kozuch, Kurdo777, Kwamikagami, Lacrimoss, Lapaz, Laurel Lodged, Learned Ignoramus, LeilaniLad, Linas, Lonelydarksky, MStraw, Machine Elf 1735, Maleabroad, Mana Excalibur, Mani1, Mantion, Matt Gies, Maurice Carbonaro, Mazdakabedi, Mehrdadd, Merovingian, Micahbales, Michael Hardy, MichaelTinkler, Mkmconcn, Mladifilozof, Moshe Constantine Hassan Al-Silverburg, Mouseodoom, Mustafaa, Nbarth, Neutrality, Nfr-Maat, Nixdorf, Nk, Nykhusan, Odie5533, Olivier, PTSE, ParthianShot, Pauli133, Pavel Vozenilek, Paxsimius, Per Honor et Gloria, PhilKnight, PhilipO, Piercetp, Pietdesomere, Pigman, PocclIScript, Portillo, Pratyeka, Pseudo-Richard, Quadell, RandomCritic, Razimantv, Rchamberlain, Reinderien, Res2216firestar, Reyk, Rich Farmbrough, Richwales, Rjanag, RoJfmuellr, Rursus, Ryguasu, SamuelTheGhost, Sandstein, Sangha, Satanael, Schmittey, Search4Lancer, Sevilleddade, Shil, Shimmin, SidP, Sideswipe091976, SimonP, Skfn96, Skomorokh, Skooraj, Skoosh, Sleigh, Slothim, Smack, Smaines, Snowdog, Spike Wilbury, SpikeToronto, SpringSummerAutumn, Spudtater, Striver, Summer Song, Swirus, Sylvain1972, T-Dub, Tabletop, Tamaiald, Taranah, Tempshill, That Guy, From That Show!, The enemies of god, ThePedanticPrick, Tijuana Brass, Tillvay, Tkleinsc, Tmstapf, Tothebarricades.tk, Twixamot, Ty580, Unai Fdz, de BetoJo, Urlah923, Uriber, Usedbook, Visualerror, Volcanopele, Vrenator, Wayiran, Wereon, Wetman, Who, Wikipeditor, WolframSF, Womzilla, Yesai, Zaharous, Zencefil, Zershk, `ch ap, 374 anonymous edits

Bogomilism *Source:* <http://en.wikipedia.org/w/index.php?oldid=418769607> *Contributors:* A. B., Adam Bishop, Adam78, Adkins, Adonisck, Ajdebre, Alex '05, Andrew Dalby, Angusmclellan, Apcbg, Ariobarzan, Avidius, Alexgregbiba, Altzin, Amire80, Andre Engels, Andres, Andrew Dalby, Andycjp, Angela, AnnaFrance, Arb, Ardbucket, Aristophanes68, Ashmoo, Attrueone, Auntof6, AxelBoldt, Babbage, Beeline23, BeforeTheFoundation, Bejnar, Bepimela, Bge20, Bilbo baggins, BlackAndy, Blackmissionary, Bogdangiusca, Bonjedward, BoosterBronze, Brackfalker, BrianDePalma, Brookie, Bryan Derksen, Bucketsofng, BuckwikiPDa535, CDBunkerson, CWatchman, Capsof, Carbuncle, Cathar, Cathar11, Cfortunato, Charles Matthews, Childzy, Chris55, Chrisjwmartin, Chwiles, Cimon Avaro, Cjthellama, Clinkophonist, Cmdrjameson, Cnote11, Cocytus, Coelacan, Collieman, Colonies Chris, Contributor777, Conversion script, Cosnahang, CristianChirita, Cuchullain, DBaba, Danogo, DarkSoldier, David Kernow, Dbachmann, Deepfern, Deepusj, Desmoh, Dguertin, Dijnjwd, DocWatson42, Dominick, Doniogo, DrWhoRiordon, Dreamshade, DrewRobinson, Drux, Dukemeiser, Dweekly, Dycedarg, Editor2020, Ekootnt, EkwoS, El C, Elaineeseery, Elonka, Equendil, Eric Jack Nash, Ericd, Esfandb, Exit2DOS2000, Flauto Dolce, Foxygirltamara, Fredheir, Fredrik, FreplySpang, GGNostic, Gabbe, Gabr-el, Gaius Cornelius, Galaz2V, Gamonetus, Gcp, Gdr, George caratas, Ghewgill, Ghostofnemo, Gilgamesh, Giovanni33, Greenwoodtree, Gregbard, Grust, Gurch, Gwaka Lumpa, Gwern, Hectorian, Hephaestos, Herk1955, Hmains, Ignatiusantioch, Ijostl, Ilkali, In ictu oculi, Isis, JASpencer, JFD, JHK, JPRBW, JaGa, Jacob Haller, James, Jberkus, Jeff5102, Jim Henry, Jimhoward72, Jkelly, Jmabel, JoJan, Joel Mc, John1014, JohnLJohn, Johnbod, JonHarder, Jonathunder, JorgeGG, Joshua BishopRoby, Julia Rossi, Kallerdis, Kbdank71, Kendrick7, Kevin Rector, Kevinkoosk, Kh7, Korg, KudukGirl, Kurykh, L Owens, LA goute de pluie, Lantonov, Larrybob, Lego872, Leondumontfollower, Leonemirovsky, Lightmouse, Little Professor, Littlemissie8, Llywrch, Lontano, Malachias111, Malleus Fatuorum, Manicdrums, Manuel AnastKcio, Margin1522, Marieke-oortwijn, Markelz, Markus451, Marumari, Mboverload, Mceder, Mcs7, Mejr Los Indios, Menchi, Mennohot, Meryfela, Metageek, Mge091, Michael Hardy, Michael J., Mike R, MikeWren, Miq, Mirv, Mister X, Monistarz, Mr. C (0506), Munci, Mystymyky, Nathanbraun, Neelie, Neutrality, Nicotheus, Nirvana2013, Nixdorf, Nk, Nobonjo, Nohope, Noodlelover69, Nostick, Ntsimp, Nwe, Odedee, Officiallyover, Ohconfucius, Ojl, Olivier, Onopearls, Ophelia'sDream, OrbitOne, OwenBlacker, PBS-AWB, Paracelsus1966, PatrickFlaherty, Paul Barlow, Pavel Vozenilek, Perey, Petiatil, Philip Cross, Piercetp, Pjacobi, PsychoInfiltrator, Q Chris, Qp10qp, Quadell, Quarl, R9tgokunks, RDF, Rangerdude, Redheylin, Reedy, Reinhthal, RepublicanJacobite, RexNL, Rich Farmbrough, Rickard Vogelberg, Rivertorch, Rjwilmsl, Robertgreer, Robertsussell, Romaioi, RossPatterson, Rsmelt, Rursus, Rwfllammang, SDC, Sanjil, SashaForce, SeanDuggan, SeptamusDave, SeventyThree, Sfahey, Sfdan, Shanel, ShelfSkewed, Shlomital, Shouriki, SigPig, SimonP, Siusg89, Skope, Slipdigit, SnowFire, Sonett72, Sousclef, Spanglej, SpiderJon, Springald, SquirleyWurley, Steinbach, Stephen P. Merchant, Straussjr1, Student7, StuffOfInterest, Svick, Syncategoremata, TShilo12, Ta bu shi da yu, Taam, Tao3100, Tarquin, Tasneem5000, Tbarron, Tfll, The Thing That Should Not Be, TheLateDentArthurdent, ThePeg, TheUnforgiven, Therefore, Thumperward, Tixerand, TodorBozhinov, Tom harrison, Tomchiukc, Tothebarricades.tk, Townmouse, Tpradbury, Tracker1312, Trent, Trollwatcher, TsDavid51, Tvarkytojas, UkPaolo, UtherSRG, Vincent Lextrait, Viriditas, Visualerror, V tor Cassol, Wavelength, Wbeer, Wesley, Wetman, Whateley23, Wiglaf, Wik, Will Beback Auto, Wizago, Wizzy, Woohookitty, Wsiegmund, XJamRastafire, Xandar, Yachtsman1, Yeti, Ygstbth, Zach Alexander, Zambaccian, Zaurus, Zeiden, Zeus1234, de flottante, ☐ ¥, 586 anonymous edits

Catharism *Source:* <http://en.wikipedia.org/w/index.php?oldid=421075490> *Contributors:* -- April, 167.206.78.xxx, A. B., Aaroncorey, Abb3w, Adam Bishop, Agcweb, Alain08, Alaraxis, Alex AITM, Alexander Tendler, Alexgregbiba, Altzin, Amire80, Andre Engels, Andres, Andrew Dalby, Andycjp, Angela, AnnaFrance, Arb, Ardbucket, Aristophanes68, Ashmoo, Attrueone, Auntof6, AxelBoldt, Babbage, Beeline23, BeforeTheFoundation, Bejnar, Bepimela, Bge20, Bilbo baggins, BlackAndy, Blackmissionary, Bogdangiusca, Bonjedward, BoosterBronze, Brackfalker, BrianDePalma, Brookie, Bryan Derksen, Bucketsofng, BuckwikiPDa535, CDBunkerson, CWatchman, Capsof, Carbuncle, Cathar, Cathar11, Cfortunato, Charles Matthews, Childzy, Chris55, Chrisjwmartin, Chwiles, Cimon Avaro, Cjthellama, Clinkophonist, Cmdrjameson, Cnote11, Cocytus, Coelacan, Collieman, Colonies Chris, Contributor777, Conversion script, Cosnahang, CristianChirita, Cuchullain, DBaba, Danogo, DarkSoldier, David Kernow, Dbachmann, Deepfern, Deepusj, Desmoh, Dguertin, Dijnjwd, DocWatson42, Dominick, Doniogo, DrWhoRiordon, Dreamshade, DrewRobinson, Drux, Dukemeiser, Dweekly, Dycedarg, Editor2020, Ekootnt, EkwoS, El C, Elaineeseery, Elonka, Equendil, Eric Jack Nash, Ericd, Esfandb, Exit2DOS2000, Flauto Dolce, Foxygirltamara, Fredheir, Fredrik, FreplySpang, GGNostic, Gabbe, Gabr-el, Gaius Cornelius, Galaz2V, Gamonetus, Gcp, Gdr, George caratas, Ghewgill, Ghostofnemo, Gilgamesh, Giovanni33, Greenwoodtree, Gregbard, Grust, Gurch, Gwaka Lumpa, Gwern, Hectorian, Hephaestos, Herk1955, Hmains, Ignatiusantioch, Ijostl, Ilkali, In ictu oculi, Isis, JASpencer, JFD, JHK, JPRBW, JaGa, Jacob Haller, James, Jberkus, Jeff5102, Jim Henry, Jimhoward72, Jkelly, Jmabel, JoJan, Joel Mc, John1014, JohnLJohn, Johnbod, JonHarder, Jonathunder, JorgeGG, Joshua BishopRoby, Julia Rossi, Kallerdis, Kbdank71, Kendrick7, Kevin Rector, Kevinkoosk, Kh7, Korg, KudukGirl, Kurykh, L Owens, LA goute de pluie, Lantonov, Larrybob, Lego872, Leondumontfollower, Leonemirovsky, Lightmouse, Little Professor, Littlemissie8, Llywrch, Lontano, Malachias111, Malleus Fatuorum, Manicdrums, Manuel AnastKcio, Margin1522, Marieke-oortwijn, Markelz, Markus451, Marumari, Mboverload, Mceder, Mcs7, Mejr Los Indios, Menchi, Mennohot, Meryfela, Metageek, Mge091, Michael Hardy, Michael J., Mike R, MikeWren, Miq, Mirv, Mister X, Monistarz, Mr. C (0506), Munci, Mystymyky, Nathanbraun, Neelie, Neutrality, Nicotheus, Nirvana2013, Nixdorf, Nk, Nobonjo, Nohope, Noodlelover69, Nostick, Ntsimp, Nwe, Odedee, Officiallyover, Ohconfucius, Ojl, Olivier, Onopearls, Ophelia'sDream, OrbitOne, OwenBlacker, PBS-AWB, Paracelsus1966, PatrickFlaherty, Paul Barlow, Pavel Vozenilek, Perey, Petiatil, Philip Cross, Piercetp, Pjacobi, PsychoInfiltrator, Q Chris, Qp10qp, Quadell, Quarl, R9tgokunks, RDF, Rangerdude, Redheylin, Reedy, Reinhthal, RepublicanJacobite, RexNL, Rich Farmbrough, Rickard Vogelberg, Rivertorch, Rjwilmsl, Robertgreer, Robertsussell, Romaioi, RossPatterson, Rsmelt, Rursus, Rwfllammang, SDC, Sanjil, SashaForce, SeanDuggan, SeptamusDave, SeventyThree, Sfahey, Sfdan, Shanel, ShelfSkewed, Shlomital, Shouriki, SigPig, SimonP, Siusg89, Skope, Slipdigit, SnowFire, Sonett72, Sousclef, Spanglej, SpiderJon, Springald, SquirleyWurley, Steinbach, Stephen P. Merchant, Straussjr1, Student7, StuffOfInterest, Svick, Syncategoremata, TShilo12, Ta bu shi da yu, Taam, Tao3100, Tarquin, Tasneem5000, Tbarron, Tfll, The Thing That Should Not Be, TheLateDentArthurdent, ThePeg, TheUnforgiven, Therefore, Thumperward, Tixerand, TodorBozhinov, Tom harrison, Tomchiukc, Tothebarricades.tk, Townmouse, Tpradbury, Tracker1312, Trent, Trollwatcher, TsDavid51, Tvarkytojas, UkPaolo, UtherSRG, Vincent Lextrait, Viriditas, Visualerror, V tor Cassol, Wavelength, Wbeer, Wesley, Wetman, Whateley23, Wiglaf, Wik, Will Beback Auto, Wizago, Wizzy, Woohookitty, Wsiegmund, XJamRastafire, Xandar, Yachtsman1, Yeti, Ygstbth, Zach Alexander, Zambaccian, Zaurus, Zeiden, Zeus1234, de flottante, ☐ ¥, 586 anonymous edits

Tondrakians *Source:* <http://en.wikipedia.org/w/index.php?oldid=401930318> *Contributors:* Addshore, Aldux, Antandrus, Birutorul, BrownHairedGirl, Can't sleep, clown will eat me, Carlaude, Catalographer, Editor2020, Eupator, Ghirlandajo, Goldenrowley, Hemlock Martinis, IZAK, Ian.thomson, Kuru, Lordsako, LoveMonkey, Sukkoth Qulmos, TodorBozhinov, 10 anonymous edits

Gnosticism in modern times *Source:* <http://en.wikipedia.org/w/index.php?oldid=420358834> *Contributors:* 1gnostic, 999, A. Ben-Shema, AMYfan, Aaron Schulz, Abba13133131, Aftermath, Atropos, BD2412, Bachrach44, Bill37212, Blainster, Bonniejhale, Brian G. Crawford, Brian G. Wilson, Bunnyhop11, Cedders, CesarB, Clean2, Cmdrjameson, Crackerbelly, Demiurge010, Demiurge011, DjidiDjidi, Father.rassbach, Fuper, Fuzzypeg, Gnostique, Goethean, Hebrides, Helios solaris, Hmains, I42, IPSOS, Icarus580, Infoandru01, Jay4rest, Jeepday, Jhobson1, John of Reading, KN95, Kelt1958, Keraunos, Lambiam, Lawrence King, LiiHelpa, Lontano, MaterialsScientist, Metaginosko, Michael Hardy, Modulatum, Moonlightl serenade, Ndruo11, NoodleMan26, Odysseus1479, Ohnoitsjamie, Percevalles, PigFlu Oink, Pigman, Plrk, Porges, RHaworth, Randerson 3535, Ray Dassen, Regainfo, RepublicanJacobite, RevMarsha, Rickyrickjohnson, Ronabop, Rursus, Sariah Lamas, Sasquatch, Scientizzle, Sergiv-en, Solis93, SquirleyWurley, Steve Dufour, THC Loadee, Timbomb, Tmizuk, Tom Loughheed, Uberisac, VMS Mosaic, Valentinus, Velveteen Saint, Viriditas, Visualerror, Vlad, Weregerbil, Wikimonster007, Will in China, Williambranch, 149 anonymous edits

Carl Jung *Source:* <http://en.wikipedia.org/w/index.php?oldid=421730467> *Contributors:* 10000 yr Evil Master, 1000Faces, 130.94.122.xxx, 213.253.39.xxx, ACEOREVIVED, ACinfo, AI, ARASOnline, AWC Boris, Abce2, Abexy, Accurizer, Accusedhero, Aconwithwings, Addihockey10, AdjustShift, AdvarkOfUni, Aethralis, Afterwriting, Ahoerstemeier, Altias, Alansohn, Aleckerkins, AlexGWU, AlexJohnTorres12, AlisonW, Alvinrune, AmishThrasher, Anai Bendai, Andenas,Warga, Andonic, Andre Engels, Andreas Kaufmann, Andres, AndrewStuckey, Andy Markbanks, AndySimpson, Andycjp, Andysmith, Antandrus, Anvish, Archelon, ArcticFrog, Arden, Arrowcutter, Arthur B, Arthur Rubin, ArtistScientist, Ashleymarti, Astronautics, AunfFlo, Avatar7733, Average Earthman, BD2412, BR01097, BWS9, Babbage, Bacchiad, Bagel7, Barry Wells, Barrybl, Bbsrock, Bdesham, Beetstra, Beingrobert, Benic, Bernard Mc Nally, Berserkerz Crit, Betacommand, Bgs022, Bifgjs, Bikramen, Bissinger, Bjdehut, Blainster, Bluejay Young, Bluptr, BobTheTomato, Bobo192, Bongwarrior, BorgQueen, Boxcart, BozMo, BradBeattie, Brandon, BrianKnez, Britten68, Brubakerj, Bryan Derksen, Bsagatlov, Bumhoolery, Bungling, Bushcutter, C. E. O'Connor, CMa, Caffelice, CambridgeBayWeather, Capricorn42, CarbonNot Silicon, Cardamom, CarlgustavJung, Carpet9, Casilo, Cassius987, Catgut, Cdc, Celestia10958, Centrx, Ceys106lucifer, Charles Matthews, Chimin 07, Chris Henniker, Chris the speller, Chrisk02, Chroniclev, Cirt, ClamDip, Classicfilms, Clifff, Clint9kc, Clocke, Coffee, CommanderCool1654, CommonsDelinker, Contributor777, Conversion script, Coreybawroski, Cosmic Latte, Crash Underdome, Crosbiesmith, CrytoDerk, Cuaxdon, Curps, Curtischris31, Cyp, D413, D6, DARTH SIDIOUS 2, DVdm, Dadude3320, Daedalus969, Dakart, Damnedkingdom, DanielCD, Danielthomaswilliamson, Danny lost, Dantheman531, Darrell Wheeler, Dave kast, Davecarnalson, Daven200520, Dawewild, Davidgustaf, Dbachmann, Deli nk, Delirium, Demize, Denni, Der Golem, Derakshshani, Dethme0w, Dfinch, Dirgela, Dissolve, Dilloyd, Dmanning, Dmitri Lytov, DoctorElmo, DoctorW, Docu, Doczilla, Doktorjung, DonKofAK, Download, Dpotter, Dpwkbw, Dr who1975, Dragonfly totem, Dreadstar, Dyszydek, DunstanRamsay, E.J. Pearcy, ERMichaels, ELApro, ERcheck, Eclectology, Ed Poor, Editornumre24, Eduard Gherkin, Edward, Elph, Ekabhishek, Ekantik, Elyyak, Eloquence, ELwikipedista, Ematera, Enefproe, Enix150, Entlekk, EoGuy, Eprbr123, Erlanna, Ericmchmer, Esperant, Eternalcreations, Ethan c.00, Euthydemos, Everyking, Ewlyahocoom, Excirial, Eyrian, Fadookie, Fael, Fainites, False dichotomy, Familytime, Felix Ieyer, FiachraByrne, Fieldday-sunday, Fisher King Press, Flaviusvulso, Flecko, Fletinra, Flo98, Footfun, ForestRock, Fraise, Fredbauder, Freepunk, Freyr, Friarslantern, Frymaster, Fsoatrain09, Fuyutsuki, Fyfe, Gabbe, Gaddium, Gaignun Kukai, Gaius Cornelius, Gamer007, GargoylMT, Gary King, Gary pratt, GcSRwHic, Gemini1980, Geniac, Gerogia, Gestrin, Gilflite, Gilliam, Glemlyn, Goat02, Goethean, Gogo Dodo, GoingToPluto, Golbez, Graham011, Grant M, Grantsky, Grawharbinger, Gronau, Ground Zero, Hadal, Hakeem.gadi, HansEysenck39, HarKop, Harej, Harryboyles, Hephaestos, Highpriority, Hinges, Hipgnostic,

Hoserrjoe, Hydrargyrum, Hyoshida, Iagops, Ian Burnet, Ian Pitchford, Ianthegecko, IceCreamAntisocial, IdealisticRealist, Igny, Inky, Innapoy, Innotata, Insanity Incarnate, Insomnia ftw, Inwind, Iridescent, Iss246, Isshia andrade1976, Itisme07, IvanLanin, J Milburn, J. 'mach' wust, J.delanoy, JHunterJ, JKillah, JLaTondre, JMA1, JackSchmidt, Jacobisq, Jagra, Jamcib, JamesBWatson, Janicekaye, Jaranda, JaredLives, Jarviknarvik, JayJasper, Jc215flip, Jdralphs, JeLuF, Jessdvd, Jesuschex, Jezzabr, Jfitzg, Jh51681, Jim2148, Jimmy Hammerfit, Joao Xavier, John, John Kuti, John Vandenberg, John0101ddd, John55410, Johnkarp, Jok2000, Jon Ascton, Jonawiki, Jrmp, Jtkiefer, JuJube, Juliancolton, Jumbolino, Jumbuck, Junguan, Justpoppingintosayhi, Jwadeo, K, K08ws01, Kadzuwo, Kaihoku, Kaldari, Kalidasa 777, Kalogeropoulos, Kantliandream, Kaori, Karam.Anthony.K, Karenjc, Kasyapa, Katherine Benziger, Kcordina, Keeganwade, Kelly Martin, Kemet, Kholkhoi, Khoshzaban.m, Kingturtle, Kitfoxke, Knowpedia, Knuccm2, Knutuz, Kristod, Kvñ8907, Kwamikagami, Kwikwish, LAX, Laboratorio.Ricerche.Evolutive, Larkering, Lars A, Lazylaces, Lcarsdata, Leaders100, Leafyplant, Legendsword, Lehmlehm, Lemons102, Leon2323, LeonardoRob0t, Leontaurus, Lets Be Friends, Lfh, Liamcalling, Lightmouse, LilHelpa, LisaBoucher, Livingrm, Lmelciney, Logan, Lquilter, Lucian Dragut, Lucidish, Lumos3, Luna Santin, Lton66, Maarten van Vliet, MadGeographer, Magnus Manske, Malcolm Farmer, Malleus Fatuorum, MargoEdmunds, Markkawika, Master shepherd, Matthew Fennell, Maurice Carbonaro, Maximillion Pegasus, Mdmcginn, Me at work, Mebden, Meco, Meigwil, Mental Tir, Merchbow, Mercurywoodrose, Meredith, Merkabaman, Merlykins, Mgbell, Mgreenbe, Michael Greiner, Michael Hardy, Midnightreary, Miguel de Servet, Mike-c-in-mv, Mikejstevenson, Mikeybabel01, Mimir, Minamoto, Minesweeper, MinnieRae, Mir Harven, Miteisrite, Modernist, Modulatum, Mohamed Abdel Mageed, Moncrief, Monegasque, Monkvoor, MorayJ, Mote, MotherFunction, Munchenoriginal, Murphy4709, Murraywstein, Mustangsrock77, Mutuussentire, Mwanner, MythMe23, N419BH, Nairb92, Naraht, Nareek, Nasussnikpoh, Natalie West, NawlinWiki, NearNRiver, Neilbeach, Newonda1, Nicvalbuena, Nihil novi, Nikai, Nil Einne, Nixdorf, Nnp, No Guru, Noosphere, Norwikian, Nsaa, Numbo3, Nunh-huh, OEP, Octane, Ohnoitsjamie, Olcott, Omegatron, Omnipaedia, Ontologicos, OrangeDog, Orangemike, Osirus, Ospalh, Outrigger, Oxymoron83, Paracelsus1966, Paretooptimum, Parkerpreston, Pascal.Tesson, Paul Augst, Paul foord, Paulrach, Pavel Vozenilek, Pdelander, Peacemover, Pearnari, Pegship, Pekiohns, Pennyson, Peramelemorphia, Pete.Hurd, Peterf, Pfistermeister, PhilHibbs, Philip Cross, Philip Trueman, Philip ea, Philthecow, Phlegat, Pierre-Alain Gouanvic, Pigman, Pink1Teen, Pippo2001, PlexusSolaris, Polylerus, Prodego, ProductofSociety, Prosopoe, Psy guy, Pthag, Qinshihuangdi, Quakernam, Quercus9, R Lowry, R.A Huston, RHCD, RS1900, RachelandDarby, RadioFan2 (usurped), Rajah, Rakkar, Random Passer-by, Rawling, Razorflame, Reedy, Reidophile, Reillyd, RevRagnor, RexNL, Rich Farmbrough, Richard Arthur Norton (1958-), Ricky81682, Rje, Rjwilmsi, Rlitwin, Rmcnew, Robert K S, RobertStein, Robina Fox, Rodhullandemu, Ronz, Rose bartram, RoyBoy, Rrburke, Rursus, Ryanjunk, SSCFTW, Sacredsubjective, Sadi Carnot, Saforrest, Saikiri, Salamurai, Sam Hocevar, Samuel Grant, Samuella, Sancho23, Sandrodc, Sardanaphalus, Saturnwolf, Sbmehta, Scapler, Schneelocke, Scohoust, Sebesta, Selden63, Semantics, Senca, Serein (renamed because of SUL), Sfacets, Shadygrove2007, Shanes, Sharnak, Sherurcij, Shoeofdeath, Sicjedi, Sidhu Jyatha, SiobhanHansa, Skeppy, Skysmith, Slartibartfast, Slrubenstein, Snryar, Soliloquial, Someone else, Songflower, Spellmaster, Spidermedicine, Spyforthemoon, Squarrels, StarCraver, Starylon, Stbalbach, Stephenb, SteveKlebanoff, Studerby, Stumps, Sunray, Supergee, Supernaut76, Supertouch, SusanLesch, Sweenypsy, Swordfish1, Symmerhill, Synergy, T@nn, TBird73, Takwish, TallulahBelle, Tarnas, Tassedethe, Tcburnh, Tea Tzu, Tedlau, Tfarrell, The Anome, The Fwanksta, The Gnome, The Thing That Should Not Be, The kicker, ThePeg, Theelf29, Thehotelambush, Themfromspace, Theodore7, Thyming182, ThomasK, ThreeOfCups, Thryduulf, Thw1309, Tiddly Tom, Tide rolls, Tjmayerinsf, Tohd8B0aithuGh1, Tommy2010, Tooban, Topaz, Tpradbury, TransUtopian, Trevor MacInnis, Trioculte, Ttstudent19, Twipley, Tyler, Ugur Basak, Ullia87, Ulric1313, Unex, Unscented, Uriel8, User8080, V8rik, Vasso187, Vaughan, Vellella, VictorianMutant, Vincej, Voretus, Voyagerfan5761, Wp addict 0, Wandering Writer, Warfistprime, Wassermann, Wavelength, Whiskey Rebellion, Wikianon, Wikieditor06, Wikiklrsc, Wikuser113, Wikihoat2, Wile E. Heresiarch, Wimt, Wjwma, Wolfcwm, Woohookitty, WorldDownInFire, Woscacrench, WulfTheSaxon, Xeroxli, Xgkpk, Xineann, Xn4, Xtoddxfiferx, Xxcom9a, Xyzt1234, Yann, Yobmod, Yoman88, Yossarian, Yworo, Zafiroblue05, Zentuk, Ziga, ZimZalaBim, Zoe, Zoej, ZooTycoon2, Zumbulka, d e f g h i & j k l m n o p q r s t u v w x y z 1503 anonymous edits

Charles William King *Source:* http://en.wikipedia.org/w/index.php?oldid=411469103 *Contributors:* BD2412, Bob Burkhardt, Brian1979, Commander Keane, D6, Deb, Dsp13, GregorB, Johnbod, Mais ouil, Marky-Son, Missmarple, Owain, Pwimageglow, SimonArlott, SimonP, Tuesdaily, Wikiklrsc, Zoicon5, 6 anonymous edits

G. R. S. Mead *Source:* http://en.wikipedia.org/w/index.php?oldid=407426164 *Contributors:* Benjonson, BrownHairedGirl, Charles Matthews, C cero, Deodarvostok, Dsp13, DuncanHill, Good Olfactory, Hypatea, Jbolden1517, JonHarder, KathrynLybarger, Kramden, Magnus Manske, Makemi, Mallarme, Meaghan, Nyttend, Pen user, Rursus, TUF-KAT, TreasuryTag, Wjhonson, Xaosflux, Xn4, 14 anonymous edits

Hans Jonas *Source:* http://en.wikipedia.org/w/index.php?oldid=419679771 *Contributors:* 1ForTheMoney, A Kit, Angela, AxG, Ayanoa, Carole.appel, Ccord, Cmdrjameson, CommonsDelinker, Consputus, Cursurly, D6, Danny lost, David Eppstein, Docu, Dr Oldekop, FAR, Favonian, Furor Teutonicus, Grumpyyoungman01, Gzornenplatz, Hansjonas, Hede2000, IdealisticRealist, JKeck, Jonke20, Kbdank71, Keithh, Khatru2, Kripkenstein, Kwork2, Langdell, Lightmouse, Lkaelin, Llyworch, Lorenzk, LoveMonkey, Ltroster, Ly, Mandarax, Maris stella, Massimo Macconi, Meco, Mesnenor, Metzenberg, Michael Hardy, Misarxist, Nixdorf, Noah Salzman, Nsaa, Pigman, Ranveig, Rich Farmbrough, Sam Hocevar, SamuelTheGhost, Sarakara, Sdorrance, Talmid78, Tomisti, Wknight94, Zizig20s, Zlatno Pile, Zzyzx11, pæuk, 61 anonymous edits

Helena Blavatsky *Source:* http://en.wikipedia.org/w/index.php?oldid=421318994 *Contributors:* (jarbarf), 7even, A. Parrot, Acts17, Adriansrfr, Aecis, AhimsaJ, Al B. Free, Alcidebava, Ameshavkin, Andres, Andrew Blears, Antandrus, Archetype709, Arion 3x3, Arthur Warrington Thomas, Ash, Autarch, Avhahn, B00P, BD2412, BLACKSTEEL10005, Bardias, Barliner, Bartl, Beelstra, Bemoeial, Bet2, Bigsuperindia, Bikeable, Bilsonius, Bkmd, Bluejay Young, Brianhe, CALR, Calle Widmann, CanisRufus, CarTick, Catherineyeronwode, Cimon Avaro, Closedmouth, Coelacan, Creatatron, Cursurly, Czarnykon, D C McJonathan, DDima, DYBoulet, Danielhcaldwell, Davshul, Deb, Deconstructhis, Dendrotech, Deodarvostok, Deskana, Dimadick, Dreadpiratelif, Dreadstar, Durova, Eaglazar, Edwy, Equor, Eliyak, Esowteric, Ewulp, Fabricationary, Fayenatic london, Fernando S. Aldado, FI1942, Flapdragon, Gabbe, Gaius Cornelius, Galaa2V, Gaoeth, Gary D, Goethean, GoldenMeadows, Good Olfactory, GregorB, Grendelkhan, Hankaivren, HenryLarsen, Holt, Hoopes, Hpbresearch, Mossier110, Michael Hardy, Imnotminkus, Isidore, JCLIAS, JDpHD, JEN9841, JackofOz, Jeodesic, JesseW, Johnpacklambert, Jon33, Jpgordon, Julia Rossi, Jwoodger, Kadzuwo, Kanags, Karel leermans, Katharineamy, Kavaian, Kazuba, Kelisi, Keraunos, Khidr7, Kneiphof, Knightleap, Koavf, LOL, La Pianista, LeeSwagerty, LeonardoRob0t, Libroman, LilHelpa, Llort, Loa, Lokifer, Lotje, Lowelian, Lucynitheskywithdada, Lusanaherandraton, Lysexia, Mallarme, Malleus Fatuorum, Marco, Mariesowcowski, Martinphi, Maximus Rex, Megalendencias, Messier110, Michael Hardy, Millionsandbillions, Misoshiru, Monegasque, Monkeez, Muscovite99, Musical Linguist, Mzajac, Ndru01, Nejix, Nrgii, Nicke LilItroll, Nina Gerlach, Nishkid64, Nkife, Novaseminary, Nunh-huh, Obli, Odon, Ohnoitsjamie, Opinews, Opraco, OtherDave, Palica, Parababelico, Parsifal, Paul A, Paul Barlow, Pegship, Philaweb, Pickle23, Picoterawatt, Pigman, Pmanderson, Pointsmany, Polyanmorph, Portillo, Prashanthos, Priyanath, Ragtilyan, Rampa Zinuru, Redeaagle688, Rejohnson83, Rich Farmbrough, Rickyrapport, Rjwilmsi, Roberto Cruz, Roltz, RomoCo, Rosewater Alchemist, Rtrace, Ruodnane, Russavia, SWAAdair, SamuelTheGhost, Saranghae honey, Sbrianhicks, Sbwna13, SciCorrector, Scottandrewhutchins, SeNeKa, Seduisant, Sfacets, Shadygrove2007, Sharnak, Shehanv, Shenme, Shyamal, SidP, Sirdon Last, Skomorokh, Smedley, Smellytongues, Smithgiant, Snigbrook, Snowolf, Someone else, Soul fire, SqueakBox, Srajan01, Srini81, Static Steelstorm, Steelclaws, Steve3849, Superge, Syrinxanth, Systemlover, TBadger, Taion, Tedder, Templinglin, Thelsraelite777, Tsgarth, Tuckerresearch, Uncle G, Univerisitytrch, UnVOBO, UtherSRG, Varlaam, Varoon Arya, Vindheim, Voidocore, Vojvodan, Vraiconnaisseur, WOSlinker, Walkabout86, Wassermann, Wayfarer, Wednesday Next, WereSpielChequers, Wereon, Welman, Wik, WikiFlier, Wjhonson, Woohookitty, Wrathchild, Writtenright, Yulia Romero, Zmaddoc, Zoe, % ' , € • f , ...€ , 368 anonymous edits

Nag Hammadi library *Source:* http://en.wikipedia.org/w/index.php?oldid=420985150 *Contributors:* 802SnowyOwl, 999, A ntv, AJWittenberg, Abu America, Andrew c, Benbest, Bobblewik, Brennen, Charles Matthews, Chris Brennan, Dyuku, Ekabhishek, Ekws, Elonka, Fabartus, Fennessy, Fivetrees, GFregre, Gaff, Geodyde, Geraki, Ghal, Hardyplants, Hobe, Horselover Fat, Hukhta, Jas.C.Brooke, Jeff3000, Johnsmith1970, Karpada, Ken Gallager, Leolaursen, LinuxDude, LoveMonkey, Maurice Carbonaro, Metagignosko, Metta Bubble, Michael Hardy, Mladifilozof, Modulatum, Mohammad ihs, Mwgrondin, Nixdorf, P4k, Pablo X, Paterson Brown, Patrick zanon, Patzer42, Percevalles, Philodespos, Pigman, Quadell, R.O.C, Ray Dassen, Razimantv, Rich Farmbrough, Richard Arthur Norton (1958-), Riemanttt, Rjwilmsi, Rnbastos, Saddhiyama, Sariah Lamas, Skookumpete, Soonerzbt, Stephensuleeman, Stevenmitchell, Swpb, Szepatilla, TanketZ, Tm19, Tomisti, Ugha, Visualerror, Wile E. Heresiarch, 66 anonymous edits

Gnostic Society *Source:* http://en.wikipedia.org/w/index.php?oldid=381805163 *Contributors:* Alex756, Crystallina, Ghosts&empties, Jbribeiro1, Koavf, Metagignosko, Nixdorf, Pegship, Pigman, S36e175, Strangelv, Taras, TheRingess, 2 anonymous edits

Gnostic texts *Source:* http://en.wikipedia.org/w/index.php?oldid=404398344 *Contributors:* Andrew c, Babbage, Carlaude, Charles Matthews, Fennessy, Mike Selinker, R'n'B, Stetsonblade, 2 anonymous edits

List of gnostic terms *Source:* http://en.wikipedia.org/w/index.php?oldid=357023001 *Contributors:* Charles Matthews, Gaius Cornelius, Geneisner, IPSOS, Jbolden1517, Jemecache, Pigman, Tomisti

Archetype *Source:* http://en.wikipedia.org/w/index.php?oldid=421175337 *Contributors:* (, ***Ria777, 1000Faces, 1ForTheMoney, A Macedonian, ACW, ARASOnline, Aar, Ace Class Shadow, AdjustShift, AdnanSa, Afterwritng, Agrumer, Ahoerstemeier, Airplaneman, Aitias, Alansohn, Aldousanna, AlefZet, AlexiusHoratius, Allientraveller, Alma Pater, Alphonsotype, Altenmann, Andromeda, Andycjp, Angie Y., Anonymous101621, Ant, Antandrus, Apeloverage, Auntof6, Aurista25, Avenged Eightfold, B9 hummingbird hovering, Baruneju, Beao, Bissinger, Blueskytears, Bobafett22, Bobblehead, Bongwarrior, Bookgrl, Boothy443, BrokenSegue, Bus stop, Buster79, Cambert, Can't sleep, clown will eat me, CanDo, Celestia1958, Chaind insanity, Chasingsof, Chiken0909, ChrisHodgesUK, Ckatz, Closedmouth, Corrupt one, Courcelles, Cow2001, Criliuse, Cromwellt, Csari, Cuahl, Cybercobra, Cyfal, DVD R W, DaffyTaffy85, DanielCD, Darby1044, Dark Prime, Davecrosby uk, DAVemcarlson, Ddddan, Deli nk, Digger3000, Doc glasgow, Docboat, Doczilla, Dominicstone, Donama, Download, Drak, Drcaldev, Dude1818, Duh uh7, Eepll, Ehrenkater, Einstein runner, Elvenscouth742, Emptyshell, EncMstr, Erik9, Erynne Lasgran, Everyking, Fadedhour, Feeshbooy, Ferhengvan, FireJade, Fluffthemonkey, Flyer22, Francs2000, Fransvannes, Fuyutsuki, Galoubet, Gentgeen, Geoffo, GeorgeLouis, Gilliam, Ginger Grant, Glass Sword, Goethean, GoingBatty, GraemeL, Grafen, Gurch, Hbackman, HobeSpirit, Hqb, Hu12, Hugo.arg, Ianthegecko, Ikant, Ike9898, Inter, Into The Fray, Introgressive, Ixf64, J.delanoy, JO4n, JaGa, Jacobisq, Jagged 85, Jagra, James.S, Jameshfisher, Jc37, Jeffq, Jncraton, John, John Anderson, JohnCD, Johnkarp, Joopercoopers, Jossi, Jpgordon, JuanBattista, Jusdafax, Just H, Justpoppingintosayhi, Karada, Karen Johnson, Karenjc, Kasbjorensen, Keith-264, Killiondude, Kingturtle, KnowledgeOfSelf, Kuru, Kwamikagami, Kyle1278, Le Anh-Huy, LedgendAngel, Lexicon, Lindmere, Loremaster, Luigifan, MER-C, Macpsaunday, Mani1, Marcika, Marek69, Markco1, Marsal, MasterChief12345117, Maurice Carbonaro, Mbalerio, Mermaid from the Baltic Sea, Merope, Merphant, Michael Hardy, Mike Klaassen, Mikeybabel01, Mir Harven, Mrwojo, Mseanbrown, NJR, Neko-Nico, Netan'el, Netkinetic, Nixdorf, Nnp, Ntt.huong, OlEnglish, Omnipaedia, Onias, Oracleofttawwa, Osmosys, Ospalh, OwenX, Parable1991, Pariah, Paul foord, Peak, Petebug, Pkg, PhilipO, Plecraft, Piewalker, Pippo2001, Poccil, Poolofthoughts, Proficient, Quantumobserver, Quiddity, Quintote, Qxz, R'n'B, Radon210, Recognitione, Ret.Prof,

Zeusnoos, 68 anonymous edits

Szyggy *Source:* <http://en.wikipedia.org/w/index.php?oldid=418500747> *Contributors:* 4giron, A Geek Tragedy, Adrianinos, Ajay5150, Alansohn, AllanBz, Animum, Annamarchesi, Annonshay, Antonio Prates, AscVnder, Astrologist, Aurephd, Avraham, Bacteria, Bakertimj, BartBenjamin, Basil.bourque, Billreddy, Brighterorange, Bunnyhop11, BurritoHands, C-sonic, Calvero2, Chaparral2J, Charles Matthews, Chivista, Chreia, Cirt, Coldmachine, CrypticBacon, Cyrus XIII, Dantheox, David Edgar, Deanostrodamus, Discospinster, DoctorWho42, Doczilla, DomQ, Domiciliphile, DopefishJustin, Dreadstar, Drewberryboy, Eastlaw, Edward, Emcspril222, Epr123, Eridani, Erik Kennedy, Fang AIII, Feared911, FlashpointDFW, Frodet, FunPika, Fuzzy510, GLKeeney, Garrett, Gavia immer, Hairy Dude, Harabanar, Hbdragon88, Henry Merrivale, HooLongSoon, Hopkapi, Husond, Ian-John, Icairns, Icalanise, Iridescent, J.delanoy, JEH, JPX7, JackofOz, Jason Recliner, Esq., Javagirl313, Jeffq, Jezebelsalome, Jimgreensboro, Jimp, Jkelly, Jolnigic, Johnnie Godwin, Johnlindsay, Jwy, Karl Palmen, Kazvorpall, Kilo-Lima, Kimchi.sg, Kingturtle, Kmorulz, Knotnic, Kostlis, Kristen Eriksen, Ksd5, Kwamikagami, Lee M, Leefeni, de Karik, LilHelpa, Lmbstl, Looxix, Lovibond, Lowellian, MBIR, Maurice Carbonaro, Medz, Michael Hardy, Michaelhyman, Midoriko, Mouse, Mysdaao, Ndgp, Nessalc, Nick Watts, Nikai, Nonstopdrivel, Ocanter, Ocean57, Oddity-, Orb1040, Owen, P Carn, Paul Carpenter, Paul foord, Pedro, Phoenixrod, Pjrich, PlaysinPeoria, Pmj, Politepunk, Polylerus, Proof Reader, RJHall, Raegis, Rangelc, RedHillian, Redsfenway, RexNLR, Richar4034, Rjwilmsi, Robert Brockway, Ron Ritzman, Rossj81, Rover1954, Rvolz, Sabrebattletank, Sandrodc, Scorpion451, Scott Burley, Scott reynen, ScottAlanHill, Scriberius, Sebastian Stadil, ShelfSkewed, Shoeby, Smjg, Someguy1221, Starkyboy, SteveMcCluskey, Steveholtje, Stevertigo, Stevil84, Supersheep, Text mdnp, The Wiki ghost, Thefamouscecles, Tkiktk, Tom Peters, Venus Copernicus, Viciarg, Visualerror, Wareh, Wassermann, Wgungfu, WhiteDragon, WilliamKF, Woohookitty, YK Times, YggY, Zaphod Beeblebrox, 250 anonymous edits

Demiurge *Source:* <http://en.wikipedia.org/w/index.php?oldid=421648624> *Contributors:* 24.148.68.xxx, Administer, Advent child, Aestheteka, Agree76, Alai, Albmont, Angel ivanov angelov, Angusmclellan, Arb, Are you ready for IPv6?, Argotechnica, Ashmoo, AugPi, B9 hummingbird hovering, BD2412, Babbage, Badagnani, Banno, Barticus88, Bcorr, Belovedfreak, Benjamin ben-ari, Bob Burkhardt, Briangotts, Bwithh, CALR, Calibanu, CamLewis, Carl.bunderson, Cassowary, Castanea dentata, Catalographer, Cema, Charles Matthews, Cheesedreams, Chris the speller, Conversion script, Cuchullain, DNewhall, DaGizza, Daemonic Kangaroo, Dan, DanielCD, Danwaggoner, Dbachmann, Deadly Dozen, Demiurg, Dougweller, Dycedarg, ECHTucson, Ebyabe, Editor2020, Eequor, Engelous, Ekykillos, Eponymos13, Ewa5050, Fabrigo, Feeshobby, Felicity4711, ForestAngel, Future Perfect at Sunrise, Gaius Cornelius, Garzo, Genseiner, Gilliam, Girolamo Savonarola, GoodDamon, Gregory Benoit, Ground Zero, Grshplett, Hapsiainen, Harvester, HenryHRich, I m princess leia2, IPSOS, IanOsgood, IgorSF, Jlostl, Imotminkus, Inbar Arie, Iridescent, JaGa, Jacquerie27, Java7837, Jeff3000, Jmrowland, Jonathan Headland, Jonathan Tweet, KAMIKAZOW, KSchutte, KatiaRoma, Keegan, Kewp, Koavf, Kramden, Kurykh, Kwamikagami, LeCire, LilHelpa, LoveMonkey, Luna Santin, Mac Davis, Mark Foskey, Mboverload, Mediadiemension, MiNombredDeGuerra, Michael Hardy, Mild Bill Hiccup, MisterSquirrel, Monkeycheetah, Naddy, Neoyamaneko, Nirvana2013, Nixdorf, No Account, Octopod, Odyssees, Ogress, Ojigiri, Omegatron, Opiaterin, OrangeDog, PBS-AWB, PaperTruths, Pedant17, Phasma Felis, Phoenix-forgotten, Pollinosiss, Porlob, PsychoSama, Putrescent stench, Quadell, Qwertys, RadioFan2 (usurped), Radioactive afikonen, Ramng, Rich Farmbrough, Richardson mcpillips, Risacher, Rjwilmsi, Robofish, Rosaecruz, Rursus, SS, Sam Hocevar, Sam Spade, Samuel Blanning, Spasocat, Scott MacLean, Seedsaver, Sfdan, SkerHawx, Sleigh, Sockpuppet, SpectrumDT, Stone, Stonejag, Str1977, T-borg, TShilo12, The Anome, The Gnome, The Storm Surfer, The enemies of god, Thu, Tijuana Brass, TimBentley, Tomisti, Trafford09, Trujaman, Truthkeeper88, Tydaj, Ugha, Uncle G, VedicScience, VinceBrewster, Viriditas, Visualerror, VolatileChemical, Welsh, Wereon, Wesley, Wetman, Wighson, Wintermutee, Woohookitty, Yahnatan, Yingdan, Ywor, Zeusnoos, Zylxox, *Ariel, 256 anonymous edits

Emanationism *Source:* <http://en.wikipedia.org/w/index.php?oldid=420893563> *Contributors:* AdelaMae, Alynna Kasmira, Amalas, Arb, Ashley Y, Attasarana, B9 hummingbird hovering, Beland, Belovedfreak, BlackAndy, Ceyockey, Closedmouth, DBaba, DGG, Dazedbythebell, Didactohedron, Editor2020, Epsilon60198, Erkan Yilmaz, Fireplace, GalaaZV, Gregbard, Hardypants, Harvestman, Hiram111, Jagged 85, Jayjg, LoveMonkey, Luis Dantas, M Alan Kazlev, Markeiltz, Mitrius, Mitsube, Mouserules, N2e, N4nojohn, Nihiltres, Nixdorf, Paradiso, RDF, Redheylin, Rjwilmsi, Roberta F., Rosaecruz, Ste4k, Stevage, Thu, Tomisti, Tommytock, Vanished User 0001, VanishedUser314159, Viriditas, 45 anonymous edits

Monad (Gnosticism) *Source:* <http://en.wikipedia.org/w/index.php?oldid=392678045> *Contributors:* Alpha774, Angusmclellan, AnonMoos, Aranel, Bmorton3, Ccacsmss, Charles Matthews, Cheesedreams, Clinkophonist, Dbachmann, Dojarca, Dreadstar, Ekykillos, Equendil, EvanProdromou, Fratrep, Goldenrowley, Hanuman Das, IanOsgood, J04n, Jbrileiro1, Jossi, Liakais, LoveMonkey, Martpol, Matt O'Connor, Mav, Michael Hardy, Nihiltres, Nixdorf, Omegatron, Piet Delport, Pollinosiss, R'n'B, Sam Hocevar, Sam Spade, Wighson, Ywor, 15 anonymous edits

Neoplatonism *Source:* <http://en.wikipedia.org/w/index.php?oldid=420571973> *Contributors:* 66.153.24.xxx, Academic Challenger, Amalas, Anarchia, Antioco79, Aranel, AscendedAnathema, Bacchiad, Banno, BanyanTree, BirgitteSB, Blainster, BrownHairedGirl, Caltas, Capodistria, Chris the speller, Chriskrishna, Circular, Cmcollins, Conversion script, Cuchullain, Cynwolffe, DabMachine, Damingograaf, Dan, DanielCD, Danwhite2010, Dbachmann, Diannaa, Dionido, Edward, Eequor, El C, Eleland, Eriugena121, Esimal, Eugene van der Pijl, Faigl,ladislav, FairHair, Faust, Filiocht, FitzColinGerald, Flammifer, Fratrep, Frumphammer, Galoubet, Gary D, Garzo, Gimbold13, Goethean, Goldom, Graf Bobby, Graham87, Gregbard, GregorB, Handsaw, Harvester, Herschelkrustofsky, Heyitspeter, IPSOS, Irishguy, Isomeme, J.delanoy, J8079s, JEN9841, JLaTondre, Jagged 85, Jbe educational, Jheald, Jkelly, Jmabel, Joseph Solis in Australia, K, KSchutte, KYPark, Karol Langner, Kathryn NiDhurna, Kered77, Kozuch, Kristamaranatha, Kungfuadam, Kzollman, L Kensington, Lacrimosus, Lairor, Laplace's Demon, LeCire, LeaveSlaves, LightSpectra, Lima, Logan, Loki125, LoveMonkey, M Alan Kazlev, Maestlin, Mana Excalibur, Mark Yen, Markdf10825, Martin451, Mav, Mboverload, Meic Crahart, Mesnenor, MichaelTinkler, Mild Bill Hiccup, Mkmcconn, Mladifilozof, Morgan Leigh, Nicke Lilltroll, Nixdorf, NottheAverageJoe, Ogo, Ogress, Paradiso, PaulGarner, Pigman, Pollinosiss, Practical321, Quadell, Qwertys, Qxz, R Calvete, RJC, RandomP, Ranveig, Redheylin, Robert K S, Roddi, Rursus, Sam Spade, Sardanaphalus, Septegram, Shawmthaf, Shift82, Simon_J_Kissane, Singinglemon, Sintaku, Skomorokh, Soidi, Spondoolicks, Smec, Stbalbach, Stephen Morley, Stephenb, Stevertigo, Syncategoremata, TakenakaN, Tarquin, Tesseran, Thingg, Tim-Addey09, Tkleinsc, TooPotato, Tothebarricades.tk, Ugen64, Vassilis78, Vassyana, Verbist, Wareh, Woohookitty, XKV8R, Xcalibur2, Zeusnoos, ¶pa, 286 anonymous edits

Platonism *Source:* <http://en.wikipedia.org/w/index.php?oldid=421506729> *Contributors:* AdjustShift, Alansohn, Allstrak, Barras, Bkonrad, Cessator, Chris the speller, Clarince63, Cynwolfe, Editor2020, Finn Bjärklid, Franciscoh, Gregbard, Hriber, John Bessa, Jok2000, Jon Awbrey, Leadwind, Lima, MWAK, Mikheil88, Mladifilozof, NeoJustin, PL290, Pigman, Pinar, Pollinosiss, Practical321, Reyk, ShelfSkewed, Singinglemon, Soidi, T of Lochri, Tralics, Woohookitty, Zsero, 47 anonymous edits

Plato *Source:* <http://en.wikipedia.org/w/index.php?oldid=420388615> *Contributors:* (aeropagitica), (jarbarf), 09dphelps, 172, 1exec1, 200.255.83.xxx, 24.58.228.xxx, 83d40m, 97198, A Macedonian, APH, ATLBeer, Abc518, AbdullaIs4u, Academic Challenger, Across.The.Synapse, Adam Conover, Adashiel, Addshore, Adrian, Afp2258, Ahoerstemeier, Airconswitch, Akhilleus, Akhrisov, Akradacki, Aksi great, Alansohn, Aldaron, Aldux, Alex2706, Alexalderman, Alexrexpvt, Ali@gwc.org.uk, Aliter, Allreet, Allstrak, Altenman, Amillar, Amitch, Amore Mio, An Italian Friend, AndreasJS, Andrew Lancaster, Andrewsandberg, Android1961, Andy Smith, Anlagan, Anonymous Dissident, AnsonF, Antandrus, Antireconicler, Antonrojo, Ap, AppleCinamon, Arcadian, Argonautica, Argos'Dad, Arjun01, Arpan123, ArqMage, Ashmedai 119, AIsStart, Athrash, AuburnPilot, AugPi, Avaya1, Aweihiwuhrg, AxelBoldt, Axl, Azeira, AznPhilo, BD2412, Badgernet, Badlermd, Balario, Bandaiddboy, Banes, Banno, Barak181, Bardak, Barfoed, Barrybl, Barticus88, Bassbonerocks, Bbatsell, Bchaosf, Bcorr, Bearcat, Beckeyairdd, Beetstra, Beforepluto, BehnamFarid, Bejnar, Ben-Zin, Benasso, Benjamin grante, Benne, Benne1000, Benoni, Belacommand, Bewildebeast, Bhadani, Bibliomaniac15, Bidabadi, Bilbo571, Binabik80, Bkwillwm, Blacksheetofpaper, Blcckl, Blue520, Blueskyboris, Bmistler, BoNoMoJo (old), Bobblehead, Bobo192, Bookandcoffee, BorgQueen, BradBeattie, BraveLittleToaster, BrenDJ, Brenda maverick, Bribaroru, Brian Pearson, Brian0918, Bridesmill, Brokethebank, Bunty234, Buridan, Burnsbase, Bwmcmaste, C d h, C mon, C.lettingaAV, CALR, CWY2190, Caltas, Calum Macnriseadan, Camembert, Camerong, Can't sleep, clown will eat me, Canadian-Bacon, CanadianLinuxUser, CapitalR, Carcharoth, Carlaude, Carlj7, Carn, Catalographer, Cave troll, CaveatLector, Celebrei, Center4499, Chaleyer61, Charles Matthews, Cheezy Bergy 2, Chgwheeler, Chick Bowen, Chochopk, Chodorkovskiy, Cholmes75, Chris 73, Chris G, Christianger7, Christophero, ChristopherWillis, Chronicle, Cimon Avaro, Cleared as filed, CloudNine, Clirbear430, Coasterloover1994, Cobored192, Codetiger, Cognition, Colinclarksmith, Commander Keane, CommonsDelinker, Connection, Conladdo80, Conversion script, Cowgir192, Cowlinator, Crazycomputers, Cremepuff222, Crescent66, Cursorial, Cwoyte, Cyborg Ninja, Cyfal, D. Webb, DHN, DJ Clayworth, DMacks, DRMAR777, DVD R W, DVdm, Da Vynci, Daddy Kindsoul, Dan100, DanMS, Dandrake, Danethol, DanielCD, Danny lost, Dar-Ape, Darivative, DarkLink, Darkbreed, Darry2385, Darth Panda, Dast, DaughterofSun, David.Monnaux, Dawillia, Dbachmann, Dcattell, Dchmelik, Debresser, Defyn, DelianDiver, Delief, Deldid, DennisDaniels, Deor, DerHexer, Dessymona, Devbhargava, Dgdgdf, Diderot, DiogenesTCP, Dionysiaca, Discospinster, Dijnjwd, Djssao, Dmaftei, DocWatson42, Dominics Fire, Don Brilliant, Donjanssen, Dorftrotted, Doug Coldwell, Dougofborg, Download, Dpol, Dr who1975, Drknow2000, Drunken Pirate, DubaiTerminator, Duke33, Dylan Lake, Dysepsion, EALacey, ELApro, ESKog, EWS23, Eameece, EamonnPKeane, Eastern Emperor, Eddiedog, Edgar181, Editor at work, Edvorce, Edwy, Eequor, Egil, Ejfox, Ekoontz, El C, Elakhna, Eldredo, ElI90, Eloquence, Ency456, Epr123, Er Komandante, Etezzan, Eudaemonia Noob, EurekaLott, Euryalus, Euthydemus, Everyking, Exiledone, Exir Kamalabadi, Ezhiki, FCYTravis, FF201, Farosdaughter, Favonian, FayssalF, Fcoulter, Fdt, FeanorStar7, Feltclub, FelisLeo, Felixfelis, Fghsfghsfghs, Fieldday-sunday, FilipeS, Finngall, FisherQueen, Fitzhugh, Fixer1234, Fleurstigter, Fluids, Flyguy649, Flyhighplato, FlyingWookleeofDoom, Flyingricepaddy, Fram, Francis Schonken, FrancoGG, Frankenfilmers, FranksValli, Freakofnurture, FreeKresge, Freepunk, Frymaster, G Clark, Gaara42, Gabrichidze, Gail, Gaius Cornelius, Galactor213, Galoubet, Gareth E Kegg, Garion96, Garzo, Gemptm, General Wesc, Gennarous, Georgiamusic, Giftlite, Gilliam, Gimmetrow, Girolamo Savonarola, Gjdd001, Go for it!, GoetheFromm, Goethean, Gogo Dodo, Goldsmitharmy, Gott wisst, Gr8opinionater, Gracenotes, GraemeL, Graf Bobby, Graham87, Greentriangle86, Gregbard, Grim23, Grover cleveland, Gsimlote, Gtziavelis, Gubby, Guettarda, Gurch, Gwernol, HJ Mitchell, Hadal, Haiduc, Hairchrm, Hall Monitor, Hanshans23, Harryboyles, Harvest day fool, Harvester, Hashhagen, Headbomb, Heah, Helmsstern, Hemmingsen, HenryLi, Hephaestos, Heptor, Heron, Hih1786, Himani12345, HistoryOne, Hooverj, Hu12, Hullabaloo Woolfowitz, Hydrogen Iodide, Hypotyposis, IW.HG, Iamryan365, Ian13, Iapetus, Ibis3, Icelord1125, IdeArchos, Ideyal, Ig0774, Ihcoyc, Imaninjapirate, Immanuel goldstein, ImperatorExercitus, In Defense of the Artist, Infosocialist, Ingolfson, Insanity Incarnate, Interstate295revisited, Intrg, Inwind, Ipsumesse, Irishguy, IronGargoyle, Ironholds, Isokrates, Itafroma, J Di, J.delanoy, JASpencer, JBel, JCGTU, JEN9841, JForget, JFreeman, JLaTondre, JMD, JMK, JYolkowski, Jacek Kendysz, Jacobolus, Jahangard, Jahsonic, James Fleming, James Skarzinskas, James086, Jaraalbe, Jauerback, Jaxl, Jaxon8969, Jaxsonjo, Jay ryann, Jclemens, Jeff G., Jennavecia, Jenneal1313, Jerryofaiken, JesseGarrett, Jguk 2, JimWae, Jketola, Jklin, JoanneB, Job L, Jod, JoeBlogsDord, JoeSmack, Joegasper, JoergenB, John, John Frink, John K, JohnLauritsen, JohnOwens, JohnWittle, Jon Awbrey, Jordibuma, Jose77, Joseph Jervis, Josephprymak, Joshuaapaquin, Jossi, Jpeob, Jrtayloriv, Jsc83, Jskhatther, Jswap, Jtkiefer, Juiced Up Chans, Julia Rossi, Juliancolton, Jusdafax, KPalicz, KSchutte, Kalliaiqualyin, Kaisershatner, Kaldari, Kane2742, Karimarie, Karl-Henner, Kbh3rd, Kcordinia, Keitei, Kevin Saff, Killdevil, Kimon, King of Hearts, Kipala, Kirill Lokshin, Klapper, KnowledgeOfSelf, Knucmo2, Koavf, Koranjem, Kostmo, Kotjze, Kotniski, KowDude, KrakatoaKatie, Krellis, Kukini, Kungfuadam, Kuru, Kurykh, Kusma, Kwunlam, Kyllu, Kzollman, L Kensington, La Vern De Wilde, LaMenta3, Lao commando, Larry Sanger, Larvatus, Lawrence Connor, Leaderofearth, LeaveSlaves, Lee Daniel Crocker, Legoktm, Lenoxus, Leprechaujing, Lestrade, Leszek Ja'czuk, Letterhead, Liftarn, LightSpectra, Lightmouse, Lights, Ligulem, LilHelpa, Lili22, Lilweezyfbaby, Lkjhgfdsa 0, Llort, Lockesdonkey, Lookingforgroup, Lossenelin, LostInsideFear, Lotje, LoveMonkey, Loyalprecision, Lradrama, Ludo716, Ludwigs2, Luk, Luna Santin, Moib, MER-C, MFNickster, MGee, MParsall, MSGJ, Macellarius, Macy, Madhava 1947, Magister Mathematicae, Magnus Manske, Magog the Ogre, Malerin, Mallerd, Maljo, Mandolineface, Manuel

Thomas the Apostle [Source: <http://en.wikipedia.org/w/index.php?oldid=421681140>] [Contributors: 28bytes, 334a, ABF, AMC0712, AP1787, Acjelen, Adam keller, Adam78, AdeMiami, Adpete, Afapaf001, Afterwriting, Ahoestermeier, Alansohn, Alekjds, Alexleyax, AnakingAraw, Andrew c, Andrewa, Andy M. Wang, Andycyp, Apparition11, Arighboke, AssyrianKing17, Auric, AusTerrapin, Avedoes, Avillia, Awiseman, AxelBoldt, B4hand, BRUTE, Babub, Barkeep, Barnea, Barticus88, BenBaker, Bhadani, Bharatcit, Bharatveer, Billastore, BjKa, Blue520, Bluezy, Bogeey97, Bookworm857158367, Boskova, Brozolo, Caeruleacentaur, CanisRufus, Canning, Capricorn42, Carl.bunderson, Carlaude, Carlon, Chaldean, Charles Matthews, Chrishy, Chrislorando, Ciphers, Cragoshe, Clinkophonist, Closedmouth, Colin41, ColinBoylett, CommonsDelinker, ConservativeDC, Conversion script, Corrv, Cuchullain, Cyfal, D'Agosta, DCEdwards1966, DTOX, Dadude3320, DagsNavs, DancingPenguin, Danielsiliman, Danksi14, Dante Alighieri, Das Baz, DeadEyeArrow, Dewan357, Discospinster, Doctorborno, Dogface, Dolphonia, Doops, DopefishJustin, Dwo, Eastlaw, Edজে, Ekabhishek, El C, Eleassar777, Elmer Clark, Elonka, Equaguee, Erria4, Escenter360, Esogluo, Etz Haim, Evrik, ExRat, FKmAlli19, Fayenatic london, Filceolaire, Finell, Flewis, Floria L, Ford Prefect 2, Fram, Fraslet, Fratrep, Friendu4, Fyodor7, GJfeffery, GRBerry, Gaius Cornelius, Gary D, Garzo, Gcm, Ghirlandajo, Gilliam, Gingermint, Goethen, Grafen, GrahamHardy, Gtveher, Harrisonrh, Hashar, Henry.henry, Hectorian, Historicus, Hmains, Hope&Act13, IRP, IZAK, Icarus3, Iconoclast.horizon, Ideal gas equation, In icu octo, Iner22, Inferno, Lord of Penguins, Intellimille, Iridescent, Isababta7, JForget, JW1805, Jackfork, Jaolsonys, Jan1nad, Jane Martin, JayHenry, Jayrathina, Jcbarr, John.1970, Joe21, Joehoya3, John Baker, Ph.D. (abd), John Carter, John Hill, John Paul Parks, Jon Stockton, Jonathunder, Jonel, Josephrexy, Joshua Issac, Jovianeye, Joy, Jponnoly, Kafka Liz, Kafziel, Kaihsu, Karnan, Kenatipo, Keralu koch pie, Killing sparrows, Kirill Lukshin, Kitch, Koavf, Korossly, Kostisl, Kross, Kyal1278, Lala3113, Lanternix, Lawrence King, Lijujacob, LiliHeja, Lima, Lklusener, Llanldioes, Lylwrch, LoveKonem, MK8, Maadalenalundkunding, Maharshish, Maiorlv, Maksim L, Malathos, Manuel Bermudez, Marek69, MarkMarkE, Mattis, Mboverload, Mbrutus,

Mcorazao, Melancholia i, Melesse, Mentifisto, Michael Hardy, Michaelsholyarchangel, Mifter, Mike s, Mike1942f, MishaPan, Mitchagreeno, Mkweise, Moo21191, Mseanbrown, Nach0king, Naddy, NailPuppy, Nashikawa, Nazrani, Necrothesp, Nguyon Thanh Quang, Nick123, Nixeagle, Numerousfalx, Nv8200p, Omgers, Organic Cabbage, Oriondown, Pablo X, Pais, Pajaree, Paul Barlow, Per Honor et Gloria, Phatcat68, Phil Bridger, Philiposemathew, Piano non troppo, Pinkadelica, Polylerus, Prisonblues, Priyanath, Psb777, Pseudo-Richard, Ptolemy Caesarion, Puchiko, Quadell, R'n'B, RUL3R, Ragib, Rahuljohnson4u, Rajan sovi, Readparse, Rich Farmbrough, RickK, Rjwilmsi, Rmaria2005, Robert A West, RobertG, Robertforsythe, Robheart, Robin klein, RockOfVictory, Roltz, Ronhjones, Rrburke, Rsrikanth05, Rustcellar, Rwfllammang, SKopp, SMasters, Salur, Samaleks, Sander123, Sciacchitano, Sciurni, Scottperry, Severa, Sharonks23, Shuzo1189, Sidmylove, Sijum, Simonchumkat, Sk4p, Sknuden67, Skopelos-slim, Skullers, SkyWalker, Sl, Sloman, Smjg, SneK01, Snowynight, SohanDsouza, Soulsvolume, Spartacus007, Sponsianus, SrimiG, Stevertigo, Str1977, Student7, Superm401, Svick, TD48, Takenakana, Tarkananda, Tarijanel, Tassedethe, Tb, The Lion Sleeps, The Literate Engineer, The Thing That Should Not Be, Thedon1, Thennattu, Thomasep, Thunderboltz, Thurifer, Tinucherian, Tomfr, Tomisti, Tothebarricades.tk, Tripping Nambiar, Triwbe, Trilber8, Tux the penguin, Uoela, Varlaam, Vena Varcas, Veplaini, Versus22, Victoria Primus, Vilmeenkodi, VirtualDelight, Vivekjacobalex, VolatileChemical, Walad1913, Wereon, Wesley, Wetman, Whig, Wikiality123, Willthacheerleader18, Willworkforicecream, Wimt, Wjhonson, Woohookitty, WriterEV, Xact, Xdenizen, Xiaopo, YukioSanjo, Zachorious, Zaharous, Zaphod-Swe, Zaxxon de, 645 anonymous edits

Bagnolians *Source:* <http://en.wikipedia.org/w/index.php?oldid=421001000> *Contributors:* BD2412, Brian0918, Carlaude, Michael Hardy, The wub

Nicolaism *Source:* <http://en.wikipedia.org/w/index.php?oldid=421710706> *Contributors:* Alfarero, Appraiser, ArielGold, Black and White, Brian.miller91, Brimgill, Caval valor, Charles Matthews, Cuchullain, David Safford, DavidOaks, Deepocean9, Dehagido, Elmiguel409, Glorthac, Handige Harrie, JASpencer, JamesAM, JamesBWatson, Jastrow, Jon513, JonHarder, Kramden, L Hamm, Leasnam, LoveMonkey, Manderiko, Mdintzis, Mirv, Myles325a, Olivier, PBS-AWB, Pigman, Pterodactyl, Quadell, RBBrittain, RandomCritic, RandomXYZb, Rhysmd, Rrburke, Rursus, Smatric, Snec, SteinDJ, Tank520, Tb, Template namespace initialisation script, Theruteger, VanishedUser314159, Wikitonic, Wiktoryn, Williamturner, 71 anonymous edits

Hermeticism *Source:* <http://en.wikipedia.org/w/index.php?oldid=420335529> *Contributors:* 999, AdamFunk, Akeenan, Alansohn, Aleister Wilson, Algorithme, All Is One, Altenmann, AndrewHowse, Antloco79, Arb, Arion 3x3, Armadel, Art LaPella, Ashami, Astrolog, Audaciter, Babbage, Basawala, Bastique, Beowulf314159, Blueboar, Byrgenwulf, CFPeterson, Charles Matthews, Clarknova, Clinkophonist, Cmdrjameson, Cuchullain, Curious Blue, Cybercobra, DNewhall, DVD R W, DanBLOO, DanielCD, Davecroshy uk, Dbachmann, Debresser, Dejvid, Deville, DocWatson42, Dogaroon, Dougweller, Dr. John Gold, DreamGuy, Dtremenak, Enviroboy, FeelyViewy, Ferma12e3pe, Frater FiatLux, Frater Xyzzy, Gabe777, Gaius Cornelius, Gehadad, Gil-Galad, Greyscale, Gschiffino, Gurch, Hanuman Das, HappyInGeneral, Harrypotter, Hermetizam, Hermotimus, Heylel, IPAddressConflict, IPSOS, Ihcoyc, Ina custers, Infinitysnake, IvanLanin, Jheald, Jim.henderson, John Carter, Jonathan.McGregor Bethel, Jorge Stolfi, Jorjun, Jpb1301, Jstar37, Justin Eiler, KamilLian, King Vegita, Kinu, Kirbytime, Kostisl, Lenoxus, LichtKind, Ligulem, Loremaster, MSJapan, Manosty, Marcika, McCsly, Mellery, Michael Hardy, Monkeycheetah, Moogledan, Moreschi, Moreschi2, Morgan Leigh, Nalvage, Nandesuka, NatusRoma, Nihiliststar, Ninly, Nixdorf, Nk, Oatmeal batman, Oferriko, Ogdred, Ojigiri, OrganicAtom, PFHLai, Perfecto, PiPhD, Pigman, Pollinosiss, Professor marginalia, Psilosphere, Ptcamn, Ptdecker, QaBobAllah, Quarl, Qwyrxian, R'n'B, RHaworth, RL Barrett, Raistlin Majere, Ray Dassen, Rd232, RepublicanJacobite, Revery, RexNL, Rhadryn, Rico77, Rje, Rjwilmsi, Robert Prummel, Sam Weller, Samuel Grant, Samuella, Savidan, Shraik, SiobhanHansa, Sionus, Sloth monkey, Sirubenstein, Smiloid, Solar, Sophia, Stepa, Stevertigo, Sweetmoose6, Syncategoremata, Synergy, TShilo12, ThePeg, ThriceGreat, Tide rolls, Tomcusack, Tomisti, Tothebarricades.tk, Tolnesmartin, True Pagan Warrior, TwoHorned, Tyler8779, Ultron, UnionJack123, Vegaswikian, Viriditas, W. B. Wilson, Wikijens, XxTimberlakexx, Yonderboy, Yworo, Zostrianos, Zzuuzz, 250 anonymous edits

Ebionites *Source:* <http://en.wikipedia.org/w/index.php?oldid=421942206> *Contributors:* 17Drew, Aarktica, Adam Holland, Adam Keller, Adriancup, Ahrara, Alecmconroy, Alensha, Aliothrick, Altenmann, Andonic, Andrew c, Andrewpmk, Andycjp, Angel ivanov angelov, Angr, Anonymi, Anthonycole, Astynax, Auric, BCl, BD2412, Barry Gabriel, Benzipporah, Bobo192, Brighterorange, Cacciatore, Carlaude, Castanea dentata, Catalographer, Cbrown1023, Charles Matthews, CharlusIngus, Chaser, CheeseDreams, CheshireKatz, Cholling, Chris the speller, Codex Sinaiticus, Corailrouge-eng, Cuchullain, DNewhall, DS1953, DanielCD, Danny, Dbachmann, DionysiusThrax, Doktorspin, DonPaolo, Doric Loon, Doug Coldwell, Drieakko, E-Kartoffel, EALacey, EagleFan, Ec5618, Ekwas, Eliaragirlm66, Ephilei, Eric119, Essenenezarim, Gaius Cornelius, Gareth Wyn, Garth of the Forest, Gdr, Gilabrand, Glorthac, GreatWhiteNortherner, Grutter, Half-jewish, Halofan98, Hans-Friedrich Tamke, Hardyplants, Harryboyles, Hede2000, Hmains, In ictu oculi, Intgr, Irishguy, J04n, Jacquerie27, Jayjg, Jbul, Jeandr  du Toit, Jfdwolff, Joapaulopontes, John, John Carter, Johnbd, Jomaloco, Jonathan Tweet, Jonathunder, Joseph Solis in Australia, Josh Cherry, KJS77, Kaganer, Kakoui, Kauffner, Kaz, Keith Akers, Kendrick7, Khoikhoi, Korossyl, Kylehung, Kzaaralmb, L.A.F., Laurel Lodged, Leadwind, Leon..., LilHelpa, Lima, Llywrch, Loremaster, Luna Santin, M3talsmith, MER-C, Magistre, Marcus Sheffield, Matthew Platts, Mazenaghani, Metamagician3000, Michael C Price, Michael Devore, Michael Rogers, Miguel de Servet, Millennium, MindSpirit, MisfitToys, MisterSheik, Mithridates, Mjk2357, MonkeeSage, Mpolo, Mybighead3, Nagibson1, Nazirene, NazireneMystic, Neelix, Nirvana2013, Nishidani, Noahlaws, Northumbrian, Nrgdocadams, Ntennis, Omicronperseid, Ovadyah, Oysterguitarist, PAK Man, Panairjdde, Pastordavid, Paul August, Pdfox, Pharaoh of the Wizards, Pink Bull, R'n'B, Rachel1, Raul654, RedBlade7, RedWolf, Redaktor, Reflex Reaction, RelHistBuff, Ret.Prof, Rjwilmsi, Roger Arguile, RoyBoy, Ryulong, SamuelTheGhost, SandyGeorgia, Scientz, Scifiintel, Shemayahphillips, Sir Nicholas de Mimsy-Porgington, Slakr, Solascriptura, Solicitr, Spartan-James, Spellcast, SpiritualEbionite, Splash, Spotfixer, Sskrenes, Starnestommy, Steel, Str1977, Suruena, THEN WHO WAS PHONE?, Taeronai, Tariqabjotu, Thedavid, Timclare, Tpradbury, TreasuryTag, Uncle G, Vinh1000, WBardwin, Wesley, Wetman, Wfgh66, Wighson, Wilson765, Wimt, Wknight94, Woohookitty, Yabti, Yworo, 475 anonymous edits

Cerdonians *Source:* <http://en.wikipedia.org/w/index.php?oldid=352209738> *Contributors:* Budelberger, Catalographer, Choster, DanielCD, JGF Wilks

Marcionism *Source:* <http://en.wikipedia.org/w/index.php?oldid=411365972> *Contributors:* ADM, Academic Challenger, Agjchs, Ahuitzotl, Andrew c, Angel ivanov angelov, AnonMoos, Ari89, Ariobarzan, Avb, BD2412, Bakerdavid, Belovedfreak, Blue Tie, Brian0918, C0bra, CPRice, Carlaude, Charles Matthews, CheeseDreams, Chelmlian, Clinkophonist, Coelacan, Cynwolfe, DNewhall, DabMachine, Daemonic Kangaroo, Darkhorse82, Dbachmann, Doc glasgow, Dodo78, Editor2020, Ekwas, Esoglou, Evercat, Excaliburton, Furrykef, Gallagher-Glass, Glorthac, GoldenMeadows, Goldenrowley, GreatWhiteNortherner, Greenshed, Hmains, IW.HG, Itsalwayssunny357, JASpencer, Jim Henry, John Carter, JonHarder, Jonathan Tweet, JoshuaZ, Julian Mendez, Keraunos, KevinTernes, KnightRider, Koavf, Kyle.Mullaney, Laurel Lodged, Leonardo Alves, Linas, Llywrch, LoveMonkey, Mangoe, Mboverload, Mel Etitis, Mellery, Michael Hardy, Mirv, Mkmconn, Mladifilozof, Mmeeilissssaa, MonkeeSage, Not a slave, Omegatron, Parables, Pastordavid, Pauli133, Piano non troppo, Pigman, Psychonaut, Quadell, R'n'B, Ramng, Robert McClenon, Robertoreggi, Robheart, Robofish, Sam Spade, SlackerMom, Str1977, SwissCelt, Texture, Timwi, Toya, Vuvar1, Wesley, Wetman, Wjhonson, Wolfling, Woohookitty, WpZurp, Ynhockey, 247 anonymous edits

Colorbasians *Source:* <http://en.wikipedia.org/w/index.php?oldid=325353670> *Contributors:* Brian0918, Carlaude, Catalographer, Kathleen.wright5, 2 anonymous edits

Simonians *Source:* <http://en.wikipedia.org/w/index.php?oldid=404063113> *Contributors:* Amish 01, BD2412, Charles Matthews, Fastifex, Harryboyles, Hmains, Horace Wheatley, JASpencer, JamesAM, Jbolden1517, Keraunos, Kramden, LoveMonkey, Mmeijeri, PBS-AWB, Pigman, Viriditas, WVhybrid, Woohookitty, 4 anonymous edits

List of Gnostic sects *Source:* <http://en.wikipedia.org/w/index.php?oldid=369494919> *Contributors:* Br Yonah, Catalographer, Jbolden1517, Justme89, Pigman, 2 anonymous edits

Image Sources, Licenses and Contributors

File:Simple crossed circle.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Simple_crossed_circle.svg *License:* Creative Commons Attribution-Sharealike 2.5 *Contributors:* User:Dead3y3

File:Abraxas, Nordisk familjebok.png *Source:* http://en.wikipedia.org/w/index.php?title=File:Abraxas,_Nordisk_familjebok.png *License:* Public Domain *Contributors:* AnonMoos, Bapho, Lokal Profil, Visk, 1 anonymous edits

File:Lion-faced deity.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Lion-faced_deity.jpg *License:* Public Domain *Contributors:* user:Tomisti

File:Manicheans.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Manicheans.jpg> *License:* Public Domain *Contributors:* unknown artist

Image:Kodeks IV NagHammadi.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Kodeks_IV_NagHammadi.jpg *License:* Public Domain *Contributors:* Mladifilozof, Neithsabs

Image:Manicheans.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Manicheans.jpg> *License:* Public Domain *Contributors:* unknown artist

Image:Death of simon magus.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Death_of_simon_magus.jpg *License:* Public Domain *Contributors:* Mattes, Schimmelreiter, Warburg, Wst

Image:Monad.svg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Monad.svg> *License:* Public Domain *Contributors:* User:jossifresco

File:N-s-dos-passos-17.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:N-s-dos-passos-17.jpg> *License:* Public Domain *Contributors:* User:Tetrakty

Image:Abraxas, Nordisk familjebok.png *Source:* http://en.wikipedia.org/w/index.php?title=File:Abraxas,_Nordisk_familjebok.png *License:* Public Domain *Contributors:* AnonMoos, Bapho, Lokal Profil, Visk, 1 anonymous edits

File:PD-icon.svg *Source:* <http://en.wikipedia.org/w/index.php?title=File:PD-icon.svg> *License:* Public Domain *Contributors:* User:Duesentrieb, User:Rfl

Image:Markion.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Markion.jpg> *License:* Public Domain *Contributors:* Mladifilozof, 2 anonymous edits

File:Philon.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Philon.jpg> *License:* Public Domain *Contributors:* Mattes, PDD, Schimmelreiter, 2 anonymous edits

Image:Fall des Simon Magus.gif *Source:* http://en.wikipedia.org/w/index.php?title=File:Fall_des_Simon_Magus.gif *License:* Public Domain *Contributors:* Dsmdgold, Mattes, Schimmelreiter, Wst

File:Nucci, Avanzino - Petrus' Auseinandersetzung mit Simon Magus - 1620.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Nucci,_Avanzino_-_Petrus'_Auseinandersetzung_mit_Simon_Magus_-_1620.jpg *License:* Public Domain *Contributors:* Mattes

Image:Filippino Lippi 004.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Filippino_Lippi_004.jpg *License:* Public Domain *Contributors:* AndreasPraefcke, G.dallorto, JuTa, Saikko, Xenophon

Image:Tetrad.svg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Tetrad.svg> *License:* Public Domain *Contributors:* User:Jossifresco

File:Ophitediagram-matter.png *Source:* <http://en.wikipedia.org/w/index.php?title=File:Ophitediagram-matter.png> *License:* Public Domain *Contributors:* Jacques Matter

File:Wikisource-logo.svg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Wikisource-logo.svg> *License:* logo *Contributors:* Nicholas Moreau

Image:PD-icon.svg *Source:* <http://en.wikipedia.org/w/index.php?title=File:PD-icon.svg> *License:* Public Domain *Contributors:* User:Duesentrieb, User:Rfl

File:wikisource-logo.svg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Wikisource-logo.svg> *License:* logo *Contributors:* Nicholas Moreau

File:Classification of Nazrani People Based on Ethnicity.png *Source:* http://en.wikipedia.org/w/index.php?title=File:Classification_of_Nazrani_People_Based_on_Ethnicity.png *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* User:InarZan

File:St Thomas Christians divisions.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:St_Thomas_Christians_divisions.svg *License:* Creative Commons Attribution 3.0 *Contributors:* User:Fred the Oyster, User:Joehoya3

Image:Mar Thoma Church.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Mar_Thoma_Church.jpg *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* Sujithvv

Image:Kerala Backwaters.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Kerala_Backwaters.jpg *License:* Creative Commons Attribution 2.0 *Contributors:* Tim Schapker

Image:St Thomas Church Kottakkavu Parur.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:St_Thomas_Church_Kottakkavu_Parur.jpg *License:* Public Domain *Contributors:* User:Nasrani

Image:St Mary's Church Niranam.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:St_Mary's_Church_Niranam.jpg *License:* Creative Commons Zero *Contributors:* Myself

Image:KokkamangalamChurch.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:KokkamangalamChurch.jpg> *License:* GNU Free Documentation License *Contributors:* Matthai at en.wikipedia

Image:Arappally02.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Arappally02.jpg> *License:* Public Domain *Contributors:* Jaisontsy

File:Saint Kuriakose.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Saint_Kuriakose.jpg *License:* Public Domain *Contributors:* Picture of a person died in 1871 and hence a Public Domain

File:Nicaea icon.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Nicaea_icon.jpg *License:* Public Domain *Contributors:* BIL, Cecil, Dante Alighieri, Lupo, Maksim, Pvasiliadis, Tawker, Wst

Image:Nazraney Sthambams.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Nazraney_Sthambams.jpg *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* Jmabel, Tarijanel

Image:Mannam Church.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Mannam_Church.jpg *License:* unknown *Contributors:* Tarijanel

Image:aeons.png *Source:* <http://en.wikipedia.org/w/index.php?title=File:Aeons.png> *License:* Public Domain *Contributors:* User:Jbolden1517, User:OsamaK

File:Valentinianpleroma-Matter.png *Source:* <http://en.wikipedia.org/w/index.php?title=File:Valentinianpleroma-Matter.png> *License:* Public Domain *Contributors:* Jacques Matter

Image:Original Coptic cross.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Original_Coptic_cross.svg *License:* Public Domain *Contributors:* User:Bdesham

File:Flag of Iraq.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_Iraq.svg *License:* Public Domain *Contributors:* User:Hoshie, User:Militaryace

File:Flag of Iran.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_Iran.svg *License:* unknown *Contributors:* Various

File:Flag of Jordan.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_Jordan.svg *License:* Public Domain *Contributors:* User:SKopp

File:Flag of Syria.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_Syria.svg *License:* Public Domain *Contributors:* see below

File:Flag of Sweden.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_Sweden.svg *License:* Public Domain *Contributors:* User:Jon Harald Saby

File:Flag of Australia.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_Australia.svg *License:* Public Domain *Contributors:* Ian Fieggen

File:Flag of the United States.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_the_United_States.svg *License:* Public Domain *Contributors:* User:Dbenbenn, User:Indolences, User:Jacobolus, User:Technion, User:Zscout370

File:Flag of the United Kingdom.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_the_United_Kingdom.svg *License:* Public Domain *Contributors:* User:Zscout370

File:Flag of Canada.svg *Source:* http://en.wikipedia.org/w/index.php?title=File:Flag_of_Canada.svg *License:* Public Domain *Contributors:* User:E Pluribus Anthony, User:Mzajac

Image:ManichaeaelectaeKocho10thCentury.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:ManichaeaelectaeKocho10thCentury.jpg> *License:* GNU Free Documentation License *Contributors:* User:PHGCOM

Image:ManichaeismSpread.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:ManichaeismSpread.jpg> *License:* GNU Free Documentation License *Contributors:* Mladifilozof

Image:Tiffany Window of St Augustine - Lightner Museum.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Tiffany_Window_of_St_Augustine_-_Lightner_Museum.jpg *License:* GNU Free Documentation License *Contributors:* AndreasPraefcke, Ebyabe, Gabor, Infrogmaton, Leinad-Z, Man vyi, Reinhardhauke, Solipsist, 3 anonymous edits

Image:Augustine Confessiones.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Augustine_Confessiones.jpg *License:* Public Domain *Contributors:* AndreasPraefcke, Tomisti, 1 anonymous edits

Image:Museum fEr Indische Kunst Dahlem Berlin Mai 2006 066.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Museum_fEr_Indische_Kunst_Dahlem_Berlin_Mai_2006_066.jpg *License:* Public Domain *Contributors:* User:Gryffindor

File:Razvoj bogumilstva.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Razvoj_bogumilstva.jpg *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* User:Mladifilozof

File:Nemanjin sabor.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Nemanjin_sabor.jpg *License:* Public Domain *Contributors:* nepoznat

Image: Cathars expelled.JPG *Source:* http://en.wikipedia.org/w/index.php?title=File:Cathars_expelled.JPG *License:* Public Domain *Contributors:* BeatrixBelbaste, Ivoromein, Manuel AnastYcio, Wst, 2 anonymous edits

Image: Talmudtrial.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Talmudtrial.jpg> *License:* Public Domain *Contributors:* Bjankuloski06en, Ecemaml, Error, G.dallorto, Goldfritha, Hahnchen, Javierme, Locutus Borg, Mattes, Mrsnulliner, Schimmelreiter, Wst, 5 anonymous edits

Image: CatharCross.JPG *Source:* <http://en.wikipedia.org/w/index.php?title=File:CatharCross.JPG> *License:* GNU Free Documentation License *Contributors:* Boca Juniors, G.dallorto

Image: Montsegur-w02.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Montsegur-w02.jpg> *License:* GNU Free Documentation License *Contributors:* Ceesharp

Image: Jung 1910-rotated.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Jung_1910-rotated.jpg *License:* Public Domain *Contributors:* Hekerui, Iainf, Joao Xavier, Kilom691, LobStoR, Pieter Kuiper, Rama, 9 anonymous edits

Image: Hall Freud Jung in front of Clark 1909.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Hall_Freud_Jung_in_front_of_Clark_1909.jpg *License:* Public Domain *Contributors:* Athinsz, DO11.10, Edward, Effib, Filip em, Gilbertus, Highpriority, Infrogmaton, Jkelly, Kilom691, Pieter Kuiper, Rama, The Evil IP address, ~ Ifgar, 2 anonymous edits

File: C. G. Jung institute.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:C_G_Jung_institute.jpg *License:* Creative Commons Attribution 2.0 *Contributors:* Qtea from Turku, Finland

File: CarlJungStatueLiverpool.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:CarlJungStatueLiverpool.jpg> *License:* GNU Free Documentation License *Contributors:* Self

File: George Robert Stow Mead.002.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:George_Robert_Stow_Mead.002.jpg *License:* Public Domain *Contributors:* unklar

Image: Hans Jonas' birth house in Moenchengladbach.JPG *Source:* http://en.wikipedia.org/w/index.php?title=File:Hans_Jonas'_birth_house_in_Moenchengladbach.JPG *License:* Creative Commons Attribution 3.0 *Contributors:* User:Kliojnger

Image: Moenchengladbach Stolpersteine Mozartstrasse.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Moenchengladbach_Stolpersteine_Mozartstrasse.jpg *License:* Creative Commons Attribution 3.0 *Contributors:* User:Kliojnger

File: Hpb.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Hpb.jpg> *License:* Public Domain *Contributors:* Unsure

Image: Blavatsky and Olcott.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Blavatsky_and_Olcott.jpg *License:* Public Domain *Contributors:* Baronnet, Butko, Deodar, Ekabhishek, Roberto Cruz

File: Eg-NagHamadi-map.png *Source:* <http://en.wikipedia.org/w/index.php?title=File:Eg-NagHamadi-map.png> *License:* Public Domain *Contributors:* Nelthsabes, Quadell, Red devil 666

Image: NagHammadi_1.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:NagHammadi_1.jpg *License:* Public Domain *Contributors:* User:Nixdorf, User:Quadell, User:Suaven

File: Presepe naples rome2.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Presepe_naples_rome2.jpg *License:* Creative Commons Attribution 2.5 *Contributors:* Howardhudson

Image: Abraxas3.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Abraxas3.jpg> *License:* Public Domain *Contributors:* Keith Edkins

Image: Abraxas Artistic representationi.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Abraxas_Artistic_representationi.jpg *License:* GNU Free Documentation License *Contributors:* Bapho, CristianChirita, Patr cialR

Image: Aeons.png *Source:* <http://en.wikipedia.org/w/index.php?title=File:Aeons.png> *License:* Public Domain *Contributors:* User:Jbolden1517, User:OsamaK

File: East frieze 34-35 Parthenon BM.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:East_frieze_34-35_Parthenon_BM.jpg *License:* Creative Commons Attribution 2.5 *Contributors:* User:Jastrow

Image: Efez Celsus Library 3 RB.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Efez_Celsus_Library_3_RB.jpg *License:* GNU Free Documentation License *Contributors:* User:Radomil

Image: Ikona SofiyaPremBozhiyaGRM.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Ikona_SofiyaPremBozhiyaGRM.jpg *License:* Public Domain *Contributors:* Alex Bakharev, Shakko

Image: Aya sofya.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Aya_sofya.jpg *License:* GNU Free Documentation License *Contributors:* Dustsucker, G.dallorto, H005, Para, Saperaud, Themadchopper, 1 anonymous edits

Image: Meister des Hildegardis-Codex 002.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Meister_des_Hildegardis-Codex_002.jpg *License:* Public Domain *Contributors:* AndreasPraefcke, Dsmgdold

Image: Sophia design.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Sophia_design.jpg *License:* GNU Free Documentation License *Contributors:* User:Leepaxton

Image: SophiaMystical.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:SophiaMystical.jpg> *License:* Public Domain *Contributors:* Geneisner, Kramden

Image: Helen of Troy.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Helen_of_Troy.jpg *License:* Public Domain *Contributors:* Jkelly, Kilom691, Mattes, Schimmelreiter, Startaq, Wst, Xenophon, 1 anonymous edits

File: Word of God window.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Word_of_God_window.jpg *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* User:Cadelgray

Image: Lion-faced deity.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Lion-faced_deity.jpg *License:* Public Domain *Contributors:* user:Tomisti

Image: Athens Plato Academy Archaeological Site 3.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Athens_Plato_Academy_Archaeological_Site_3.jpg *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* User:Tomisti

Image: Sandro Botticelli 050.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Sandro_Botticelli050.jpg *License:* Public Domain *Contributors:* AndreasPraefcke, EDUCA33E, G.dallorto, Ilse@, Italiomoderna, Mattes, Sailko, Xenophon, 1 anonymous edits

File: Plato Silanion Musei Capitolini MC1377.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Plato_Silanion_Musei_Capitolini_MC1377.jpg *License:* Creative Commons Attribution 2.5 *Contributors:* User:Jastrow

Image: Socrates and Plato.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Socrates_and_Plato.jpg *License:* Public Domain *Contributors:* Mattes, Tomisti

Image: Sanzio 01 Plato Aristotle.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Sanzio_01_Plato_Aristotle.jpg *License:* Public Domain *Contributors:* Beria, Bibi Saint-Pol, G.dallorto, Jacobolus, Kentin, Mattes, MonteChristof, Sailko, Tomisti, Wutsje, 5 anonymous edits

Image: POxy3679 Parts Plato Republic.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:POxy3679_Parts_Plato_Republic.jpg *License:* unknown *Contributors:* -

Image: Plato i sin akademi, av Carl Johan Wahlbom (ur Svenska Familj-Journalen).png *Source:* [http://en.wikipedia.org/w/index.php?title=File:Plato_i_sin_akademi_av_Carl_Johan_Wahlbom\(ur_Svenska_Familj-Journalen\).png](http://en.wikipedia.org/w/index.php?title=File:Plato_i_sin_akademi_av_Carl_Johan_Wahlbom(ur_Svenska_Familj-Journalen).png) *License:* Public Domain *Contributors:* Bibi Saint-Pol, Den fjitrade ankan, G.dallorto, Haiduc, LA2, Michael801, Soapstone, 1 anonymous edits

Image: Plato-raphael.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Plato-raphael.jpg> *License:* Public Domain *Contributors:* Aavindraa, Bibi Saint-Pol, Chris 73, Infrogmaton, Maarten van Vliet, Mattes, Sailko, Tomisti, 3 anonymous edits

Image: Anselm_Feuerbach_-_Das_Gastmahl_Nach_Platon_(zweite_Fassung)_-_Google_Art_Project.jpg *Source:* [http://en.wikipedia.org/w/index.php?title=File:Anselm_Feuerbach_-_Das_Gastmahl_Nach_Platon_\(zweite_Fassung\)_-_Google_Art_Project.jpg](http://en.wikipedia.org/w/index.php?title=File:Anselm_Feuerbach_-_Das_Gastmahl_Nach_Platon_(zweite_Fassung)_-_Google_Art_Project.jpg) *License:* Public Domain *Contributors:* CommonsDelinker, Dcoetzee, Mattes

File: Herma of Plato - 0042MC.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Herma_of_Plato_-_0042MC.jpg *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* User:Tetraktys

Image: wikisource-logo.svg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Wikisource-logo.svg> *License:* logo *Contributors:* Nicholas Moreau

Image: Templeofrosycross.png *Source:* <http://en.wikipedia.org/w/index.php?title=File:Templeofrosycross.png> *License:* Public Domain *Contributors:* Axon, Campani, Dbenzhuser, Mattes, Wst, 1 anonymous edits

Image: Kapitolinischer Pythagoras adjusted.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Kapitolinischer_Pythagoras_adjusted.jpg *License:* GNU Free Documentation License *Contributors:* Original uploader was Galilea at de.wikipedia

Image: Bronnikov gimnpifagoreizev.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Bronnikov_gimnpifagoreizev.jpg *License:* Public Domain *Contributors:* Fyodor Bronnikov, (1827€ 1902)

Image: Emb logo.png *Source:* http://en.wikipedia.org/w/index.php?title=File:Emb_logo.png *License:* unknown *Contributors:* User:Cydebot, User:Eastmain, User:FairuseBot, User:Vindheim

File: Caravaggio_-_The_Incredulity_of_Saint_Thomas.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Caravaggio_-_The_Incredulity_of_Saint_Thomas.jpg *License:* Public Domain *Contributors:* Original uploader was Dante Alighieri at en.wikipedia

Image: Christ and Saint Thomas.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Christ_and_Saint_Thomas.jpg *License:* GNU Free Documentation License *Contributors:* Melancholia i

Image:St. Thomas.JPG *Source:* http://en.wikipedia.org/w/index.php?title=File:St._Thomas.JPG *License:* Public Domain *Contributors:* Hailey C. Shannon, Keith D. Lord fabashaum, Mbrutus, Ww2censor, 1 anonymous edits

Image:Assumptiongirdle.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Assumptiongirdle.jpg> *License:* Public Domain *Contributors:* Paul Barlow

Image:Gondophares19.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Gondophares19.jpg> *License:* unknown *Contributors:* Monkeybait, Per Honor et Gloria

Image:ShrineOfSaintThomasAtMeliapore18thCentury.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:ShrineOfSaintThomasAtMeliapore18thCentury.jpg> *License:* Public Domain *Contributors:* Roland zh, World Imaging

Image:Thomas by roslin.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Thomas_by_roslin.jpg *License:* Public Domain *Contributors:* Toros Roslin

Image:Thomas.jpg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Thomas.jpg> *License:* Public Domain *Contributors:* 18 century icon painter

File:Caduceus.svg *Source:* <http://en.wikipedia.org/w/index.php?title=File:Caduceus.svg> *License:* Public Domain *Contributors:* User:Fadookie, User:Rama

File:RWS Tarot 01 Magician.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:RWS_Tarot_01_Magician.jpg *License:* unknown *Contributors:* Pamela Coleman Smith

File:TheDecapolis.png *Source:* <http://en.wikipedia.org/w/index.php?title=File:TheDecapolis.png> *License:* GNU Free Documentation License *Contributors:* User:Nichalp

Image:Hijaz.png *Source:* <http://en.wikipedia.org/w/index.php?title=File:Hijaz.png> *License:* Public Domain *Contributors:* Bontenbal, Degeefe, Juiced lemon, Timeshifter, 1 anonymous edits

File:Simonian Aeonology.jpg *Source:* http://en.wikipedia.org/w/index.php?title=File:Simonian_Aeonology.jpg *License:* Public Domain *Contributors:* G.R.S. Mead

License

Creative Commons Attribution-Share Alike 3.0 Unported
<http://creativecommons.org/licenses/by-sa/3.0/>
