



**THE SECRET  
TEACHINGS  
OF ALL AGES**

MANLY P. HALL



The Rites of Mithras



**MAKARA.US**

Univ. Seven Rays \* Morya Federation

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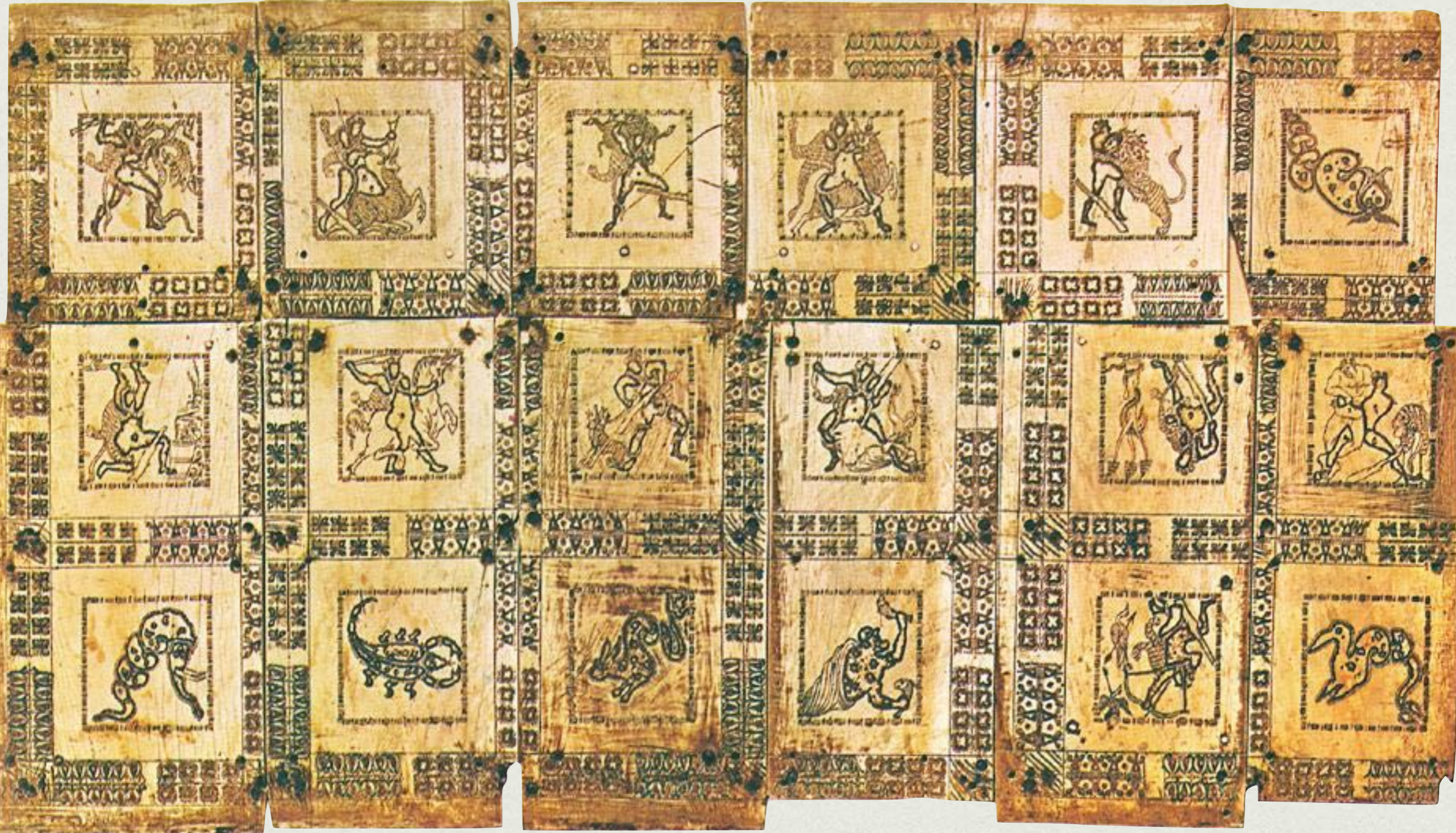
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The Old Cathedra of Peter



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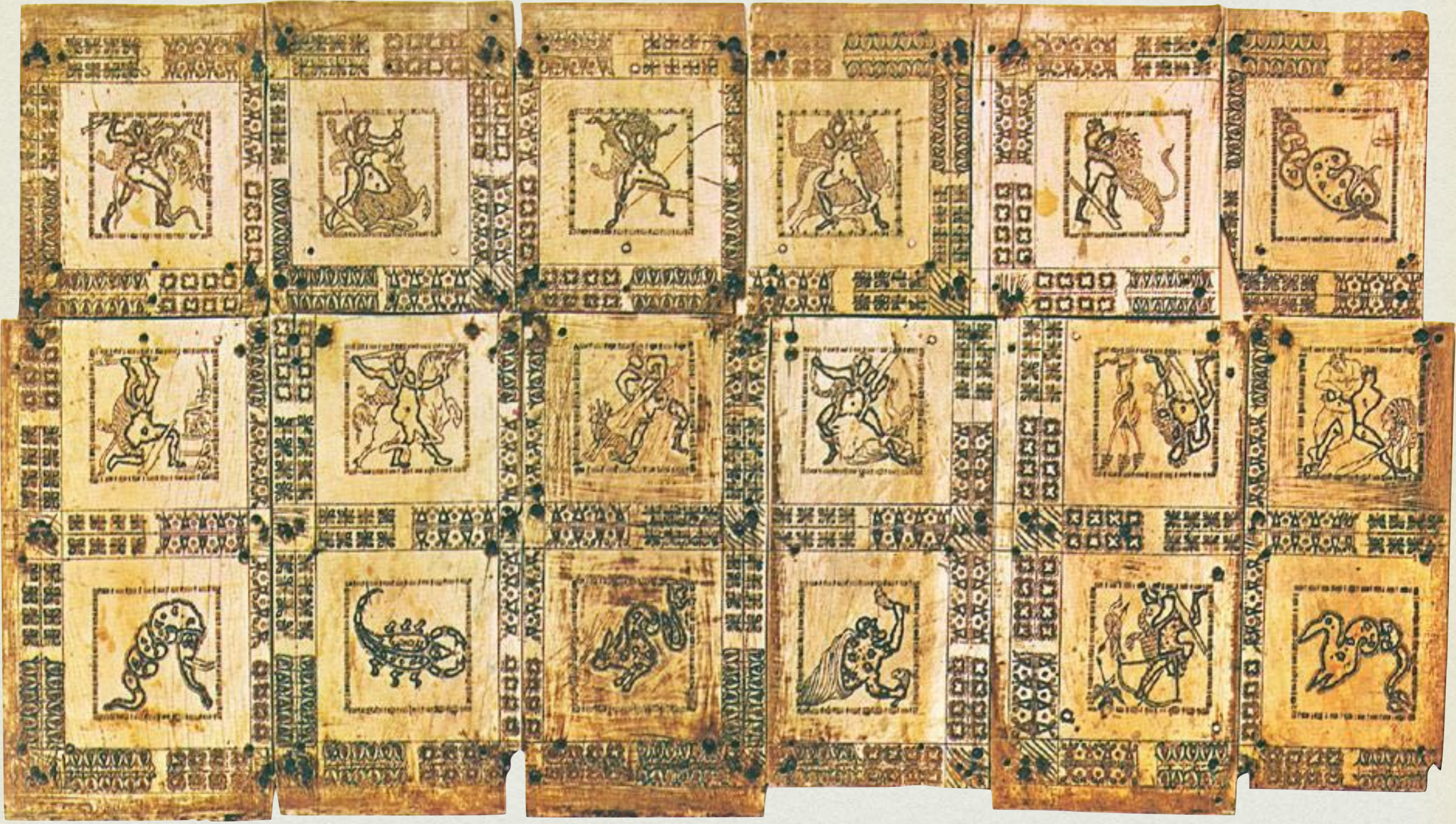
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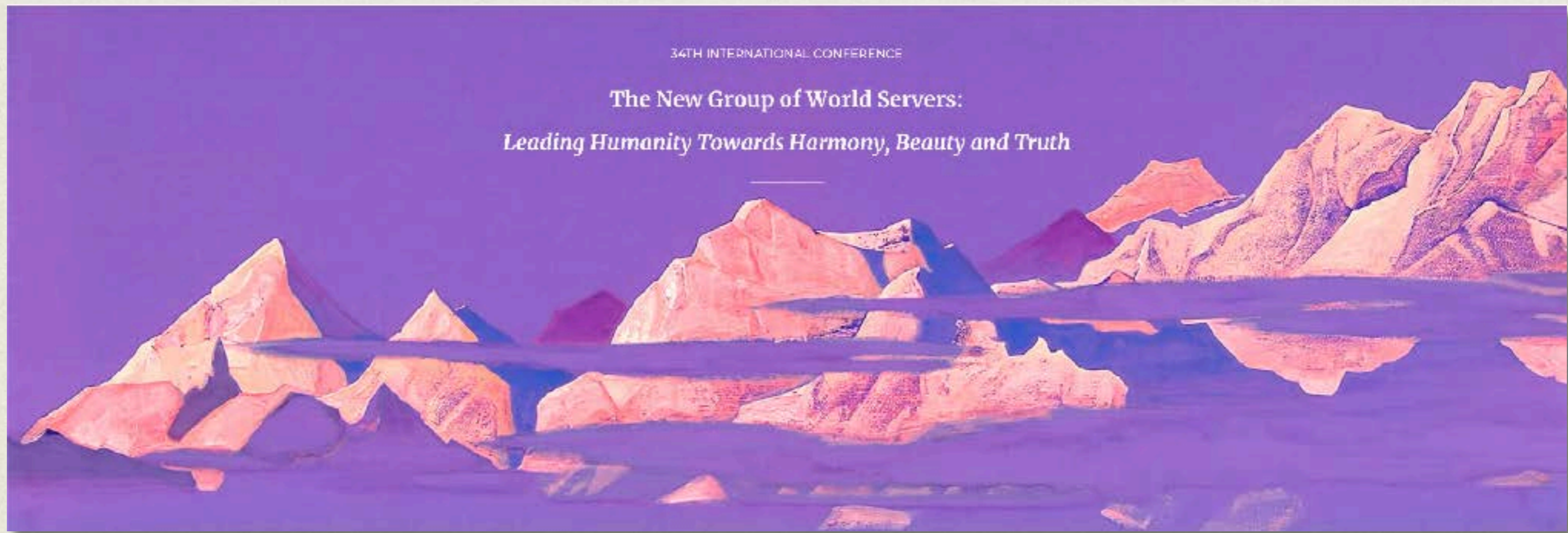


The Old Cathedra of Peter



34TH INTERNATIONAL CONFERENCE

**The New Group of World Servers:**  
*Leading Humanity Towards Harmony, Beauty and Truth*





## THE RITES OF MITHRAS

When the Persian Mysteries immigrated into Southern Europe, they were quickly assimilated by the Latin mind. The cult grew rapidly, especially among the Roman soldiery, and during the Roman wars of conquest the teachings were carried by the legionaries to nearly all parts of Europe. So powerful did the cult of Mithras become that at least one Roman Emperor was initiated into the order, which met in caverns under the city of Rome. Concerning the spread of this Mystery school through different parts of Europe, C. W. King, in his *Gnostics and Their Remains*, says:

"Mithraic bas-reliefs cut on the faces of rocks or on stone tablets still abound in the countries formerly the western provinces of the Roman Empire; many exist in Germany, still more in France, and in this island (Britain) they have often been discovered on the line of the Picts' Wall and the noted one at Bath."

Alexander Wilder, in his *Philosophy and Ethics of the Zoroasters*, states that *Mithras* is the Zend title for the sun, and he is supposed to dwell within that shining orb. Mithras has a male and a female aspect, though not himself androgynous. As Mithras, he is the ford of the sun, powerful and radiant, and most magnificent of the *Yazatas* (Izads, or Genii, of the sun). As *Mithra*, this deity represents the feminine principle; the mundane universe is recognized as her symbol. She represents Nature as receptive and terrestrial, and as fruitful only when bathed in the glory of the solar orb. The Mithraic cult is a simplification of the more elaborate teachings of Zarathustra (Zoroaster), the Persian fire magician.

According to the Persians, there coexisted in eternity two principles. The first of these, *Ahura-Mazda*, or *Ormuzd*, was the Spirit of Good. From Ormuzd came forth a number of hierarchies of good and beautiful spirits (angels and archangels). The second of these eternally existing principles was called *Ahriman*. He was also a pure and beautiful spirit, but he later rebelled against Ormuzd, being jealous of his power. This did not occur, however, until after Ormuzd had created light, for previously Ahriman had not been conscious of the existence of Ormuzd. Because of his jealousy and rebellion, Ahriman became the Spirit of Evil. From himself he individualized a host of destructive creatures to injure Ormuzd.

When Ormuzd created the earth, Ahriman entered into its grosser elements. Whenever Ormuzd did a good deed, Ahriman placed the principle of evil within it. At last when Ormuzd created the human race, Ahriman became incarnate in the lower nature of man so that in each personality the Spirit of Good and the Spirit of Evil struggle for control. For 3,000 years Ormuzd ruled the celestial worlds with light and goodness. Then he created man. For another 3,000 years he ruled man with wisdom, and integrity. Then the power of Ahriman began, and the struggle for the soul of man continues through the next period of 3,000 years. During the fourth period of 3,000 years, the power of Ahriman will be destroyed. Good will return to the world again, evil and death will be vanquished, and at last the Spirit of Evil will bow humbly before the throne of Ormuzd. While Ormuzd and Ahriman are struggling for control of the human soul and for supremacy in Nature, Mithras, God of Intelligence, stands as mediator between the two. Many authors have noted the similarity between mercury and Mithras. As the chemical mercury acts as a solvent (according to alchemists), so Mithras seeks to harmonize the two celestial opposites. STOAA:24

# ZEND-AVESTA, OUVRAGE DE ZOROASTRE,

CONTINANT les Idées Théologiques, Physiques & Morales de ce Législateur, les Cérémonies du Culte Religieux qu'il a établi, & plusieurs traits importants relatifs à l'ancienne Histoire des Perses :

Traduit en Français sur l'Original Zend, avec des Remarques ; & accompagné de plusieurs Traités propres à éclaircir les Matières qui en sont l'objet.

Par M. ANNETIL DU PERRON, de l'Académie Royale des Inscriptions & Belles-Lettres, & Interprète du Roi pour les Langues Orientales.

TOME PREMIER.

PREMIERE PARTIE,

Qui comprend l'INTRODUCTION AU ZEND-AVESTA, formée principalement de LA RELATION DU VOYAGE DU TRADUCTEUR AUX INDES ORIENTALES, suivie du PLAN DE L'OUVRAGE ; & un APPENDIX sur les Monnoyes & Poids de l'Inde, sur quelques objets d'Histoire Naturelle & de Commerce, & sur les Manuscrits Orientaux du Traducteur :

Ornée de Planches gravées en taille douce.

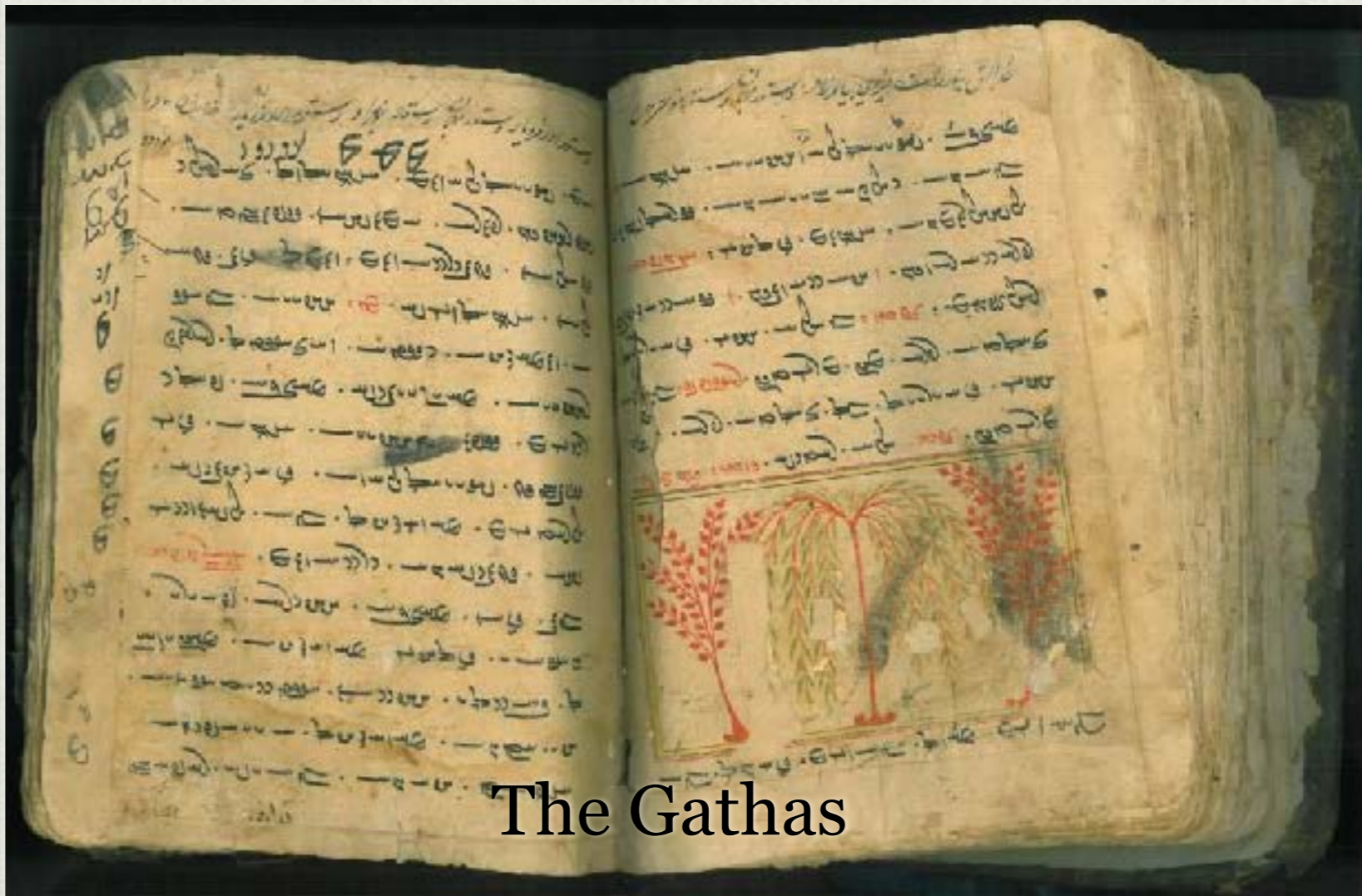


A PARIS,

Chez N. M. TILLIARD, Libraire, Quai des Augustins, à S. Benoît.

M. DCC. LXXI.

Avec Approbation & Privilège du Roi.



The Gathas





In this revelation the Supreme Being is called "Boundless Time" (*Zarvana Akarana*), because to him no beginning can be assigned; he is so surrounded by his own glory, and so far exalted beyond all human comprehension, that he can only be the object of silent veneration. The beginning of creation was made by means of *Emanations*. The first emanation of the Eternal One was Light, whence issued Ormuzd (*Ahuramazda*), the King of Light. Ormuzd is styled the Firstborn of Boundless Time; and the "Ferouer" of him, or Pre-existing Soul (type or idea in Platonic phrase), had existed from all eternity within the primitive Light. By means of his "Word," Ormuzd created the pure world of which he is the preserver and the judge. Next, he created in his own image the six *Amshaspands*, who stand about his throne, and are his agents with the lower spirits, and with mankind, whose prayers they offer up to him, and to whom they serve for models of perfection. These Amshaspands, of whom Ormuzd is the first, thus make up the mystic number *seven*... The Gnostics and Their Remains:44



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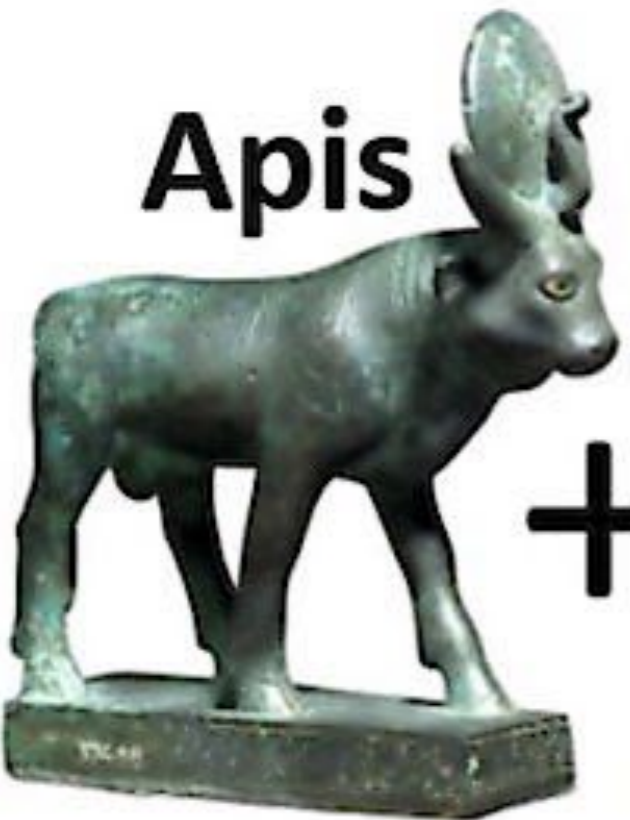


Zarathustra



**Osiris**

**Apis**



+



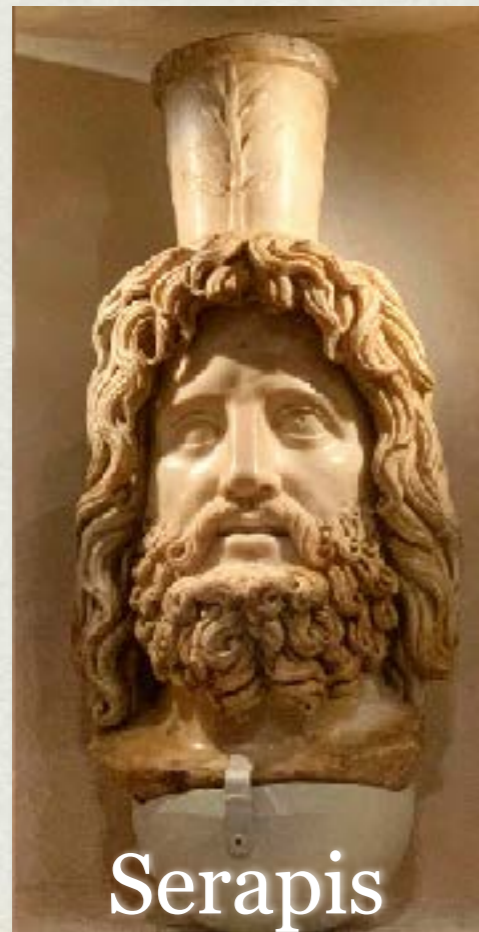
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**Serapis**  
(Egyptian version)



**Serapis**  
(Greek version)



**Serapis**



**Mithras**



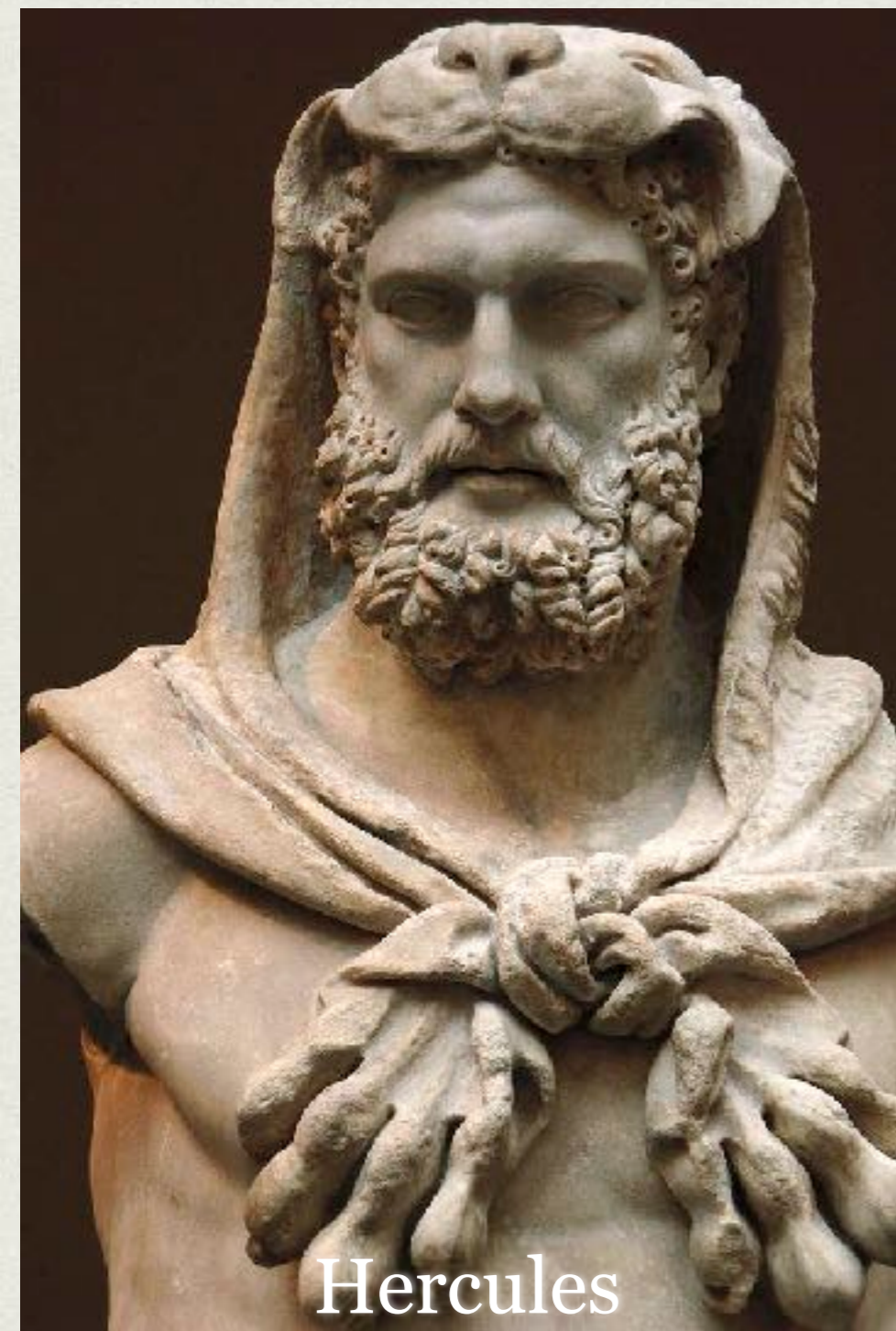
**Mithras**



Belenus



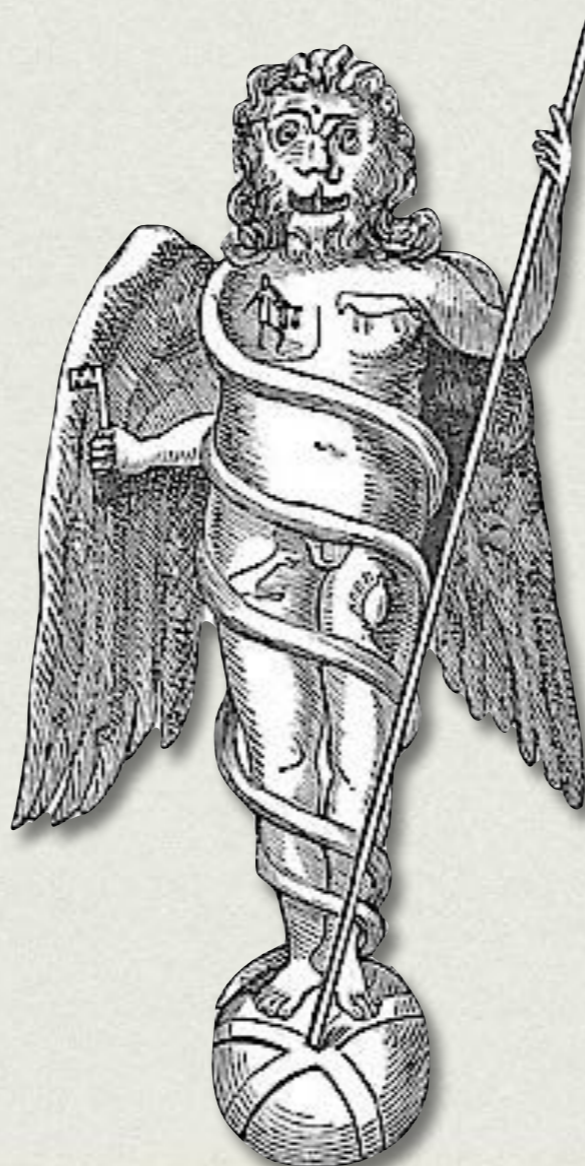
Mithras



Hercules



Mithras



Emperor Commodus



Mitra



Methra

## THE RITES OF MITHRAS (cont.)

There are **many points of resemblance between Christianity and the cult of Mithras**. One of the reasons for this probably is that the Persian mystics invaded Italy during the first century after Christ and the early history of both cults was closely interwoven. The Encyclopædia Britannica makes the following statement concerning the Mithraic and Christian Mysteries:

"The fraternal and democratic spirit of the first communities, and their humble origin; the identification of the object of adoration with light and the sun; the legends of the shepherds with their gifts and adoration, the flood, and the ark; the representation in art of the fiery chariot, the drawing of water from the rock; the use of bell and candle, holy water and the communion; the sanctification of Sunday and of the 25th of December; the insistence on moral conduct, the emphasis placed on abstinence and self-control; the doctrine of heaven and hell, of primitive revelation, of the mediation of the Logos emanating from the divine, the atoning sacrifice, the constant warfare between good and evil and the final triumph of the former, the immortality of the soul, the last judgment, the resurrection of the flesh and the fiery destruction of the universe— [these] are some of the resemblances which, whether real or only apparent, enabled Mithraism to prolong its resistance to Christianity,"

The rites of Mithras were performed in caves. Porphyry, in his *Cave of the Nymphs*, states that Zarathustra (Zoroaster) was the first to consecrate a cave to the worship of God, because a cavern was symbolic of the earth, or the lower world of darkness. John P. Lundy, in his *Monumental Christianity*, describes the cave of Mithras as follows:

"But this cave was adorned with the signs of the zodiac, Cancer and Capricorn. The summer and winter solstices were chiefly conspicuous, as the gates of souls descending into this life, or passing out of it in their ascent to the Gods; Cancer being the gate of descent, and Capricorn of ascent. These are the two avenues of the immortals passing up and down from earth to heaven, and from heaven to earth."

The so-called chair of St. Peter, in Rome, was believed to have been used in one of the pagan Mysteries, possibly that of Mithras, in whose subterranean grottoes the votaries of the Christian Mysteries met in the early days of their faith. In *Anacalypsis*, Godfrey Higgins writes that in 1662, while cleaning this sacred chair of Bar-Jonas, the Twelve Labors of Hercules were discovered upon it, and that later the French discovered upon the same chair the Mohammedan confession of faith, written in Arabic.

Initiation into the rites of Mithras, like initiation into many other ancient schools of philosophy, apparently consisted of three important degrees. Preparation for these degrees consisted of self-purification, the building up of the intellectual powers, and the control of the animal nature. In the first degree the candidate was given a crown upon the point of a sword and instructed in the mysteries of Mithras' hidden power. Probably he was taught that the golden crown represented his own spiritual nature, which must be objectified and unfolded before he could truly glorify Mithras; for Mithras was his own soul, standing as mediator between Ormuzd, his spirit, and Ahriman, his animal nature. In the second degree he was given the armor of intelligence and purity and sent into the darkness of subterranean pits to fight the beasts of lust, passion, and degeneracy. In the third degree he was given a cape, upon which were drawn or woven the signs of the zodiac and other astronomical symbols. After his initiations were over, he was hailed as one who had risen from the dead, was instructed in the secret teachings of the Persian mystics, and became a full-fledged member of the order. Candidates who successfully passed the Mithraic initiations were called *Lions* and were marked upon their foreheads with the Egyptian cross. Mithras himself is often pictured with the head of a lion and two pairs of wings. Throughout the entire ritual were repeated references to the birth of Mithras as the Sun God, his sacrifice for man, his death that men might have eternal life, and lastly, his resurrection and the saving of all humanity by his intercession before the throne of Ormuzd. (See Heckethorn.) STOAA:24



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The most famous sculpturings and reliefs of this prototokos show Mithras kneeling upon the recumbent form of a great bull, into whose throat he is driving a sword. The slaying of the bull signifies that the rays of the sun, symbolized by the sword, release at the vernal equinox the vital essences of the earth—the blood of the bull—which, pouring from the wound made by the Sun God, fertilize the seeds of living things. Dogs were held sacred to the cult of Mithras, being symbolic of sincerity and trustworthiness. The Mithraics used the serpent as an emblem of Ahriman, the Spirit of Evil, and water rats were held sacred to him. The bull is esoterically the Constellation of Taurus; the serpent, its opposite in the zodiac, Scorpio; the sun, Mithras, entering into the side of the bull, slays the celestial creature and nourishes the universe with its blood. ST0AA24

SOLI INVICTO DEO  
ATIMETVS AVGG NN SER ACT  
PRAEDIORVM ROMANIANORVM

From Lundy's *Monumental Christianity*.

MITHRAS SLAYING THE BULL.































But the completest assembly of Mithraic figures and symbols that has come under my notice, is the intaglio published by Caylus ('Recueil d'Antiquités,' vi. pl. 84). It is engraved upon a very fine agate, 2" x 1 1/2" in measurement. In the centre is the usual type of Mithras slaughtering the Bull, the tail of which terminates in three wheat-ears, and between the hind legs hangs a huge scorpion; below is the Lion strangling the Serpent--emblem of darkness and of death. On each side stands a fir-tree, admitted into this system because its spiry form imitates a flame, for which same reason its cone was taken for the symbol of the element fire, and therefore borne in the hands of deities in the most ancient Syrian sculptures. Against these fir-trees are affixed torches, one pointing upwards, the other downwards, which clearly stand for the rising and setting of the Sun. At the side of one is a scorpion, of the other, a bull's head. Above each tree again is a torch, each pointing in an opposite direction. The principal group is flanked by Phoebus in his four-horse, and Luna in her two-horse car. Above the whole stand two winged figures entwined with serpents and leaning upon long sceptres, between whom rise up three flames, besides four more at the side of the right-hand figure, making up the mystic number seven--perhaps representing the seven Amshaspands or Archangels. A naked female, surrounded with stars, kneels before the angel on the left-- doubtless the soul for whose benefit the talisman was composed-- soliciting his patronage.

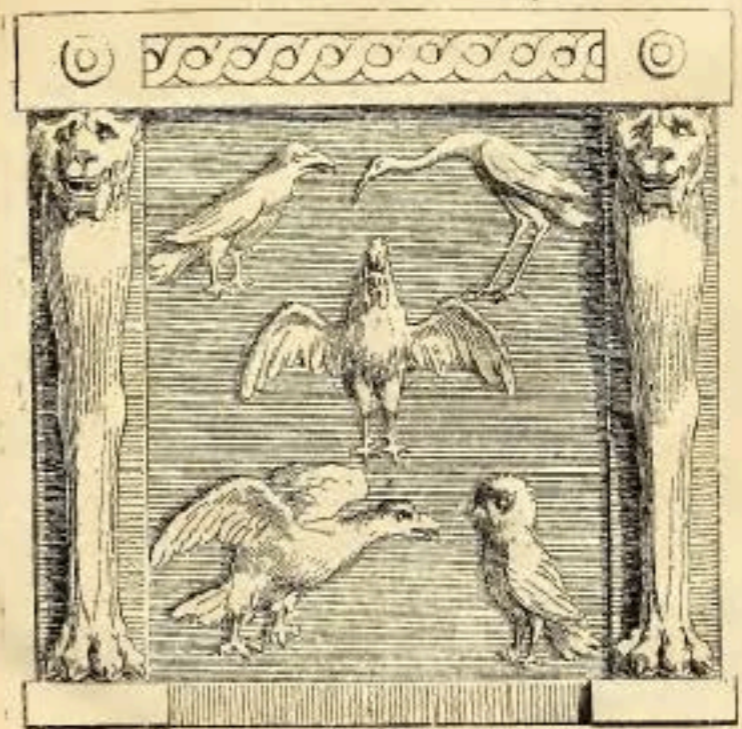


RECUEIL  
D'ANTIQUITÉS

EGYPTIENNES,  
ETRUSQUES, GRECQUES,

ROMAINES  
ET GAULOISES.

TOME TROISIEME.



A PARIS,

Chez DESAINT & SAILLANT, rue Saint Jean de Beauvais,  
vis-à-vis le Collège.

M. DCC. LIX.



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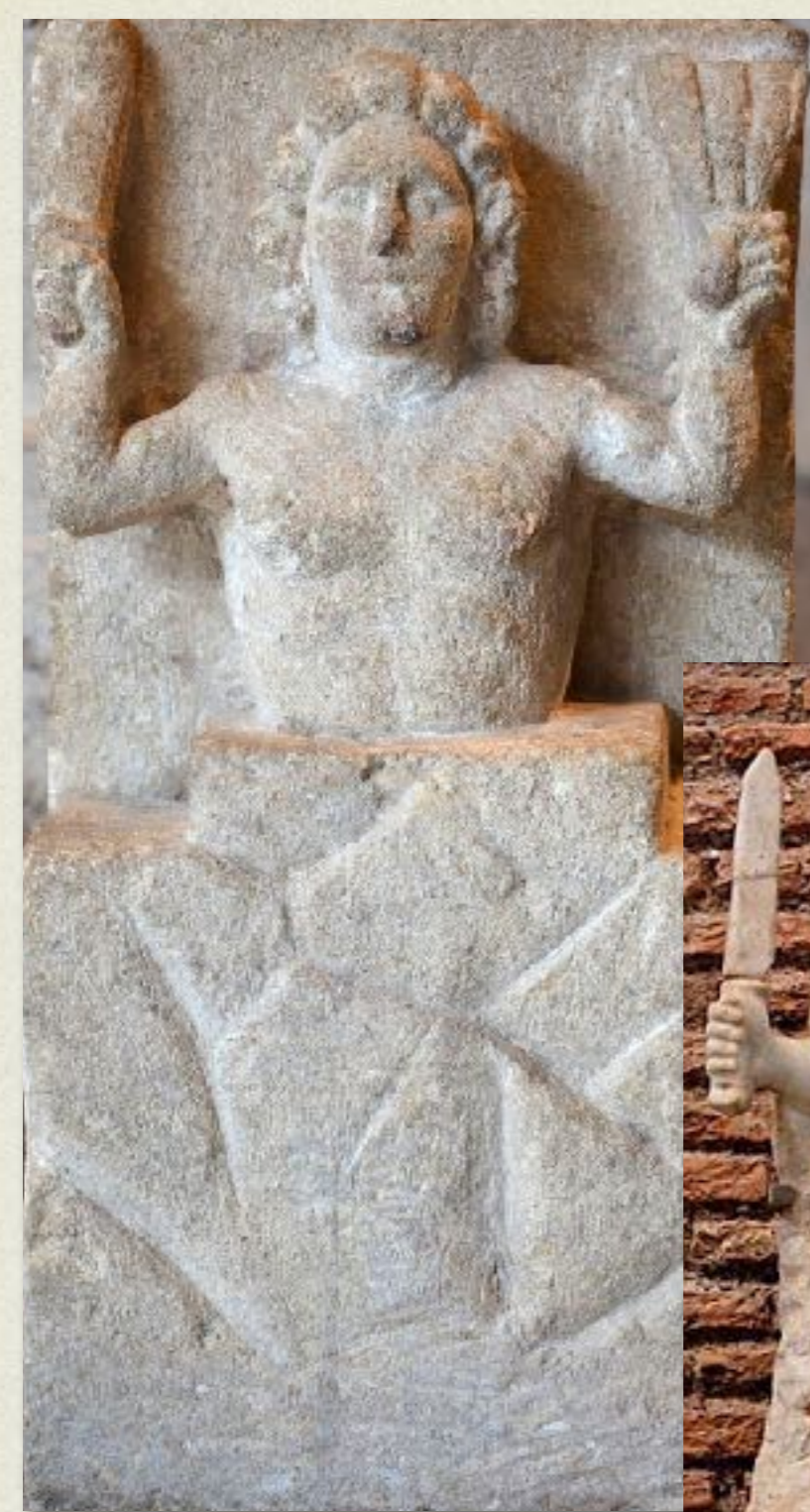


Mithras was born out of a rock, which, breaking open, permitted him to emerge. This occurred in the darkness of a subterranean chamber. The Church of the Nativity at Bethlehem confirms the theory that Jesus was born in a grotto, or cave. According to Dupuis, Mithras was put to death by crucifixion and rose again on the third day.

From Montfaucon's *Antiquities*.  
THE BIRTH OF MITHRAS.







Birth of Mithras

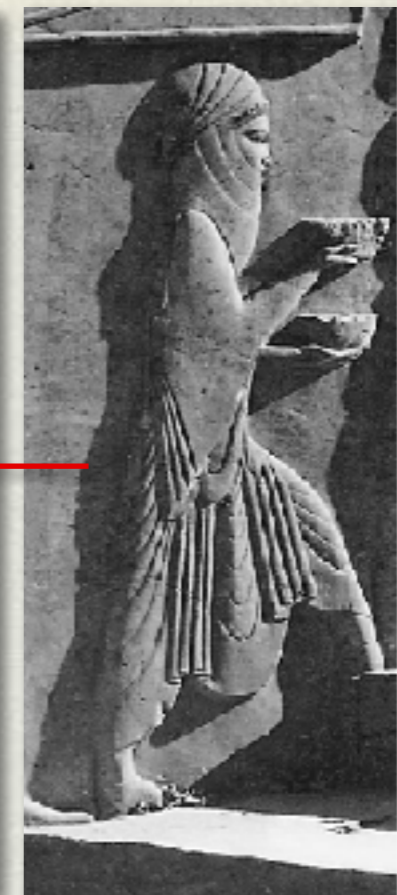
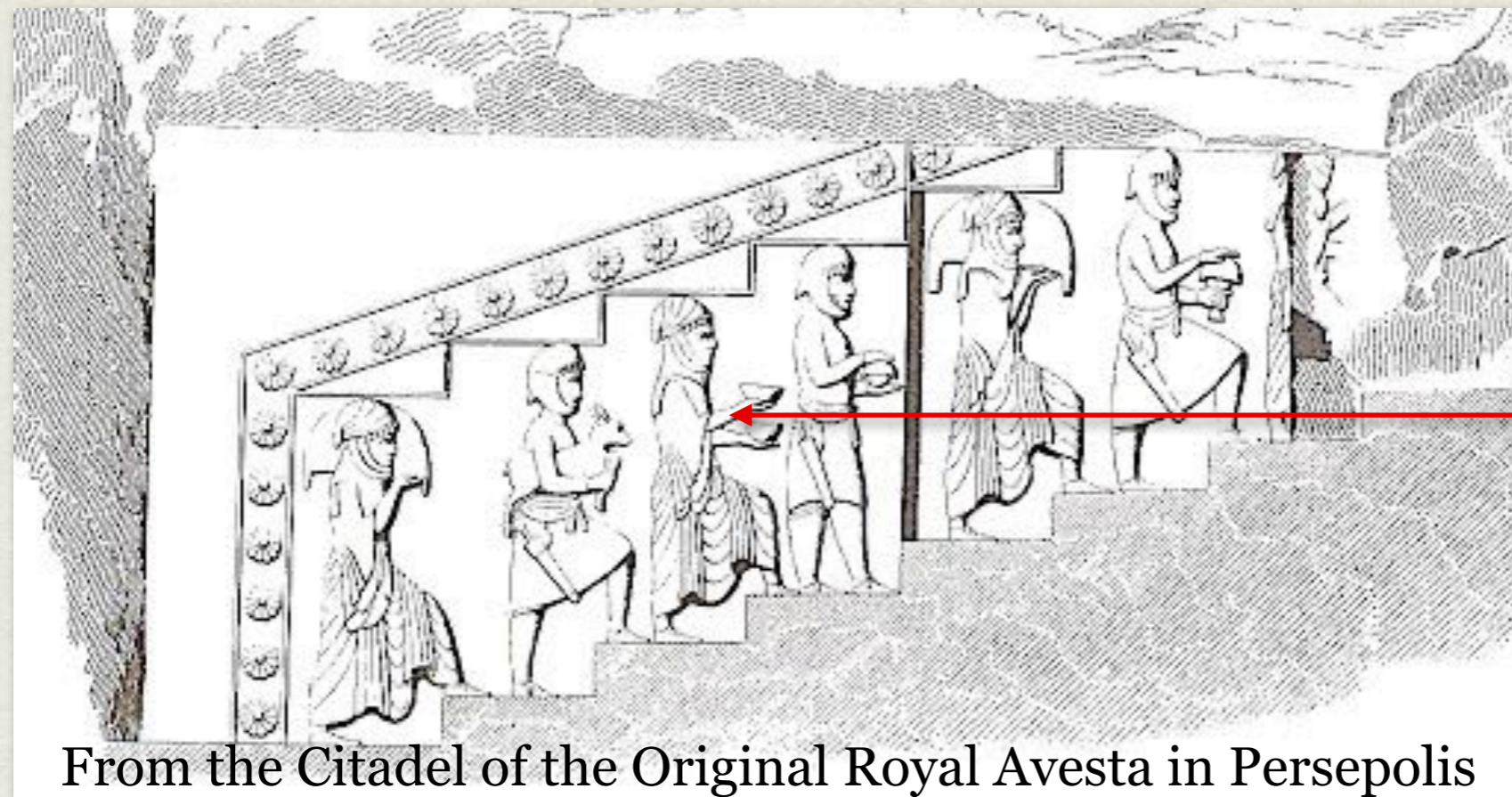




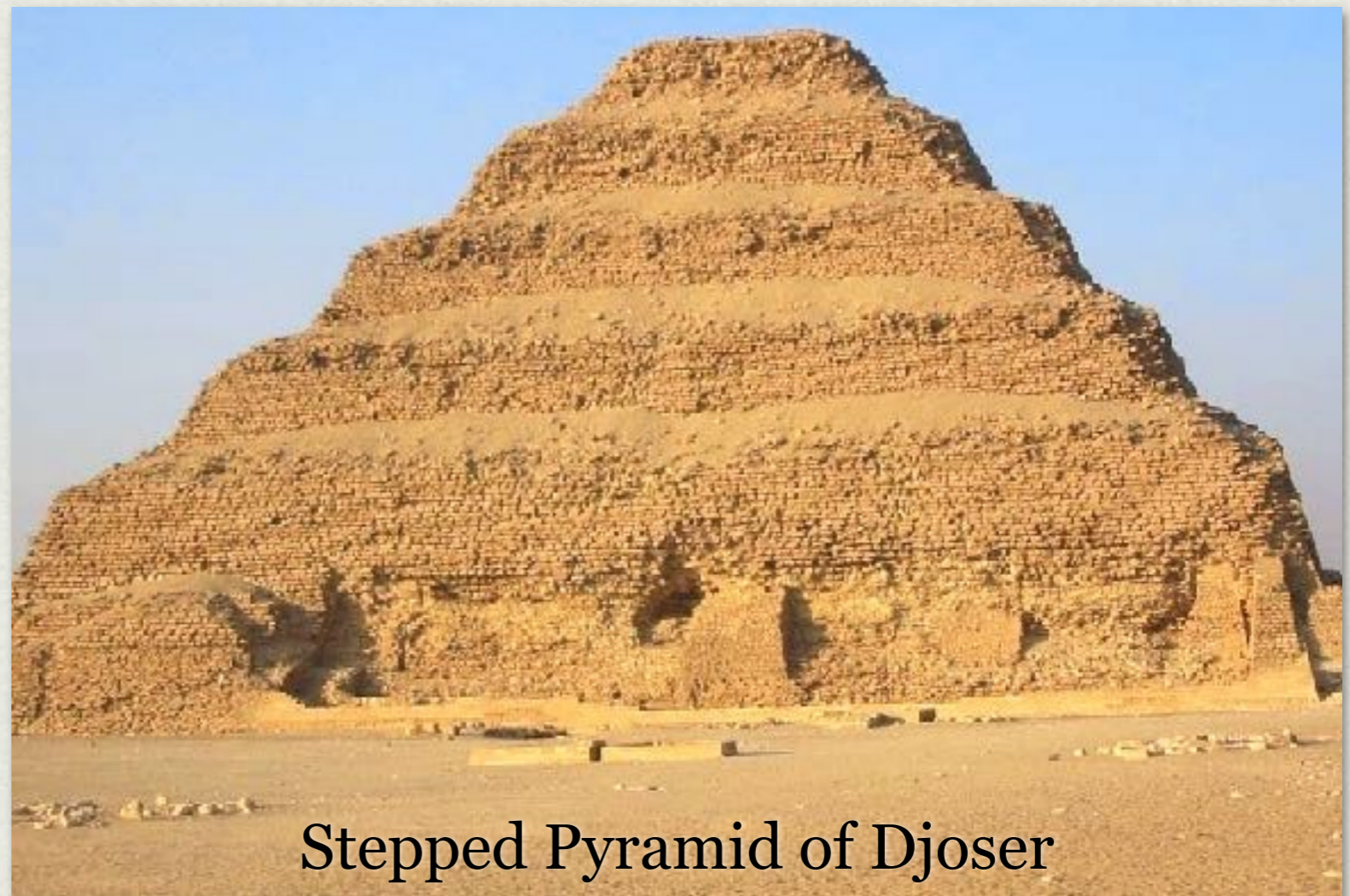
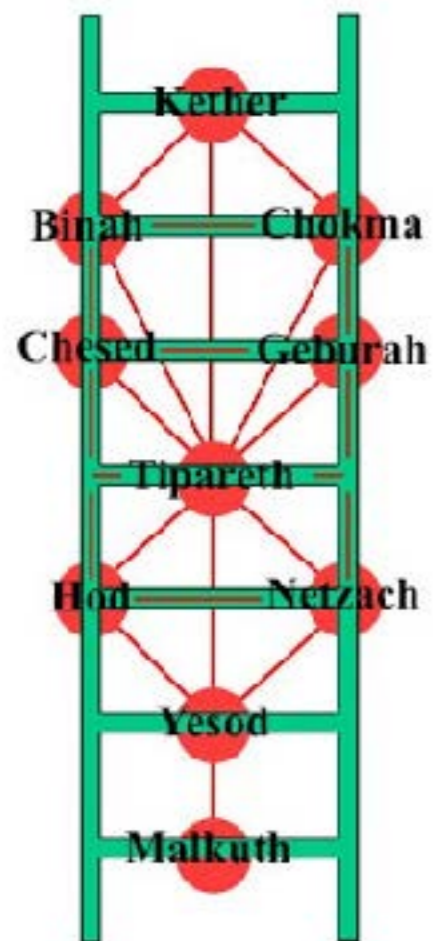
## THE RITES OF MITHRAS (cont.)

While the cult of Mithras did not reach the philosophic heights attained by Zarathustra, its effect upon the civilization of the Western world was far-reaching, for at one time nearly all Europe was converted to its doctrines. Rome, in her intercourse with other nations, inoculated them with her religious principles; and many later institutions have exhibited Mithraic culture. The reference to the "Lion" and the "Grip of the Lion's Paw" in the Master Mason's degree have a strong Mithraic tinge and may easily have originated from this cult. A ladder of seven rungs appears in the Mithraic initiation. Faber is of the opinion that this ladder was originally a pyramid of seven steps. It is possible that the Masonic ladder with seven rungs had its origin in this Mithraic symbol. Women were never permitted to enter the Mithraic Order, but children of the male sex were initiated long before they reached maturity. The refusal to permit women to join the Masonic Order may be based on the esoteric reason given in the secret instructions of the Mithraics. This cult is another excellent example of those secret societies whose legends are largely symbolic representations of the sun and his journey through the houses of the heavens. Mithras, rising from a stone, is merely the sun rising over the horizon, or, as the ancients supposed, out of the horizon, at the vernal equinox.

John O'Neill disputes the theory that Mithras was intended as a solar deity. In *The Night of the Gods* he writes: "The Avestan Mithra, the yazata of light, has '10,000 eyes, high, with full knowledge (perethuvaedayana), strong, sleepless and ever awake (jaghaurvaunghem).' The supreme god Ahura Mazda also has one Eye, or else it is said that 'with his eyes, the sun, moon and stars, he sees everything.' The theory that Mithra was *originally* a title of the supreme heavens-god--putting the sun out of court--is the only one that answers all requirements. It will be evident that here we have origins in abundance for the Freemason's Eye and 'its nunquam dormio.'" The reader must not confuse the Persian Mithra with the Vedic Mitra. According to Alexander Wilder, "The Mithraic rites superseded the Mysteries of Bacchus, and became the foundation of the Gnostic system, which for many centuries prevailed in Asia, Egypt, and even the remote West." STOAA:24



From the Citadel of the Original Royal Avesta in Persepolis



Stepped Pyramid of Djoser

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“Mithras is the Chief of the subordinate Powers, the Seven Amshaspands, [thus he is] the proper mansion of this Spirit, but not the Spirit himself.” Zend-Avesta

## THE RITES OF MITHRAS (cont.)

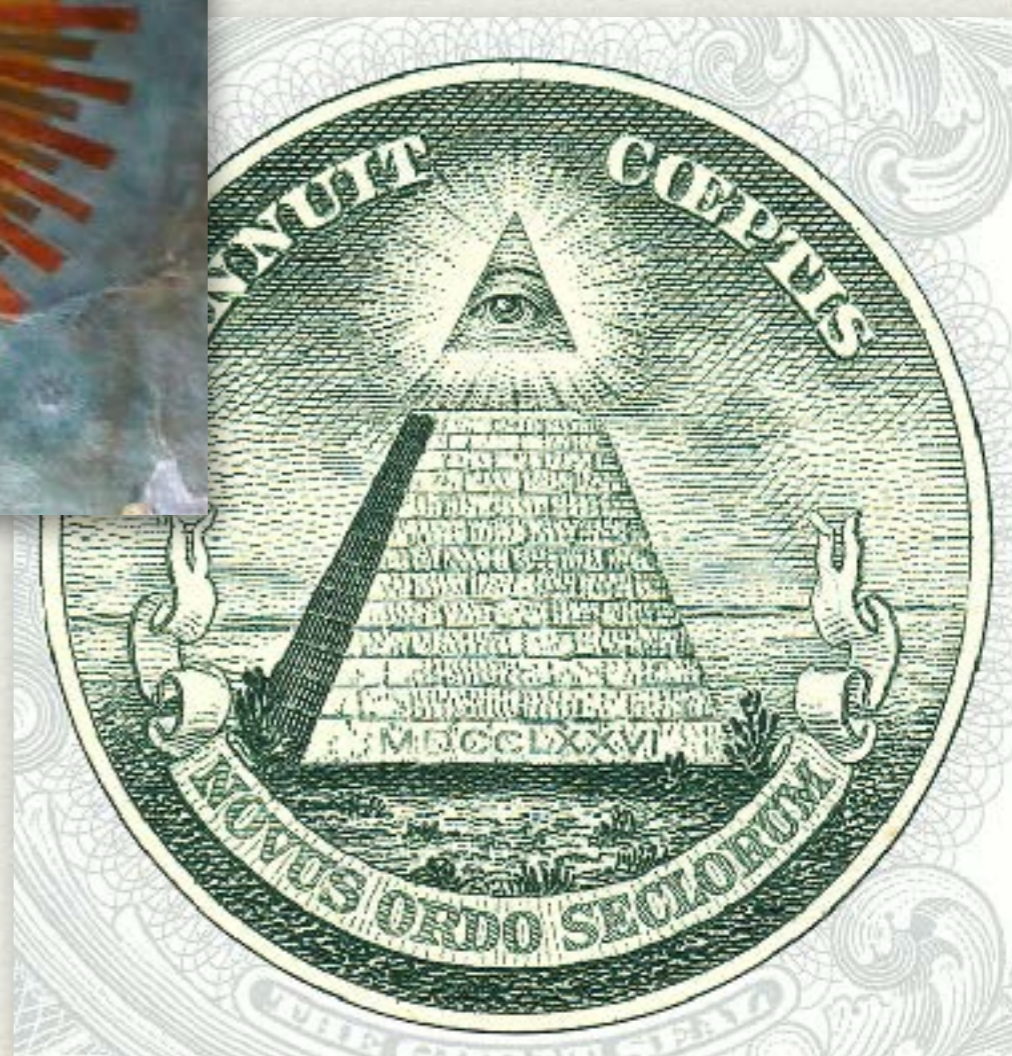
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## The Ancient Mysteries and Secret Societies– Part Two

The entire history of Christian and pagan Gnosticism is shrouded in the deepest mystery and obscurity; for, while the Gnostics were undoubtedly prolific writers, little of their literature has survived. They brought down upon themselves the animosity of the early Christian Church, and when this institution reached its position of world power it destroyed all available records of the Gnostic *cultus*. The name *Gnostic* means *wisdom*, or *knowledge*, and is derived from the Greek *Gnosis*. The members of the order claimed to be familiar with the secret doctrines of early Christianity. They interpreted the Christian Mysteries according to pagan symbolism. Their secret information and philosophic tenets they concealed from the profane and taught to a small group of only especially initiated persons.

Simon Magus, the magician of New Testament fame, is often supposed to have been the founder of Gnosticism. If this be true, the sect was formed during the century after Christ and is probably the first of the many branches which have sprung from the main trunk of Christianity. Everything with which the enthusiasts of the early Christian Church might not agree they declared to be inspired by the Devil. That Simon Magus had mysterious and supernatural powers is conceded even by his enemies, but they maintained that these powers were lent to him by the infernal spirits and furies which they asserted were his ever present companions. Undoubtedly the most interesting legend concerning Simon is that which tells of his theosophic contests with the Apostle Peter while the two were promulgating their differing doctrines in Rome. According to the story that the Church Fathers have preserved, Simon was to prove his spiritual superiority by ascending to heaven in a chariot of fire. He was actually picked up and carried many feet into the air by invisible powers. When St. Peter saw this, he cried out in a loud voice, ordering the demons (spirits of the air) to release their hold upon the magician. The evil spirits, when so ordered by the great saint, were forced to obey. Simon fell a great distance and was killed, which decisively proved the superiority of the Christian powers. This story is undoubtedly manufactured out of whole cloth, as it is only one out of many accounts concerning his death, few of which agree. As more and more evidence is being amassed to the effect that St. Peter was never in Rome, its last possible vestige of authenticity is rapidly being dissipated.

That Simon was a philosopher there is no doubt, for wherever his exact words are preserved his synthetic and transcending thoughts are beautifully expressed. The principles of Gnosticism are well described in the following verbatim statement by him, supposed to have been preserved by Hippolytus: "To you, therefore, I say what I say, and write what I write. And the writing is this. Of the universal *Æons* [periods, planes, or cycles of creative and created life in substance and space, celestial creatures] there are two shoots, without beginning or end, springing from one Root, which is the power invisible, inapprehensible silence [Bythos]. 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." (See *Simon Magus*, by G. R. S. Mead.) By this we are to understand that manifestation is the result of a positive and a negative principle, one acting upon the other, and it takes place in the middle plane, or point of equilibrium, called the *pleroma*. This *pleroma* is a peculiar substance produced out of the blending of the spiritual and material *æons*. Out of the *pleroma* was individualized the *Demiurgus*, the immortal mortal, to whom we are responsible for our physical existence and the suffering we must go through in connection with it. In the Gnostic system, three pairs of opposites, called *Syzygies*, emanated from the Eternal One. These, with Himself, make the total of seven. The six (three pairs) *Æons* (living, divine principles) were described by Simon in the *Philosophumena* in the following manner: The first two were *Mind* (Nous) and *Thought* (Epinoia). Then came *Voice* (Phone) and its opposite, *Name* (Onoma), and lastly, *Reason* (Logismos) and *Reflection* (Enthumesis). From these primordial six, united with the *Eternal Flame*, came forth the *Æons* (Angels) who formed the lower worlds through the direction of the Demiurgus. (See the works of H. P. Blavatsky.) How this first Gnosticism of Simon Magus and Menander, his disciple, was amplified, and frequently distorted, by later adherents to the cult must now be considered. –STOAA:25









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The Gospel of Truth

Fragments

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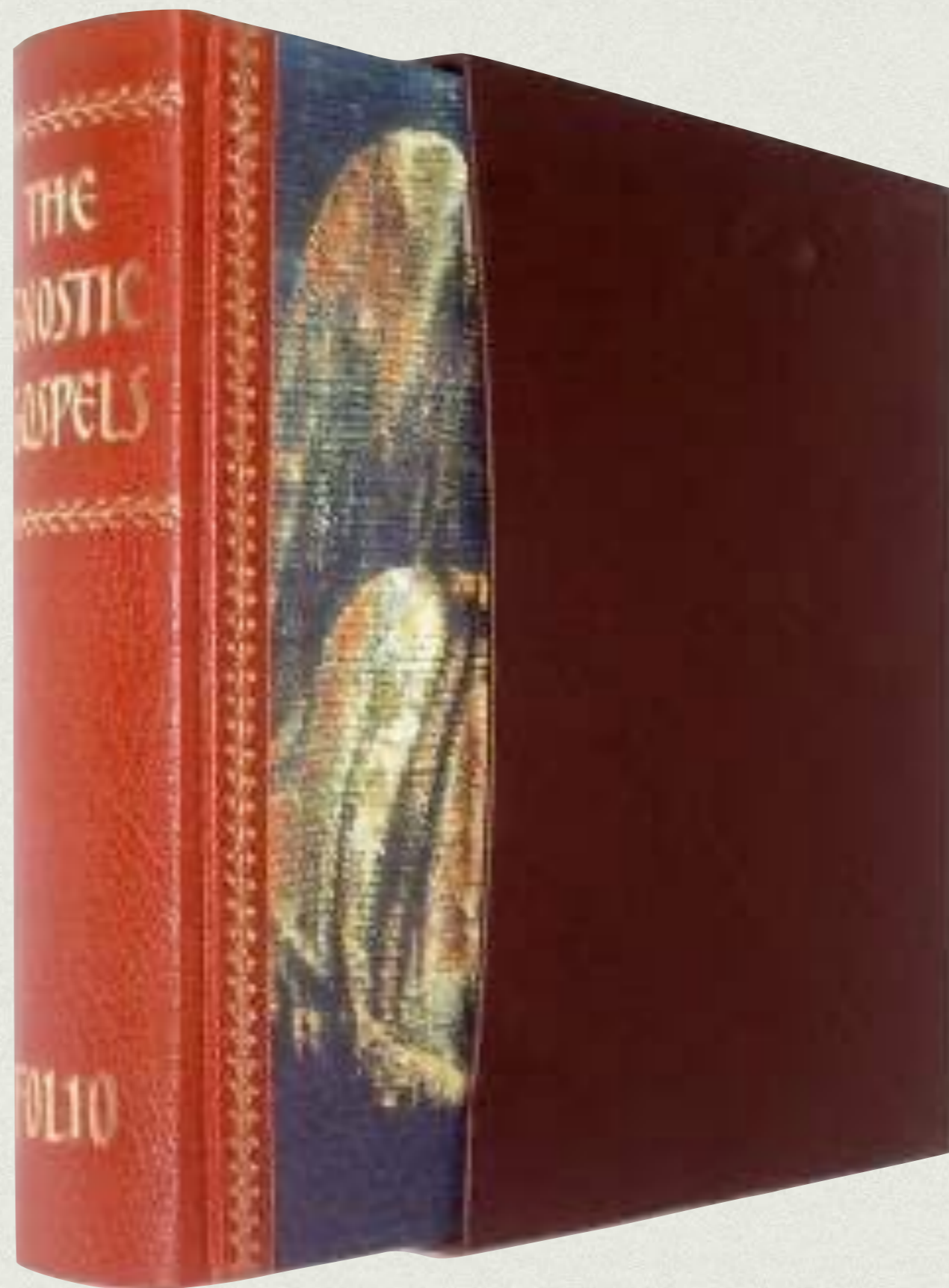
On the Origin of the World

"An absolute gold mine of the literature of Gnosticism."  
—Los Angeles Times

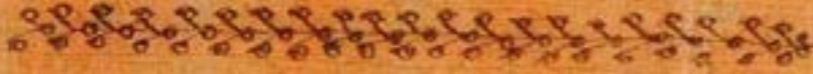
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THE DEFINITIVE TRANSLATION  
OF THE GNOSTIC SCRIPTURES  
COMPLETE IN ONE VOLUME

JAMES M. ROBINSON  
GENERAL EDITOR



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ΑΠΟΚΡΥΦΟΝ

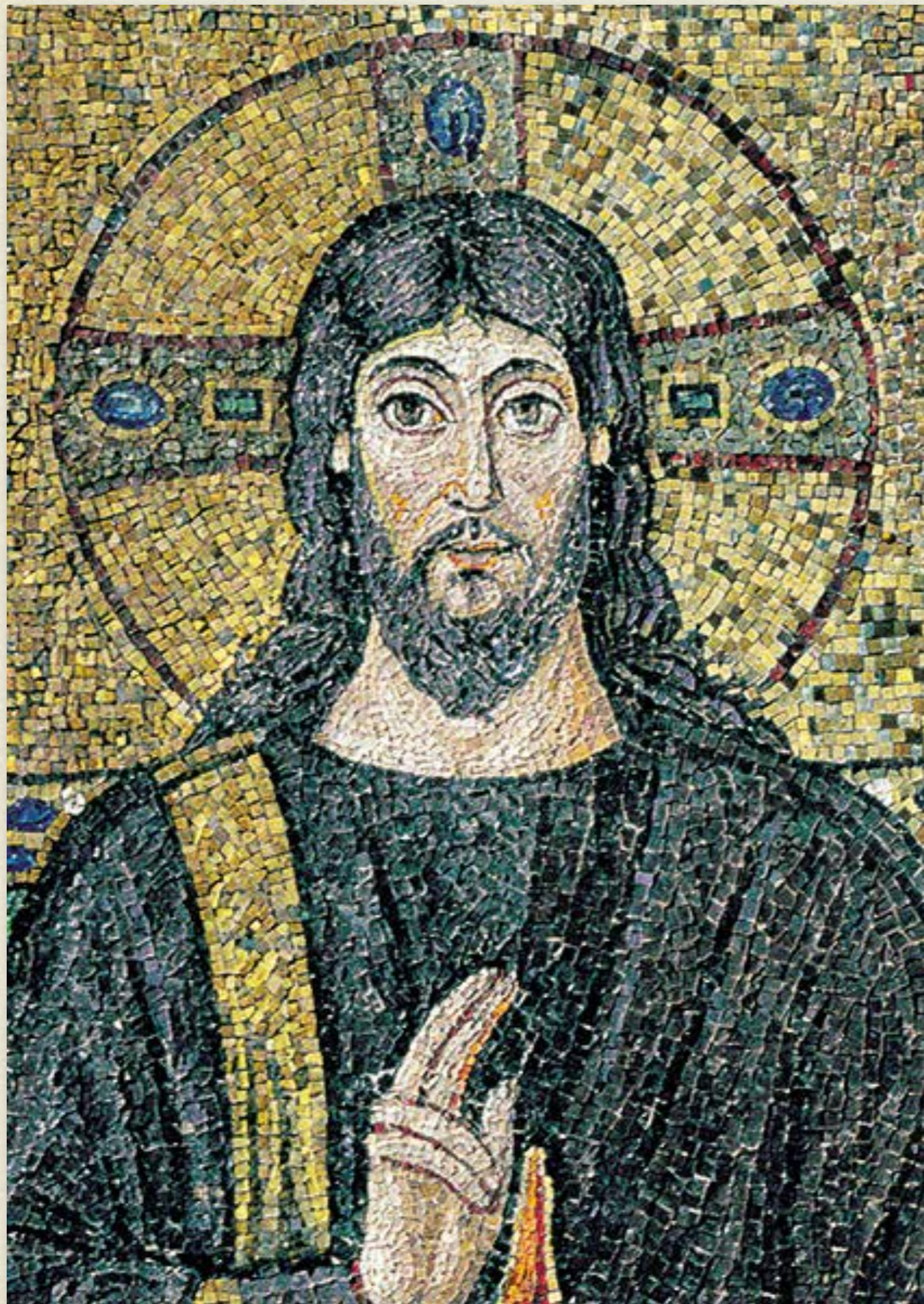
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Μ



3. Jesus said, “When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you live in poverty, and you are the poverty.”  
—from verse 3, Gospel of Thomas





3. Jesus said, “When you **know** yourselves, then you will be **known**, and you will understand that you are children of the living Father. But if you do not **know** yourselves, then you live in poverty, and you are the poverty.”

–from verse 3, Gospel of Thomas

5. Jesus said, “**Know** what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed. [And there is nothing buried that will not be raised.]” –Gospel of Thomas

Nag Hamm

logion  
logia

Yale University

13:57 / 50:28 • Chapter 2: The Sayings of the Gospel of Thomas



### 8. The Gospel of Thomas

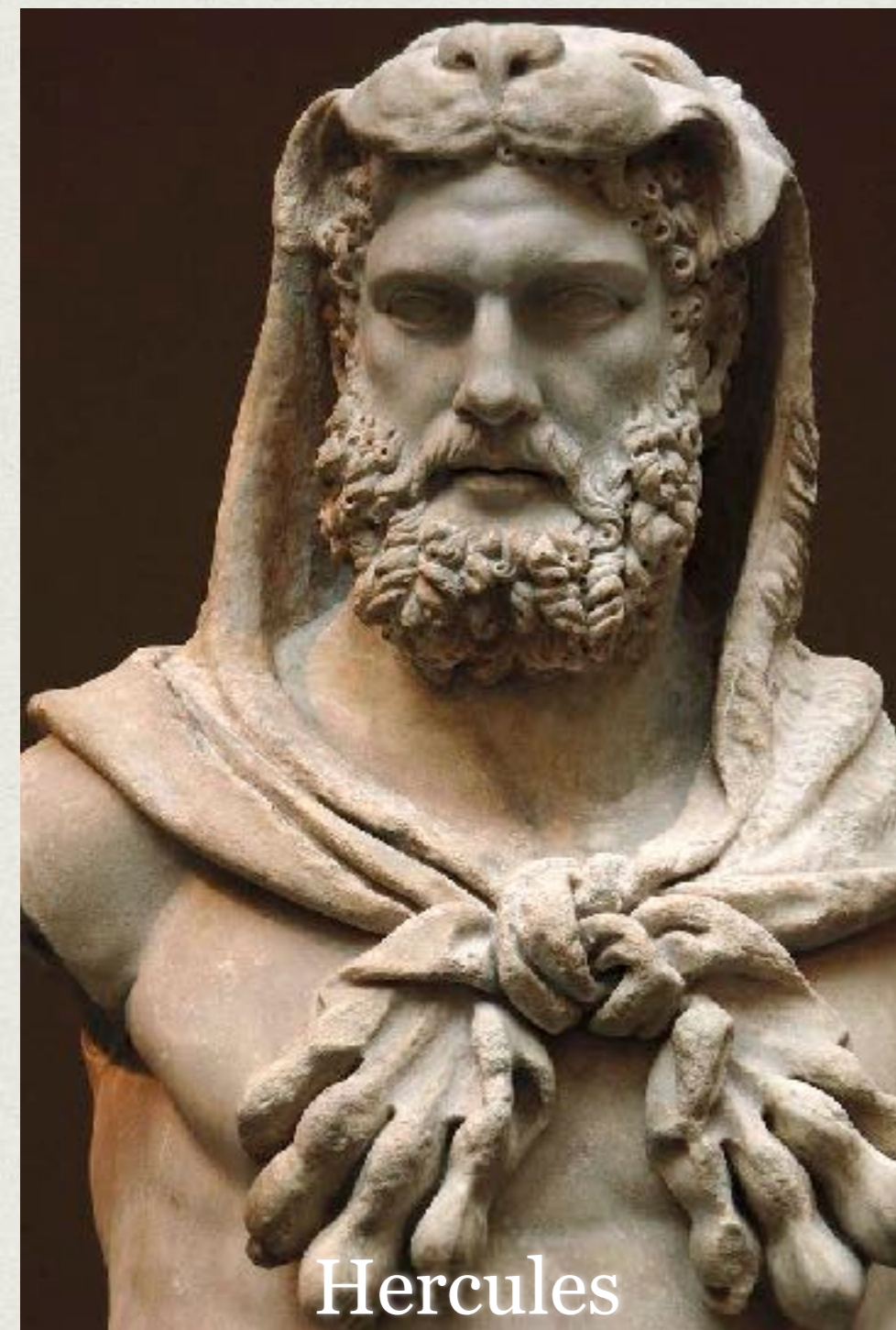
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7. Jesus said, “Lucky is the lion that the human will eat, so that the lion becomes human. And foul is the human that the lion will eat, and the lion still will become human.” –Gospel of Thomas



Hercules



Mithras



Emperor Commodus



7. Jesus said, “Lucky is the lion that the human will eat, so that the lion becomes human. And foul is the human that the lion will eat, and the lion still will become human.”

–Gospel of Thomas



7. Jesus said, “Lucky is the lion that the human will eat, so that the lion becomes human. And foul is the human that the lion will eat, and the lion still will become human.”

–Gospel of Thomas

Lucky is the human that assimilates its animal aspect, thus allowing him or her to become truly human. And foul is the human that the animal aspect dominates, thus keeping him from becoming truly human.



*Engraved by Nodding from the Original Picture in Askew's College, Cambridge.*

ANTHONY ASKEW, M.D.

1717

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"The other aid is the "Pistis-Sophia," sole survivor of the once numerous family of Gnostic Gospels; but fortunately the most important of them all for our purpose, and the very one for whose escape (in its Coptic disguise) the archæologist ought to feel most grateful to the ignorance of the destroyers. For, whereas the other Gnostic teachers appear (as Hippolytus loves to point out) to build up their systems upon the lines of various Grecian philosophies, the "Pistis-Sophia" makes known to us what were the deepest secrets of the so celebrated Egyptian Mysteries..." -The Gnostics and Their Remains:2

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 ΗΛΟΗΤΗΕΨ

"Pistis Sophia is an extremely important document, a genuine Evangel of the Gnostics, ascribed at random to Valentinus, but much more probably a pre-Christian work in its original" -SD2:566

## The Ancient Mysteries and Secret Societies– Part Two

THE entire history of Christian and pagan Gnosticism is shrouded in the deepest mystery and obscurity; for, while the Gnostics were undoubtedly prolific writers, little of their literature has survived. They brought down upon themselves the animosity of the early Christian Church, and when this institution reached its position of world power it destroyed all available records of the Gnostic *cultus*. The name *Gnostic* means *wisdom*, or *knowledge*, and is derived from the Greek *Gnosis*. The members of the order claimed to be familiar with the secret doctrines of early Christianity. They interpreted the Christian Mysteries according to pagan symbolism. Their secret information and philosophic tenets they concealed from the profane and taught to a small group only of especially initiated persons.

Simon Magus, the magician of New Testament fame, is often supposed to have been the founder of Gnosticism. If this be true, the sect was formed during the century after Christ and is probably the first of the many branches which have sprung from the main trunk of Christianity. Everything with which the enthusiasts of the early Christian Church might not agree they declared to be inspired by the Devil. That Simon Magus had mysterious and supernatural powers is conceded even by his enemies, but they maintained that these powers were lent to him by the infernal spirits and furies which they asserted were his ever present companions. Undoubtedly the most interesting legend concerning Simon is that which tells of his theosophic contests with the Apostle Peter while the two were promulgating their differing doctrines in Rome. According to the story that the Church Fathers have preserved, Simon was to prove his spiritual superiority by ascending to heaven in a chariot of fire. He was actually picked up and carried many feet into the air by invisible powers. When St. Peter saw this, he cried out in a loud voice, ordering the demons (spirits of the air) to release their hold upon the magician. The evil spirits, when so ordered by the great saint, were forced to obey. Simon fell a great distance and was killed, which decisively proved the superiority of the Christian powers. This story is undoubtedly manufactured out of whole cloth, as it is only one out of many accounts concerning his death, few of which agree. As more and more evidence is being amassed to the effect that St. Peter was never in Rome, its last possible vestige of authenticity is rapidly being dissipated.

That Simon was a philosopher there is no doubt, for wherever his exact words are preserved his synthetic and transcending thoughts are beautifully expressed. The principles of Gnosticism are well described in the following verbatim statement by him, supposed to have been preserved by Hippolytus: "To you, therefore, I say what I say, and write what I write. And the writing is this. Of the universal Æons [periods, planes, or cycles of creative and created life in substance and space, celestial creatures] there are two shoots, without beginning or end, springing from one Root, which is the power invisible, inapprehensible silence [Bythos]. 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." (See *Simon Magus*, by G. R. S. Mead.) By this we are to understand that manifestation is the result of a positive and a negative principle, one acting upon the other, and it takes place in the middle plane, or point of equilibrium, called the *pleroma*. This *pleroma* is a peculiar substance produced out of the blending of the spiritual and material æons. Out of the *pleroma* was individualized the *Demiurgus*, the immortal mortal, to whom we are responsible for our physical existence and the suffering we must go through in connection with it. In the Gnostic system, three pairs of opposites, called *Syzygies*, emanated from the Eternal One. These, with Himself, make the total of seven. The six (three pairs) Æons (living, divine principles) were described by Simon in the *Philosophumena* in the following manner: The first two were *Mind* (Nous) and *Thought* (Epinoia). Then came *Voice* (Phone) and its opposite, *Name* (Onoma), and lastly, *Reason* (Logismos) and *Reflection* (Enthumesis). From these primordial six, united with the *Eternal Flame*, came forth the Æons (Angels) who formed the lower worlds through the direction of the Demiurgus. (See the works of H. P. Blavatsky.) How this first Gnosticism of Simon Magus and Menander, his disciple, was amplified, and frequently distorted, by later adherents to the cult must now be considered. –STOAA:25





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Now, for Simon, the summit of all manifested creation was *Fire*. It is, with him as with us, the Universal Principle, the Infinite Potency born from the concealed Potentiality. This Fire was the primeval cause of the manifested world of being, and was dual, having a manifested and a concealed or secret side. "The secret side of the Fire is concealed in its evident (or objective) side," (*Philosophumena*, vi, 9) he writes, which amounts to saying that the visible is ever present in the invisible, and the invisible in the visible... For Simon, all that can be thought of, all that can be acted upon, was perfect intelligence. Fire contained *all*. And thus all the parts of that Fire, being endowed with intelligence and reason, are susceptible of development by extension and emanation. This is our teaching of the Manifested Logos, and these parts in their primordial emanation are our Dhyan Chohans, the "Sons of Flame and Fire," or higher Aeons. This "Fire" is the symbol of the active and living side of divine nature. Behind it lay "infinite Potentiality in Potentiality," which Simon named "that which has stood, stands and will stand," or permanent stability and personified Immutability.

From the Potency of Thought, Divine Ideation thus passed to *Action*. Hence the series of primordial emanations *through Thought begetting the Act*, the objective side of Fire being the Mother, the secret side of it being the Father.

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From the Potency of Thought, Divine Ideation thus passed to *Action*. Hence the series of primordial emanations *through Thought begetting the Act*, the objective side of Fire being the Mother, the secret side of it being the Father.

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**Aeon(s)** (Latin) Aion (Greek) [from *aion* time] An age, a period of time; used alone, equivalent to the word logos, but the usual meaning includes a spiritual being considered as an emanation from the divine essence and also a period of time which is brought about by the existence of this spiritual being.

In the Gnostic systems it signified the various creative powers issuing from the demiurgic Logos, and varying in degree from the most spiritual or ethereal planes to the most gross. Valentinus held that a perfect aion called Propator, equivalent to the First Logos, existed before bythos or the spatial deep (equivalent to the Second Logos). Blavatsky explains that it is “Aion, who springs as a Ray from Ain-Soph (who *does not create*), and Aion, who creates, or *through* whom, rather, everything is created, or evolves” (SD 1:349). This twofold use of a word to denote a period of time and a deific power, also appears in Manu, and in the names of the Biblical patriarchs and the periods assigned to their respective lifetimes. –OTG

# DIAGRAM OF THE SIMONIAN ÆONOLOGY.

FIRE.

The Universal Principle.

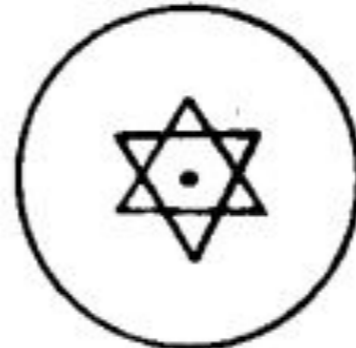
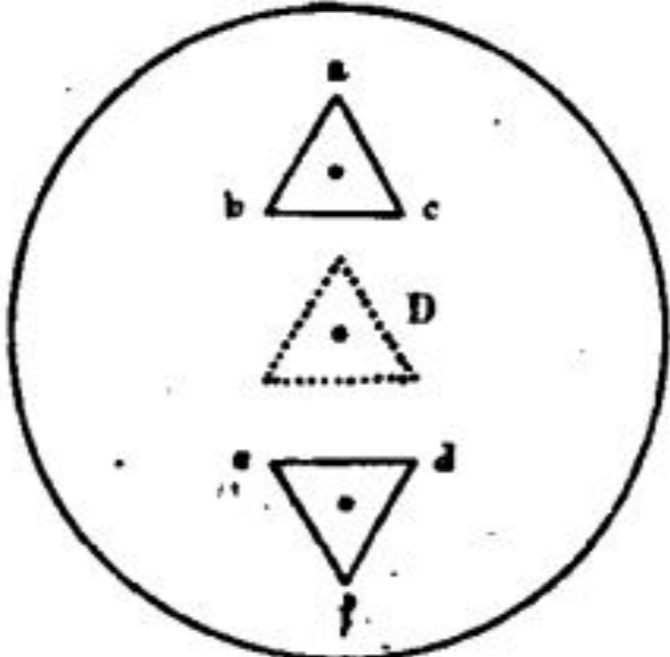
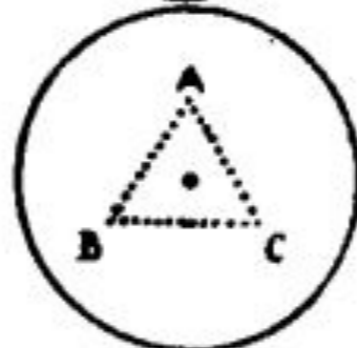
The Boundless Power.

The Universal Root.

He who has stood, stands,  
and will stand.

The Middle Distance,  
Incomprehensible Air,  
Without beginning or end,  
Generated by  
The Spirit (The Seventh  
Power) moving on the  
Waters.

The Lower Regions or World  
made by the Angels and



The Perfect Intellectual.

Invisible, Inapprehensible  
Silence.

A. Incorruptible Form.

B. Universal Mind.

C. Great Thought.

a. Mind (Heaven).

b. Voice (Sun).

c. Reason (Air).

D. The Image from the  
Incorruptible Form,  
alone ordering all  
things.

d. Reflection (Water).

e. Name (Moon).

f. Thought (Earth).

Powers, who were generated  
by Thought.<sup>1</sup>

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FIRE.

The Universal Principle.



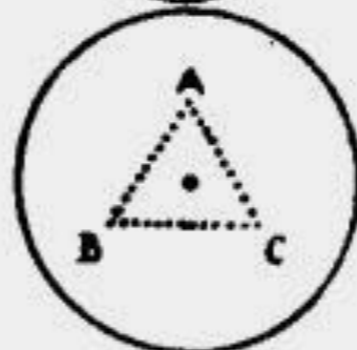
The Perfect Intellectual.

The Boundless Power.



Invisible, Inapprehensible  
Silence.

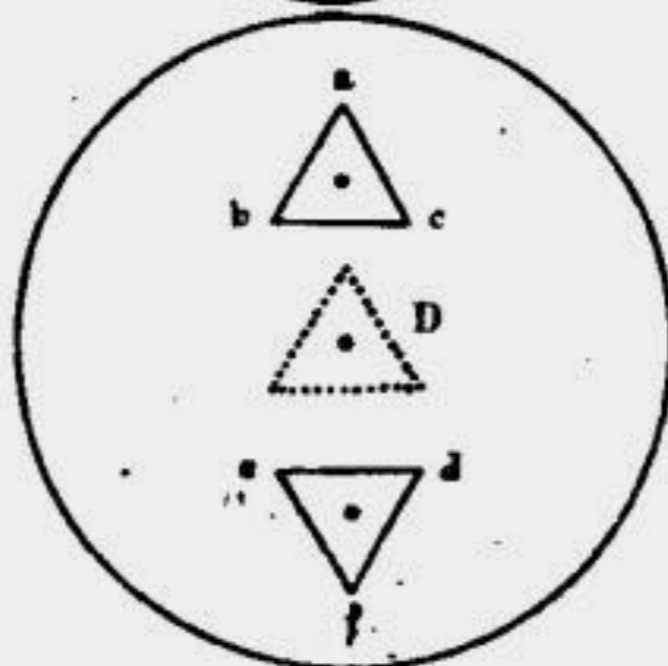
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A. Incorruptible Form.  
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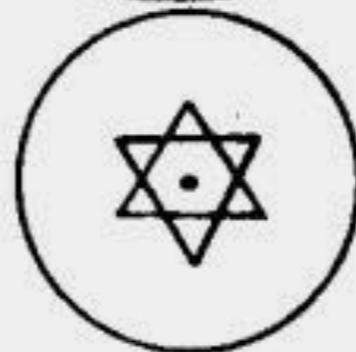
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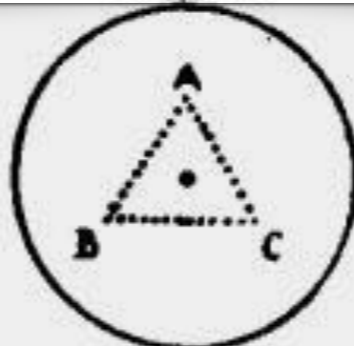
The Boundless Power.



Invisible, Inapprehensible  
Silence.

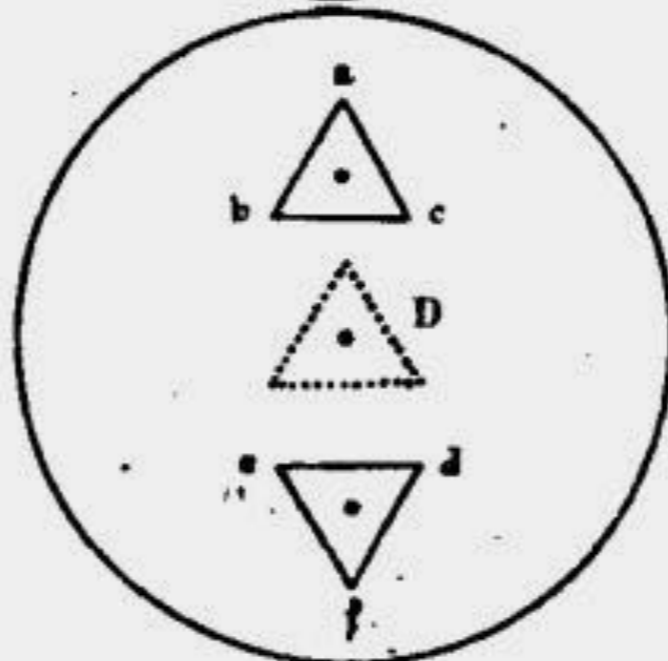
The Universal Root.

He who has stood, stands,  
and will stand.



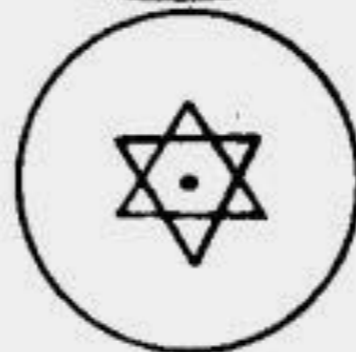
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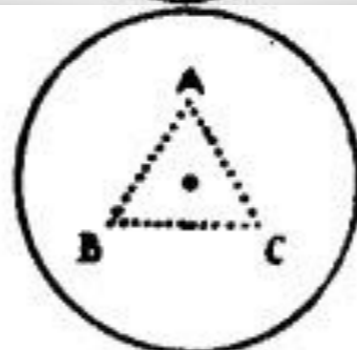
The Perfect Intellectual.

The Boundless Power.



Invisible, Inapprehensible  
Silence.

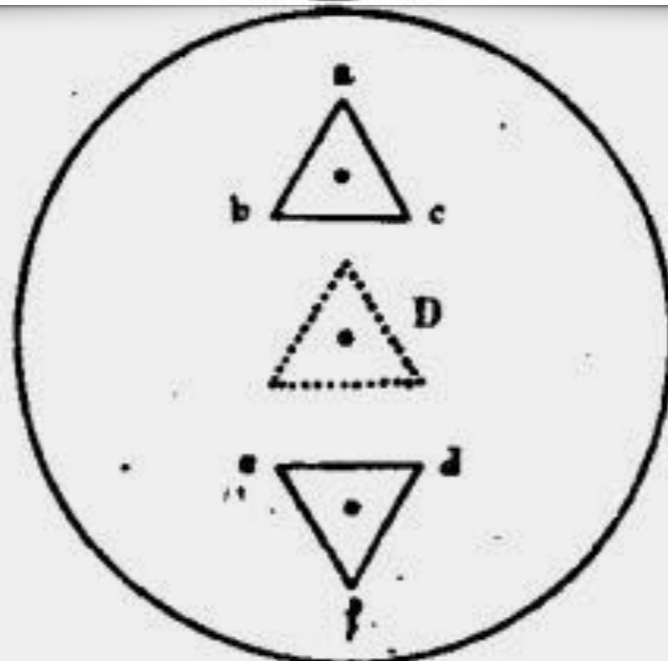
The Universal Root.



He who has stood, stands,  
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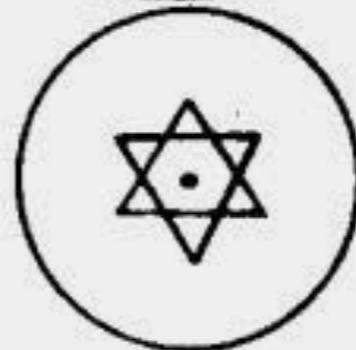
A. Incorruptible Form.  
B. Universal Mind.  
C. Great Thought.

The Middle Distance,  
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Without beginning or end,  
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The Spirit (The Seventh  
Power) moving on the  
Waters.



a. Mind (Heaven).  
b. Voice (Sun).  
c. Reason (Air).  
D. The Image from the  
Incorruptible Form,  
alone ordering all  
things.  
d. Reflection (Water).  
e. Name (Moon).  
f. Thought (Earth).

The Lower Regions or World  
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Powers, who were generated  
by Thought.<sup>1</sup>

DIAGRAM OF THE SIMONIAN ÆONOLOGY.

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The Universal Principle.

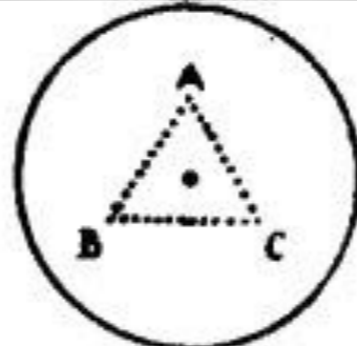
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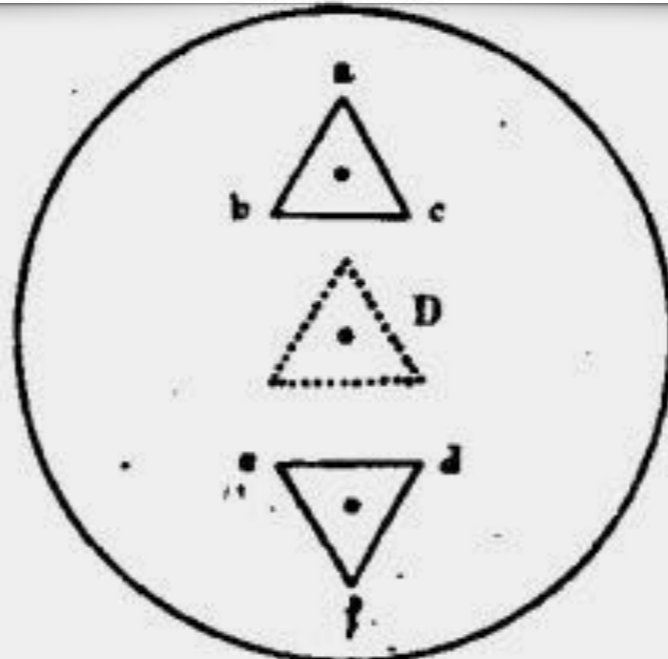
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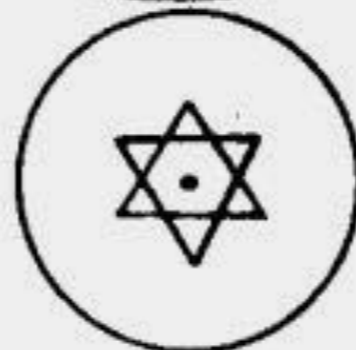
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Simon called these emanations Syzygies (a united pair, or couple), for they emanated two-by-two, one as an active and the other as a passive Aeon. Three couples thus emanated (or six in all, the Fire being the seventh), to which Simon gave the following names: "Mind and Thought, Voice and Name, Reason and Reflection," the first in each pair being male, the last female. From these primordial six emanated the six Aeons of the Middle World. . . .

—Fountain Source of Occultism:194

# FIRE

## Masculine

Mind (Heaven)

Voice (Sun)

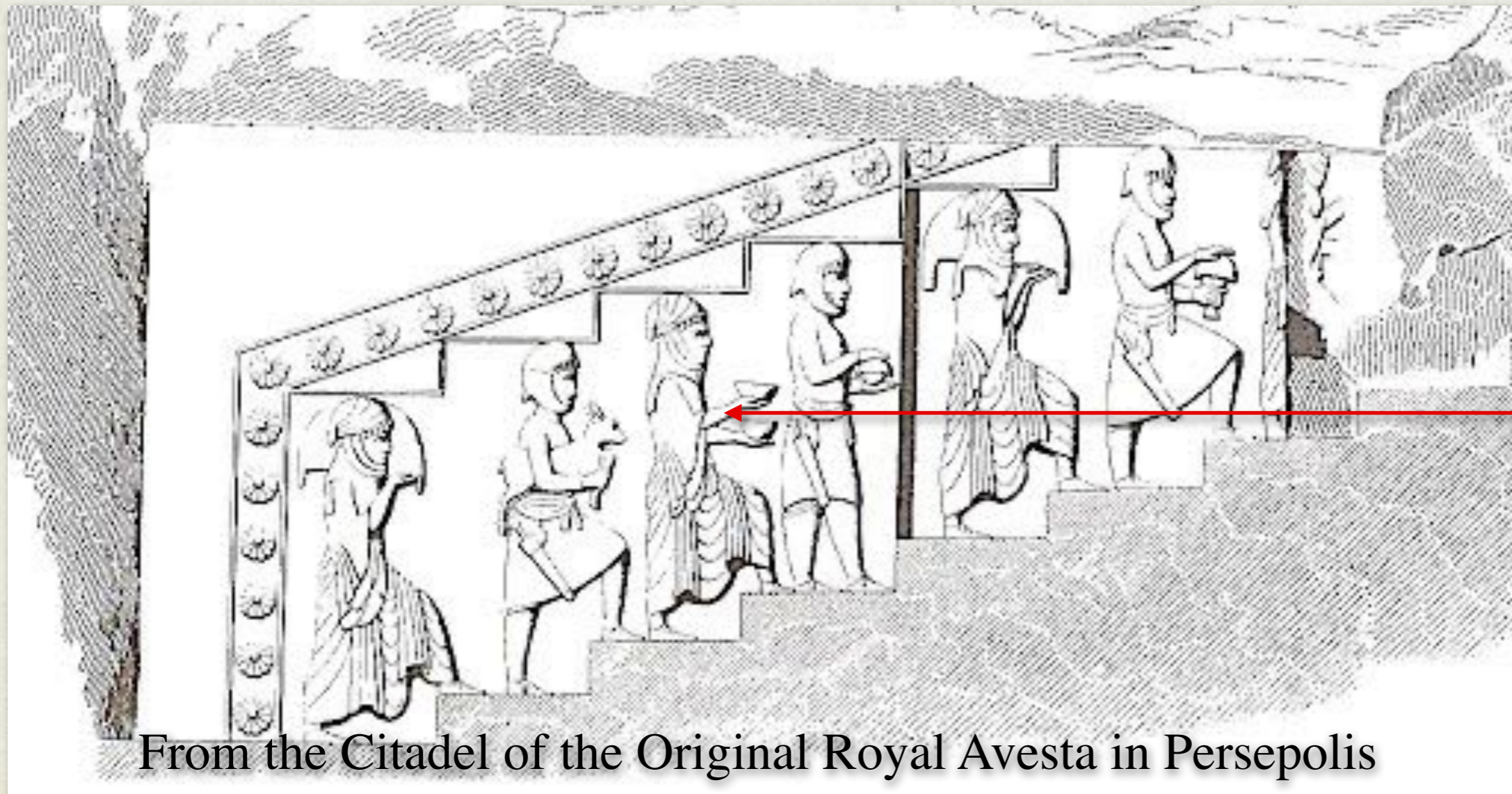
Reason (Air)

## Feminine

Thought (Water)

Name (Moon)

Reflection (Earth)



From the Citadel of the Original Royal Avesta in Persepolis



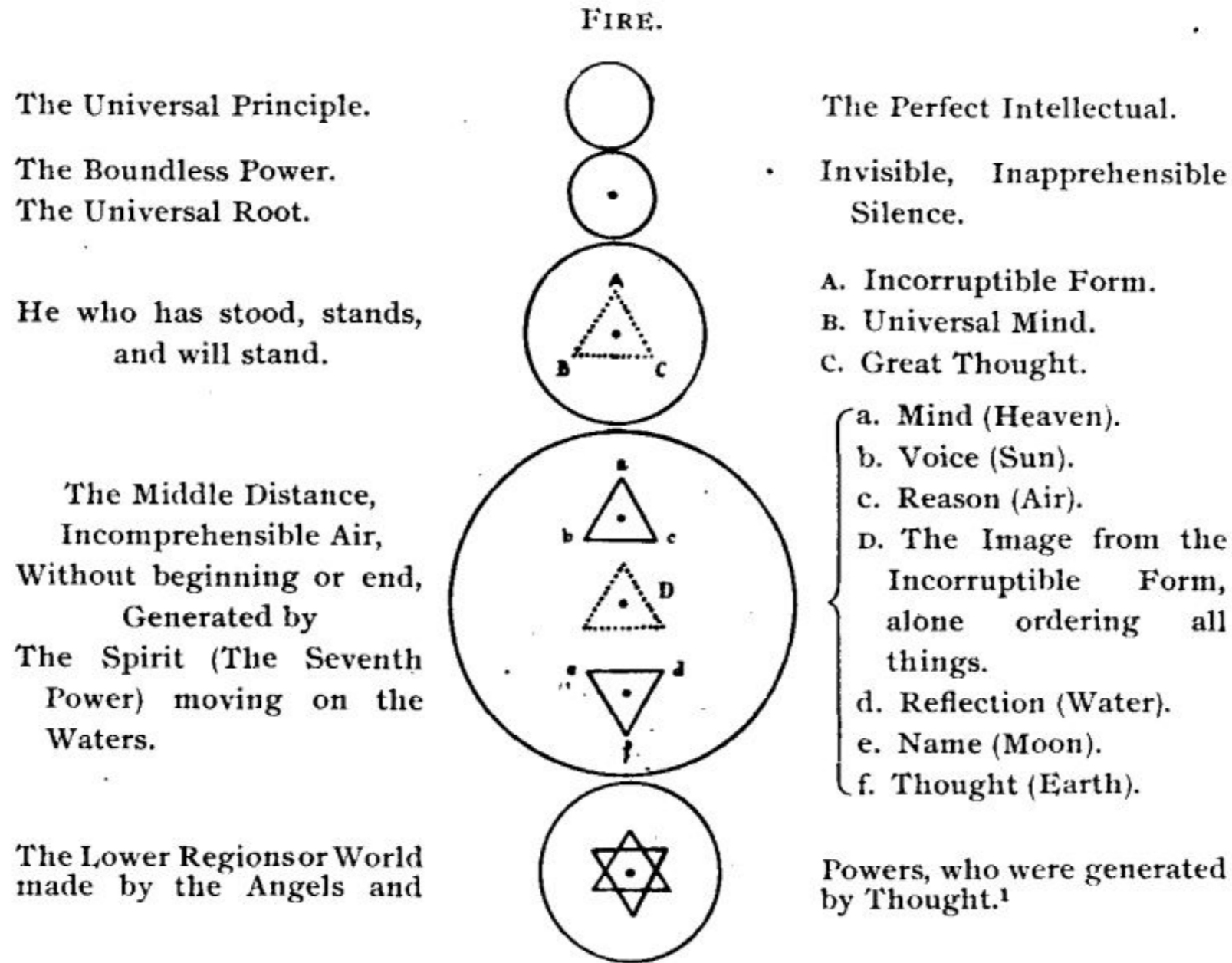
## The Ancient Mysteries and Secret Societies– Part Two

THE entire history of Christian and pagan Gnosticism is shrouded in the deepest mystery and obscurity; for, while the Gnostics were undoubtedly prolific writers, little of their literature has survived. They brought down upon themselves the animosity of the early Christian Church, and when this institution reached its position of world power it destroyed all available records of the Gnostic *cultus*. The name *Gnostic* means *wisdom*, or *knowledge*, and is derived from the Greek *Gnosis*. The members of the order claimed to be familiar with the secret doctrines of early Christianity. They interpreted the Christian Mysteries according to pagan symbolism. Their secret information and philosophic tenets they concealed from the profane and taught to a small group only of especially initiated persons.

Simon Magus, the magician of New Testament fame, is often supposed to have been the founder of Gnosticism. If this be true, the sect was formed during the century after Christ and is probably the first of the many branches which have sprung from the main trunk of Christianity. Everything with which the enthusiasts of the early Christian Church might not agree they declared to be inspired by the Devil. That Simon Magus had mysterious and supernatural powers is conceded even by his enemies, but they maintained that these powers were lent to him by the infernal spirits and furies which they asserted were his ever present companions. Undoubtedly the most interesting legend concerning Simon is that which tells of his theosophic contests with the Apostle Peter while the two were promulgating their differing doctrines in Rome. According to the story that the Church Fathers have preserved, Simon was to prove his spiritual superiority by ascending to heaven in a chariot of fire. He was actually picked up and carried many feet into the air by invisible powers. When St. Peter saw this, he cried out in a loud voice, ordering the demons (spirits of the air) to release their hold upon the magician. The evil spirits, when so ordered by the great saint, were forced to obey. Simon fell a great distance and was killed, which decisively proved the superiority of the Christian powers. This story is undoubtedly manufactured out of whole cloth, as it is only one out of many accounts concerning his death, few of which agree. As more and more evidence is being amassed to the effect that St. Peter was never in Rome, its last possible vestige of authenticity is rapidly being dissipated.

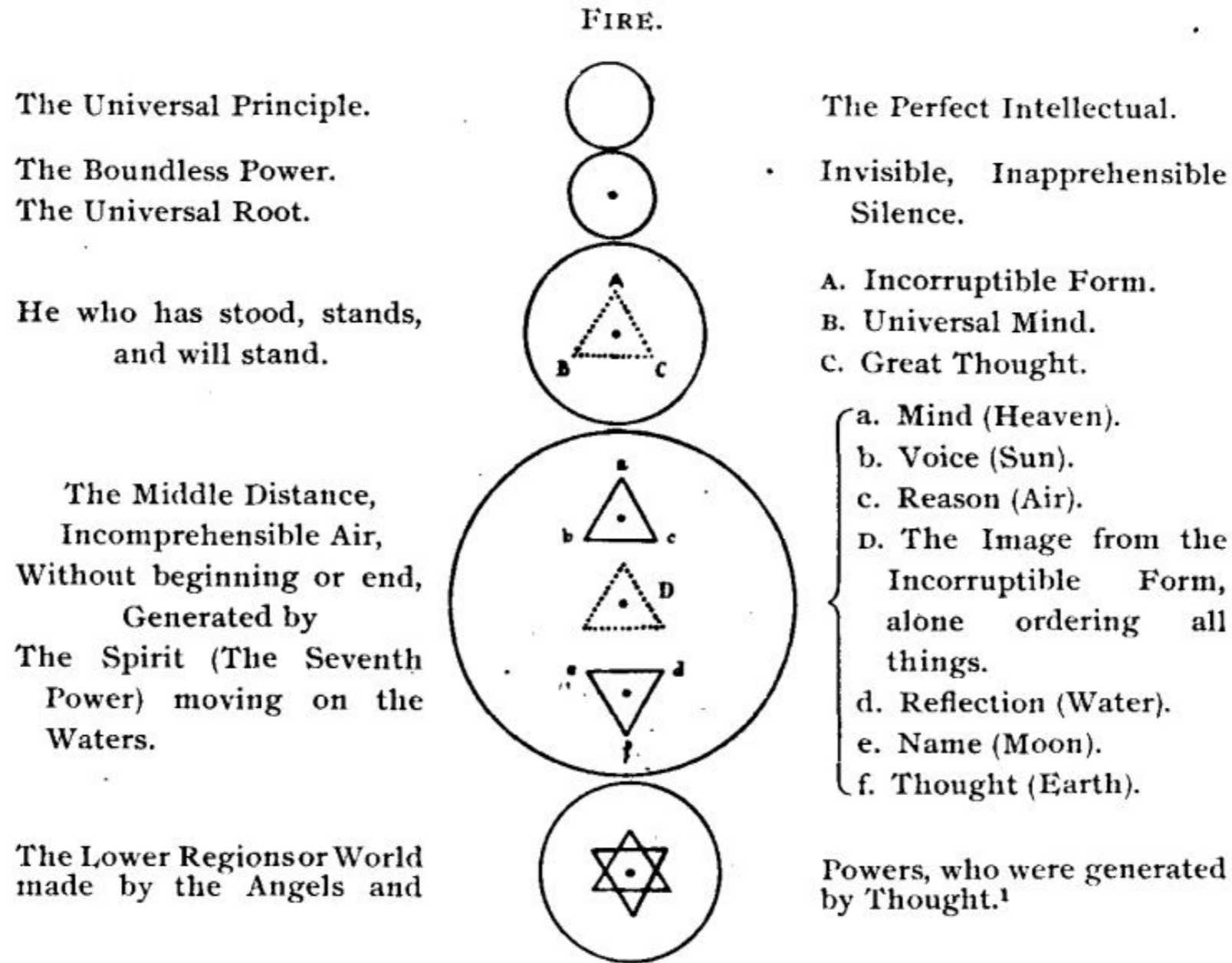
That Simon was a philosopher there is no doubt, for wherever his exact words are preserved his synthetic and transcending thoughts are beautifully expressed. The principles of Gnosticism are well described in the following verbatim statement by him, supposed to have been preserved by Hippolytus: "To you, therefore, I say what I say, and write what I write. And the writing is this. **Of the universal Æons [periods, planes, or cycles of creative and created life in substance and space, celestial creatures] there are two shoots, without beginning or end, springing from one Root, which is the power invisible, inapprehensible silence [Bythos]. 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.**" (See *Simon Magus*, by G. R. S. Mead.) **By this we are to understand that manifestation is the result of a positive and a negative principle, one acting upon the other, and it takes place in the middle plane, or point of equilibrium, called the *pleroma*. This *pleroma* is a peculiar substance produced out of the blending of the spiritual and material æons.** Out of the *pleroma* was individualized the *Demiurgus*, the immortal mortal, to whom we are responsible for our physical existence and the suffering we must go through in connection with it. In the Gnostic system, three pairs of opposites, called *Syzygies*, emanated from the Eternal One. These, with Himself, make the total of seven. The six (three pairs) Æons (living, divine principles) were described by Simon in the *Philosophumena* in the following manner: The first two were *Mind* (Nous) and *Thought* (Epinoia). Then came *Voice* (Phone) and its opposite, *Name* (Onoma), and lastly, *Reason* (Logismos) and *Reflection* (Enthumesis). From these primordial six, united with the *Eternal Flame*, came forth the Æons (Angels) who formed the lower worlds through the direction of the *Demiurgus*. (See the works of H. P. Blavatsky.) How this first Gnosticism of Simon Magus and Menander, his disciple, was amplified, and frequently distorted, by later adherents to the cult must now be considered. –STOAA:25

DIAGRAM OF THE SIMONIAN ÆONOLOGY.



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Hippolytus



# PHILOSOPHUMENA

OR THE  
REFUTATION OF ALL HERESIES

FORMERLY ATTRIBUTED TO ORIGEN, BUT  
NOW TO HIPPOLYTUS, BISHOP AND  
MARTYR, WHO FLOURISHED  
ABOUT 220 A.D.

TRANSLATED FROM THE TEXT OF CRUICE

BY  
F. LEGGE, F.S.A.

VOL. I.

161766

9.5.21

LONDON  
SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE  
NEW YORK: THE MACMILLAN COMPANY

1921

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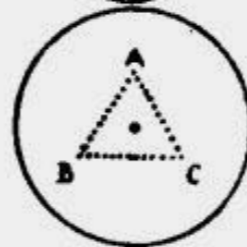
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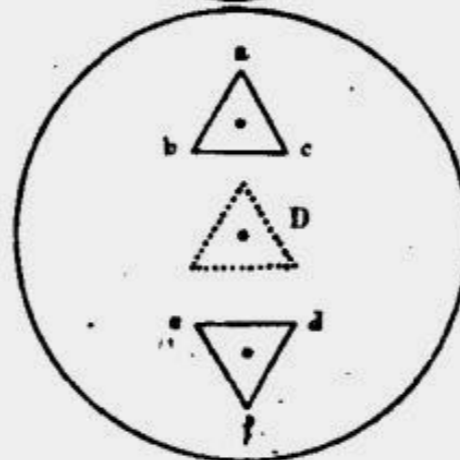
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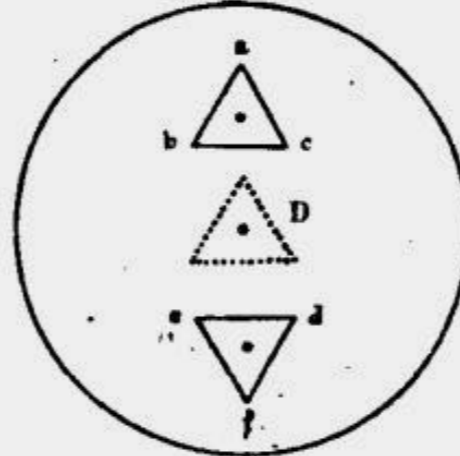
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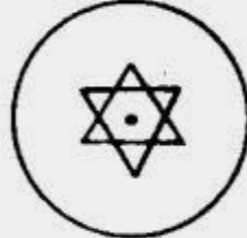
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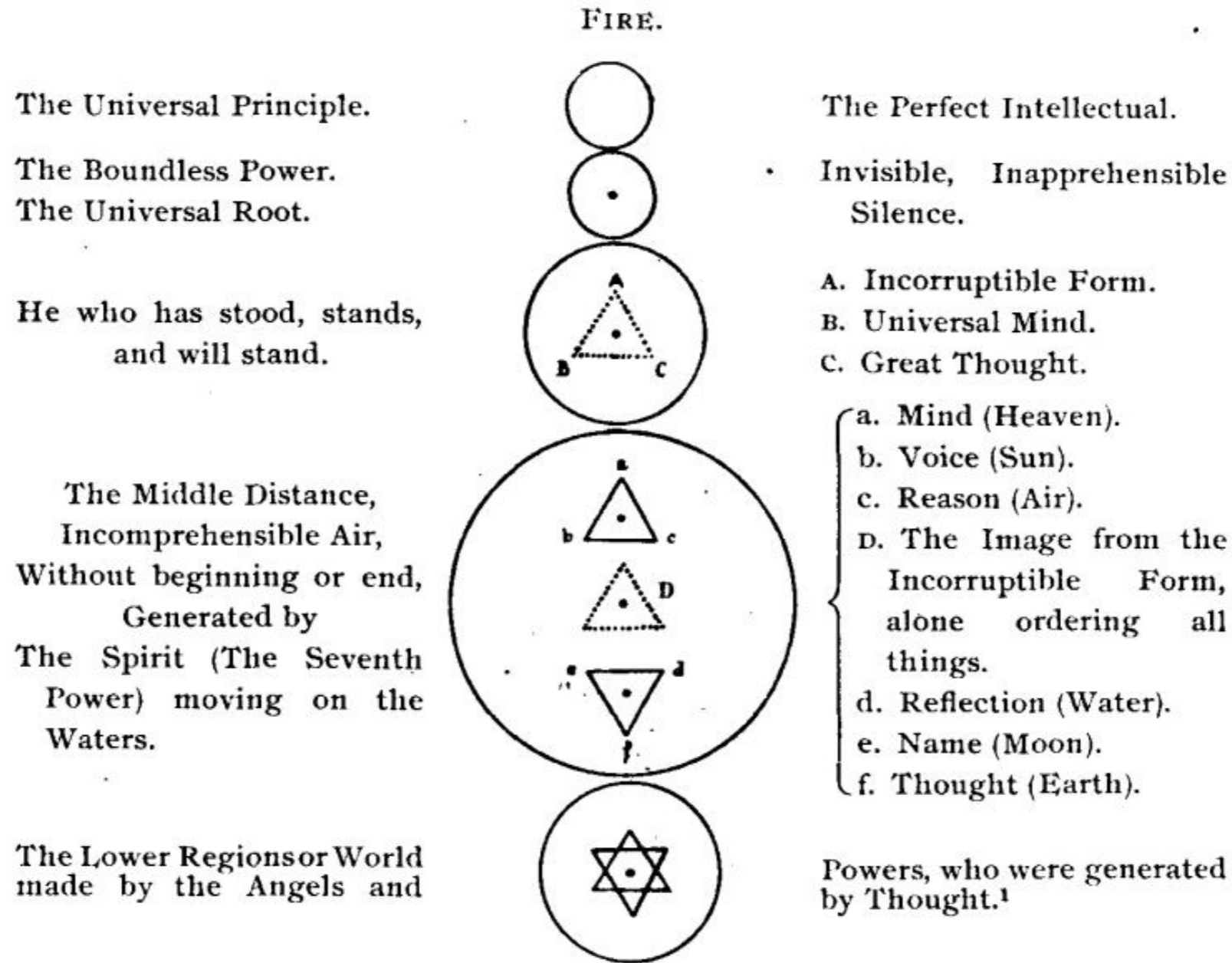
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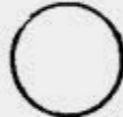


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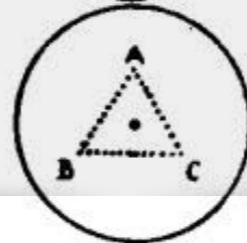
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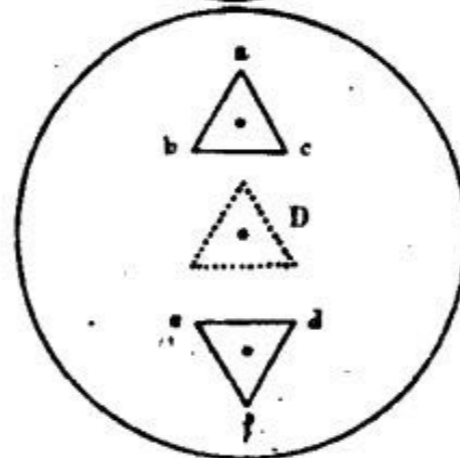
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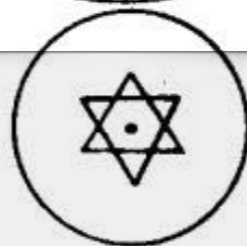
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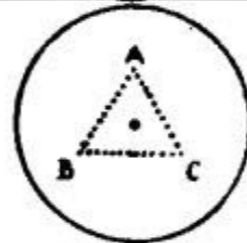
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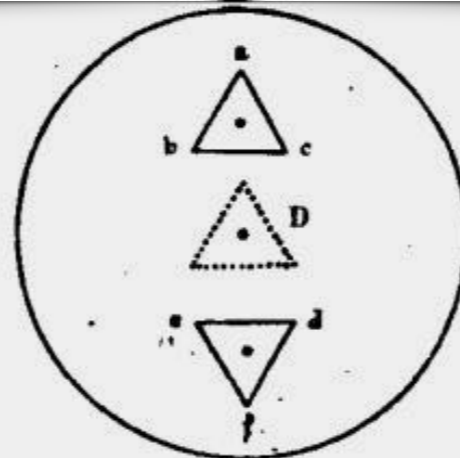
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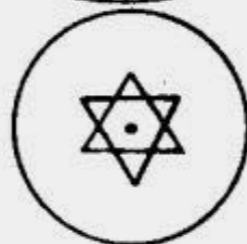
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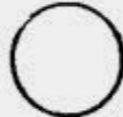
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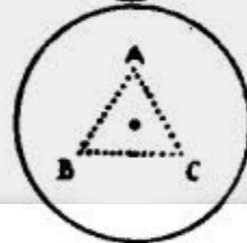
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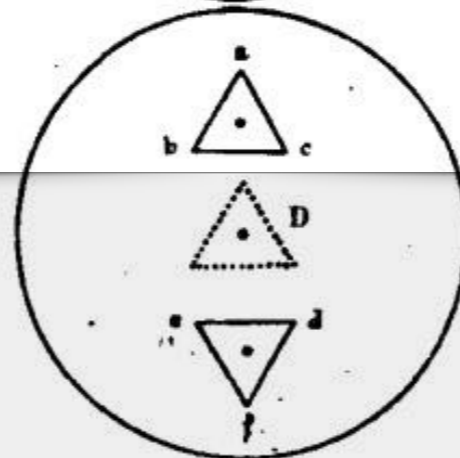
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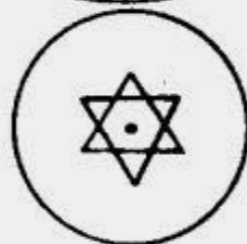
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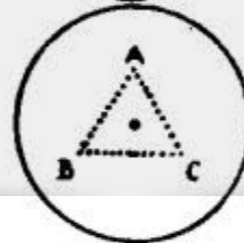
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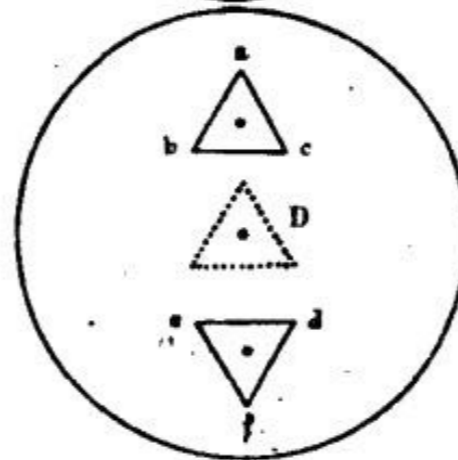
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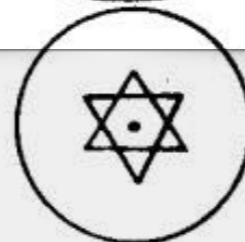
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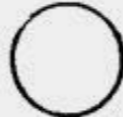
"Of the universal Æons [periods, planes, or cycles of creative and created life in substance and space, celestial creatures] there are two shoots, without beginning or end, springing from one Root, which is the power invisible, inapprehensible silence [Bythos]. Of these shoots one is manifested from 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." (See Simon Magus, by G. R. S. Mead.) By this we are to understand that manifestation is the result of **a positive and a negative principle, one acting upon the other, and it takes place in the middle plane, or point of equilibrium, called the pleroma.** This pleroma is a peculiar substance produced out of the blending of the spiritual and material æons. -STOAA:25



DIAGRAM OF THE SIMONIAN ÆONOLOGY.

FIRE.

The Universal Principle.



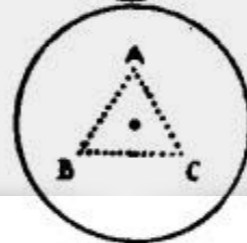
The Perfect Intellectual.

The Boundless Power.  
The Universal Root.



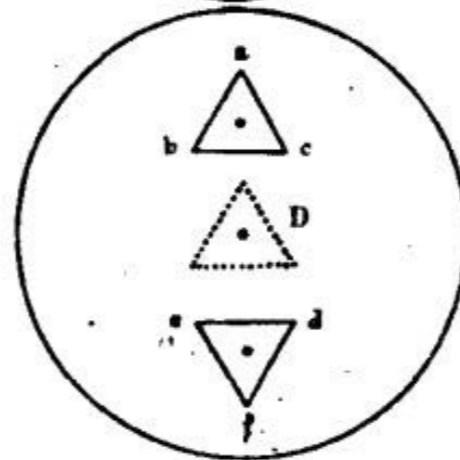
Invisible, Inapprehensible  
Silence.

He who has stood, stands,  
and will stand.



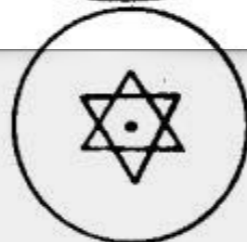
A. Incorruptible Form.  
B. Universal Mind.  
C. Great Thought.

The Middle Distance,  
Incomprehensible Air,  
Without beginning or end,  
Generated by  
The Spirit (The Seventh  
Power) moving on the  
Waters.



a. Mind (Heaven).  
b. Voice (Sun).  
c. Reason (Air).  
D. The Image from the  
Incorruptible Form,  
alone ordering all  
things.  
d. Reflection (Water).  
e. Name (Moon).  
f. Thought (Earth).

The Lower Regions or World  
made by the Angels and



Powers, who were generated  
by Thought.<sup>1</sup>

"Of the universal Æons [periods, planes, or cycles of creative and created life in substance and space, celestial creatures] there are two shoots, without beginning or end, springing from one Root, which is the power invisible, inapprehensible silence [Bythos]. 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." (See Simon Magus, by G. R. S. Mead.) By this we are to understand that manifestation is the result of a positive and a negative principle, one acting upon the other, and it takes place in the middle plane, or point of equilibrium, called the pleroma. **This pleroma is a peculiar substance produced out of the blending of the spiritual and material æons.** -STOAA:25

**Pleroma** (Greek) Fullness, completion, entirety; used by the Gnostics, as for instance by Valentinus in the Pistis Sophia, to denote the fullness of the manifested universe as a whole; hence, space and its contents. In a more spiritual and accurate sense, it is absolute space with its seven, ten, or twelve planes or degrees of consciousness-substance. Evolution starts from a primal point and is fulfilled in the pleroma or manifested sum total of a manifested universe, with especial emphasis on its inner and invisible ranges and planes. Therefore, it is the kosmic abode of the invisible gods or divinities in all their many ranges and ranks, together with the planes, worlds, and spheres composing the fullness; the whole elaborately divided and subdivided into planes and hierarchies of emanations, one manner of treatment being geometrically symbolized by squares, circles, points, etc. For convenience sake, pleroma is usually divided into three degrees, the highest, the intermediate, and the lowest. It was converted by the Christian Church into an abode for Fallen Angels, Principalities, and Powers. –OTG