

G R S Mead

The Corpus Hermeticum: The Teachings of Hermes Trismegistus translated by G.R.S. Mead. The Hermetica are Egyptian-Greek wisdom texts from the 2nd century AD and later, which are mostly presented as dialogues in which a teacher, generally identified as Hermes Trismegistus ("thrice-greatest Hermes"), enlightens a disciple. The texts form the basis of Hermeticism. They discuss the divine, the cosmos, mind, and nature. Some touch upon alchemy, astrology, and related concepts. The fifteen tractates of the Corpus Hermeticum, along with the Perfect Sermon or Asclepius, are the foundation documents of the Hermetic tradition. Written by unknown authors in Egypt sometime before the end of the third century C.E., they were part of a once substantial literature attributed to the mythic figure of Hermes Trismegistus, a Hellenistic fusion of the Greek god Hermes and the Egyptian god Thoth. This literature came out of the same religious and philosophical ferment that produced Neoplatonism, Christianity, and the diverse collection of teachings usually lumped together under the label "Gnosticism": a ferment which had its roots in the impact of Platonic thought on the older traditions of the Hellenized East. There are obvious connections and common themes linking each of these traditions, although each had its own answer to the major questions of the time.

The Corpus Hermeticum (or Hermetica) is a collection of Egyptian-Greek wisdom texts from the 2nd and 3rd centuries AD. Most of the texts are presented as dialogues in which a teacher, generally identified as Hermes Trismegistus, enlightens a disciple. The texts discuss the divine, the cosmos, mind, and nature. Some touch upon alchemy, astrology, and related concepts. These texts form the basis of Hermeticism.

This Is A New Release Of The Original 1922 Edition.

These marvelous narratives may seem vastly fantastic to the modern mind, but to every shade of Christianity in those days, they were entirely credible.-from The Hymn of Jesus Lost words of Jesus? One of the greatest thinkers on the origins of Christianity and a renowned expert on Gnostic and Hermetic literature presents, in this snug volume first published in 1907, the lost teachings of Jesus. Not found in the canonical Gospels and, indeed, frequently dismissed as blasphemous or heretical or "reworked" by later editors to comply with perceived tradition, this beautiful hymn is not just of interest to Christian mystics but to anyone who values wise words well spoken. Also available from Cosimo Classics: Mead's The Doctrine of the Subtle Body in Western Tradition and Did Jesus Live 100 B.C.? British scholar and philosopher GEORGE ROBERT STOW MEAD (1863-1933) was educated at Cambridge University. He served as editor of The Theosophical Society's Theosophical Review, and later formed The Quest Society and edited its journal, The Quest Review. He is also the author of Notes on Nirvana (1893) and an 1896 translation of The Upanishads.

THE MOST CLOSELY GUARDED SECRET OF THE WESTERN WORLD IS ABOUT TO BE REVEALED -- AND YOU WILL NEVER SEE CHRISTIANITY IN THE SAME LIGHT AGAIN. In a remarkable achievement of historical detective work that is destined to become a classic, authors Lynn Picknett and Clive Prince delve into the mysterious world of the Freemasons, the Cathars, the Knights Templar, and the occult to discover the truth behind an underground religion with roots in the first century that survives even today. Chronicling their fascinating quest for truth through time and space, the authors reveal an astonishing new view of the real motives and character of the founder of Christianity, as well as the actual historical -- and revelatory -- roles of John the Baptist and Mary Magdalene. Painstakingly researched and thoroughly documented, The Templar Revelation presents a secret history, preserved through the centuries but encoded in works of art and even in the great Gothic cathedrals of Europe, whose final chapter could shatter the foundation of the Christian Church.

What... is the use, in the resurrection, of a body of flesh, blood, sinews, and bones, of limbs and organs for functions of the flesh, such as eating and drinking, excretion and procreation? Are we to continue to do all these things for eternity?-from "The Resurrection-Body" The concept that the physical body is but a manifestation of a more numinous expression of the soul sounds very Eastern to modern ears, but in fact it was one of the foundations of Christianity that the tradition abandoned long ago. In this short but profound study, first published in 1919, one of the greatest thinkers on the origins of Christianity and a renowned expert on Gnostic and Hermetic literature reconnects us with an ancient belief in the divine within us all that is, surprisingly, powerfully reflected in modern ideas about psychology and biology. No mystic himself, Mead instead finds a middle ground between superstitions of old and the oddities of advanced scientific thinking. Also available from Cosimo Classics: Mead's The Hymn of Jesus and Did Jesus Live 100 B.C.? British scholar and philosopher GEORGE ROBERT STOW MEAD (1863-1933) was educated at Cambridge University. He served as editor of The Theosophical Society's Theosophical Review, and later formed The Quest Society and edited its journal, The Quest Review. He is also the author of Notes on Nirvana (1893) and an 1896 translation of The Upanishads.

Mysterious Time is once more big with child and labouring to bring forth her twentieth babe, as the Western world counts her progeny; for, according to the books, just nineteen children of her centenarian brood have lived and died since He appeared to whom all Christians look as Teacher of the Way to God. The common conscience of the General Church flows not only from the fact that all believe He is the Teacher of the Way, but from the faith, He is that Way itself. This is the common bond of Christians the world over, and this has been the symbol of their union throughout the centuries. Some nineteen hundred years ago the Illuminator appeared and light streamed forth into the world-such is the common creed of the adherents of the great religion of the Western world.

IT came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth mystery without and below--those [four-and-twenty] which are in the second space of the First Mystery which is before all mysteries,--the Father in the form of a dove.

These writings are attributed to Hermes Trismegistus, an ancient Egyptian sage, the founder of all arts and sciences, both mundane and spiritual. Rather than being an actual person, Hermes is the Egyptian personification of the "Gnostic Revealer." Hymns of Hermes examines Hermetic ecstatic hymns, which are songs of a poetic nature used to describe the Gnosis of Hermetic attainment--the ecstatic personal experience of the divine.

This is the extended and annotated edition including * an extensive annotation of almost 10,000 words about the history and basics of Gnosticism, written by Wilhelm Bousset * an interactive table-of-contents * perfect formatting for electronic reading devices The main materials contained in these pages will certainly be new for the vast majority of readers. Moreover the Mandæan narratives, legends and discourses are not only interesting because of their own distinctive matter and manner, but they are also arresting; for they raise a number of problems, some of which are far-reaching and one is fraught with implications of immense importance. The definite solutions of these problems, however, lie in the future, and the most important of them will perhaps never be reached; for, in the absence of straightforward

historical information, general agreement on any subject that concerns Christian origins immediately or even indirectly is now well-nigh a psychological impossibility.

"H. P. Blavatsky; A Great Betrayal" by Alice Leighton Cleather. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten or yet undiscovered gems of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

George Robert Stowe Mead (1863-1933) was a major translator, editor, and commentator on Gnostic and hermetic literature and thus a pivotal figure linking the late 19th-century esoteric revival to 20th-century art, literature, and psychology. As a young convert to the new movement of theosophy, he served as private secretary to its co-founder, Helena Petrovna Blavatsky, and after founding the European section of the Theosophical Society edited its London journal, *Lucifer*, for many years. Mead's initial interest in theosophy and Hinduism soon blossomed into a lifelong and wide-ranging engagement with the texts of Gnosticism, neo-Platonism, and hermeticism. His editions and commentaries on previously inaccessible sources became standard works before the First World War and an important source of inspiration to such figures as Jung, Ezra Pound, Yeats, and Robert Duncan. A new entry in the Western Masters Series of concise biographies noting key figures in the Western esoteric tradition, G.R.S. Mead and the Gnostic Quest introduces Mead's life, works, and influences, combining a substantial biography with a collection of his most important writings.

Jesus hitherto instructeth his disciples only up to the regions of the First Mystery. IT came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them only up to the regions of the First Commandment and up to the regions of the First Mystery, that within the Veil, within the First Commandment, which is the four-and-twentieth mystery without and below--those [four-and-twenty] which are in the second space of the First Mystery which is before all mysteries,--the Father in the form of a dove. What the First Mystery surroundeth. And Jesus said to his disciples: "I am come forth out of that First Mystery, which is the last mystery, that is the four-and-twentieth mystery." And his disciples have not known nor understood that anything existeth within that mystery; but they thought of that mystery, that it is the head of the universe and the head of all existence; and they thought it is the completion of all completions, because Jesus had said to them concerning that mystery, that it surroundeth the First Commandment and the five Impressions and the great Light [2. and the five Helpers and the whole Treasury of the Light.

Despite the painstaking work of Pound scholars, the mythos of *The Cantos* has yet to be properly understood — primarily because until now its occult sources have not been examined sufficiently. Drawing upon archival as well as recently published material, this study traces Pound's intimate engagement with specific occultists (W. B. Yeats, Allen Upward, Alfred Orage, and G. R. S. Mead) and their ideas. The author argues that speculative occultism was a major factor in the evolution of Pound's extraordinary aesthetic and religious sensibility, much noticed in Pound criticism. The discussion falls into two sections. The first section details Pound's interest in particular occult movements. It describes the tradition of Hellenistic occultism from Eleusis to the present, and establishes that Pound's contact with the occult began at least as early as his undergraduate years and that he came to London already primed on the occult. Many of his London acquaintances were unquestionably occultists. The second section outlines a tripartite schema for *The Cantos* (katabasis/dromena/epopteia) which, in turn, is applied to the poem. It is argued here that *The Cantos* is structured on the model of a initiation rather than a journey, and that the poem does not so much describe an initiation rite as enact one for the reader. In exploring and attempting to understand Pounds' occultism and its implications to his [Pounds'] oeuvre, Tryphonopoulos sheds new light upon one of the great works of modern Western literature.

2013 Reprint of 1906 Edition. Full facsimile of the original edition, not reproduced with Optical Recognition Software. Three Volumes bound into one. Volume contents are: Vol. 1.

Prolegomena. -- Vol. 2. Sermons. -- Vol. 3. Excerpts and fragments This work exemplifies all that is best in Mead's dedicated, scholarly, but eminently readable studies of the spiritual roots of Christian Gnosticism and, more generally, of personal religion in the Greco-Roman world. His work encompassed much more than this; Mead was equally at home with Sanskrit texts, Patristic literature, Buddhist thought, and the problems of contemporary philosophy and psychical research. He devoted his intellectual energy to the complex interplay of Gnosticism, Hellenism, Judaism, and Christianity. This three volume set presents his insights into the formation of the Gnostic world-view and establishes him as an outstanding translator of these Hermetic books, and as the first modern scholar of Gnostic tradition.

George Robert Stowe Mead was an English author, editor, translator, and an influential member of the Theosophical Society as well as the founder of the Quest 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.

This hymn or poem is an important Gnostic text and should be essential reading for anyone interested in early mystical literature. Also known as "The Hymn of the Pearl", it is an allegorical tale. Instead of an outer journey, as it first seems, it is interpreted here as a deeper, inner one. It contains a message that can be quite profound, depending on the reader's level of spiritual

understanding. This book works on the inner psyche, creating an interactive balance, in some cases, between the upper (hidden) and lower (physical) worlds. That was the aim of many Gnostic stories, poems and parables. With that in mind, this book has much to offer.

This complete edition of the Corpus Hermeticum, which introduces in eighteen chapters the religious and philosophical principles of Hermetics, was translated by G. R. S. Mead. Hermetics is a religious, philosophical, and esoteric practice based around the beliefs and writings of the pagan priest Hermes Trismegistus. Influential for its distinct beliefs and characteristics, Hermeticism carried a profound influence over the Renaissance in Europe. Many Christian believers paid it heed, with much art depicting the Hermetic belief system appearing between the 14th and 17th centuries in particular. Notably, Hermetics claims to be a descended version of the prisca theologia - a principle which affirms there is but one, true theology in the world. This essence of the divine is present in all religions, and was according to legend given to mankind in distant antiquity. This belief, discussed by Hermes Trismegistus, has led many scholars of philosophy and religion to examine Hermetics in detail. Hermeticism remains an esoteric interest which attracts a modest amount of attention around the world. As an introduction to the tradition, The Corpus Hermeticum is beyond doubt a good starting point. It introduces and distinguishes the main pillars of Hermeticism in a manner easily comprehended, and is itself a primary source. This translation by G. R. S. Mead originally appeared in 1906, and has been considered authoritative and faithful to the ancient Hermetic texts ever since.

This is the edition including all three books. The so-called Hermetic writings have been known to Christian writers for many centuries. The early church Fathers (Justin Martyr, Tertullian, Clement of Alexandria) quote them in defense of Christianity. Stobaeus collected fragments of them. The Humanists knew and valued them. They were studied in the sixteenth and seventeenth centuries, and in modern times have again been diligently examined by many scholars. G. R. S. Mead has issued a translation of the whole body of extant literature, with extended prolegomena, commentary, etc. There is a wide difference of opinion as to the date at which this literature was produced. Mead believes that some of the extant portions of it are at least as early as the earliest Christian writings, while von Christ assigns them to the third Christian century, and thinks that they show the influence of neo-Platonism. To affirm that they influenced New Testament usage would be hazardous, but they perhaps throw some light on the direction in which thought was moving in New Testament times.

The present volume is entitled Blavatsky's Companion to Pistis Sophia because Blavatsky published and commented, in the pages of Lucifer magazine, selections of the Pistis Sophia translated and annotated by G.R.S. Mead. The publication project was first announced, in the pages of Lucifer, in the following manner: "We shall also...insert the first of some 'Selections from the Gnostic Gospel, the Pistis Sophia, ' translated by G. R. S. Mead, and annotated by H.P.B." After that, a second note stated that "The promised 'Selections from the Gnostic Gospel, the Pistis Sophia, ' translated by G.R.S. Mead, and annotated by H.P.B., will be commenced in our next number." Fourteen instalments of the material were published seriatum. However, the first instalment featured the following note "Translated and annotated by G. R. S. Mead, with additional notes by H.P.B." In this manner, it is clear that both Blavatsky and Mead annotated Pistis Sophia. Unfortunately, the translation was interrupted and only two books of the Pistis Sophia were published in Lucifer. Even though this volume does not contain the complete Pistis Sophia, it still offers extremely valuable insight into the text due to the important and unique contribution that Helena Petrovna Blavatsky provided with her commentary. Her in-depth knowledge of the material she presented in her great works, in concordance with her detailed commentary to Pistis Sophia, creates a true guide towards a deeper awareness and understanding of this Gnostic Gem.

[Copyright: 5105955c52746a9a9d93687e8dda5ba9](https://www.gutenberg.org/files/51059/51055c52746a9a9d93687e8dda5ba9)