

G R S Mead

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.

This Is A New Release Of The Original 1922 Edition.

The Gnostic Magician

The Philosopher-reformer of the First Century, A.D.

The Corpus Hermeticum

G.R.S. Mead: Essays and Commentaries

Selections

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.

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 psychological 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.

Quests Old and New

The Celestial Tradition

A Study of Ezra Pound's The Cantos

The Hymns of Hermes

The Doctrine of the Subtle Body in Western Tradition

A study that thoroughly questions the date of the birth of Jesus Christ. George Robert Stowe Mead was an author, editor, translator, and an influential member of the Theosophical Society as well as the founder of the Quest Society. Contents: I. Foreword. II.— The Canonical Date Of Jesus. III.—Earliest External Evidence To The Received Date. IV.—The Genesis Of The Talmud V.—The Talmud In History VI.—In The Talmud's Outer Court. VII —The Earliest External Evidence To The Talmud Jesus Stories. VIII—The Talmud 100 Years B.C. Story Of Jesus. IX.—The Talmud Mary Stories. X.—The Talmud Ben Stada Jesus Stories. XI—The Talmud Balaam Jesus Stories. XII. The Disciples And Followers Of Jesus In The Talmud. XIII.—The Toldoth Jeschu. XIV—A Jewish Life Of Jesus. XV.—Traces Of Early Toldoth Forms. XVI.—The 100 Years B.C. Date In The Toldoth. XVII.—On The Tracks Of The Earliest Christians. XVIII.—Concerning The Book Of Elxai. XIX.— The 100 Years B.C. Date Epiphanius. XX.—Afterword.

These volumes, complete in themselves as a series of studies in a definite body of tradition, are intended to serve ultimately as a small contribution to the preparation of the way leading towards a solution of the vast problems involved in the scientific study of the Origins of the Christian Faith. They might thus perhaps be described as the preparation of materials to serve for the historic, mythic, and mystic consideration of the Origins of Christianity, -where the term "mythic" is used in its true sense of inner, typical, sacred and "logic," as opposed to the external processioning of physical events known as "historic," and where the term "mystic" is used as that which pertains to initiation and the mysteries. The serious consideration of the matter contained in these pages will, I

hope, enable the attentive reader to outline in his mind, however vaguely, some small portion of the environment of infant Christianity, and allow him to move a few steps round the cradle of Christendom. Though the material that we have collected, has, as to its externals, been tested, as far as our hands are capable of the work, by the methods of scholarship and criticism, it has nevertheless at the same time been allowed ungrudgingly to show itself the outward expression of a truly vital endeavour of immense interest and value to all who are disposed to make friends with it. For along this ray of the Trismegistic tradition we may allow ourselves to be drawn backwards in time towards the holy of holies of the Wisdom of Ancient Egypt. The sympathetic study of this material may well prove an initiatory process towards an understanding of that Archaic Gnosis.

G. R. S. Mead and the Gnostic Quest

Prolegomena

Pistis Sophia ... Englished, with an Introduction and Annotated Bibliography by G.R.S. Mead ... New and Completely Revised Edition

Essays of G. R. S. Mead

Pistis Sophia, G. R. S. Mead

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.

George Robert Stowe Mead (04/22/1863 - 09/28/1933), commonly known as G. R. S. Mead, was an English historian, writer, editor, translator, and an influential member of the Theosophical Society, as well as the founder of the Quest Society. His scholarly works dealt mainly with the Hermetic and Gnostic religions of Late Antiquity, and were exhaustive for the time period.

Selected Writings of G. R. S. Mead

The Gnostic Crucifixion

Thrice Greatest Hermes

Volume II - Sermons

Echoes from the Gnosis: the gnosis of the mind. 1906

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.

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.

Thrice-Greatest Hermes; Studies in Hellenistic Theosophy and Gnosis [Three Volumes in One]

Studies in Hellenistic Theosophy and Gnosis

Edited by G. R. S. Mead

A Mithriac Ritual

A Gnostic Gospel (with Extracts from the Books of the Saviour Appended)

Originally Tr. from Greek Into Coptic and Now for the First Time Englished from Schwartze's Latin Version of the Only Known Coptic Ms. and Checked by

Amélineau's French Version with an Introduction by G.R.S. Mead ...

Pistis Sophia is an important Gnostic text. It relates the Gnostic teachings of the transfigured Jesus to the assembled disciples including his mother Mary, Mary Magdalene, and Martha. Pistis Sophia recounts that Jesus remained on earth after the resurrection for 11 years. In it the complex structures and hierarchies of heaven familiar in Gnostic teachings are revealed.

Everybody in Christendom has heard of Simon, the magician, and how Peter, the apostle, rebuked him, as told in the narrative of the Acts of the Apostles. Many also have heard the legend of how at Rome this wicked sorcerer endeavoured to fly by aid of the demons, and how Peter caused him to fall headlong and thus miserably perish. And so most think that there is an end of the matter, and either cast their mite of pity or contempt at the memory of Simon, or laugh at the whole matter as the invention of superstition or the imagination of religious fanaticism, according as their respective beliefs may be in orthodoxy or materialism. This for the general. Students of theology and church history, on the other hand, have had a more difficult task set them in comparing and arranging the materials they have at their disposal, as found in the patristic writings and legendary records; and various theories have been put forward, not the least astonishing being the supposition that Simon was an alias for Paul, and that the Simon and Peter in the accounts of the fathers and in the narrative of the legends were simply concrete symbols to represent the two sides of the Pauline and Petrine controversies.

On Gnosticism

Simon Magus, G. R. S. Mead

Simon Magus

By G.R.S. Mead

Thrice-Greatest Hermes

*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. George Robert Stowe Mead (04/22/1863 - 09/28/1933), commonly known as G. R. S. Mead, was an English historian, writer, editor, translator, and an influential member of the Theosophical Society, as well as the founder of the Quest Society. His scholarly works dealt mainly with the Hermetic and Gnostic religions of Late Antiquity, and were exhaustive for the time period. Simon the Sorcerer or Simon the Magician, in Latin Simon Magus, was a Samaritan magus or religious figure and a convert to Christianity, baptised by Philip, whose later confrontation with Peter is recorded in Acts 8:9-24. The sin of simony, or paying for position and influence in the church, is named for Simon. Surviving traditions about Simon appear in anti-heretical texts, such as those of Irenaeus, Justin Martyr, Hippolytus, and Epiphanius, where he is often regarded as the source of all heresies. Justin wrote that nearly all the Samaritans in his time were adherents of a certain Simon of Gitta, a village not far from Flavia Neapolis. Irenaeus held him as being one of the founders of Gnosticism and the sect of the Simonians.

The Chaldaean Oracles

The Leadbeater Case. The Suppressed Speeches of Herbert Burrows and G.R.S. Mead at the Annual Convention of the British Section of the Theosophical Society, July 4th and 5th, 1908

Gnostic John the Baptizer: Selections from the Mandaean John-Book

The Gnostics, a Contribution to the Study of the Origins of Christianity

Mystical, Philosophical, Theosophical, Historical and Scientific Essays Selected from "The Theosophist."

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 first part of his mental question is: How came this cosmos into being? The answer is the changing of the Boundless Presence into "Light, sweet joyous Light." He loses all sight of "all things" in his mind, the mental image he had formed of cosmos, and is plunged into the infinitude of Limitless Light and Joy, which transports him out of himself in highest ecstasy. But he has craved for Gnosis, not Joy and Light, but Wisdom, the understanding and reconciliation of the great Opposites, the Cross of all Manifestation. Therefore must he know the Mystery of Ignorance as well as that of Knowledge. Within the Infinitude of Light appears the Shadow of the Unknown, which translates itself to his consciousness as Darkness, -the Shadow of the Thrice-unknown Darkness, which, as Damascus tells us, was

the First Principle of the Egyptians, the Ineffable Mystery, of which they "said nothing," and of which our author says nothing. This Darkness comes forth from within outwards to the disciple's consciousness, it spreads "downwards" in sinuous folds like a Great Snake, symbolizing, presumably, the unknown, and to him unknowable, mysteries of the differentiation of the root of matter of the cosmos that was to be; its motion was spiral, sinuous, unending vibrations, not yet confined into a sphere; not yet ordered, but chaotic, in unceasing turmoil, a terrible contrast to the sweet peace of the Light, gradually changing from Dark Space or Spirit into a Fluid or Flowing Matter, or Moist Nature; that is, presumably, what the Greek mystics would have called Rhea, the Primal Mother or Matter of the future universe.

The Quest Series. Edited by G. R. S. Mead

Echoes from the Gnosis by G. R. S. Mead

By G. R. S. Mead

Did Jesus Live 100 B.C.?

The Quest Series

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.

G. R. S. Mead and the Gnostic Quest North Atlantic Books

Pistis Sophia

An Outline of what the Philosophers Thought and Christians Taught on the Subject

Volume I - Prolegomena

Orpheus

Hermes Trisgemistus (thrice greatest), is the legendary teacher at the core of the Hermeticism, which forms the underlying principles of many religions and esoteric disciplines. This text, written by a renowned gnostic scholar, presents pieces from the tradition, with commentaries and notes.

Apollonius of Tyana

Five Years of Theosophy

Fragments of a Faith Forgotten

Nirvâna