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# Fragments Of The Book Of The Great Logos According To The Mystery

G. R. S. Mead

# Fragments Of The Of The Great Logos According To The Mystery

**George Robert Stowe Mead**



## **Fragments Of The Of The Great Logos According To The Mystery:**

**Fragments Of A Faith Forgotten** G. R. Mead, 1997-07 1906 Some short sketches among the Gnostics mainly of the first two centuries A contribution to the study of Christian origins They strove for the knowledge of God the science of realities the gnosis of the things that are wisdom was their goal

**Frangements of a Faith Forgotten** G.R.S. Mead, 2017-08-02 The writing of the present work has been a congenial task to Mr Mead and he has brought to bear lovingly and zealously upon the portraiture of the figure of Christ and of early Christianity all the knowledge which a deep study of Oriental religions from their emotional side could furnish The outset that there is very little of what is commonly regarded as the Theosophic method apparent in the work which is the product of a scholarly though withal very devotional spirit Mr Mead's aim has been to enable the reader to obtain a glimpse of a world of which he has never heard at school and of which no word is ever breathed from the pulpit to take him away from the pictures which the rationalists and the apologists have presented and to enable him to obtain an unimpeded view of that wonderful panorama of religious strife which the first two centuries of our era presented He will here see a religious world of immense activity a vast upheaval of thought and a strenuousness of religious endeavor to which the history of the Western world gives no parallel Thousands of schools and communities on every hand striving and contending a vast freedom of thought a mighty effort to live the religious life Here he finds innumerable points of contact with other religions he moves in an atmosphere of freedom of which he has previously had no experience in Christian tradition Who are all these people not fishermen and slaves and the poor and destitute though those are striving too but these men of learning and ascetic life saints and sages as much as many others to whom the name has been given with far less reason

**The Mystery-Religions** S. Angus, 2012-04-30 Classic study explores the Eleusinian mysteries of ancient Greece Asiatic cults of Cybele the Magna Mater and Attis Dionysian groups Orphics Egyptian devotees of Isis and Osiris Mithraism and others

**The Mystery-religions and Christianity** Samuel Angus, 1925

**Fragments of a Faith Forgotten** George Robert Stowe Mead, 1960-01-01 The familiar story of the origins of Christianity which we have all drunk in as it were with our The Greatest Story in the World mother's milk may be said to be almost a part of the consciousness of the Western world It is interwoven with our earliest recollections it has been stamped upon our infant consciousness with a solemnity which has repressed all questioning it has become the thing we have grown used to It has upon its side that stupendous power of inertia the force of custom against which but few have the strength to struggle But once let the ordinary man desire to know more about the greatest story in the world as all its tellers assert and he must begin the struggle Previously he has been led to believe not only that the story is absolutely unique but that it is entirely supernatural In brief if he analyses his own understanding of the story he finds it violently divorced from all historical environment a thing of itself standing alone in unnatural isolation His picture has no background Moreover he will find it very difficult to fill in The Need of a Background that background no matter how industriously he may labour He may read many

books on the Life and Times of our Lord only to find that for the most part the environment has been made to fit the story and its main features have been taken from it in brief he does not feel that he has been put in contact with the natural environment for which he is seeking There are of course a few works which are not of this nature but the general reader seldom hears of them for they are generally regarded as dangerous and disturbing But even if we go deeper into the matter and make a special study of the history of the origins with the largest of libraries at our disposal we find that no writer has as yet given us a really sufficient sketch of the environment and without this it is impossible to have a real comprehension of the nature of infant Christianity and the full scope of its illumination without it we shall never understand its real naturalness and its vast power of adaptation to that environment For if we look back to the evidence of the first two The Main Means to a Recovery of the Outlines centuries of our era and to our mind no evidence with regard to the origins subsequent to this period is of any validity for an understanding of the actual state of affairs instead of one Church and one form of faith we find innumerable communities and innumerable modes of expression communities united for the living of a Life and systems striving to express the radiance of a Light In many of these communities and these expressions we find intimate points of contact with the life and faith of the best in universal religion and a means that will help us to fill in the outlines of the background of the origins with a greater feeling of confidence than we had previously thought possible So far from finding the sharp divorcement between science or philosophy and religion or theology which has characterised all later periods of the Christian era up to our own day it was just the boast of many of these communities that religion was a science they boldly claimed that it was possible to know the things of the soul as definitely as the things of the body so far from limiting the illumination which they had received to the comprehension of the poorest intellect or confining it to the region of blind faith they claimed that it had supplied them with the means of formulating a world philosophy capable of satisfying the most exacting intellect Never perhaps has the world witnessed more daring efforts to reach a solution of the world problem than were attempted by some of these mystic philosophers and religio scientists That their attempts are for the most part incomprehensible to the modern mind is partly owing to the fact that our record of them is so imperfect and partly due to the natural impossibility of expressing in human language the stupendous realities to which they aspired nevertheless their heaven storming when we can understand its nature is a spectacle to move our admiration and if we cast aside all prejudice make us bow our heads before the Power which inspired their efforts They strove for the knowledge of God the science The Gnostic Schools of realities the gnosis of the things that are wisdom was their goal the holy things of life their study They were called by many names by those who subsequently haled them from their hidden retreats to ridicule their efforts and anathematise their doctrines and one of the names which they used for themselves custom has selected to be their present general title They are now generally referred to in Church history as the Gnostics those whose goal was the Gnosis if indeed that be the right meaning for one of their earliest existing documents expressly declares that Gnosis is not the end it is the

beginning of the path the end is God and hence the Gnostics would be those who used the Gnosis as the means to set their feet upon the Way to God The question which at once presses itself upon Where to Look for their Origins the attention of the student of history is Whence did these men come Did they arise suddenly in the midst of a world that cared not for these things were they entirely out of touch with the past had they no predecessors By no means those who so bitterly opposed them who boasting themselves to be the only legitimate inheritors of the illumination of the Christ in their most angry mood stigmatised the Gnostics as the first born of Satan may help us to set our feet in the direction where we shall find some materials on which to base an answer In less bitter mood the Church Fathers tell us that the doctrines of the Gnosis are of Plato and Pythagoras of Aristotle and of Heracleitus of the Mysteries and Initiations of the nations and not of Christ Let us then try for a brief space to follow this lead and fill in some rough outlines of the background of the Gnosis we shall then be better able to say whether or no we join our voices to the hue and cry of the heresy hunters In what follows we shall only attempt the vaguest indications of the vast field of research The Nature of the Field to be Surveyed in which the student of the Christian origins has to labour before he can really appreciate the nature of the soil in which the seed was sown The political history and social conditions of the time have to be carefully studied and continually borne in mind but the most important field to be surveyed is the nature of the religious world especially during the three centuries prior to our era How is it possible we ask ourselves as we gaze upon the blendings of cult the syncretism of theogonies and cosmogonies and the mixtures of faith which abounded in these centuries to separate them into their original elements The problem seems as hopeless as the endeavour to trace the mixtures of races and sub races of nations and families which were the material means of these blendings of cult and religion Where can we begin For if we begin where known history fails as is usually the case and imagine that we have here reached a state of things primitive we are forced to be ever revising our hypotheses by each new archaeological and ethnological discovery Tribes which we have regarded as primitive savages are found to be the decaying remnants of once great nations their superstitions and barbarous practices are found blended with the remnants of high ideas which no savagery could evolve where shall we seize a beginning in this material of protean change Surely we cannot trace it on the lines of material evolution alone May it not be that there is the soul of a people as well which has to be reckoned with Just as the bodies of men are born from other The Soil of the Field bodies so are nations born from nations But if the physical heredity of a man is difficult to trace since the farther it is pushed back the more it ramifies far more difficult is the heredity of a nation for whereas a man has but two parents a nation may have many and whereas the bodies of a man's parents at death are hidden away to decay in the earth the bodies of nations decay in the sight of all and persist mingled with their children and grand children and all the family tree which they share with other nations Nations may have certain distinguishing characteristics but they are not individualised in the same way as a man is individualised and the problem of their inner heredity is more difficult to solve than even that of the nature of the animal soul for it is on a vaster scale **G.**

**R. S. Mead and the Gnostic Quest** Clare Goodrick-Clarke, Nicholas Goodrick-Clarke, 2005-08-10 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 Thrice-greatest Hermes: Excerpts and fragments George Robert Stow Mead, 1906

*Fragments of a Faith Forgotten* George Robert Stow Mead, 1906 Studies in Mysticism and Certain Aspects of the Secret Tradition Arthur Edward Waite, 1906 Contents Hither Side of the Portal Life of the Mystic Enterprise of Sanctity Sense of the Infinite Supernatural Goodness a Question of Service Asceticism Foundation of Higher Magic Vestiges of the Outer Ways Lesser Mysteries The Life and the Doctrines of Philippus Theophrastus, Bombast of Hohenheim Known by the Name of Paracelsus Theophrastus Paracelsus, Franz Hartmann, 1891 The Secret Doctrine Helena Petrovna Blavatsky, 1993-01-01 A fountain of esoteric knowledge for deep truth seekers this classic work examines the birth and structure of the universe and how everything has the Divine as its source It also traces the development of humanity drawing from sacred scriptures mythology and legends to give a spiritual view of human beings Volume III is an index to help readers find any topic easily Illustrations **Excerpts and fragments** Hermes (Trismegistus.), George Robert Stow Mead, 1906

The Eclipses of John's Book of Revelation Matko Utrobičić, 2024-03-15 Who is the beast in Revelation What does the number 666 mean Who are the four horsemen of the apocalypse Who is the author of Revelation When was it created Where will be the battle of the judgment day And when This book contains the answers to these questions Events and visions are connected in a clear and logical explanation that corresponds with known historical events This book is a rational and reasoned interpretation based on the analysis of the text within the book of Revelation itself and its comparison with other religious systems written with the aim of offering essential answers **Encyclopaedia of the Occult Sciences** A. E. Abbott, 1960 **Thrice-Greatest Hermes Studies in Hellenistic Theosophy and Gnosis Being a Translation of the Extant Sermons and Fragments of the Trismegistic Literature, with Prolegomena, Commentaries and Notes** George Robert Stow Mead, But in the present century by the publication of Reitzenstein s Poimandres the whole subject has been placed on a different footing and brought into a clearer light Reitzenstein attacks the problem of the Trismegistic

writings from an entirely objective historical philological and literary standpoint Being entirely emancipated from any theological preconceptions he is always careful to point out that his conclusions are based solely on critical research in the domain of philology proper he cannot however refrain at times from adding somewhat slyly that these results are of the deepest interest to the theologian indeed we might say highly embarrassing if the theologian happens to be a traditionalist The general scope of Reitzenstein's essay may be gathered from his sub title Studies in Greek Egyptian and Early Christian Literature Our Trismegistic writings form part of a large number of Greek written texts the remains of a once exceedingly extensive Hellenistic theological literature and by Hellenistic theology is meant the blending of Greek and Oriental religious thought and experience This Hellenistic theology was most strongly influenced by Egyptian conceptions and traditions The Egyptian religion is known to have spread itself over the Hellenistic world and every scholar will at once recall to mind how many Greek writers have treated expressly of the Egyptian religion and how many passages in Greek literature refer to Egyptian beliefs as compared with the very few which treat of Babylonian Persian or even Syrian Nevertheless the remains of this Hellenistic theological literature have never been treated as a whole from the point of view of philology the cause of this has been the entire disregard of the subject by Christian theologians coupled with the grotesque grounds on which the consideration of the Hellenistic Egyptian religion is usually set aside one famous theologian lately going so far as to assert that the Egyptian worship was despised on all sides both by Jews and Greeks as the lowest depth of human superstition As then Egypt had a provably dominant position in Hellenistic literature so also must she have had in some sort a correspondingly strong influence on Hellenistic culture and consequently on the development of Hellenistic religious experience The evidence of this is afforded by the Early Christian literature We have therefore here in these Greek Egyptian and Early Christian documents the possibility of methodical work seeing that it is a question of the comparative study of two contemporaneous literatures moreover the language and typology of the Christian literature is bound to betray traces of the general Hellenistic theology of the time The study of Reitzenstein is thus a consideration of our Trismegistic literature as a whole and the analysis and comparison of two of the most typical sermons with other Hellenistic documents and with Early Christian writings This he does with praiseworthy and painstaking industry with great acumen and admirable scholarly equipment but his work is of no service to any but scholars and that too to scholars who are specialists It is a work bristling with technicalities of every description and crammed with untranslated texts Indeed Reitzenstein belongs to that school of philological purists who think it a loss of dignity to translate anything this is a very convenient convention and I myself have often wished that I could have availed myself of it when face to face with innumerable difficulties of translation

**Тайные культы древних. Религии мистерий** С. Энгус, 2013-11-05      **Excerpts and fragments** Hermes (Trismegistus.), George Robert Stow Mead, 1949      **Renewing the Balance** Dirk Dunbar, 2017-03-31 In *Renewing the Balance* Dirk Dunbar shows how the balance worshipped in ancient Earth wisdom traditions is being integrated into Western culture's dominantly

masculine rational value system Filled with hope revelations regarding cultural evolution and scholarship of the highest order Dunbar s book passionately challenges all of us to recover the archaic reverence for the natural world to reconsider the limits of growth progress and mechanistic thinking and to join in the newly reclaimed celebration of life that fosters peace and the potential for a sustainable future Dirk Dunbar s *Renewing the Balance* is a crucial and comprehensive account of how traditional cultures maintained a healthy balance that preserved our natural world and how our modern technocratic economic ideology has produced a culture that is dangerously out of balance It is at once a diagnosis of our dis ease and a prescription for healing our collective psyche polis and environment A truly fascinating philosophical adventure Sam Keen Author of 12 books including *The Passionate Life* and *Hymns to an Unknown God* *Renewing the Balance* brings depth and breadth to our efforts to understand how Western culture evolved as it did and to appreciate the many streams that now flow into our efforts to manifest ecological wisdom in a hypermodern world Charlene Spretnak Author of 9 books including *States of Grace* and *The Resurgence of the Real* *The Bible of Bibles* ,1928 **The Bible of Bibles** Frank L. Riley,1996-09 1928 a source book of religions demonstration the unity of the sacred books of the world Contents God the Beneficence of God Creation the Origin and Constitution of Man the Problem of Evil the World Matter the Unreal the Works of the Flesh the

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