
Pistis Sophia Text And Commentary

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The Gnostic Bible
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Pistis Sophia Text And Commentary

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Pistis Sophia Simon and Schuster

A scholarly approach to a very intriguing subject, the search for a higher knowledge; as recorded by thinkers during the early Christian era. It reveals the "teaching" behind the Coptic (Egyptian Christian) Gnostic literature in Upper Egypt. Here the "Living Word" as understood by the Coptic thinkers is brought to light, in their explanation of the deeper implications of Light, Church, Female and Male, the Fall and Redemption and the work of Christ.

Gnosticism David C Cook

The Pistis Sophia is a gnostic book thought to have originated from the 4th century C.E. It focuses first on the risen Christ teaching his disciples plus the two Mary's about the lower mysteries and then goes on to explain the higher mysteries of gnostic belief. The figure of Sophia is prevalent in this text.

Pistis Sophia CreateSpace

This is the first comprehensive study on Mary Magdalene in those second and third century Gnostic texts in which Jesus' most famous female follower gains a prominent position. Special attention is paid to the way Mary is presented in relation to other disciples, and to how her portrait pertains to gender imagery used in the writings. Detailed text analyses, based on a careful philological study, show that no uniform picture and use of the figure of Mary can be traced. Contrary to a common supposition,

the book also demonstrates that the positive view of Mary displayed in the texts does not automatically imply a positive attitude towards women in general. The work provides a basis for all further discussion of Mary Magdalene in the Nag Hammadi and related documents.

The Gnostic Bible: The Pistis Sophia Unveiled Brill Archive
The most comprehensive collection of gnostic literature ever published, this volume is the result of a unique collaboration between a renowned poet-translator and a leading scholar of early Christian texts.

Pistis Sophia - A Gnostic Gospel (With Extracts from the Books of the Saviour Appended) DigiCat

In *Hellenistic Astronomy: The Science in Its Contexts*, renowned scholars address questions about what the ancient science of the heavens was and the numerous contexts in which it was pursued.
Cold-Case Christianity Independently Published

Examining the mythology in and social reality behind a group of texts rewriting Genesis, to which certain leaders of the early church occasionally attached the label 'Ophite,' this book offers a new understanding of Sethianism and the origins of Gnosticism.

Pistis Sophia Start Classics

"There is a delicate distinction between these two sentences: 'To find the others in oneself' and 'To find oneself in the others.' In the higher sense, it means 'You are that.' [Tat tsvam asi]. Above all, in the highest sense, it means to recognize oneself in the world and to understand that saying of Novalis from *The Disciple at Sais*... 'One was successful. He lifted the veil of the goddess at Sais. But what did he see? Miracle of miracles! He saw himself.' To find oneself--not in egoistic inwardness, but selflessly in the

outer world--that is true self-knowledge." --Rudolf Steiner
Rudolf Steiner is perhaps best known for his influence and wisdom in the fields of education, agriculture, medicine, science, and art. It is often forgotten that it was as a spiritual teacher that he made these contributions. Unfortunately, while his immediate students had the advantage of Steiner as a personal guide to their inner lives, later readers have had only his written works to guide them. Steiner, however, did give a few lectures on inner development--especially on beginning a path of practice. This book now collects these lectures--some of which have never been in English--for the first time. It also contains a number of the basic meditations and exercises shared by Steiner with his students. Here readers will find descriptions of various practical exercises, including exercises for the moral qualities that students must develop, and for the various qualities of consciousness that inner development requires. This book is not only for beginners. Wherever you are on the path, this book will be your companion.

The Woman Jesus Loved Lulu.com

This edition of the *Pistis Sophia* is a complete and accurate reprint of the original translation by G.R.S. Mead in 1921. It contains all of Mead's original notes and running commentary, as well as his annotated bibliography which includes numerous sources and further research material for the reader. The *Pistis Sophia* is a gnostic text thought to have been written sometime between the 3rd and 4th centuries AD. According to Mead, there were two codices discovered in the late 18th century that contained the original work. The Bruce Codex was brought to Oxford by the famous Scottish traveler Bruce in 1769, and the

Askew Codex was given to the British Museum by the heirs of a wealthy doctor in 1785. Both codices were thereafter translated by experts and their contents ordered in a fashion that seemed proper according to their best abilities. Mead's translation followed these efforts, but as he says in his introduction, the order of the contents was changed "to place the contents of these Coptic translations roughly in such a sequence that the reader may be led from lower to higher grades of the Gnosis." The Pistis Sophia itself is of such a marvelous and complex nature, that it is hard to describe in a short space. But generally, the book shows the risen Jesus revealing the lower and higher mysteries to a group of his followers over the period of 22 years. Included in these mysteries are complex cosmologies that the human soul must travel through in order to reach Gnosis with the Father. A new story of the rise and fall of a restorative figure known as the Pistis Sophia is also given by Christ. The text in the first three of the four books is a dialogue between Jesus and his disciples, including Mary Magdalene, who is the most active in the discussion. Other disciples involved include John the Virgin, Andrew, Bartholomew, James, John, Mary, Martha, Mathew, Philip, Salome, Simon the Canaanite, and Thomas. It is apparent, based on the character of the text, that the work was a compilation of various earlier editions, as some subjects and events are covered multiple times with slight variations. Changes in certain words used in describing the same ideas also illustrate that the collected works were from different time periods. The first book details how Jesus, after his resurrection, stayed with his disciples for eleven years teaching the lowest of the mysteries. An intricate cosmology is introduced through the details of Jesus ascending

the so called aeons in order to do battle with certain servants (archons) of the creator god who stands between human beings and gnosis. It is in this cosmology that the new myth of the Pistis Sophia is introduced and discussed continuing into the second book, where connection between the current work and the Book of Jeu is demonstrated. Interestingly, unlike such other Gnostic myths such as the Apocryphon of John, the Pistis Sophia myth is limited to the lower aeons, not herself being a divine being from the higher levels of heaven. The third book concerns the ethical code for the adherents of Christianity, and outlines punishments for the transgression of that ethical system. Additionally, human beings and their spiritual nature are discussed, along with their connectedness to each other and when they should be given the mysteries. The fourth book details further cosmological and astrological systems, including myths of fallen archons and their imprisonment within certain zodiacal spheres. Five realms of punishment with their corresponding types of sinners are revealed, along with the ritual and requirements for their release.

Pistis Sophia SteinerBooks

An examination of Gnostic religion in Late Antiquity within its historical and religious context, using Greek, Latin and Coptic sources.

The Gnostic Faustus Inner Traditions

The Pistis Sophia is a major Gnostic text, dating back to the early 2nd Century. Non-canonical, the text claims that after His resurrection, Christ remained on Earth for another eleven years, teaching His Disciples up to the first level of the Mystery. In Gnostic teachings, the Sophia is the female aspect of God, and Christ is the male aspect of Divinity.

Pistis Sophia BRILL

"Pistis Sophia" is a Gnostic text discovered in 1773 and thought to have been written between the 3rd and 4th centuries AD. It relates to one Gnostic group's teachings of the transfigured Jesus to the assembled disciples that blends primitive Christianity and Hellenic Paganism with other elements such as reincarnation, Astrology, Mystery religion and Hermetic magic. This volume is highly recommended for those with an interest in ancient mythology and religious teaching, and it is not to be missed by collectors of related literature. Many vintage books such as this are becoming increasingly scarce and expensive. It is with this in mind that we are republishing this volume now in an affordable, modern, high-quality edition complete with the original text and artwork.

The Fall of Sophia B&H Publishing Group

A new translation and analysis of one of the most controversial of the apocryphal gospels • Emphasizes an initiatic marriage between the male and female principles as the heart of the Christian mystery • Bears witness to the physical relationship shared by Jesus and Mary Magdalene • Translated from the Coptic and analyzed by the author of the bestselling *The Gospel of Mary Magdalene* (over 90,000 sold) The mainstream position of the Christian church on sexuality was perhaps best summed up by Pope Innocent III (1160-1216) when he stated that "the sexual act is so shameful that it is intrinsically evil." Another Christian theologian maintained that the "Holy Ghost is absent from the room shared by a wedded couple." What Philip records in his gospel is that Christ said precisely the opposite: The nuptial chamber is in fact the holy of holies. For Philip the holy trinity

includes the feminine presence. God is the Father, the Holy Ghost is the Mother, and Jesus is the Son. Neither man nor woman alone is created in the image of God. It is only in their relationship with one another--the sacred embrace in which they share the divine breath--that they resemble God. The Gospel of Philip is best known for its portrayal of the physical relationship shared by Jesus and his most beloved disciple, Mary of Magdala. Because it ran counter to the direction of the Church, which condemned the "works of the flesh," Philip's gospel was suppressed and lost until rediscovered at Nag Hammadi in 1947. Orthodox theologian Jean-Yves Leloup's translation from the Coptic and his analysis of this gospel are presented here for the first time in English. What emerges from this important source text is a restoration of the sacred initiatic union between the male and female principles that was once at the heart of Christianity's sacred mystery.

Pistis Sophia Rourke Publishing (FL)

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 Gnostics and Their Remains* Cambridge University Press

For 1,600 years its message lay hidden. When the bound papyrus pages of this lost gospel finally reached scholars who could unlock its meaning, they were astounded. Here was a gospel that had not been seen since the early days of Christianity, and which few experts had even thought existed—a gospel told from the perspective of Judas Iscariot, history’s ultimate traitor. And far from being a villain, the Judas that emerges in its pages is a hero. In this radical reinterpretation, Jesus asks Judas to betray him. In contrast to the New Testament Gospels, Judas Iscariot is presented as a role model for all those who wish to be disciples of Jesus and is the one apostle who truly understands Jesus. Discovered by farmers in the 1970s in Middle Egypt, the codex containing the gospel was bought and sold by antiquities traders, secreted away, and carried across three continents, all the while suffering damage that reduced much of it to fragments. In 2001,

it finally found its way into the hands of a team of experts who would painstakingly reassemble and restore it. The Gospel of Judas has been translated from its original Coptic to clear prose, and is accompanied by commentary that explains its fascinating history in the context of the early Church, offering a whole new way of understanding the message of Jesus Christ.

Recovering the Real Lost Gospel Glorian Pub

Pistis Sophia is an important Gnostic text written between the 3rd and 4th centuries AD. The remaining manuscript, which scholars place in the late 4th century, relates the Gnostic teachings of the transfigured Jesus to the assembled disciples when the risen Christ had accomplished eleven years speaking with his disciples. In it, the complex structures and hierarchies of heaven familiar in Gnostic teachings are revealed.

The Gospel of Judas, Second Edition Simon and Schuster

A superb series of compact, beautifully presented editions of sacred texts selected from the major writings of the world's spiritual traditions in reliable and accessible translations. and values, an urge to break free from the orthodoxies of our own cultural heritage and to explore beyond its frontiers in search of fulfilment and enlightenment. This search for truth leads us to the great sacred texts of the world's literature. The four titles this season include the Tao Te Ching, poetry brimming with Taoist wisdom about our need to bend to nature's currents; the inspirational Bhagavad Gita, which addresses the issues of conflict - both internal and external; the deeply mystical texts of the Kabbalah, which has recently become very popular in the West; and the fascinating forgotten scriptures of the Gnostic Gospels. These texts offer us a new compass to steer by in our

quest for the truth and poetry of the spirit.

Pistis Sophia National Geographic Books

The Faust legend seen as a transmission of core Gnostic teachings disguised as a morality tale • Shows the 16th-century Faust text to be a coded, composite Gnostic creation myth • Identifies the many Hermetic, alchemical, and Tantric symbols found in Faust that signify worship of the divine feminine through sacramental sexual practices • Reveals a mystical process of spiritual salvation, as distilled from esoteric traditions In *The Gnostic Faustus*, Ramona Fradon shows the legend of Doctor Faustus to be a composite Gnostic creation myth that reveals the process of spiritual salvation. Nearly every element of the original 16th-century text is a metaphor containing profound spiritual messages based on passages of Coptic and Syrian Gnostic manuscripts, including the *Pistis Sophia* and *The Hymn of the Pearl*. Fradon identifies many Hermetic, alchemical, and Tantric symbols in the *Faust Book* that accompany the story of Sophia, the goddess of wisdom, whose troubled journey to salvation is a model for human spiritual development. Extensive line-by-line text comparisons with these Gnostic manuscripts show that Faustus's corruption by the Devil and his despair parallel Sophia's transgression and fall, and that his tragic death is a simple reversal of her joyful rebirth, so written in order to make an otherwise heretical story palatable to Church authorities at that time. Fradon demonstrates that the Faust legend is a vehicle for transmitting antiquity's secret wisdom. It provides an account of spiritual initiation whose goal is ecstatic revelation and union with the divine. The elements of alchemy, sacramental sex, and worship of the divine feminine that are encoded in the *Faust Book*

reveal the same hidden goddess-worshipping tradition whose practices are hinted at by the writings of Renaissance magi such as Cornelius Agrippa and Giordano Bruno.

Pistis Sophia BRILL

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. *Pisti 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.

Pistis Sophia BRILL

"It came to pass, when Jesus had risen from the dead, that he passed eleven years discoursing with his disciples, and instructing them." The Apostles wrote down what Jesus taught them during those eleven years, resulting in *The Pistis Sophia*, the most important Gnostic scripture. Includes an extensive commentary by Samael Aun Weor.

The Book of Knowledge BRILL

"The *Pistis Sophia* teaches us that humanity has inherited from the First Space of the Divine an indwelling divine power. The Savior is directed by the Ineffable to assist in the extension of the Divine powers into the human kingdom according to the desires of humanity, and to reveal the efficacy of the highest mysteries of salvation to humankind." J.J Hurtak *Pistis Sophia* is an early Christian writing written between the 3rd and 4th centuries AD. It relates one Gnostic group's teachings of the transfigured Jesus to the assembled disciples, including his mother Mary, Mary Magdalene, and Martha. The complete text was translated into Latin in the mid-nineteenth century by M. G. Schwartze, but it

was only half a century later that it was translated into modern European languages, such as French, German and English.

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