

THE
MAGICAL MESSAGE

ACCORDING TO

IÔANNÊS

(ST. JOHN THE DIVINE)

by

JAMES M. PRYSE

THE
MAGICAL MESSAGE
ACCORDING TO
ΙΟΑΝΝÊS

(Τὸ κατὰ Ἰωάννην Ἐυαγγέλιον)

COMMONLY CALLED
THE GOSPEL ACCORDING TO [ST.] JOHN

A VERBATIM TRANSLATION FROM THE GREEK DONE IN MODERN
ENGLISH WITH INTRODUCTORY ESSAYS AND NOTES

BY

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PREFACE.

THIS work is a literal translation of the fourth *Evangel*, preserving its philosophical and mystical terminology, and, as far as possible, the peculiarities of its literary form. The modern English style is followed in this translation, not only for the sake of clearness, but also because it fairly represents the simple, homely, and halting Greek of the *Evangel*. The lack of English equivalents for many of the Greek words and phrases makes it impossible to render these satisfactorily in some passages, but in all such cases explanatory foot-notes are added, giving definitions and more adequate renderings than could be observed in the close and literal translation. These notes, being indexed, form a glossary of all the important words in the *Evangel*, thus enabling the reader, even if unacquainted with the Greek language, to follow the terminology as closely in the translation as could be done in the Greek text itself, and affording him almost every advantage to be had from a study of the original.

The introductory essays and other explana-

The Universe is the Illusion of separateness from The God.¹

The God, unmanifested, is One;² in manifestation, threefold.³ Duration, manifested, is threefold Time; Space, manifested, is three-dimensional; Essence of Being, manifested, emanates three Worlds.⁴ Therefore the symbol of Super-Nature, the One and its primary manifestation, is the sacred Four.

Nothing is created: manifestation is a coming out of the Eternal into time,⁵ out of the Limitless into embodiment, out of the Changeless into transition. The Within for ever is;⁶ the Without is for ever becoming. The Universe is as boundless as Deity; it is beginningless

¹ He was in the world, and through him the world came into being, and the world did not discern him. *Jno.* i. 10.

² You believe that The God is One. *Jas.* ii. 19. That Radiance which comes from the Only One. *Jno.* v. 44. God is One. *Gal.* iii. 20.

³ There are Three who bear witness, the Breath, and the Water, and the Blood; and the Three [are] in the One. I. *Jno.* v. 7, 8.

⁴ May your entire [being] — the Breath, and the Psychic-nature, and the [physical] Body — be kept blameless. I. *Thess.* v. 23.

⁵ The arcane wisdom which The God pre-appointed before the On-goings. I. *Cor.* ii. 7. The On-goings have been adjusted by God's command, in order that the [things] that are seen might be generated from the [things] that do not manifest. *Heb.* xi. 3.

⁶ Before Abraham came into being *I am.* *Jno.* viii. 58.

and endless; its matter and force are limitless as to quantity.

Time manifests in cycles, for ever returning upon itself, in days, months, and years, with their fourfold divisions, up to the Four Ages, the future ever becoming the present, yet repeating the past.

In Space the heavenly bodies move along their cyclic paths, measuring time and the seasons.

The Eternal Essence, in the out-going, becomes matter; in the in-going, it re-becomes Divine Substance, in never-ending cycles.

These cycles in Time, Space, and Substance, are the On-goings,¹ or outbreathings and in-breathings of the Divine Life. The First of the On-goings is the Fulness² of The God, the totality of all manifestation in Super-Nature. Each of the On-goings is a collective Being, constituted of a host of lesser beings, and the Logos is the synthesis of all these in subjective Nature.³ In the outermost point of the cycle

¹ The God . . . has spoken to us in the last of these days by a Son, . . . through whom also he made the On-goings. *Heb.* i. 1, 2. Not only in this On-going but also in the coming one. *Eph.* i. 21. An unveiling of a Mystery which has been kept in silence in On-going Times. *Rom.* xvi. 25.

² It was determined that in him all the Fulness should dwell. *Col.* i. 19. In him dwells all the Fulness of the God-state bodily. *Col.* ii. 9.

³ He is an image of the invisible God, the firstborn of

of manifestation, these On-goings become the worlds, suns, planets, races of beings, in periods of involution and evolution; and the visible Universe is the sum-total of these in objective Nature.

Thus there is an endless succession of spheres of being, worlds outbreathed into Space, and again inbreathed when their life-cycle is run. Of these, the ones visible to man constitute but an infinitesimal part; for the One Substance is of every degree of tenuity, and but few of its manifold Elements are perceptible to the physical senses of man, there being states of substance both grosser and more ethereal than what he recognizes as matter; and these various states of substance interpenetrate one another, forming worlds within and without, no point in Space being void of sentient life.

The Eternal Essence, in its out-going and in-going, manifests as Spirit; at the point where the out-going impulse ceases, it manifests as Matter. There is no "dead matter" in the Universe; every molecule of matter must re-
everything embodied; for in him all [things] were embodied, those in the Skies and those on the Earth, those visible and those invisible, whether Thrones or Master-
ships, whether First-principles or Authorities; all [things] have been embodied through him and in him; and he is before all [things], and in him all [things] hold together.
Col. i. 15-17.

become pure spirit. Now, when an On-going—whether a World, the Earth, or a Race—having fulfilled its life-period, is indrawn and disappears from objective Nature, only that portion of it which has been spiritualized returns to the true Essence of Being; that which is imperfect remaining in the spheres of subjective Nature; so that when it is again outbreathed, this residuum, being lowest, is first in manifestation. The new World-period, therefore, opens with Chaos, the Great Deep, the formless elements in Space, holding in latency all that was imperfect in the preceding period. The Light¹ of the Logos, the formative force of the Divine Thought, shining into the Darkness of the turbulent elements, reduces them to order and brings the Kosmos into existence; but this force, energizing all things, awakens the latent imperfect and blind forces of Chaos, which in their synthesis become the Dragon of Darkness, who is the Adversary of the Logos.² The Good, the True, the Beautiful, come from the Logos;³ the evil, the false, the ugly, come from the Chaos.

¹ For everything manifested is Light. *Eph. v. 13.*

² The Great Dragon, the primeval Snake, called "Accuser" and "Adversary," who leads astray the whole inhabited world. *Rev. xii. 9.*

³ The fruit of the Light is in every goodness and truth. *Eph. v. 9.* Every good bequest and every perfect gift is from above, coming down from the Father of the Lights. *Jas. i. 17.*

phatic phrasing; and words necessary to complete the sense in the English idiom are bracketed. Place-names and names of persons are given in their Greek form, to avoid the inconsistencies of the authorized version, which gives them in forms Anglicized from the Latin, with sporadic attempts to refer them to the Hebrew. The text is taken mainly from the oldest manuscripts, the principal variations in their readings being given in the foot-notes.

Although there are about a thousand Greek manuscripts of the *New Testament* extant, only thirty of them contain the whole of it, and only five — including the Greco-Latin Beza, which

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Codex Sinaiticus. John vi. 14, 15.

has only the four *Evangelists* and the *Acts* — can with certainty be assigned to a date earlier than the tenth century; and while these five are supposed to belong to the fourth and fifth centu-

ries, they may have been made at a much later date. These manuscripts are:

The Sinaitic, now at St. Petersburg. It was discovered, in 1844 and 1859, by Professor Tischendorf, at St. Catherine's Convent (at the

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Codex Alexandrinus. John i. 1-7.

foot of Mount Sinai), part of it being in a basket of litter given him to light his fire. It contains, in addition to the commonly received writings, the *Epistle of Barnabas* and the *Shepherd of Hermas*, and is an exceedingly careless and inaccurate copy, made by a scribe whose knowledge of Greek was evidently very limited. It contains corrections in a different handwriting, probably added in the sixth century.

The Alexandrian, now in the British Museum. It is incomplete, and shows many traces of the knife and sponge used in making changes and corrections. It omits *John* vi. 50-viii. 52.

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