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YAZDAN MITHRA

MITHRAISM
MITHRAEUM JAPAN



Manichaeism,
Esoteric Buddhism &
Oriental Theosophy:
Their Common Ontological Scheme
Emergence of Universal Theosophy in Asia

يزدان میترا

ONE FORCE, ONE JUSTICE, MAY WE BE!

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Preface

Manichaeism, Esoteric Buddhism and Suhrawardī's Oriental Theosophy share a common ontological base whose origin lies in the Simorghian culture. They form Indo-Iranian School of Theosophy, whose latest member is modern Theosophy (including Anthroposophy).

The objective of this article is:

(1) To introduce the ontological common base by surveying their theosophic ontologies and myths respectively. Important ontological points are:

Pantad and Heptad

Celestial archetype and earthy existence

Transmigration of soul (Descending and ascending of individual spirit)

Mitravaruna (Mithra and Ahura Mazda)

Mithra-Miroku (Maitreya)-the Christ

(2) To give a broader, detailed and integrated perspective to the readers, especially to the researchers, revivalists and practitioners of the Simorghian culture, Mithraism (Mehrparasti) and Manichaeism.

(3) To provide an academic view to connect modern Theosophy with the Simorghian culture, Mithraism (Mehrparasti), Manichaeism, Esoteric Buddhism and Oriental Theosophy.

1. Manichaeism

1.1 History

Birth of Manichaeism

Mani (210-276) was born of Iranian (Parthian) parentage in Assuristan, located in modern-day Iraq, which was a part of the Persian Empire during Mani's life. Mani's father, Fatik (Pattig), was from Hamadan, and his mother, Maryam, was of the family of the Kamsaragan, who claimed kinship with the Parthian royal house. They belonged to the Elcesaites (a Jewish-Christian sect) of southern Mesopotamia. (*The Cologne Mani-Codex*)

When he became 12 years old, a spirit came to him. He later called it the spirit of Paraclete, his Narjamig (Twin), Double (Syzygos). When he became 24 years old, the spirit came again and revealed him the truth. He developed the truth into a world religion (Manichaeism) and began his preaching under the protection of Shapur I (215-272). (*Kephalaia* 14, 3-20) In his preaching he claimed to be the Paraclete, as promised in the New Testament, and the Seal of Prophet (Last Prophet) of a succession of apostles including Seth, Noah, Abraham, Shem, Enoch, Zoroaster, Prince Gautama and Jesus. Actually his religion was a syncretism of Iranian religions (Zurvanism, Mithraism, Zoroastrianism), Mandaeism, Jewish-Christianity, Buddhism, Gnosticism.

Development

King Shapur I became a strong supporter of Mani. Therefore under the protection of King Shapur I Manichaeism spread rapidly throughout the Persian Empire.

Manichaeism continued to spread rapidly between the 3rd and 7th Centuries, and at its height was one of the most widespread religions in the world. It was persecuted in Persian Empire (Sasanid), however, its population did not diminished. It survived long after the fall of Sasanid dynasty and Zoroastrianism.

It (Manichaeism) spread and maintained its churches even outside of the Persian Empire. In Mesopotamia, North Africa, Spain, France, North Italy, the Balkans it maintained its existence for a thousand years. In the medieval Europe it became the Bogomils, Paulicians and Cathers.

Manichaeism also became the state religion of Uyghur Empire. It was adopted by the Uyghur ruler Khagan Boku Tekin (759-780) in 763, and remained the state religion for about a century until the collapse of the Uyghur Empire in 840.

Manichaeism also reached Northern India, Tibet and China. In Tibet it gave strong influence on Tibetan native religion Bon-po. In China it made a syncretism with Taoism and Buddhism to bear Milo-ism (Chinese Mithraism) 弥勒教 (Tojo. [An Introduction to the Simorghian Culture and Mithraism in East Asia](#)).

Revival Movement

While it had long been thought that Manichaeism was extinguished until 16th Centuries in China, Manichaean temple still exists in southern China. There are many sword-and-magic fantasy novels and DVDs published in China today. They gained much popularity among Chinese.

There is a revival movement Europe and North America today.

[The Neo-Manichaeian Church](#)

[Manichaeian Orthodox Church \(The Order of Nazorean Essenes\)](#)

[Assembly of good Christians](#)

[Ecclesia Gnostica](#)

[Ecclesia Gnostica Mysteriorum](#)

[Ecclesia Gnostica Norvegia](#)

[The Church of Gnosis Kardias](#)

[Ecclesia Gnostica Apostolica](#)

[The Apostlic Gnostic Church in America](#)

[l'Eglise du Plerome \(Ecclesia Pleromatis\)](#)



Photo 1.1 Manichaeian Temple in China

Manichaeism and Buddhism

Manichaeism and Buddhism has gave influence mutually.

Influence from Buddhism

Buddhist influences were significant in Manichaeism. The doctrine of transmigration of soul, vegetarianism and community system of elects (monks) and hearers (lay followers), whose model was the Buddhist sangha, were all Buddhist influence.

There is a legend which gives an explanation on the close connection between Manichaeism and India (Buddhism). The key person of this legend is Scythianus. He was a supposed Alexandrian religious teacher who visited India around 50 AD. He is mentioned by several Christian writers and anti-Manichaeian polemicists of the 3rd and 4th Centuries, including Cyril of Jerusalem (ca. 313-386), Hippolytus (c. 170-c. 236) and Epiphanius (ca. 310-403) and the fourth-century work, *Acta Archelai*. These sources considered Scythianus as a predecessor of Mani and a link between Manichaeism and India (Buddhism).

In the time of the Apostles there lived a man named Scythianus, who is described as coming 'from Scythia,' and also as being 'a Saracen by race'. He settled in Egypt, where he became acquainted with 'the wisdom of the Egyptians,' and invented the religious system which was afterwards known as Manichaeism. Finally he emigrated to Palestine, and, when he died, his writings passed into the hands of his sole disciple, a certain Terebinthus. The latter betook himself to Babylonia, assumed the name of Buddha, and endeavoured to propagate his master's teaching. But he, like Scythianus, gained only one disciple, who was an old woman. After a while he died, in consequence of a fall from the roof of a house,

and the books which he had inherited from Scythianus became the property of the old woman, who, on her death, bequeathed them to a young man named Corbicius, who had been her slave. Corbicius thereupon changed his name to Manes (Mani), studied the writings of Scythianus, and began to teach the doctrines which they contained, with many additions of his own. (*Acta Archelai*)

Influence on Buddhism

Manichaeism gave a significant influence on Esoteric Buddhism. It is not exaggerate to say that Esoteric Buddhism was formed under the influence of Manichaean movement of syncretism. Its detail is shown in Chapter 2.

1. 2 Thought

Prime characteristic: broad syncretism

The prime characteristic of Manichaesism is its broad syncretism, including Iranian, Judeo-Christian Semitic, Buddhistic, Gnostic, Platonic and Neo-ptatonic elements.

In the area east to Iran, the broader a religion make syncretism or absorb other religions in its theosophic interpretation, the higher it is thought to be developed. For example in Japan priests (bettō 别当) of Shugen-dō 修験道, which is a syncretism of Shintō 神道 and Buddhism 仏教, are given higher rank than priests of Shintō and Buddhism. This view (tradition) is quite different from the view of the western people who think syncretism as a pollution (degrade). Manichaeism has the former view. Even Roman Mithraism has as well. Otherwise they would not make such a broad syncretism.

Ontology

From Simorghian point of view, the most important characteristic features of Manichaean theosophic ontology are (1) its mandalaic pattern (scheme), and (2) pilgrimage of individual spirit. (see Table 1.1)

(1) Mandalaic Pattern

In mandalaic pattern (scheme) a parent/lord god is surrounded by his/her five, six or eight subordinate gods who represent his/her aspects (attributes). This pattern (scheme) can be seen widely among Indo-Iranian religions, including the gods group of Mitanni treaty (1400 BC), the Ādityas of *Rig Veda* (ca. 1000 BC), Ameša Spenta of Zoroastrianism, Seven Week-day Gods of Roman Mithraism, Amšāspands and Esfābads of Suhrawardī's Oriental Theosophy and Five Transcendental Buddhas and Eight Bodhisattvas and Vidyā-rājas of Esoteric Buddhism. The origin of this pattern was symbolized by Simorgh (Great Goddess Div) and her five/six faces. Heptad and Octad is its later form introduced in the contact with Babylonians. (Jamshidi. *Farhang-e iran*)

In Manichaean theosophy their gods are arranged in this mandalaic framework using oldest pentad system. Zurwan and his five light limbs, Ohrmizd and his Amahraspandan, Mithra and Panj Puhran (Five Sons), Ahriman and his five demons, man and his five elements. This structure is ontological base of Manichaeism.

(2) Pilgrimage of Individual Spirit

Indo-Iranian tradition

If we seek the origin of pilgrimage of individual spirit in Iranian culture, we find the Simorghian myth. The myth is as follows:

Life seeds emanated from Simorgh (Great Goddess Div) become rain drops to descend to the Earth. Six faces of Simorgh protect and nurture them. The rain drops fallen into the Earth grow out as buds from the Earth. From buds grow various creatures. Among these creatures develop men and women. Man/woman lives on the Earth in a certain period. When he/she became old, he/she dies. When he/she dies, his/her spirit becomes a little simorgh and soar up to Simorgh and unites with Her. After a certain time has passed, Simorgh will emanate it as a life seed again. (Jamshidi. *Farhang-e Iran*)

This myth is referred fragmentary in Zoroastrian scripture *Bundahishn* XVIII, XXVII 1-4. In this myth there is a primitive expression of the transmigration of soul. This myth seems Iranian expression of ancient Aryan (Indo-Iranian) tradition. Therefore it is strikingly similar to the oldest record of transmigration of soul in *Upanishad* (*Brihadâranyaka Upanishad* 3.2.13, ca. 800 BC; *Chândogiya Upanishad* 5.4.1-5.10.7, both ca. 600-560 BC) (Ikari. "Samsâra and Karma", p302). Combining with the doctrine of Buddhism and Platonism, it became a fundamental doctrine of Manichaeism.

*

There also is a primitive expression of descending of spirit into matter and ascending of spirit to its Root (liberation from matter). From Simorghian point of view, Zoroastrian dualism, Manichaean dualism, and Light and veil (barzakh) of Suhrawardî's Oriental Theosophy are all reinterpretations (altered expressions) of this Simorghian myth.

*

Of course Neo-platonism and Gnosticism, both predating Manichaeism, have the same thought. Therefore it is inadequate to identify the origin of Manichaean pilgrimage of soul to be the Simorghian tradition. However, the Simorghian tradition should not be underestimated nor disregarded. In Manichaean syncretism the Simorghian elements and other elements overlapped ingeniously.

Dualism

There are two kinds of dualism, one ethical (good-evil), the other ontological (spirit-matter). Zoroastrianism belongs to the former type (ethical dualism). Plato, Hindu philosophy, Esoteric Buddhism and Suhrawardî's Oriental Theosophy belong to the latter type (ontological dualism).

Gnosticism and Manichaeism have both feature, however, they belong to the ontological type rather ethical one. For they think evil (disorder and lust) arises from matter, or the contact (fall and comingling) of spirit with matter. And this type of thought is common among Plato, Hindu philosophy, Esoteric Buddhism and Suhrawardî's Oriental Theosophy. And again this type of dualism is inseparably connected with pilgrimage of individual spirit mentioned 1.2 (2).

Table 1.1 shows Manichaean ontological scheme:

Heptad

Heptad is the later pattern of the Simorghian tradition. It is implicitly observed in Ohrmizd and Mithra's sons. Ohrmizd, Amahraspandan (5) and his sixth son Rashnu (Azdegaryazd) form a heptad. Mithra, Panji Phuran and his sixth son Sraosha (Xrōštāg Yazd) also form a heptad.

Table 1. 1 Mandalaic Pattern and Pilgrimage of Individual Spirit in Manichaean Scheme

Supreme Being	Zurwan		
	Home	Pilgrimage	
Aspects of Supreme Being	Zurwan (Root) (Origin)	Ohrmizd (Sacrificed) (Descending) (Passive)	Mithra (Savoir-Creator) (Ascending) (Active)
Fivefold Differentiation (Pentad)	Zurwan's Five Light Limbs (Principles)	Ohrmizd's Amahraspandan (Elements)	Mithra's Sons (Panj Puhran) (Rulers)
	Bam (Mind)	Frawahr (Ether)	Dahibed (Wahman*) (Pl. Jupiter)
	Manohmēd (Thought)	Wata (Wind)	Zandbed (Wata& Ram) (Pl. Venus)
	Uš (Insight)	Rōšn (Light)	Šahrbed (Pl. Saturn)
	Andešisn (Reasoning)	Ātar (Fire)	Wisbed (Bahram*) (Pl. Mars)
	Parmanag (Understanding)	Aba (Water)	Mānbed (Tyr*) (Pl. Mercury)
Sixth	————	Rashnu (Azdegaryazd) (Padwāxtag Yazd)	Sraosha (Xrōštāg Yazd)
Double and/or spirit of Rōšnšahr (Pentad)	————	————	Rōšnšahr (The Third Messenger) (Pl. Sun)
	————	————	Xradēšahr Yišō'-zīwā (Jesus the Splendor) (Maitreya) (Pl. Sun/Moon)
	————	————	Kanīg Rōšn (The Maiden of Light) (Paraclete) (Pl. Moon)
	————	————	Srōš-ahrāy (The Column of Glory)
	————	————	Kumār

			(The Boy/Child)
			Vahman (Manohmēdrōšn) (The Light Mind) (Integrator of five elements in man)
Man (Particle of Light and Pentad of elements)	Grīw Rōšn (Light Self)	Particles of Light (The Youth/Boy) (The suffering Jusus) Grīw Zindag (Living Self)	
		Frawahr (Ether)	
		Wata (Wind)	
		Rōšn (Light)	
		Ātar (Fire)	
		Aba (Water)	

Other Patterns

Triad

Triads is seen in Babylonian pantheism (Bel, Šamaš, Ištar), Achaemenid state religion (Ahura Mazda, Mithra, Anāhitā), Gnosticism (Threefold Invisible Spirit), Christianity (Father, Son, Holy Spirit) and Hinduism (Mitra, Varuna, Aryaman; Brahmā, Śiva, Višnu). Mani also incorporated triads into his teaching (theosophy), however, there is less consistency in triads (table 3. 2) than mandalaic pattern (table 3. 1).

Triad of the 3rd emanation corresponds to Father-Son-Holy Spirit of Christianity.

Table 1. 2 Triads in Manichaeism

	Triad		
Zurwan*1	Happiness (God of Truth)	Wisdom (The Great Spirit)	Power (all the gods/angels)
Sun*1	Mithra (The Living Spirit)	Mother of Life	All the gods/angels
Moon*1	Jesus the Splendor	Maiden of Light	All the gods/angels
Elements*1	The Column of Glory (Bahman)	Five Son's of Mithra	Amahraspandan
Church*1	Double of Paraclete (Sraosha)	Leaders and teachers	All the elects
1 st Emanation*2	The Great Spirit	Mother of Life	Ohrmizd (The Primal Man)
2 nd Emanation*2	The Friend of the Lights	The Great Builder	Mithra (The Living Spirit)
3 rd Emanation*2	Mithra (The Third Messenger)	Jesus the Splendor	Maiden of Light

*1: *Kephalaia* 3.23, 14-25, 6

*2: *Šābhuragān* and *Hymnscroll*

Tetrad

Tetrad is an element which links Manichaeism with Zurwanism and Esoteric Buddhism. It (tetrad) is widely used in Zurwanite theology (Boyce. *History of Zoroastrianism*, vol. 3, p332). In Esoteric Buddhism, each of Five Transcendental Buddhas is surrounded by four boghisattvas (see Ch. 2). It is likely that this arrangement is an adoption of Manichaeian tetrad. Manichaeian tetrad is easily absorbed into pentad by adding fifth face.

Table 1. 3 Four Faces of Zurwan

Four Faces*	Zurwanism*	Commagene*	Hindu Deities*
Purity	Zurwan	Zeus-Oromasdes	Brahmā
Light	Light (rōšn)	Appollo-Mithra-Helios-Hermes	Šiva
Power	Force (zōr)	Artagnes-Heracles-Ares	Višnu
Wisdom	Wisdom (xrat)	Commagene	Ganēša

Note

*Four Faces: Lieu. *Manichaeism in Central Asia & China*, p14

*Zurwanism: Widengren. *Mani and Manichaeism*, p47

*Commagene: Boyce. *History of Zoroastrianism*, vol. 3, p332

*Hindu Deities: Klimkeit. *Manichaeian Art and Calligraphy*, p36

Incorporated Elements

Gnostic elements

Manichaeism is classified into the Eastern (Persian) schools of Gnosticism (see Appendix 1). Therefore Manichaeism has many common elements with other sects of Gnosticism, including pentad in ontology.

Platonic and Neo-platonic elements

Platonic form is united with Iranian traditional celestial archetype (frawaši), and is adopted widely in Manichaeian myth and teaching. Neo-platonic theory of emanation is also widely adopted. It is also united with Iranian traditional mandalaic pattern.

Judeo-Christian Semitic elements

There are many Judeo-Christian elements, including Adam and Eve, Seth, Enoch, Egirgori (Watchers), Noah, Mose, Jesus and Paraclete. These are incorporated into its theosophic ontology. Manichaeian teaching focuses on the succession of apostles, Jesus and the Paraclete. Especially the Paraclete (=Miroku/Maitreya) is the most important spirit in Manichaeian apostleship.

They adopted Gnostic interpretation of Jewish myth of Adam and Eve. They accepted the New Testament but rejected the Old Testament.

Apocalyptic elements

Zoroastrianism, Zurwanism, Early Judeo-Christian sect and Christianity have similar apocalypse. In Manichaeian eschatology, the coming Jesus is Mithra-Miroku (Mirtii Burxan).

1. 3 Mithra-Miroku Worship

Mithra-Miroku

From Central Asia and the area east to it Mithra and Miroku (Maitreya) 弥勒 is identical (the same diety). He (Mithra-Miroku) is called Mitri Burxan (Mitra Buddha) in two of the Turkic texts (Number 60 and 61) (Clark “The Turkic Manichaeism Literature”, p94). For Manichaeans Mani was the apostle of Miroku. Manichaeism of these areas was a religion of Mithra-Miroku worship, namely a sort Mithraism.

Remark

In Manichaeism of Central Asia Miroku (Maitreya) is an emanation of Mithra (The Third Messenger). He is Only Begotten Son of God, the Christ, Jesus the Splendor and the coming Jesus. Mani himself is the apostle of Jeus, the Paraclete (the one who possesses the spirit of the Paraclete, a syzygos spirit of Jesus the Splendor) (Klimleit. *Gnosis on the Silk Road*, p325, 327)

Mihr’s day

According to the manuscripts of Tun-huang, Mihr (Mithra)’s-day (Sunday) is an important day for the Manichaeans in Central Asia. They commemorated the death of their founder Mani, who is identified with Maitreya (Miroku) in the area east to Iran, with the Bema Feast. Mihr’s-day is particularly auspicious and could be made even more so by the wearing of white dree and the riding of white horses. White was the prescribed color of celemonial garments among the Manichaeans. (Lieu. *Manichaeism in the Later Roman Empire and Medhieval China*, p232, p276)

This observance is attested by *Sukuyōkyō* 宿曜經* (The Scripture about the Lunar Mansions and the Seven Planets). This is a Buddhist scripture (sutra) on astrology, and is a dictation of what Buddhist monk Amoghavajra 不空 (704-774) said by his disciple. Therefore there is no Sanskrit original. It gives detailed explanation on planets, dragon’s head and tail, twelve signs and houses, manzils (lunar mansions), aspects, week-day and divination techniques used in Central Asia. This scripture gives a complete table of correspondence among planets, Persian gods and Hindu gods. Therefore this is the most reliable textual source (Table 1). It is written that the seven gods in table 1 are the gods worshipped by the Persians living in Central Asia. It states that the great teacher Mani made Mihr ’s-day (Sunday) holiday. They write it large on the calendar not to forget it*.

Table 1. 4 Seven Week-day Gods in *Sukuyōkyō*

Week-day	Planets	Persian Gods	Hindu Gods
Sunday	Sun	Mithra 密	Aditya 阿爾底耶
Monday	Moon	Mah 莫	Sōma 蘇摩
Tuesday	Mars	Verethraghna 雲漢	Anga-raka 鶯哦羅迦
Wednesday	Mercury	Tyr 啞	Budha 部陀
Thursday	Jupiter	Ohrmizd 温勿司 or Gav 鶻	Brihaspati 勿哩訶婆跋底
Friday	Venus	Anâhitâ 那歇	Sukra 戌羯羅
Saturday	Saturn	Kēwan 枳院	Šanaišwalaya 賒乃以室折羅

* *Sukuyōkyō* 宿曜經: Suku 宿 means the lunar mansions (manzils), you 曜 means the

seven planets and kyô 經 means scripture (sutra). Therefore *Sukuyôkyô* means *the Scripture about the Lunar Mansions and the Seven Planets*.

*The great teacher Mani … not forget it: 尼乾子末摩尼常以密日持齋。亦事此日為大日。此等事持不忘。

Remark: Other Observances

There were no sacrifices, but four daily prayers in Manichaeism. They had weekly, monthly and yearly fasts. They rejected all festivals but the Bema feast in March. On this occasion, the community commemorated Mani's death and entry into the Land of Light, and anticipated his return to earth. In Manichaeism of Central Asia the returning Mani is frequently invoked as Miroku (Maitreya, Mitiri Burxan). (Klimkeit. *Gnosis on the Silk Road*, p150). There were also the sacred meal (daily) and the Monday ceremony. Their sacraments were mysteries of the elect alone, so little information has come down to us concerning these.

1. 4 Scriptures

Mani wrote seven holy books by himself. Six of them (2-6, 8 of table 1.5) were written in Syriac, which is the main language spoken in the Near East before the Arab-Islamic conquest. *Šābhuragān* was written in middle Persian (Pahlavi) using Iranian names of deities. This scripture was dedicated to the contemporary King Shapuhr I in order to present to the king an outline of his new world religion. *Kephalaia* is a voluminous collection of Mani's commentaries on his teaching in detail.

Although most of the original writings of Mani have been lost, numerous translations and fragmentary texts have survived. There are vast number of Middle Persian, Parthian, and Soghdian texts discovered by German researchers near Turfan, in the Xinjiang 新疆 (Chinese Turkestan) province of China, during the early 1900s.

Here are the Manichaean scriptures (Table 1. 5). Cosmogonical myth is written in No. 1, 3, 10 and 11. Myth of the fallen Watchers is written in No. 5.

Table 1. 5 Manichaean Scriptures

No.	Titles	English	Japanese	Language
1	Šābhuragān	Book of Shabhur	二宗經 Nishūkyō	Pahlavi
2	Evangelion	The Living Gospel	徹尽万法根源智經 Tetsujin-banpō-kongenchi-kyō	Syriac
3	Zindagān	Treasure of Life	淨命宝蔵經 Jōmyōhōzōkyō	Syriac
4	Rāzān	Book of Secret	秘密宝蔵經 Himitsuōzōkyō	Syriac
5	Kawān	Book of Giants	大力士經 Dairikishigyō	Syriac
6	Pragmatia	Pragmatia	論策 Ronsaku	Syriac
7	Ardahang	Picture Book	大二宗図 Dainishūzu	
8	Āfrīn	Psalms	大讚願經 Daisangankyō	Syriac
9	Epistles	Epistles	書簡集 Shokanshū	Coptic
10	Kephalaia	Chapters	諸章 Shoshō	Coptic
11	———	Hymnscroll	摩尼教下部讚 Manikyō-kabusan	Chinese



Photo 1.2 The Opening part of Chinese *Hymnscroll*

1.5 Myth

1.5.1 The Beginning

In the beginning there was Zurwan the Father of Greatness. He ruled the Land of Light which was an extension of himself, and had four attributes: purity, light, power and wisdom. He resided in five intellectuals: mind, thought, insight, counsel and consideration. They were the five elements: living air, light, wind, water and fire. Surrounding Zurwan were the twelve aeons.

Love (Mithra) was Zurwan the Father of Greatness, who dwelled in his glorious Land. These two were a single living body, the Father and his Love. (*Kephalaia* 63.156.1-4)

To the south of this Land was the realm of Ahriman the King of Darkness. This realm was consisted of five dark elements, and was a seething manifestation of the conflict and carnality that was its essence. In their disorderly motion the demons of darkness glimpsed the splendor of light and desired to possess its life.

1.5.2 Defeat of Ohrmizd

Since peace was the nature of the light, Zurwan called out from himself great gods to defend his kingdom. First Zurwan evoked Mother of Life, and she in turn evoked Ohrmizd (Ahura Mazda) the Primal Man. Ohrmizd was armed with the five light elements (gods). Mother of Life gave him the first right hand and the first kiss of the peace, before he went to fight. He descended to the frontier to challenge the army of the darkness. After a long struggle, he was defeated. The demons devoured some parts of Ohrmizd and his five sons. The rest of their body became myriads of light particles and mixed with the dark matters.

1.5.3 Deliverance by Mithra 1 Rescue of Ohrmizd

In order to liberate them, Zurwan evoked the Friend of the Lights, the Great Builder and Mithra the Living Spirit (Father of Life). Mithra is the messiah god whose mission is to rescue all the particles of Light.

Mithra went to the abyss and called with a loud voice, and the voice became Sraosha the

Call. Sraosha the Call descended swiftly into the abyss (mixture). He scattered demons and he said, "Hail from Mithra the Father and from the whole Land of Light. Gather your limbs. Mithra the Savoir has come." And Ohrmizd was glad at the good news. When he gathered his limbs (particles), it became Rashnu the Answer. Sraosha and Rashnu joined together and ascended to Mithra (Father of Life) and Div (Mother of Life).

Mithra descended swiftly into the abyss, grasped the right hand of Ohrmizd and raised him from the mixture to their celestial homeland, the Land of Light. But myriads of particles of Light were left behind. For these particles of Light were too thoroughly mingled with those of the dark elements.

1. 5. 4 Deliverance by Mithra 2 Creation of the Cosmos

In order to make a great mechanism for the separation of Light, Mithra conquered demons and imprisoned them in the mixture. Then Mithra and Div made the Cosmos from this mixture. First they created the sun, the moon and the fixed stars from purer portions of the mixture in the Cosmos. Then they fashioned ten heavens and eight earths, from demons' skins, bones and flesh in it (the Cosmos). Finishing the work, Mithra evoked his five sons (archangels) to hold this elaborate structure (See Table 1. 6). The Cosmos which is the machinery for the purification and liberation of particles of Light was ready, Mithra and Mother of Life returned to the Land of Light.

Table 1. 6 Manichaeian Deities of Seven Planets

Planets	Deities
Saturn	Šahrbed*1
Jupiter	Dahibed*1
Mars	Wisbed*1
Sun	Mihryazd and Xradêšahr (Jesus)*2
Venus	Zandbed*1
Mercury	Mānbed*1
Moon	Xradêšahr (Jesus)*2 and Kanīg rōšn

Note

*1 Five sons of Mithra.

*2 Xradêšahr (Jesus) corresponds to the Sun in the West, to the moon in the East. They will be evoked later.

1. 5. 5 Deliverance by Mithra 3 Beginning of Transmigration

All the gods pleaded with Zurwan to send the messiah god to set the Cosmos in motion and thus to achieve the process of redemption through the time. He approved and evoked Mithra the Third Messenger. Mithra is the Great King of the Cosmos, the perfect form of Zurwan the God of Truth, the Image of Zurwan the King of Lights (*Psalm Book II*, 138.59-65; *Kephalaia* 7.35.7-8; 43.17-20).

Mithra, descending into the Cosmos, dwelled in the Sun, and he started his mission to purify and liberate all the particles of Light still captive in the mixture.

Mithra displayed himself in the form of a beautiful naked youth (both male and female) to the demons (archons) chained in the heavens, they spontaneously ejaculated or aborted the particles of Light they swallowed. Some is drawn to the heights, while the remainder that is

less pure fell down to the earth and become plants and animals.

Male and female lionish gods (Ahriman and Az) fashioned Adam and Eve after the image of Mithra and poured all the particles of Light that is still in their rule in order to satisfy the particles of Light and let them desire to stay forever in the image of Mithra made of fresh (matter). When Adam and Eve were fashioned, the two lionish gods entered into them to reside. Gradually offspring of Adam and Eve increased. Being ruled by the lionish gods from within, they were unstable and driven by passion.

1. 5. 6 Deliverance by Mithra 4 Sending Apostles

Mithra nurtured every creature on the earth by the rays of seven planets. Particles of Light began to transmigrate among plants, animals, birds and men. Only those particles of Light which transmigrated into men will have a chance of liberation.

To liberate particles of Light transmigrated into men, Mithra the Sun (the Third Messenger) sent doubles of himself to the earth. The first is Jesus the Splendor, the second is Maiden of Light. They are the twin syzygos spirits. Jesus the Splendor summoned the Light Mind, it in turn summoned its double (the Spirit of the Paraclete) and sent it to incarnate as great religious leaders in the various parts of the world. Thus appeared Seth, Noah, Enoch, Gautama the Buddha and Zoroaster.

From aeon to aeon the apostles of God did not cease to bring here the Wisdom and the Works. Thus in one age their coming was into the countries of India through the apostle that was the Buddha; in another age, into the land of Persia through Zoroaster; in another age, into the land of Palestine through Jesus. After that came Mani, the apostle of the True God, into the land of Babel.

1. 5. 7 Revelation

The whole Cosmos will stand firm for a Season, since there is a great Building being erected outside of the Cosmos. At the Hour when the Great Builder shall complete it, the entire Cosmos shall be dissolved. It shall be set afire, that fire may melt it away. All the gods, angels and sages will leave the Cosmos and take refuge in the Land of Light. But Ohrmizd will gather all the remnants of particles of Light to himself and form of them a Last Statue (Resurrected Ohrmizd).

In a moment Mithra the Living Spirit shall come. He will succour Ohrmizd, but he shall lock away the Darkness in the chamber that was built for it that it may lie in chains in it forever. There is no other means save this means to bind the Enemy, for he shall not be received into the Light. Because he is a stranger to it, but he shall also not be left in his Land of Darkness, lest he may wage a greater war than the first.

A new Aeon shall be built in place of this Cosmos, which shall be dissolved, so that in it the Powers of Light may reign since they have performed and fulfilled the whole of the Father's will. They have overthrown the hateful one, they have defeated him forever.

This is the Knowledge of Mani,
let us worship him and bless him.
Blessed is every man that shall trust him
for he shall live with all of the Righteous.
Honor and Victory to our Lord Mani, the Paraclete (the Spirit of Truth),

that cometh from Mithra the Father and has revealed to us
the Beginning, the Middle, and the End.
Victory to the Soul of the Blessed Mary. Theona, Pshai, Jemnoute.

End of Myth.

1. 6. Deities

Zurwan

He is the Root God, the good Principle and the Hakk. He is the God of endless Light. He is known as the four-faced God and has five intellectuals: mind, thought, insight, counsel and consideration. They are hypostasized as (1) the five elements: living air, light, wind, water and fire, and (2) the five son's of Mithra: Dahibed, Šahrybed, Wisbed, Zandbed, Mānbed. He is also called four-faced God (τετραπρόσωος). His four faces are purity, light, power and wisdom.

The Great Spirit

He is ambiguous. Sometime he is identified to be the spirit of Zurwan, the other time he is identified with Div (Mother of Life). He lives within Zurwan and are giving life to the aeons in the Land of Light.

Div (Mother of Life)

She is the Mother of Ohrmizd. She and Mithra are a pair Deities and closely connected. The creation of the Cosmos by the two seems to reflect the ancient Simorghian cosmogonical myth.

Ahriman

He is the Prince of Darkness. He is called the lionish God. H. P. Blavatsky said Ahriman is the personification of the negative aspect of Aryaman.

Az

She is the mother and wife of Ahriman. She is also called the lionfish Goddess. She is the personification of desire (lust).

Ohrmizd

He is the Primal Man, for he is the archtype of every human. He is both Ahura Mazda and Gayomard. He and his five sons were defeated by the Ahriman and his demons and tiered into myriads particles of Light. His main portion was rescued by Mithra and lives in the Moon. Ohrmizd's particles of Light became the spiritual essence of men. In the end of Time, Ohrmizd will resurrect perfectly by gathering all the particles of Light which were not gathered until then.

Manichaeen Ohrmizd reminds us of Hindu Varuna and Vrtra, Egyptian Osiris and Greek Dionysus. Hindu Varuna who was once the greatest god of Hindu pantheon, degraded to the lord of waters. Vrtra (Ahi) was a serpent and the head of Asuras, killed by Indra (*Rig Veda* 1. 32). Osiris was killed by his brother Seth. Dionysus was killed and devoured by giants sent by Pluto.

Amahraspandan

The members of Amahraspandan are gods of elements: Frāwahr (Ether), Wād (Wind), Rōšn (Light), Āb (Water) and Ātar (Fire). Therefore Manichaean Amahraspandan is completely different from Mazdean Ameshaspenta.

The Friend of the Lights

There is little information about him. He is said to wear the crown, the giver of the garland.

The Great Builder

He is Syrian origin God Ban. He builds the new Cosmos (New Aeon) and a prison for the enemy.

Mithra

He is the sole God who is the perfect Image of Zurwan, and have the same power as Him. He and Zurwan are the same body and inseparable. He is the messiah God and the King of the Cosmos. He and Div are the co-creator of the Cosmos. He is called the Living Spirit when he ceated the Cosmos, and is called the Third Messenger when he presides the Cosmos. He has six gods and five doubles.

He is identical with Maitreya of Buddhism. Maitreya lives in the Sun sphere (Tušta heaven 都率天) as Mithra the Third Messenger lives in the Sun.

Sraosha and Rashnu

Sraosha is the hypostasized voice (word) of Mithra. Rashnu is a god created from particles of Light in response to Sraosha.

Five sons of Mithra

They are gods who preside seven planets and celestial spheres (Table 2). According to *Kephalaia*, they rule both the macro cosmos and the micro cosmos (human soul) using principle of cosmic correspondence.

Jesus the Splendor

He is the first of the three doubles of Mithra (The Third Messenger). He is sometimes identified with the Third Messenger (Mithra the Christ). He is the logos aspect of Mithra. In Manichaeism of Central Asia he is Miroku (Maitreya, Mitra Buddha).

Maiden of Light

She is the second of the three doubles of Mithra (The Third Messenger). She is the moon goddess. She is the syzygos spirit of Jesus the Splendor and the life aspect of Mithra. Shis is the holy Spirit. If a person accepts this spirit and became her host, he/she becomes an apostle of God (Mithra).

The Youth (Boy)

He is the third double of Mithra (The Third Messenger). He appears in *the Secret Book*

According to *John and Hymn of the Pearl*. He is also the symbol of the sum of the Light suffering in matter. “Crucified” as Jesus was crucified on the cross.

Light Mind (Wahman)

He is not Mazdean Wohu Manah, but Simorghian Manoh who is the principle of consciousness. His functions are (1) to integrate human’s inner elements, (2) to link human soul to Mithra and the gods.

The Column of Glory

He is also called the Perfect Man. He is identical with Sraosha (the Call). When a righteous man dies, the pure soul of the righteous man is raised into the Column of Glory and carried to a fixed star.

1. 7 Deities and Their Names

Table 1. 7 Names of Manichaeian Deities

English	Middle Persian Parthian Sogdian	Persian Origin	Latin	Japanese & Chinese
Zurwan	Zurwan Pidar wuzurgift Azrua	Zurwan	Deus	明尊父, 無量寿 無上光明王
The Great Spirit	Wāxš zīndag			大靈
Mother of Life	Zindagān Mādar Mād žīwandag Ardāwān Mād	Div?	Mater Vitae, Sophia	智慧母
Ahriman	Ahriman Ahriman Šīmanu	Ahriman	Satan	首魔
Az	Az Az Az	Az	Hyle	魔母
Ohrmizd	Ohrmizd Ohrmizd Ohrmizd	Ahura Mazda	Primus Homo	先意
His five Sons	Amahraspandān Panj rōšn Amahraspandān		Elementi	五明仏
Ether	Frāwahr Ardāw frawarīn Ardāw frawarīn	Frāwahr	Aer	氣
Wind	Wād	Wād	Ventus	風

	Wād Wād			
Light	Rōšn Rōšn Rōšn		Lux	光
Water	Āb Āb Āb	Āb	Aqua	水
Fire	Ādur Ādur Ādur	Ātar	Ignis	火
The Friend of the Lights	Rōšnān xwīārist Frih rōšn Frih rōšn			樂明
The Great Builder	Nōgšahrāfuryazd Bāmyazd ————	Ban (Syrian)		造相
Mithra	Mihryazd Mihr Mir	Mithra	Mithra	弥勒, 大日
The Living Spirit	Mihr Yazd Wād žiwandag Wišparkar	Mithra	Spiritus Vivens	淨風, 活靈
The Call	———— Xrōštāg Yazd ————	Sraosha*1	Cautes	觀音
The Answer	Azdegaryazd Padwāxtag Yazd ————	Rashnu*3	Cautopates	大勢至
His five Sons	———— Panj puhrān ————	Simorghian Heptad		五施
The Keeper of Splendor	Dahibed ———— ————	Vahman*4	Splenditenens	持世明使
The King of Honor	Šahrybed, Pahrbed ———— ————	Šahrevar (Xšathra)*4	Rex Honoris	十天大王
The Adamas of Light	Wisbed ————	Bahrām*4	Adamas	催光明使

	Vahram			
The King of Glory	Zandbed, Wādahrāmyazd ———— ————	Wata & Rām (Ârmaiti*4)	Gloriosus Rex	降魔勝使
Atlas	Mānbed ———— Omophoros	Tīr*4	Atlas	地藏明使
The Third Messenger	Narisaf Yazd Mihr Yazd Mihr Yazd	Mithra	Tertius Legatus	惠明大使
Jesus the Splendor	Xradēšahryazd Yišō' ziwā ————		Jesus	夷数
The Maiden of Light	Kanīg rōšn Kanīg rōšn Kanīg rōšn	Amurdād*4	Sophia Achamoth	電光
The Column of Glory	Srōš-ahrāy Kišwarwāryazd Bāmistūn	Sraosha		金剛相柱
The Great Mind (The Light Mind)	Wahman Manohmēd rōšn Nomquitī	Manoh (Manas) Narjamig Sraosha	Nous, Paraclete, Paraclete-Spirit, The Spirit of the Paraclete	惠明, 大明

*1: In Manichaeism myth Xrōštāg Yazd (Sraosha) is closely linked to Mihryazad (M98/991; Klimkeit. *Gnosis on the Silk Road*, p340-341, p227).

*2: She is the mother of Ohrmizd (Ahura Mazda) (ibid. p224, 227)

*3: In Manichaeism myth Azdegaryazd (Rashnu) is closely linked to Mother of Life (ibid, p340-341, p227).

*4: see Bivar. *The Personalities of Mithra in Archaeology and Literature*, p27

2. Manichaeism and Esoteric Buddhism

2.1 Definition of Esoteric Buddhism

Buddhism can be classified into three schools; Theravāda 上座部, Mahāyāna 大乘 and Vajirayānā 金剛乘. Theravāda is the oldest Buddhist school (250 BC). Mahāyāna arose in the area which encompasses northwest part of India, Pakistan, Afghanistan, east part of Iran (1st BC-1st AD). Esoteric Buddhism arose until the 7th Century in the above area and spread to Tibet, Central Asia, China and Japan. Shingon-sect 真言宗 and Tendai-sect 天台宗 are its middle form. Vajirayānā 金剛乘 (Tibetan Buddhism) is its later form.

Table 2.1 Three Schools of Buddhism

Branch		Area*	Exteric/ Esoteric	Characteristic Feature
Theravāda 上座部		Southern Asia	Exteric	The oldest surviving Buddhist school.
Mahāyāna 大乘	Pure Land 淨土 Zen 禪 Nichiren 日蓮	East Asia		Syncretism with Indo-Iranian religions. Use of mandalas.
	Shingon 真言 Tendai 天台	East Asia	Esoteric	Syncretism with Indo-Iranian religions and Tantrism.
Vajirayānā 金剛乘		Tibet		Use of mandalas.

*Area: While Buddhism remains most popular within these regions of Asia, all branches are now found throughout the world.

2.2 History

Early Period

Before the 7th Century, Lord Buddha (Root Buddha) of Esoteric Buddhism was Prince Gautama. He was depicted in the center of a mandala surrounded by the eight Bodhisattvas (Tanaka. *Mandala Iconology*, p64-65). The eight Bodhisattvas were popular deities worshipped among Buddhists in the Northwest India and Central Asia at that time. Three of the eight Bodhisattvas are Iranian origin.

Table 2.2 The Eight Bodhisattvas

Japanese	Sanskrit	Origin and/or Correspondence
Miroku 弥勒	Maitreya	Mithra. (Identical with Mahāvairocana.)
Kannon 觀音	Avalōkitêshvara	Sraosha
Monju 文殊	Manjuśrī	He is a bodhisattva of wisdom.
Hugen 普賢	Samantabhadra	He is a bodhisattva of mercy (compassion) and long life.
Jizō 地藏	Kstigarbha	Mānbed (Tyr).
Jogaišo 除蓋障	Sarvanīvaranaviskambhin	His name means the one who remove obstacles.
Kongōshu 金剛手	Vajrapāni	A guardian yakṣa (demon) of Prince Gautama.
Kokūzō 虛空藏	Ākāśagarbha	He is linked to astrology.



Fig 2. 1 Early Mandala

Prince Gautama 釈迦 is depicted in the center. The Eight Bodhisattavas are depicted surrounding him. Their names are listed in Table 2.1

Middle Period

In the middle of the 7th Century, when *Dainichikyō* 大日經* was written, Lord Buddha of Esoteric Buddhism has changed from Prince Gautama to Mahāvairocana. At the same time the five Transcendental Buddhas 五智如来 (Virocana, Amoghasiddi, Ratnasambhava, Aksōbya and Amitābha) was formed and incorporated into Taizōkai mandala 胎藏界曼荼羅 with the eight Bodhisattvas (Tanaka. *Iconology of Mandala*, p63-69).

It seems Maitreya (Miroku) and his five guardian gods has developed into the five Transcendental Buddhas of Esoteric Buddhism.

- (1) Three of the five Transcendental Buddhas (Ratnasambhava, Samkusmitarāja and Divyadundubhimeghanirghoṣa) has the same name as the three of the guardian gods of Maitreya (Miroku) (Table 2. 3).
- (2) In Esoteric Buddhism the Lord God Mahāvairocana is identical with Maitreya (Miroku).

Table 2. 3 Five Guardian Gods of Miroku and the Five Transcendental Buddhas

Five Guardian Gods of Maitreya*	Esoteric Buddhism*	
	Middle Period Taizōkai mandala	Later Period Kongōkai mandala
Šō'onjō 正音声	Birušana 毘廬遮那 Virocana	Birušana 毘廬遮那 Virocana
Hōdō 宝幢	Hōdō 宝幢 Ratnaketu	Hōšō 宝生 Ratnasambhava
Ketoku 花德	Kaihukeō 開敷花王 Samkusmitarāja	Hukūjōju 不空成就 Amoghasiddhi
Kiraku 喜樂	Muryōju 無量寿 Amitāyus	Amida 阿弥陀 Amitābha
Kō'on 香音	Tenkuraion 天鼓雷音 Divyadundubhimeghanirghoṣa	Ašuku 阿闍 Aksōbya

Note

*Five Guardian Gods of Maitreya (Miroku): According to *Maitreya Sutra trilogy* 弥勒三部經.

*Esoteric Buddhism: The correspondence between the middle period' names and later

period's names are written in Matsunaga's *Mandala: Its Meanings of Color and Form*, p195

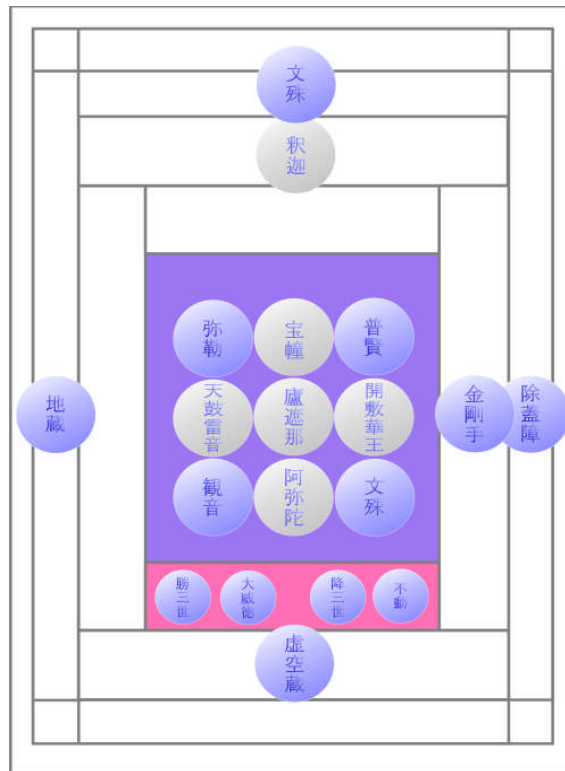


Fig 2. 2 Taizōkai Mandala

White circles are Transcendental Buddhas. Blue circles are Bodhisattvas and Vidyā-rājas. Vidyā-rājas are depicted in the light magenta area. The mandala itself is the symbol of Mahāvairocana.



Photo 2. 1 Taizōkai Mandala 胎藏界曼荼羅(元禄本両界曼荼羅*, 東寺*)

*元禄本両界曼荼羅: Genroku-ryōkai-mandala. Genroku is a historical period from 1688 to 1703 AD in Japan. Ryō means two (pair), kai means world (Taizōkai and Kongōkai). This Taizōkai Mandala and Kongōkai Mandala (Photo 2. 2) consists a pair of mandalas (ryōkai-mandala).

*東寺: Tōji. A Temple of Esoteric Buddhism in Kyōto 京都, Japan.

Along its development, Hindu four direction gods are incorporated into the mandala. The oldest record of the arrangement of four Transcendental Buddhas in four directions is found in *Konkōmyōkyō* 金光明經* (ca 4th AD) which is a intermediate sutra (scripture) between Mahāyāna and Esoteric Buddhism. The arrangement are: East-Aksōbya 阿闍, South-Ratnaketu 宝幢, West-Amitābha 阿弥陀, North-Dundubhisvara 鼓音 (Matsunaga. *Mandala: The Meanings of Its Color and Form*, p24-25; Tanaka. *Mandala Iconology*, p49).

**Dainichikyō* 大日經: It is formed during 7th to 8th Century. It was translated into Chinese by Śubhakarasiṃha 善無畏 (637-735) and Chinese monks in 724. However the Sanskrit original text is still not found.

**Konkōmyōkyō* 金光明經: Its Sanskrit original title is Suvarlaprabh' sa.

Later Period

The Pantheon of Taizōkai mandala has developed into those of Kongōkai mandala 金剛界曼荼羅 of *Kongōchōkyō* 金剛頂經* in about 8th Century. The numbers of Bodhisattvas were increased from eight to sixteen. Their names are changed to their esoteric names, which began "Vajira-", from traditional names such as Avalokiteśvara. (Tanaka. *Iconology of Mandala*, p69-80).

In Tibet not only Mahāvairocana but also other four Transcendental Buddhas became to be depicted in the center of mandala. Aksōbya and the yab-yums in his lineage gained much popularity. A yab-yum is father-mother deity in sexual union. Hēvajra and Samvara became especially popular. Enormous amount of their tantric scriptures were composed, however, they were not accepted in China. (Matsunaga. *Mandala: The Meanings of Its Color and Form*, p214-221)

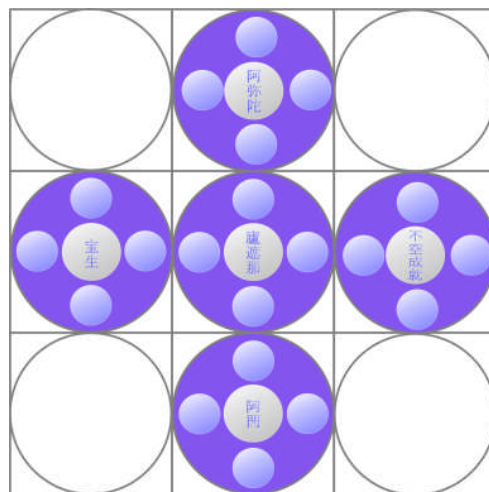


Fig 2. 3 Typical Unit Pattern of Kongōkai Mandala
White circles are Transcendental Buddhas. Blue circles are Bodhisattvas. The mandala itself is

the symbol of Mahāvairocana.



Photo 2. 2 Kongōkai Mandala 金剛界曼荼羅(元祿本兩界曼荼羅, 東寺)

Mahāvairocana is depicted in the center square (sub-mandala) of the upper line. Except this sub-mandala, the rests are depicted according to the typical pattern shown in fig 4.

5	6	7
4	1	8
3	2	9

Fig 2. 4 Ascending path and descending path in Kongōkai Mandala

Ascetic practitioner ascends from 9 to 1. He attains personal liberation at 1 (Jōjin'ne 成身会). With great compassion and firm resolution to save people, he returns from 1 to 9 (the mundane world, Gōsanzesanmayane 降三世三昧会). During his descent he arms himself with various arms. When he returned the mundane world he became a vidyā-rāja (master of manthra-zikr) like a Gōsaze 降三世明王.

*Kongōchōkyō 金剛頂經: The correct Chinese and Sanskrit name is 初会金剛頂經 sarvatathāgatattvasaṃgrahaṃ nāma mahāyānasūtraṃ. The early text was formed during the middle to the end of 7th Century in the south India. After several modifications it became its final form (Chinese version translated by Se-go 施護).

2. 3 Creation Myth

There is no scripture which gives explicit and comprehensive explanation of creation myth

in esoteric Buddhism. Therefore the following myth is summary of sutras (scriptures) (Dainichikyō 大日經, Kongōchōkyō 金剛頂經) and “Myō’ō” and “Bosatsu” in Nakamura et al. ed. *Iwanami’s Dictionary of Buddhism*, Iwanami-shoten 中村元他編『岩波仏教辞典』岩波書店.

In the beginning of beginning there is a Root God (Buddha) named Mahāvairocana (Great Sun God) 大日. He differentiated himself into the five Transcendental Buddhas 五智如来. They held a council and decided that one of them will become the Lord God (Buddha) on a regular rotation. When a certain time will have passed, another Transcendental Buddha will become the next Lord God.

The five Transcendental Buddhas differentiated themselves into the creatures within the Cosmos, and set the mechanism of transmigration of souls (rin’netenšō 輪廻転生 samsāra) to function.

The first man is called the Primal Man 劫初人. His offsprings became men and women according to their karma. They married, and wine, sex, wealth and anger covered their reason. They became to attach to the material world (mundane world). Bad karma accumulated in their soul as time went by. They lost their way and forget their divine origin. They were lost and submerged into the matter, endlessly repeating death and rebirth in samāra (the cycle of reincarnation). The more their bad karma will accumulate, the more difficult their deliverance will become.

Thus a great compassion arose within Lord Buddha Mahāvairocana (Great Sun God) 大日. He emanated the eight Bodhisattvas 八大菩薩 (angels of deliverance) to liberate them from the endless suffering in samāra. Their leader was Maitreya (Miroku) 弥勒 who is reincarnated Mahāvairocana himself. By their great work, a certain number of people were delivered from samsāra 輪廻転生. But many people were still left in the mundane world. Their souls were chained to the material world by their thickly accumulated karma so strongly that it is impossible for the Bodhisattvas to deliver them.

Hearing their report, a great compassion arose within Lord Buddha Mahāvairocana again. He emanated the eight Vidya-rājas 八大明王 (Masters of manthra zikr). Their leader is Achalanātha 不動明王 who is reincarnated Mahāvairocana himself. Under the leadership of Achala Nāatha they began their activities for deliverance. The monks of Esoteric Buddhism are all working with them to save people of enormous karma.

2. 4 Correspondence to Manichaeism

Lord God

Manichaeism Zurwan-Mithra corresponds to Mahāvairocana-Maitreya of Esoteric Buddhism (Table 2. 4).

Table 2. 4 Correspondence of Lord God of Manichaeism and Esoteric Buddhism

Manichaeism	Esoteric Buddhism
Zurwan (Zurwan-Mithra)	Mahāvairocana (Mahāvairocana-Maitreya)

According to *Psalm Book II*, 138.59-65 and *Kephalaia* 7.35.7-8; 43.17-20, Zurwan and Mithra are identical and the same one body. Mithra is the perfect Image of Zurwan and has the same power as Zurwan.

According to *Manthra Zikr Practice of the Loving One (Miroku)* 慈氏菩薩略修愈識念誦法 Maitreya is identical with Mahāvairocana. This doctrine -“Dainichi-Miroku-dōtai” 大日弥勒 同体 (Mahāvairocana and Maitreya is identical)- is the most important doctrine of Shingon-sect 真言宗 of Japanese Esoteric Buddhism.

The first monk who brought the doctrine “Maitreya is Vairocana” from India to China is Zenmukon 善無根. Zenmukon wrote a scripture *Manthra Zikr Practice of the Loving One (Miroku)* 慈氏菩薩略修愈言我念誦法 in two volumes. He wrote the doctrine in this scripture. The doctrine was succeeded by Kongōchi 金剛智, Keika 惠果 and Kūkai 空海.

Five Transcendental Buddhas

According to Manichaeism Zurvan has five Light-Limbs (Intellects). They manifest themselves as the five elements in micro cosmos (man), the five rulers in macro cosmos and five direction gods in Apocalypse. These five Light-Limbs correspond to the five Transcendental Buddhas of Esoteric Buddhism (Table 2. 5). Both Eight (Sixteen) Bodhisattvas and eight Vidyā-rājas are manifestations of ruler aspect of five Transcendental Buddhas, namely Zurvan’s five Light-Limbs.

Table 2. 5 Correspondence of Deities (Manichaeism and Esoteric Buddhism)

Principles		Manichaeism			Esoteric Buddhism’s (Principles)
		Aspects (Hypostases of Principles)			
Zurvan’s Five Light Limbs	Zurvan’s Four Faces	Ohrmizd’s Amahra- spandan	Mithra’s Sons	Gods of Four Directions	Five Transcendental Buddhas
Bam (Mind)	———	Frawahr (Ether)	Sraosha & Dahibed (Wahman*)	——— Center	
Manohmēd (Thought)	Brahmā Purity	Wata (Wind)	Zandbed (Wata & Ram)	Ohrmizd North	Amogašiddi Composition North Wind
Uš (Insight)	Šiva Light	Rōšn (Light)	Šahrbed	Bāmyazd South	Ratnasambhava Ubiquity South Earth
Andēšisn (Reasoning)	Višnu Power	Ātar (Fire)	Wisbed (Bahrām*)	Christ-Mithra (Xradēšahr) East	Aksōbya Integrated Wisdom East Water
Parmanag (Understan- ding)	Ganēša Wisdom	Aba (Water)	Mānbed (Tyr*)	Mithra (Living Spirit) West	Amitābha Discrimination West Fire

*Bivar, *The Personalities of Mithra in Archaeology and Literature*, p27

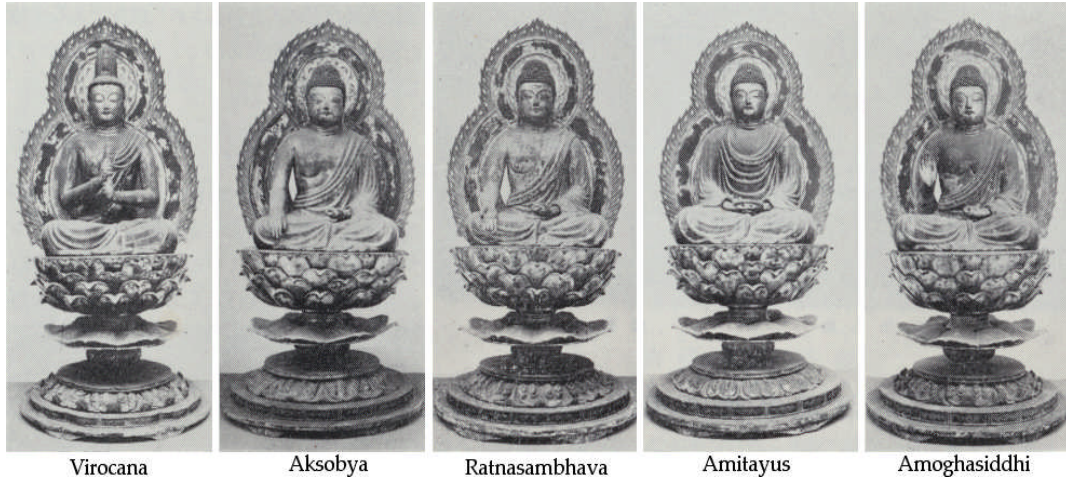


Photo 2. 3 Five Transcendental Buddhas

They are all sitting on the Lotus, not setting their feet on the Earth. It means they are far removed from the material world.



Photo 2. 4 Vidyā-rājas (Correspond to Mithra's Sons)

They are standing firmly on the Earth. It means they are acting in this world (material world). Their fire halos are an attestation of their Iranian origin. People worship them in order to attain liberation of Light Self.

Table 2. 6 The Eight Masters of Manthra Zikr

Japanese	Sanskrit	Origin
Hudō 不動	Acalanātha	He is an avatar of Mahāvairocana.
Gōsanze 降三世	Trilokavijaya	He is an avatar of Aksōbya. His name means the subjugator of three worlds. This name corresponds to the title of Manichaean Wisbed (a son of Mithra).

Batō 馬頭	Hayagrīva	He is Avalōkitēshvara in fury.
Kongōyasha 金剛夜叉	Vajrayakṣa	He is a good yakṣa (demon).
Gundari 軍荼利	Kundalī	His name is derived from kundalini.
Dai'itoku 大威徳	Yamāntaka	He name means the one who is stronger than Yama (Yima).
Munōshō 無能勝	Aparājita	His name means Invincible
Usasuma 烏枢沙摩	Ucchuśma	He is Indic Agni.

3. Manichaeism and Suhrawardī's Oriental Theosophy

3.1 Suhrawardī and Oriental Theosophy

Shihâb ad-Dîn Yahyâ as-Suhrawardī (1155-1191) is undoubtedly one of the greatest philosophers and theosophists of Iran (Kurdish), and the founder of the School of Illumination. He is universally called *Shaykh al-Īsrāq* (Master of Illumination). This title is rendered to his most famous book *Hikmat al-Īsrāq* (*Wisdom of Illumination*), which is devoted to Īsrāq. His theosophy, being called "Oriental Theosophy" is a synthesis of Iranian, Platonic, Pythagorean and Islamic thoughts. As he himself wrote his teaching is the science of lights (the basis of the Eastern doctrine of light and darkness), which was the teaching of Persian philosophers such as Jamasp, Frashostar and Bozorgmehr and others before them, not the doctrine of infidel Magi nor the heresy of Mani (Walbridge and Ziai. *Suhrawardī's The Philosophy of Illumination*, p2; Walbridge. *The Wisdom of the Mystic East*, p59-60), his Iranian thought encompasses Simorghian, Mithraic, Manichaean, Zurwanite and Zoroastrian thoughts. Oriental Theosophy is one of the most important philosophies of Sufism and had a profound influence on subsequent Iranian esoteric thought.

3.2 Brethren of Abstraction

A divine philosopher is one who combines discursive wisdom and intuitive wisdom. He has perfected his knowledge of speculative philosophy and practical philosophy. His intuition is so strong and blessed that he can learn without a teacher. Suhrawardī believed the existence of the group of such a kind of philosophers, and called it the Brethren of Abstraction (Ikhwān at-Tajrīd). This group (brotherhood) is not confined by time and space. Thus Suhrawardī thought the following people belong to this brotherhood, and identified himself with Pythagorean line in Hellenistic (Greek) philosophy. (Walbridge and Ziai. *Suhrawardī's The Philosophy of Illumination*, p2, 107-108, 142; Walbridge. *The Leaven of the Ancients*, p29-31, Ziai. "The Source and Nature of Authority: A Study of al-Suhrawardī's Illuminationists", p324-335)

- (1) Egyptian: Hermes, Agathodaemon, Asclepius
- (2) Hellenistic (Greek): Empedocles, Socrates, Plato, Aristotle,
- (3) Pythagoreans: Pythagoras, Dhū an-Nūn, Sahl at-Tustarī
- (4) Persian: Gayomart, Jamasp, Frashostar, Bozorgmehr, Zoroaster, Abū Yazīd al-Bastāmī, al-Hallāj, Kharaqānī, Hasan al-Basrī, Junayd
- (5) Indic and Chinese: Buddha and Chinese sages
- (6) Islam: Abū Bakr, 'Umar, 'Uthmān, 'Alī

3.3 Simorgh

Suhrawardī knew Simorghian tradition well. Therefore in Suhrawardī's Oriental Theosophy Simorgh is the symbol of Light of Lights, namely Universal Spirit (Suhrawardī. *The Shrill Cry of Simorgh* (Safir-e Simorgh), and is also the symbol of Mithra (Suhrawardī. *The Treatise of the Birds* (Risālāt at-Tayl); *On the Reality of Love* (Fi Haqīqat al'Īṣq)). Hoopoe is both a symbol of Simorgh and his messenger in his mystic treatise *A Tale of Occidental Exile* (Qissat

al-Ghurbat al-Ggharbiyyah)).

In *The Shrill Cry of Simorgh* (Safir-e Sīmorgh), Suhrawardī wrote the aims of his knowledge are (1) to attain the mystic union with Universal Spirit (fanā', annihilation of individual ego), (2) to give a proof that more cognizant man becomes, the more perfect one become, (3) to give a proof of man's ability to delight in Universal Spirit. About the reason why he put such a title to this treatise, he wrote all knowledge emanates and is derived from Simorgh's shrill cry in *The Shrill Cry of Simorgh* (Safir-e Sīmorgh) (p89).

In *The Treatise of the Birds* (Risālāt at-Tayl), thirty birds journey through seven valleys in order to meet Simorgh the king of birds. Thirty (=Si in Persian) birds (=morgh in Persian) are the symbols of human souls. Simorgh the king of birds is the symbol of Universal Spirit.

3.4 Mithra-Varuna

In Oriental Theosophy, Love (mahabba) and Dominion (qahr) or Love and Emanation (fayd) is two sides of the same channel of Cosmic movement. All things come from Universal Spirit (Light of Lights) by a process of necessary emanation, and all things desire to return to God by a process of innate or necessary love. In Oriental Theosophy Love is identified with Mithra*, Dominion (Emanation) with Hurmuzd (Ahura Mazda)* according to Persian tradition. This is Hellenistic (Empedoclean) interpretation of Indo-Iranian Mitra-Varuna (Mithra-Ahura of *Mihr Yašt* 145 and *Yasna* 6:10; 7:13).

*Mithra: One of the two sides of Universal Spirit, called Ancient of Days and the Prime Mover (Suhrawardī. *On the Reality of Love* (Fī Haqīqat al'İšq), p66).

*Hurmuzd (Ahura Mazda): Another side of Universal Spirit, called the supreme archetype (Ziai. *Suhrawardī The Book of Radiance*, p41; Razavi. *Suhrawardi and the School of Illumination*, p82).

Note

There is another interpretation. According to it, Light of Lights is Hormuzd. Its (His) two sides (Love and Dominion) are symbolized by Hur (Khwar) and Muzd (Ahura Mazda) respectively. In this interpretation Khwar is identical with Mithra. Therefore the result is the same as above mentioned.

3.5 Mithra and His Mystery

Mithra

Mithra is Love (Mahabba and 'išq). Therefore he is the lord of Oriental Theosophy, for Oriental Theosophy is the wisdom of 'išq (Mithra).

Mystery

Suhrawardī wrote a mystic treatise on the mysteries of Mithra. Its title is *On the Reality of Love* (Fī Haqīqat al'İšq). The mystic path (ascetic training) mentioned in this treatise (tale) reminds us of Plato's *Phaedrus* (249a-256e) and [Ten Bull Pictures](#).

3.6 Correspondence to Manichaeism

Oriental Theosophy has many parallel with Manichaeism. Table 3. 1 shows ontological correspondence between Oriental Theosophy and Manichaeism.

Table 3. 1 Correspondence of Deities (Manichaeism and Suhrawaridī's Oriental Theosophy)

	Manichaeism			Oriental Theosophy	
Supreme Being	Zurwan			Nūl al-Anwār (Light of Lights)	
Aspects of Supreme Being	Zurwan (Root) (Origin)	Ohrmizd (Sacrificed) (Descending) (Passive)	Mithra (Savoir-Creator) (Ascending) (Active)	Hurmuzd (Dominion) (Descending) (Materialization)	Mithra (Love) (Ascending) (Spiritualization)
	Zurwan's Five Light Limbs (Principles)	Ohrmizd's Amahra- spandan (Elements)	Mithra's Sons (Panj Puhran) (Rulers)	Hurmuzd's Amšāspands (Elements)	Mithra's Esfābads (Regents)
Fivefold Differentiation (Pentad)	Bam (Mind)	Frawahr (Ether)	Dahibed (Wahman*) (Pl. Jupiter)	Jibril (Bahman) (Humanity)	Jibril (Sraosha) (Pl. Moon)
	Manohmēd (Thought)	Wata (Wind)	Zandbed (Wata & Ram) (Pl. Venus)	Murdād (Plants)	Zamyāt, Rashnu (Pl. Venus)
	Uš (Insight)	Rōšn (Light)	Šahrbed (Pl. Saturn)	Isfandārmudh (Earth)	Anāhitā (Earth)
	Andešīn (Reasoning)	Ātar (Fire)	Wisbed (Bahrām*) (Pl. Mars)	Urdībihišt (Fire)	Bahrām (Pl. Mars)
	Parmanag (Understanding)	Aba (Water)	Mānbed (Tyr*) (Pl. Mercury)	Xurdād (Water)	Tīr (Pl. Mercury)
Double and/or spirit of Savoir	————	————	Xradēšahr (Jesus the Splendor) (Maitreya) (Pl. Sun and Moon)	Šahrivār (Heaven)	Hūraxš (Pl. Sun)
	————	————	Mithra's Double (Paraclete) (Kanīg Rōšn) (Sraosha) (Pl. Moon)	————	Kiyān xarrah Išrāq
	————	Rashnu Padwāxtag Yazd Azdegaryazd (The Answer)	Sraosha (Xrōštag Yazd) (Srōš-ahrāy) (Kišwarwāryazd) (Bāmistūn)	————	Jibril (Hoopoe)

			(The Call) (The Column of Glory)		
Man	Grīw Rōšn (Light Self)	Spirit (Particle of Light)	Vahman (Manohmēdrōšn) (The Light Mind) (Integrator of five elements in man)	Simorgh Gawhar (Pure essence)	Jibril (Hoopoe)
		Frawahr (Ether)			
		Wata (Wind)			
		Rōšn (Light)			
		Ātar (Fire)			
		Aba (Water)			

Mitra-Varuna

In both Oriental Theosophy and Manichaeism systems, Ahura Mazda and Amesha Spenta are thought to be elements, the principle of descending, materialization and creation (substantiation). Mithra and his yazatas are thought to be the planetary rulers, the principle of ascending and spiritualization (deliverance of soul). And in both systems, Ahura Mazda and Mithra are dual nature of one supreme principle.

This duality is widely shared among Manichaeism, Oriental Theosophy and Esoteric Buddhism. It is possible to say that all these systems are variant expressions of ancient Mitra-Varuna.

Simorghian Tradition

The Pentad is older than Heptad. Heptad is later development, possibly under the influence of Babylonia. Both Mani and Suhrawardhī adopted older Pentad to their systems. In order to put Amesha Spenta and Mithra's yazatas (Seven planetary rulers) into Pentad, they reduced the numbers of Amesha Spenta and Mithra's yazatas to five.

Mithraic Planetary Heptad

The strong linkage between Mithra's yazatas (seven rulers) and planets is a common feature among Roman Mithraism and the Simorghian Mithraism in Central Asian and East Asia.

It can even be seen in Esoteric Buddhism. For the Eight Bodhisattaves are Mithra (Maitreya) and seven yazatas, and the Eight Vidyā-rājas are the avatar of Mithra (Acalanātha) and seven masters of manthra zikr.

Seven celestial spheres are called "Mothers." In Oriental Theosophy. In Manichaeism the Cosmos is formed by the co-work of Mithra (Father of Life) and Zindagān Mādar (Mother of Life).

Bahman

Bahman of both Manichaeism and Oriental Theosophy is not Zoroastrian Bahman, but the Simorghian Bahman. His function and ontological positioning are the evidence. (Walbridge and Ziai. *Suhrawardī's The Philosophy of Illumination*, p92, 100-105, 108, 128, 130-132)

3.7 Cosmos and Astrology

Houses (Zones)

According to Oriental Theosophy, Amšāspands are Pentad (five). Their members are Bahman, Murdād, Isfandārmudh, Urdībihišt and Xurdād. Adding Šahrivār and Hurmuzd to them, the sum total becomes seven. They are protecting seven houses (zones) of the Cosmos. These seven houses are the origin of the seven ray zones used in the esoteric astrology of modern Theosophy (Astrology of the Seven Rays).

Table 3.2 Seven Houses (Zones)

Celestial Archetype	Protection	Meaning	Mystic Body*
Hurmuzd (Ahura Mazda)	Gayomard (Primal Man)	Man, spirit	Ātmic body
Bahman (Wohu Manah)	Gawhar (Primal Cow)	Good mind. Mediator between soul and Hurmuzd	Buddhic body
Šahrivār (Kshathra Vaiyra)	Sky	Ideal governance, kingdom	Manas
Urdībihišt (Asha Vahishta)	Fire	Perfect existence, best righteousness	Mental body
Murdād (Ameretat)	Plants	Immortality, long life	Astral body
Xurdād (Haurvatat)	Water	Integrity, health, wholeness	Ether body
Isfandārmudh (Armaiti)	Earth	Holy devotion	Physical body

*Mystic Body: This column is not Suhrawardī's original thought, but interpretation by modern Theosophy.

Spheres and Planets

Seven celestial spheres are called "Mothers." They are surrounding the Earth which is depicted in the center of the Cosmos. The lowest sphere is divided into 28 lunar mansions (manzils).

Planets (Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn) are circulating around the Earth in their own spheres. They guide the life of men by their rays.

In Oriental Theosophy, a sufi's soul ascends through seven spheres by the power of love (Mithra).

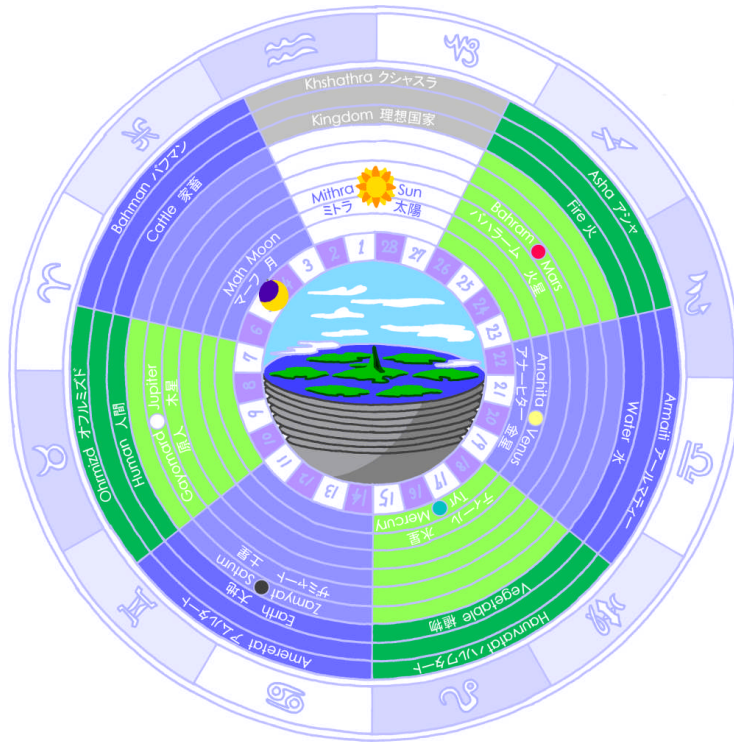


Fig. 3. 1 Model of the Cosmos According to Oriental Theosophy

Appendix 1: Correspondence of Deities (Manichaeism and Gnosticism)

1. History

Gnosticism (γνῶσις) is a religious movement of syncretism in antiquity. The earliest origins of Gnosticism are still obscure and disputed. Gnostic sects may have existed earlier than the 1st BC, thus predating the birth of Jesus. They developed under the influence of Plato, Neo-Platonism, Neo-Pythagoreanism and Iranian religious thought.

Gnosticism spread in areas controlled by the Roman Empire and the Persian Empire (Parthia/Sassanid) before and during the 2nd to 3rd Century AD.

Conversion to Islam and the Albigensian Crusade (1209-1229) greatly reduced the number of Gnostics throughout the Medieval Ages, though a few isolated communities continue to exist to the present.

Gnostic ideas became influential in the esoteric movements of the late 19th and 20th Centuries in Europe and North America. In its revival movement, a number of ecclesiastical bodies have founded since World War II.

[The Society of Novus Spiritus](#)

[Ecclesia Gnostica](#)

[The Thomasine Church](#)

[The Apostolic Johannite Church](#)

[The Alexandrian Gnostic Church](#)

2. Schools

Gnosticism can be classified into two categories. One is Eastern/Persian School, the other is Syrian-Egyptian School. Former consists of Manichaeism and Mandaism. Latter consists of Sethian, Thomasine, Valentinian, Basilidian school. Sethian and Thomasine school are older than Valentinian and Basilidian. Valentinus (c. 100-c.160 AD) and Basilides (132-? AD) lived in Alexandria of Egypt.

3. Scriptures

Sethian

The Secret Book According to John (Apocryphon of John)

First Thought in Three Forms.

The Holy Book of the Great Invisible Spirit.

Zostrianos

Allogenes

The Threefold First Thought (Trimorphic Protennoia)

The Three Steles of Seth

Thomasine

The Hymn of the Pearl

The Gospel According to Thomas
The Book of Thomas the Contender

Valentinian (*:fragment)

*The Divine Word Present in the Infant (Fragment A) **
*On the Three Natures (Fragment B) **
*Adam's Faculty of Speech (Fragment C) **
*To Agathopous: Jesus' Digestive System (Fragment D) **
*Annihilation of the Realm of Death (Fragment F) **
*On Friends: The Source of Common Wisdom (Fragment G) **
*Epistle on Attachments (Fragment H) **
*Summer Harvest**
*The Gospel of Truth**
Ptolemy's Version of the Gnostic Myth
The Prayer of the Apostle Paul
Ptolemy's Epistle to Flora
Treatise on Resurrection (Epistle to Rheginus)
Gospel of Philip

Basilidian (*:fragment)

The Octet of Subsistent Entities (Fragment A)
The Uniqueness of the World (Fragment B)
Election Naturally Entails Faith and Virtue (Fragment C)
The State of Virtue (Fragment D)
The Elect Transcend the World (Fragment E)
Reincarnation (Fragment F)
Human Suffering and the Goodness of Providence (Fragment G)
Forgivable Sins (Fragment H)

4. Correspondence of Deities

Table A1.1 shows correspondence of deities between Manichaeism and Gnosticism (Sethian School). There is also the same correspondence between Manichaeism and the other three Syrian-Egyptian schools.

Table A1. 1 Correspondence of Deities (Manichaeism and Sethian School)

	Manichaeism	Gnosticism*
Supreme Being and Its Fivefold Differentiation (Pentad)	Zurwan (Father of Greatness)	The Parent of the Eternity (First Principle) (The Perfect Invisible Virgin Spirit) (Threefold Spirit)
	Zurwan's Five Light Limbs	Androgynous Quintet of Aeons
	Bam (Mind)	The Perfect Forethought
	Manohmēd (Thought)	Prior Acquaintance
	Uš (Insight)	Incorruptibility
	Andešisn (Reasoning)	Eternal Life

	Parmanag (Understanding)	Truth
Savoir and His Fivefold Differentiation (Ascending) (Spiritualization)	Mithra (Father of Life) (The Living Spirit) (The Third Messenger) (Savoir-Creator)	Christ (Christos-Heli-Mixr*) (The Thrice Perfect Boy) (The Divine Self-originate) (Savoir-Creator)
	Mithra's Five Sons (Panj Puhran)	Word and Four Luminaries
	Sraosha & Dahibed (Wahman*) (Pl. Jupiter)	Word (Logos)
	Zandbed (Wata & Ram) (Pl. Venus)	Ôroiaêl
	Šahrbed (Pl. Saturn)	Daueithai
	Wisbed (Bahrām*) (Pl. Mars)	Harmozêl
	Mānbed (Tyr*) (Pl. Mercury)	Êlêlêth
Double and/or spirit of Savoir	Xradēšahr (Mithra-Christ) (Pl. Sun)	Pronoia (Spirit in Jesus)
	Mithra's Double (Paraclete) (Kanīg Rōšn) (Sraosha) (Maitreya) (Pl. Moon)	Epinoia (Goddess)
Primal Man and Five Elements (Descending) (Substantiation)	Ohrmizd (Ahura Mazda)	Adam
	Ohrmizd's Amahraspandan (Elements)	Adam's Body (Elements)
	Frawahr (Ether)	(Ether)
	Wata (Wind)	Wind (Cold)
	Rōšn (Light)	Earth (Dryness)
	Ātar (Fire)	Fire (Heat)
Gods of Darkness	Ahriman	Yaldabaoth (Ialtabaōth) (Saklas) (Samael)
	'Az	Sophia Achamōth (Zōē)

*Gnosticism: According to *the Secret Book According to John, First Thought in Three Forms*.

* Christos-Heli-Mixr: According to *the Holy Book of the Great Invisible Spirit*.

Appendix 2: Modern Theosophy

Simorghian Nature

Modern Theosophy is a latest member of Indo-Iranian School of Theosophy, including Manichaeism, Esoteric Buddhism and Oriental Theosophy. About the Simorghian nature of modern Theosophy, see the article below.

⇒ [Theosophy: A Modern Revival of the Simorghian Culture](#)

Ontology

The ontology of modern Theosophy is constructed upon Later Simorghian Heptad. Shambhala hierarchy is a modernized version of Suhrawardī's Brethren of Abstraction.

Table A2. 1 Correspondence between Theosophy and Other Schools

Theosophy	M: Manichaeism EB: Esoteric Buddhism OT: Oriental Theosophy
Paramātman	M: Zurwan EB: Mahāvairocana OT: Light of Lights (Hurmzd-Mithra)
Seven Rays (Planetary Gods)	M: Mithra and his six sons EB: Eight Bodhisattvas (Vidyā-rājas) OT: Mithra and six esfabads
Seven Subtle Bodies/Elements	M: Ohrmizd and Amahraspandan EB: Five Transcendental Buddhas OT: Hurmuzd and Amšāspands
Involution (Descending arc)	M: Death of Ohrmizd EB: Self-differentiation of Five Transcendental Buddhas OT: Creation by Hurmizd
Evolution (Ascending arc)	M: Deliverance by Mithra EB: Deliverance by Mahāvairocana OT: Deliverance by Mithra
Shambhala Hierarchy	M: Gods, angels and sages EB: Bodhisattvas and Vidyā-rājas OT: Brethren of Abstraction
Silent Watcher	M: Rōšnšahr EB: Virocana OT: Hūraxš
The Lord of the World (Sanat Kumara)	M: Ohrmizd EB: Amitābha OT: Hurmzd
Manu	M: Ohrmizd EB: First Man in Samsāra (Gōšojin) OT: Gayômard

Maha Chohan	M: Yima (Jamshid) EB: Yama OT: Yima (Jamshid)
Maitreya the Christ (World Teacher)	M: Maitreya (Double of Mithra) EM: Maitreya (Miroku) OT: The one given kiyān xarrah
Mahatmas	M: Apostles EB: Bodhisattvas OT: Sages and philosophers

Appendix 3: List of Names and Technical Terms

Latin & Sanskrit	Japanese (Pronunciation)	Chinese (Pronunciation)	Literal Expression	Persian
Acalanātha	Hudō		不動	
Adamas of Light, The (Adamas)	Saikōmeiši		催光明使	Wisbed, Vahram, Bahrām
Ākāśagarbha	Kokūzō		虛空藏	
Aksōbya	Ašuku		阿闍	
Ālaya-vijñāna	Arayashiki		阿賴耶識	Hakk
Amitābha	Amida		阿弥陀	Mithra and/or Ahura Mazda
Amitāyus	Muryōju		無量寿	Zurwan
Amoghasiddhi	Hukūjōju		不空成就	
annihilation	Muka, jigashōmetsu		無化, 自我消滅	fanā
Aparājita	Munōshō		無能勝	
Atlas (Atlas)	Jizšmeiši		地藏明使	Mānbed (Tīr) Omophoros,
Answer, The (Cautopates)	Ōtō		大勢至	Azdegaryazd Padwāxtag Yazd Rashnu
Avalokiteśvara	Kannon	Kwan-yin	觀音	Sraosha
avatar of Mithra	Miroku-tenze	Mi-lo-zhuan-shi	弥勒轉世	mir (imam)
Bodhisattva	Bosatsu		菩薩	
Book of Giants	Dairikishigyō		大力士經	Kawān
Book of Secret	Himitsuhōzōkyō		秘密寶藏經	Rāzān
Book of Shabhur	Nishūkyō		二宗經	Šābhuragān
Bull (ox)	ushi, gyū	niu	牛	Gav, gawhar
Call, The (Cautes)	Yobigoe		觀音	Xrōštāg Yazd Sraosha
Chapters	Shoshō		諸章	Kephalaia
	Dainichikyō		大日經	
Divyadundubhimeg hanirghoša	Tenkuraion		天鼓雷音	
Elementi			五明仏	Amahraspandān, Panj rōšn, Amahraspandān
Epistles	Shokanshū		書簡集	Epistles
Ether (Aer)	Ki	Zhi	氣	Frāwahr, Ardāw frawarīn
Fire (Ignis)	Hi		火	Ādur

First Man in Samsāra	Gōšojin		劫初人	Gayōmard
Five Transcendental Buddhas	Gochinyorai		五智如来	Five Light Limbs of Zurwan
Fountain	gen		源	Hakk
Friend of the Lights, The	Rakumei Hikarinotomo 光たちの友		樂明	Rōšnān xwīārist, Frih rōšn
Gautama, Prince	Šaka		釈迦	
Gloriosus Rex	Saikōmeishi		催光明使	Zandbed (Ârmaiti)
God (Deus)			明尊父, 無量寿	Zurwan, Pidar wuzurgift, Azrua
	Gōsanzesanmayan e		降三世三昧会	
Great Builder, The	Zōšō Daikenchikuka 大建築家		造相	Nōgšahrāfuryazd, Bāmyazd
Great Mind (Light Mind) (Nous)	Keimei, Daimyō		恵明, 大明	Wahman, Sraosha, Manohmēd rōšn, Nomquiti, Manoh (Manas), Narjamig
Great Spirit, The	Ōinarurei 大いなる霊		大靈	Wāxš zīndag
Hayagrīva	Batō 頭		馬頭	Avalokiteśvara
	Hōdō		宝幢	
	Hotei	Bu-dai	布袋	
Hymnscroll	Manikyō-kabusan		摩尼教下部讚	——
Jesus the Splendour	Iesu, Kagayaku-Iesu 輝くイエス		夷数	Xradēšahryazd, Xradēšahr, Yišō' ziwā
	Jōjin'ne		成身会	
Keeper of Splendor, The (Splenditenens)	Jisemyōši		持世明使	Dahibed, Vahman
Kephalaia	Shoshō		諸章	Kephalaia
	Ketoku		花徳	
King of Glory, The (Gloriosus Rex)	Kōmašōši		降魔勝使	Zandbed, Wādahrāmyazd, Wata & Rām, (Ârmaiti)

King of Honor, The (Rex Honoris)	Jittendaiō		十天大王	Šahrybed, Pahrbed, Šahrevar (Xšathra)
	Kiraku		喜樂	
	Keika		惠果	
	Kongōchi		金剛智	
	Kongōkai mandala		金剛界曼荼 羅	
	Kongōchōkyō		金剛頂經	
	Kō'on		香音	
	Kūkai		空海	
Kstigarbha	Jizō		地藏	Mānbed (Tyr)
Kundālī	Gundari		軍荼利	
Light (Lux)	Hikari		光	Rōšn
Living Gospel, The	Tetsujin-banbutsu- kongenchi-kyō		徹尽万物根 源智經	Evangelion
Living Spirit, The (Spiritus Vivens)	Ikeru-rei 生ける靈		淨風, 活靈	Mihr Yazd, Wād žiwandag, Wišparkar
Mahāsthāmaprāpta	Daiseishi		大勢至	Rashnu
Mahāvairocana	Dainichi		大日	Mithra
Mahāvairocana and Maitreya is identical	Dainichi-Miroku-d ōtai		大日弥勒同 体	
Mahāyāna	Daijō		大乘	
Maiden of Light (Sophia Achamoth)	Denkō, Hikari-no-otome 光の乙女		電光	Kanīg rōšn, Amurdād
Manas-vijnāana	Manashiki		末那識	'aql
mandala	mandala		曼荼羅	
Manjuśrī	Monju		文殊	
Manthra Zikr Practice of the Loving One (Miroku)	Jišibosatsuryakušū yuganenshōhō		慈氏菩薩略 修愈識念誦 法	
Matter (Hyle)			魔母	'Az
Mithra	Miroku	Milo	弥勒	Mehr
Mithra's Five Sons	Gose		五施	Panj puhrān
Mother of Life (Mater Vitae)	Seimeinohaha 生命 の母		智慧母	Zindagān Mādar, Mād žiwandag, Ardāwān Mād
	namu	namo	南無	nama
National Ritual Organ	Utainomainotsu- kasa		雅樂寮	
Nichiren Sect	Nichiren-šū		日蓮宗	

Paraclete (Paraclete-Spirit) (The Spirit of the Paraclete)	Keimei, Daimyō		恵明, 大明	Wahman, Sraosha, Manohmēd rōšn, Nomquiti, Manoh (Manas), Narjamig
Picture Book	Dainishūzu		大二宗図	Ardahang
Pragmatia	Ronsaku		論策	Pragmatia
Primal Man (Primus Homo)			先意	Ohrmizd
Psalms	Daisangankyō		大讚願經	Āfrīn
purāna	seiki		生氣	tabī'a
Pure Land Sect	Jōdo-šū		浄土宗	
Ratnaketu	Hōdō		宝幢	
Ratnasambhava	Hōšō		宝生	
Rex Honoris	Jittendaiō		十天大王	Šahrbed (Šahrevar, Xšathra)
Root	ben (moto)	ben	本	Hakk
Samantabhadra	Hugen		普賢	
Samjā	Sōun		想蘊	
Samkusmitarāja	Kaihukeō		開敷花王	
samsāra	rin'netenšō		輪廻転生	
Samskāra	Gyōun		行蘊	
Sarvanīvaranaviska mbhin	Jogaišō		除蓋障	
Satan			首魔	Ahriman, Šīmanu
	Sego		施護	
Shābhuragān	Nishūkyō		二宗經	Shābhuragān
Shingon Sect	Shingon-šū		真言	
	Šō'onjō		正音声	
Sophia			智恵母	Zindagān Mādar, Mād žīwandag, Ardāwān Mād
Splenditenens	Jisemeishi		持世明使	Dahibed (Vahman)
Sun sphere (Tusita)	Tosotsuten		都率天	
Śubhakarasiṃha (637-735)	Zenmui		善無畏	
	Taizōkai mandala		胎藏界曼荼 羅	
Ten Bull Pictures	jūgyūzu		十牛図	
Tendai Sect	Tendai-šū		天台	
Theravāda	Jōzabu		上座部	

Third Messenger, The (Tertius Legatus)	Keimeidaiši, Daisannoshisha		惠明大使, 第三の使者	Mihr Yazd, Narisaf Yazd
Treasure of Life	Jōmyōhōzōkyō		淨命宝蔵経	Zindagān
Trilokavijaya	Gōsanze 世		降三世	
Tsita	Tosotsuten		都率天	
Ucchušma	Usasuma		烏枢沙摩	
Universal Spirit	Tenshin	Tien-zhen	天真	Hakk
Vajrayānā	Kongōjō		金剛乘	
Vajrapāni	Kongōshū		金剛手	
Vajrayakṣa	Kongōyasha		金剛夜叉	
Virocana	Birušana		毘盧遮那	
Vedanā	Jyu'un		受蘊	
Vijnāna	Sikiun		識蘊	
Vijnapti	Shikiun		色蘊	
Yamāntaka	Dai'itoku		大威徳	
wandering in Hakk	shōyō		逍遙	bakā
Water (Aqua)	Mizu		水	Āb
Wind (Ventus)	Kaze		風	Wād
Zen Sect	Zen-šū		禪宗	
	Zermukon		善無根	

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