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The Mithras Liturgy

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2006

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The Mithras Liturgy, as the present text usually is entitled, is one of the most significant and fascinating of the texts of the ancient mystery religions. For students of Mediterranean religions, including Judaism and Christianity, the Mithras Liturgy sheds important light on Mithraism, magic, and religion in Greco-Roman antiquity and late antiquity, and its syncretistic liturgy for the ecstatic ascent of the soul may be compared with descriptions of spiritual ascent in apocalyptic, gnostic, and mystical texts. The Mithras Liturgy promises that an encounter with the divine will result in divine revelation, and it offers the initiate the opportunity to be “born again” (*metagenasthai*, *palingenesthai*) and experience immortalization (*apathanatismos*).

As a Mithraic text, the Mithras Liturgy is of value for the study of early Christianity, which in general resembles Mithraism in a number of respects—enough to make Christian apologists scramble to invent creative theological explanations to account for the similarities. Devotees of Mithras typically enter sanctuaries of Mithras, called *Mithraea* and designed as caves, and participate in various purifications, initiatory rites, and sacred meals. According to Tertullian (*On the Crown* 15; *On Baptism* 5; *Prescription against Heretics* 40), Mithraic initiates experience ordeals and tests of valor, are washed or baptized with water, and are sealed on their foreheads. According to Justin Martyr (*First Apology* 66.4), Mithraic initiates join in a sacred meal in which they take bread and a cup of water (or a mixed cup of wine and water; the bread and the cup apparently are symbolic of the body and blood of a sacrificed bull) and utter appropriate formulas. Justin adds that through this sacred meal the Mithraic initiates are simply imitating the Christian Eucharist, and the devil, that diabolical counterfeiter, along with his demons, is making them do it. Justin seemingly can find no other way that is theologically acceptable to him to explain the clear similarities between Mithraism and early Christianity.

The Mithras Liturgy reflects the world of Mithraism, but precisely how it relates to other expressions of the mysteries of Mithras is unclear. Apparent Mithraic motifs are abundant in the Mithras Liturgy, and they may include the

reference to "the great god Helios Mithras" (line 482), the mention of the eagle (line 484), the invocation of the elements (lines 487–537), the depiction of fire-breathing Aion (lines 587–616), and the portraits of Helios the sun god (lines 635–37) and the highest god (lines 693–704). In particular, the representation of the highest god recalls typical portraits of Mithras from Mithraic monuments. He is presented as youthful, crowned with a golden crown, wearing trousers (*anaxyrides*), holding a bull's shoulder in his right hand, and projecting astral power: lightning comes from his eyes and stars from his body. With the leg of the bull, interpreted astronomically, the Mithraic god, or Mithras, turns the sphere of heaven around, and if the text suggests that Mithras "moves heaven and turns it back (*antistrephousa*)," Mithras may be responsible for the astronomical precession of the equinoxes, the progressive change in the earth's orientation in space caused by a wobble in the earth's rotation (so Ulansey). This cosmological role of Mithras in the Mithras Liturgy corresponds well with recent scholarly interpretations of Mithras as a cosmic savior, with astronomical abilities and powers (Beck, Ulansey).

Mithras's cosmic role also calls to mind the Child of Humanity (or, the "Son of Man") coming with the clouds of heaven in apocalyptic literature (Daniel 7:13–14; 2 Esdras 13:1–3; Revelation 1:7) and the Synoptic Gospels (Mark 13:26; 14:62; Matthew 24:30; 26:64; Luke 21:27). Likewise, Mithras endowed with astral power is reminiscent of the Child of Humanity in Revelation 1: the Child of Humanity is brilliant to look at, his face is like the sun and his eyes are like flames of fire, and he has stars in his hand and a double-edged sword in his mouth.

Although Mithras holds the leg of the bull in the Mithras Liturgy, there is no scene of Mithras *tauroktonos*, Mithras slaying the bull, in the text. Elsewhere such a scene (along with the scene of the sacred meal shared by Mithras and Helios or Sol) is central to Mithraic iconography and theology. Like other expressions of the ancient mystery religions, such manifestations of Mithraism proclaim salvific interest in the dying—and rising—of the divine. In Mithraism the death of the bull is a divine sacrifice, and archaeological monuments show heads of grain growing from the dying bull as an anticipation of new life. These themes also are found in the Latin inscriptions from the Mithraeum of Santa Prisca in Rome. One inscription refers to "one that is piously reborn (*renatum*) and created (*creatum*) by sweet things," and another reads, "And you saved us after having shed the eternal blood." These inscriptions resemble passages in the Gospel of John and other early Christian texts. In early Christianity, particularly in the New Testament Gospels and the Letters of Paul, there is a similar preoccupation with Jesus dying and rising, and the proclamation of the crucified and risen savior has dominated much of Christian theological thinking over the centuries. Furthermore, in early Christianity and the mystery religions, these interests in dying and rising also are applied to human life; it is said that the dying and rising of the savior figures may be realized in the lives of the people who die and rise with them.

Such a comparison of Jesus dying and rising in Christian texts with dying and

rising gods and goddesses in the mystery religions has been debated among scholars for a long time. Some scholars are willing to admit that the story of the death of Jesus may resemble the stories of the deaths of savior figures in the mystery religions, but they also may insist that the deities in the mysteries do not rise as Jesus is said to have risen. Like Jesus, the deities in the mysteries indeed die, but after death they stay where they belong, that is, dead. Such an argument may well be motivated by Christian apologetic concerns designed to affirm the uniqueness of Christianity and the place of the resurrection of Christ and Christians within Christianity.

In fact, the mystery religions and their deities and initiates provide ample evidence for the proclamation of life and the rising of new life in the mysteries. Besides what has already been cited from Mithraism, a few additional examples may be noted. In the Eleusinian mysteries, Kore, daughter of Demeter, returns mythically from her yearly sojourn in Hades to the land of the living, after the manner of the grain in the field (cf. John 12:24–25; 1 Corinthians 15:36–37). In the mysteries of Isis and Osiris, Osiris lives on in the realm of death as the ruler of the underworld, and the "grain Osiris" demonstrates the growth or rebirth of grain and of Osiris. When Lucius is initiated into the mysteries of Isis, according to the *Metamorphoses* of Apuleius of Madauros, he undergoes a nocturnal death experience by passing through the realm of Osiris and appearing the next morning, dressed like the rising sun, to celebrate his initiation as a birthday (see Henderson's contribution on Apuleius in this volume). Elsewhere Apuleius also refers to the initiate as one reborn (*renatus*), as in the case of Lucius, who is brought back to human life from his asinine condition through the power of the goddess. Similarly, a late inscription (376 CE) states that a person who experiences the bath of blood in the *taurobolium* (ritual slaughter of a bull) or *criobolium* (ritual slaughter of a ram), sometimes a practice in the mysteries of the great mother Kybele and Attis, is "reborn for eternity" (*in aeternum renatus*). Attis himself provides at least an intimation of life after death, since his body does not decay, his hair keeps on growing, and his little finger continues to move. During a spring festival, the death of Attis is observed on the Day of Blood in a way that may be comparable to Good Friday observance in Christianity, and thereafter new life for Attis, and for the initiate, may be celebrated in the Hilaria, in a way that may be comparable to Easter celebrations.

Here in the Mithras Liturgy are echoes of these same concerns. At the conclusion of the liturgy for the ascent of the soul, the initiate professes (lines 718–23):

O lord, though born again, I am passing away,
though growing and having grown, I am dying,
though born from a life-generating birth, I am passing on,
released to death,
as you have founded,
as you have decreed
and have established the mystery.

It is no wonder that Clement of Alexandria, in his *Exhortation to the Greeks* 12.120, proclaims that Christianity may be properly understood to be a mystery religion. He writes, "O truly sacred mysteries! O pure light! In the blaze of torches I have a vision of heaven and of God. I become holy by initiation. The Lord reveals the mysteries." These are true mysteries, Clement maintains; these are Christian mysteries.

The Mithras Liturgy occupies lines 475–834 (or 820) of the *Great Magical Papyrus of Paris* (Bibliothèque Nationale, Supplément grec 574) and hence assumes a prominent place as a magical text or text of ritual power. As such, the Mithras Liturgy contributes a great deal to the study of magic, miracle, and ritual in religions in antiquity and late antiquity, including Christianity, and the stories of miracles attributed to Jesus and others may profitably be studied with texts like the Mithras Liturgy at hand. In the Mithras Liturgy, the magical features include descriptions of breathing techniques, recipes, rituals, amulets, and words of ritual power (*voces magicae*). The words of ritual power can be onomatopoeic (PPP, making a popping sound, perhaps like thunder, and SSS, making a hissing sound), symbolic (AEËIOYŌ, reciting or chanting the seven Greek vowels in a series), or glossolalic (speaking in tongues, uttering the sounds of vowels or other combinations of letters in ecstasy). In magical texts like the Mithras Liturgy, commonly there is a fascination with spells in other languages (cf. Mark 5:41). Some names and words of power in the Mithras Liturgy derive from languages that can be identified, for instance, Greek (PROPROPHEGGĒ, perhaps "primal brightener," and PSYCHŌ[N] DEMOU PROCHŌ PRŌA—perhaps restore MACHARPH[Ō]N in line 536 on the basis of the previous line); Egyptian (ARAR-MACHĒS, "Horus of the horizon," and PHRĒ, "Re," the sun god—perhaps restore PHR[Ē] in line 488); and Hebrew or another Semitic language (SEME-SILAM, "eternal sun," and IAŌ, a version of the tetragrammaton, the ineffable name of the Jewish God, which played a large role in a variety of magical texts and traditions). Sometimes the very letters of the words may be manipulated for the sake of power (PSINŌTHER NŌPSITHER THERNŌPSI, permutations of the phrase "the son of god" in Egyptian, and IAŌ ŌAI AIŌ, permutations of the ineffable name of God). It is even possible that the last four letters of the name of power PEPPER PREPEMPIPI attempt to reproduce, visually, the four letters of the tetragrammaton in Hebrew.

The Paris magical codex, part of the papyrological collection of Giovanni Anastasi, was acquired by the Bibliothèque Nationale in 1857. According to reports, it may have come from Thebes in southern Egypt. The codex has been dated to the early fourth century CE, and Albrecht Dieterich has proposed that the Mithras Liturgy itself may originally have been composed in about 100–150 CE. The exact parameters of the text of the Mithras Liturgy remain somewhat uncertain, especially for the conclusion. Hans Dieter Betz has suggested that line 820, *kai to hypomnēma echei*, translated here as "And it has this text," should be understood as the conclusion of the Mithras Liturgy and translated as follows: "[With this] the memorandum has [finally] reached its completion." The translation given below

is adapted from Marvin Meyer, *The "Mithras Liturgy,"* and is used with the permission of the Society of Biblical Literature. The translation is revised for the present publication, and insights from Hans Dieter Betz, *The "Mithras Liturgy,"* are incorporated. Explanatory headings are added as an aid to understanding the text and its structure, and line numbers for every fifth line in the manuscript are included for ease of reference.

THE MITHRAS LITURGY

Be gracious to me, O Providence and Psyche, as I write these mysteries handed down, but <not> for profit. I request immortality for an only child, for an initiate of this our power. Moreover, O daughter, you must take ⁴⁸⁰ the juices of herbs and spices, which will <be made known> to you at the end of my holy treatise. The great god Helios Mithras ordered this to be revealed to me by his archangel, so that I alone may ascend to heaven as an eagle ⁴⁸⁵ and behold the universe.

LITURGICAL MYSTERY FOR THE ASCENT OF THE SOUL: STAGES OF ASCENT

1. The Four Elements

This is the invocation of the ceremony:

First origin of my origin, AEËIOYŌ,
first beginning of my beginning, PPP SSS PHR[.],
spirit of spirit, first of the spirit ⁴⁹⁰ in me, MMM,
fire given by god to my mixture of the mixtures in me,
first of the fire in me, ĒU ĒIA EĒ,
water of water, first of the water in me, ŌŌŌ AAA EEE,
earthy substance, first of the earthy substance in me, ⁴⁹⁵ YĒ YŌĒ,
the complete body of me, NN child of mother NN,
formed by a noble arm and an incorruptible right hand
in a world without light and radiant,
soulless and soulful, YĒI, AUI EUŌIE.

If it be your will, METERTA ⁵⁰⁰ PHŌTH—

METHARTHA PHĒRIĒ, elsewhere—

IEREZATH,

give me over to immortal birth

and then to my underlying nature,

so that, after the present need which is pressing me sorely,

I may gaze upon the immortal ⁵⁰⁵ beginning with the immortal spirit,

ANCHREPHRENESOUPIRIGCH,

with the immortal water,

ERONOU PARAKOUNĒTH,

with the most steadfast air,
 EIOAĒ PSENABŌTH,
 that I may be born again in thought,
 KRAOCHRAX R OIM ENARCHOMAI,⁵¹⁰
 and the sacred spirit may breathe in me,
 NECHTHEN APOTOU NECHTHIN ARPI ĒTH,
 that I may wonder at the sacred fire,
 KYPHE,
 that I may gaze upon the unfathomable, awesome water of the dawn,
 NYŌ THESŌ ECHŌ OUCHIECHŌA,
 and the vivifying⁵¹⁵ and encircling ether may hear me,
 ARNOMĒTHPH.

For today I am about to behold,
 with immortal eyes,
 I, born mortal from mortal womb,
 transformed by tremendous power and an incorruptible right hand,⁵²⁰
 and with immortal spirit,
 the immortal Aion and master of the fiery diadems,
 I, sanctified through holy consecrations,
 while there subsists within me, holy, for a short time,
 my human soul power,
 which I shall receive again⁵²⁵
 after the present bitter and relentless necessity
 pressing down upon me,
 me, NN child of mother NN,
 according to the immutable decree of god,
 EUĒ YIA EĒI AŌ EIAU IYA IEŌ.

Since I, born mortal,⁵³⁰ cannot rise
 with the golden brightnesses of the immortal brilliance,
 ŌĒY AEŌ ĒYA EŌĒ YAE ŌIAE,
 stand, O perishable nature of mortals,
 and at once <receive> me safe and sound
 after the inexorable and pressing⁵³⁵ need.
 For I am the son PSYCHŌ[N] DEMOU PROCHŌ PRŌA,
 I am MACHARPH[.]N MOU PRŌPSYCHŌN PRŌE.

2. The Lower Powers of the Air

Draw in breath from the rays, drawing up three times as much as you can, and you will see yourself being lifted up and⁵⁴⁰ ascending to the height, so that you seem to be in midair. You will hear nothing either of humanity or of any other living thing, nor in that hour will you see anything of mortal affairs on earth, but rather you will see all immortal things. For in that day⁵⁴⁵ and hour you will see the divine order of the skies: the presiding gods rising into heaven, and others setting. The course of the visible gods will appear through

the disk of god, my father, and in similar fashion the so-called pipe,⁵⁵⁰ the origin of the ministering wind. For you will see it hanging from the sun's disk like a pipe. You will see the outflow of this object toward the regions westward, boundless as an east wind, if it is assigned to the regions of the east, and the other (the west wind), similarly, toward its own⁵⁵⁵ regions. And you will see the gods staring intently at you and rushing at you.

So at once put your right finger on your mouth and say,

Silence! Silence! Silence!
 Symbol of the living, incorruptible god!⁵⁶⁰
 Guard me, silence, NECHTHEIR THANMELOU.

Then make a long hissing sound, next make a popping sound, and say,

PROPROPHEGGĒ MORIOS PROPHYR PROPHEGGĒ
 NEMETHIRE ARPSENTEN PITĒTMI MEŌY ENARTH PHYRKECHŌ
 PSYRIDARIŌ⁵⁶⁵ TYRĒ PHILBA.

Then you will see the gods looking graciously upon you and no longer rushing at you, but instead going about in their own order of affairs.

When you see that the world above is clear⁵⁷⁰ and circling, and that none of the gods or angels is threatening you, expect to hear a great crash of thunder, so as to shock you. Then say again,

Silence! Silence!—the prayer.
 I am a star, wandering about with you,
 shining from⁵⁷⁵ the deep, OXY OXERTHEUTH.

Immediately after you have said this, the sun's disk will expand. After you have said the second prayer, where there is "Silence! Silence!" and what follows, make a hissing sound twice and a popping sound twice, and immediately you will see⁵⁸⁰ many five-pronged stars coming from the disk and filling all the air. Then say again,

Silence! Silence!

When the disk is open, you will see the fireless circle, and the fiery doors shut tight.⁵⁸⁵

3. Aion and His Powers

At once close your eyes and recite the following prayer. The third prayer:

Give ear to me,
 hearken to me, NN child of mother NN,
 O lord, you who have bound together with your breath
 the fiery bars of the fourfold⁵⁹⁰ root,
 O fire-walker, PENTITEROUNI,
 light-maker—others: encloser—
 SEMESILAM,

fire-breather, PSYRINPHEU,
 fire-feeler, IAŌ,
 light-breather, ŌAI,
 fire-pleaser, ELOUR,
 beautiful light, AZAI,
 Aion, ACHBA, ⁵⁹⁵
 light-master, PEPPER PREPEMPIPI,
 fire-body, PHNOUĒNIOCH,
 light-giver,
 fire-sower, AREI EIKITA,
 fire-driver, GALLABALBA,
 light-forcer, AIŌ,
 fire-whirler, PYRICHIBOOSĒIA,
 light-mover, SANCHERŌB,
 thunder-shaker, ⁶⁰⁰ IĒ ŌĒ IŌĒIŌ,
 glory-light, BEEGENĒTE,
 light-increaser, SOUSINEPHI,
 fire-light-keeper,
 SOUSINEPHI ARENBARAZEI MARMARENTEU,
 star-tamer:
 open for me,
 PROPROPHEGGĒ EMETHEIRE
 MORIOMOTYRĒPHILBA.

Because, ⁶⁰⁵ on account of the pressing, bitter, inexorable necessity,
 I invoke the immortal names, living and honored,
 which never pass into mortal nature
 and are not declared in articulate speech
 by human tongue or mortal speech ⁶¹⁰ or mortal sound:
 ĒĒŌ OĒĒŌ IŌŌ OĒ ĒĒŌ ĒĒŌ OĒ EŌ IŌŌ OĒĒĒ ŌĒĒ
 ŌŌĒ IĒ ĒŌ OŌ OĒ IEŌ OĒ ŌŌĒ IEŌ OĒ IEEŌ ĒĒ IŌ
 OĒ IOĒ ŌĒŌ EOĒ OEŌ ŌIĒ ŌIĒ EŌ OI III ĒŌĒ ŌYĒ
 ĒŌŌĒ EŌ ĒIA AĒA EĒA ⁶¹⁵ ĒĒĒĒ ĒĒĒ ĒĒĒ IEŌ ĒĒŌ
 OĒĒEOĒ ĒĒŌ ĒYŌ OĒ EIŌ ĒŌ ŌĒ ŌĒ EE OOO YIŌĒ.

Say all these things with fire and spirit, until completing the first utterance.
 Then, similarly, begin the second, until you complete the ⁶²⁰ seven immortal
 gods of the universe. When you have said these things, you will hear thunder-
 ing and shaking in the surrounding realm, and you likewise will feel yourself
 being agitated. Say again,

Silence!—the prayer.

Then open your eyes, and you will see the doors ⁶²⁵ open and the world of the
 gods within the doors, so that from the pleasure and joy of the sight your spirit
 runs ahead and ascends.

4. *Helios, the Sun*

Stand still and at once draw breath from the divine into yourself, while you
 look intently. When ⁶³⁰ your soul is restored, say,

Come, lord,
 ARCHANDARA PHŌTAZA PYRIPHŌTA ZABYTHIX
 ETIMENMERO PHORATHĒN ERIĒ PROTHRI PHORATHI.

When you have said this, the rays will turn toward you. Look into the center
 of them. When ⁶³⁵ you have done this, you will see a youthful god, beautiful
 in appearance, with fiery hair, in a white tunic and a scarlet cloak, and wearing
 a fiery crown. At once greet him with the fire greeting:

Greetings, O lord,
 great power, great might, ⁶⁴⁰ king, greatest of gods,
 Helios, lord of heaven and earth, god of gods.
 Mighty is your breath,
 mighty is your strength, O lord.

If it be your will,
 announce me to the supreme god,
 the one who has conceived and made you:
 that a person,
 I, NN child of mother NN, ⁶⁴⁵
 who was born from the mortal womb of NN and from semen,
 who, since he has been born again from you today,
 has become immortal out of so many myriads in this hour
 according to the wish of god the exceedingly good,
 resolves to worship ⁶⁵⁰ you,
 and prays with all human power,
 that you may take along with you
 the horoscope of the day and hour today,
 which has the name THRAPSIARI MORIROK,
 that he may appear and give revelation during the good hours,
 EŌRŌ RŌRE ŌRRI ŌRIŌR RŌR RŌI ⁶⁵⁵ ŌR REŌRŌRI
 EŌR EŌR EŌR EŌRE.

After you have said these things, he will come to the celestial pole, and you
 will see him walking as if on a road.

5. *The Seven Fates*

Look intently and make a long bellowing sound, like a horn, releasing all your
 breath and straining your sides. Kiss ⁶⁶⁰ the amulets and say, first to the right,

Protect me, PROSYMĒRI.

After saying this, you will see the doors thrown open and seven virgins coming
 from deep within, dressed in linen garments and with the faces of asps. They

are called the fates ⁶⁶⁵ of heaven, and they wield golden wands. When you see them, greet them in this manner:

Greetings, O seven fates of heaven, noble and good virgins,
sacred ones and companions of MINIMIRROPHOR,
most holy guardians of the four pillars. ⁶⁷⁰

Greetings to you, the first, CHREPSENTHAËS.
Greetings to you, the second, MENESCHEËS.
Greetings to you, the third, MECHRAN.
Greetings to you, the fourth, ARARMACHËS.
Greetings to you, the fifth, ECHOMMIË.
Greetings to you, the sixth, TICHNONDAËS.
Greetings to you, the seventh, EROU ROMBRIËS.

6. *The Seven Pole Lords*

Another seven gods also come forward, gods who have the faces of black bulls, in linen ⁶⁷⁵ loincloths, and holding seven golden diadems. They are the so-called pole lords of heaven, whom you must greet in the same manner, each of them with his own name:

Greetings, O guardians of the pivot of the heavenly sphere,
sacred and brave youths,
who turn ⁶⁸⁰ at one command
the revolving axis of the vault of heaven,
who send out thunder and lightning
and jolts of earthquakes and thunderbolts
against the nations of impious people,
but to me, who am pious and god-fearing,
you send health and soundness of body ⁶⁸⁵
and acuteness of hearing and seeing
and calmness in the present good hours of this day,
O my lords and powerfully ruling gods!

Greetings to you, the first, AIERŌNTHI.
Greetings to you, the second, MERCHEIMEROS.
Greetings to you, the third, ACHRICHIOUR. ⁶⁹⁰
Greetings to you, the fourth, MESARGILTŌ.
Greetings to you, the fifth, CHICHRŌALITHŌ.
Greetings to you, the sixth, ERMICHTHATHŌPS.
Greetings to you, the seventh, EORASICHË.

7. *The Highest God, Mithras*

Now when they take their place, here and there, in order, look in the air and you will see lightning bolts going down, lights flashing, ⁶⁹⁵ the earth shaking, and a god descending, a god immensely great, with a bright appearance,

youthful, golden-haired, wearing a white tunic, a golden crown, and trousers, and holding in his right hand a golden ⁷⁰⁰ shoulder of a young bull. This is the Bear that moves heaven and turns it around, moving upward and downward in accordance with the hour. Then you will see lightning bolts leaping from his eyes and stars from his body.

At once ⁷⁰⁵ make a long bellowing sound, straining your belly, that you may excite the five senses. Bellow long until the conclusion, kiss the amulets again, and say,

MOKRIMO PHERIMO PHERERI,
life of me, NN:
Stay.
Dwell in ⁷¹⁰ my soul.
Do not abandon me, for one entreats you,
ENTHO PHENEN THROPIŌTH.

Gaze upon god while bellowing long, and greet him in this manner:

Greetings, O lord, master of the water.
Greetings, O founder of the earth.
Greetings, O ruler of the wind.
O bright lightener, ⁷¹⁵
PROPROPHEGGË EMETHIRI ARTENTEPI
THËTH MIMEŌ YENARŌ PHYRCHECHŌ PSËRI DARIŌ
PHRË PHRËLBA.

Give revelation, lord, concerning the matter of NN.
O lord, though born again, I am passing away,
though growing and having grown, ⁷²⁰ I am dying,
though born from a life-generating birth, I am passing on,
released to death,
as you have founded,
as you have decreed
and have established the mystery.
I am PHEROURA MIOURI.

INSTRUCTIONS FOR THE USE OF THE MYSTERY

After you have said these things, he will immediately respond with a revelation. ⁷²⁵ You will grow weak in soul and will not be in yourself when he answers you. He speaks the oracle to you in verse, and after speaking he will depart. You remain silent, since you will be able to comprehend all these matters by yourself, for at a later time ⁷³⁰ you will remember infallibly the things spoken by the great god, even if the oracle contained myriads of verses.

If you also wish to use a fellow initiate, so that he alone may hear with you the things spoken, let him remain pure together with you for <seven> ⁷³⁵ days

and abstain from meat and the bath. Even if you are alone, and you undertake the things communicated by the god, you speak as though prophesying in ecstasy. And if you also wish to show him, judge whether he is completely worthy as a person. ⁷⁴⁰ Treat him as if in his place you were being judged in the matter of immortalization, and whisper to him the first prayer, the beginning of which is "First origin of my origin, AEËIOYÖ." Say the successive things as an initiate, over his ⁷⁴⁵ head, in a soft voice, so that he may not hear, as you are anointing his face with the mystery. This immortalization takes place three times a year. If anyone, O child, after the teaching, wishes to disobey, then for him it will no longer ⁷⁵⁰ be in effect.

INSTRUCTION FOR THE RITUAL

[Scarab]

Take a sun scarab that has twelve rays, and make it fall into a deep, turquoise cup, at the time when the moon is invisible. Put in together with it the seed of the fruit pulp of the lotus, ⁷⁵⁵ and after grinding it with honey, prepare a cake. At once you will see the scarab moving forward and eating, and when it has consumed the cake, it immediately dies. Pick it up and throw it into a glass vessel of excellent rose oil, as much as you wish. ⁷⁶⁰ Spread sacred sand in a pure manner and set the vessel on it, and say the formula over the vessel for seven days, while the sun is in midheaven:

I have consecrated you,
that your essence may be useful to me, NN alone,
IE IA Ë EË OU EIA,
that you may prove useful to me ⁷⁶⁵ alone.
For I am PHÖR PHORA PHÖS PHOTIZAAS—
others: PHÖR PHÖR OPHOTHEIXAAS.

On the seventh day pick up the scarab and bury it with myrrh and Mendesian wine and fine linen, and put it away in a flourishing bean field. ⁷⁷⁰ Then, after you have entertained and feasted together, put away, in a pure manner, the ointment for the immortalization.

[Herbs]

If you want to show this to someone else, take the juice of the herb called Kentritis, and smear it, along with rose oil, around the eyes of the one you wish, ⁷⁷⁵ and he will see so clearly that it will amaze you. I have not found a greater spell than this in the world. Ask the god for what you want, and he will give it to you.

Presentation before the great god is like this. Obtain the above-mentioned herb ⁷⁸⁰ Kentritis, at the conjunction (of the sun and the moon) occurring in the Lion. Take the juice, mix it with honey and myrrh, and write on a leaf of the persea tree the eight-letter formula, mentioned below. Keep yourself pure

for three days before. Set out early in the morning toward the east, ⁷⁸⁵ lick off the leaf while you show it to the sun, and then the sun god will listen attentively to you. Begin to consecrate this at the divine new moon, in the Lion. This is the formula:

I EE OO IAI.

Lick it up so that you may be protected, and roll up the leaf ⁷⁹⁰ and throw it into the rose oil. Many times have I used the spell, and I have been truly amazed.

The god said to me,

Use the ointment no longer,
but after casting it into the river,
<you must> consult while wearing the great mystery ⁷⁹⁵ of the scarab
revitalized through the twenty-five living birds,
and consult once a month, at full moon, instead of three times a year.

The Kentritis plant grows from the month of Pauni, in the regions of the ⁸⁰⁰ black earth, and is similar to the erect verbenia. This is how to recognize it: When an ibis wing is dipped at its black tip and smeared with the juice, the feathers fall off when touched. After the lord ⁸⁰⁵ pointed this out, it was found in the Menelaitis region near Phalagry, at the river banks, near the Besas plant. It is of a single stem and reddish down to the root, and the leaves are rather crinkled and have fruit ⁸¹⁰ like the tip of wild asparagus. It is similar to the so-called Talapes, like the wild beet.

[Amulets]

The amulets require this procedure: Copy the right one onto the skin ⁸¹⁵ of a black sheep, with myrrh ink, and after tying it with the sinews of the same animal, put it on. Copy the left one onto the skin of a white sheep, and use the same procedure. The left one is very full of "PROSTHYMËRI." ⁸²⁰ And it has this text:

"So speaking, he drove through the trench the single-hoofed horses" (*Iliad* 10.564).

"And men gasping among grievous slaughters" (*Iliad* 10.521).

"And they washed off their profuse sweat in the sea" (*Iliad* 10.572).

"You will dare to lift up your mighty spear against Zeus" (*Iliad* 8.424). ⁸²⁵

Zeus went up to the mountain with a golden bullock and a silver dagger. Upon all he bestowed a share, only to Amara did he not give, but he said,

Let go of what you have,
and then you will receive,
PSINÖTHER NÖPSITHER THERNÖPSI,
and so on, as you like. ⁸³⁰

"So Ares suffered, when Otos and mighty Epialtes . . . him" (*Iliad* 5.385).

Spells

Spell for restraining anger: "You will dare to lift up your mighty spear against Zeus" (*Iliad* 8.424).

For friends: "Let . . . seize . . . , lest we become a source of joy for our enemies" (*Iliad* 10.193).

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