

CRATA REPOA

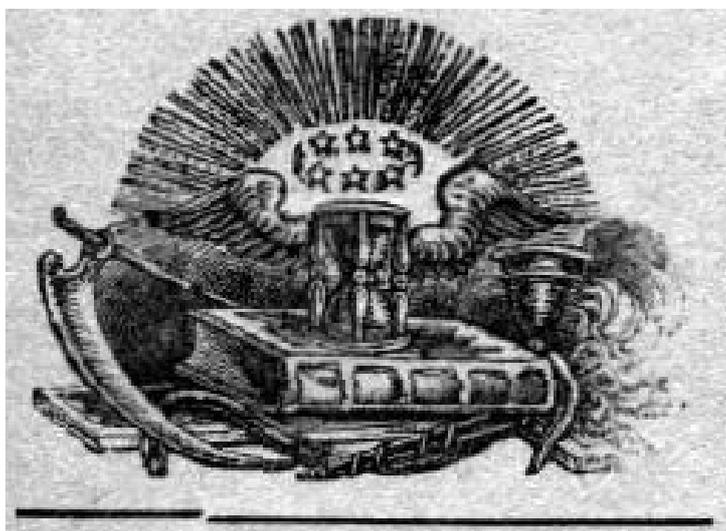


NICK FARRELL

CRATA REPOA

OR

INITIATIONS INTO THE ANCIENT, SECRET SOCIETY OF THE EGYPTIAN PRIESTS



1785

NICK FARRELL
ROME 2009

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By this Author

Occult Titles

Making Talismans (Llewellyn)
Magical Pathworking (Llewellyn)
Gathering the Magic (Immanon Press)
Egyptian Shaman (Due 2009) (Thoth Publications)
The Druidical Order of Pendragon (With Colin Robertson) (Thoth Publications)
The King over the Water (Due 2010) (With Melissa Seims) (Thoth Publications)

Other Free Ebooks

The Book of the Tomb
Geomancy Notes

Novel

When a Tree Falls (Immanon Press)

Work In Progress

The Golden Dawn Temple Tarot Deck
The Golden Dawn Temple Tarot (with Harry & Nicola Wendrich.)
Becoming a Real Magician (Ebook)
Kingdom Come (Novel)

If you like the free stuff I write, it would be nice if you supported my projects and splashed out on some of the paid-for books. They are all on Amazon or available from Thoth Publications.

The Novel is a comedy, but has some fairly serious esoteric teaching buried inside.

Introduction

This small, and largely forgotten work was influential on the development of the Western Mystery Tradition. Concepts and the belief in the idea of a particular type of initiation system, or the Mysteries, were first formed by this text. Historically its claims are bogus or unlikely but have been up-held by groups that used it as a template including the European Esoteric Freemasonic Groups. These in turn influenced the English speaking Rosicrucian Orders including the Hermetic Order of the Golden Dawn, the OTO, AMORC, Builders of the Adytum and Dion Fortune.

The book was popular in Germany and I was given a German copy by the Sodalitas Rosae Crucis & Solis Alati <http://www.rosae-crucis.net/our%20order.htm> .

This booklet was translated by Anita Horner and was originally going to be part of a bigger publication on another matter. Since that project does not seem to have come to fruition I felt that the Crata would be better in the public domain than languishing on my hard-drive and would be a useful resource.



PREPARATION

For the initiation of Crata Repoa

If someone wished to join the society of Crata Repoa he must first be particularly recommended by an initiate.

Generally this happened by way of a letter from the king himself to the priests.

The priests, however, first turned him away from Heliopolis, referring him to the teachers at Memphis; from Memphis he was instructed to go to Thebes.¹

Then he was circumcised.²

Immediately afterwards he was forbidden to eat certain foods³ and he was not allowed to drink any more wine until he reached a higher degree and had received permission to do so.

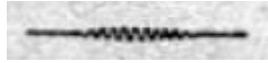
Finally he had to spend a certain time, like a prisoner, for many months, left to his own thoughts in a subterranean cave. They gave him permission to write down his thoughts, which were then carefully examined in order to better become acquainted with the intellect of the new member.

Afterwards he was brought to a corridor where Columns of Hermes stood that had moral sayings written on them, which he had to learn off by heart.⁴

As soon as he knew these by heart Thesmosphores came to him.⁵ He held a strong whip in his hand to stop the mob before the Door of the Profane, through which he was to lead the initiation candidate.

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1. Porphyrius de vita Pythagorae
 2. Herodotus Lib. 2 Clemens Alex Stromat. 1
 3. Namely pulses and fishes
 4. Iamblycus de Mysteriis. Pausanius Lib. I. relates explicitly that such stood in certain subterranean caverns near to Thebes
 5. The editor. The endings of the names, which otherwise end in "us" are here mostly transformed into "es" and "os" in accordance with Egyptian dialect.

The eyes of the initiate are blindfolded and his hands are bound with strong linen bonds.



First Grade Of the Pastophoris or Apprentice who is to guard the entrance to the Door of the People

As soon as the apprentice has been prepared in the grotto the⁶ Thesmosphores took him by the hand and led him to the Door of the People.

When he arrived the Thesmosphores clapped an older Pastophoris⁷, who was posted outside the door to guard it, on the shoulder, who then, by knocking on the door, announced the apprentice for entrance.⁸

Following some questions addressed to him, the Door of the People opened to him and the new initiate was let inside.

Here he was asked about several things by the Hierophant, to which he had to answer exactly.⁹

After that the apprentice was lead around the Birantha.¹⁰ During this time a terrible wind was caused, and it was permitted to rain on the initiate. The strokes of lightning flew in his face, and dreadful thunderclaps shook his hearing.¹¹

When the apprentice could not be shaken by anything more, the Menies or law reader read the constitution of the Crata Repoa out to him, which he had to accept.

6. Apuleius de Metam. Lib. XI

7. Cicerco de Legibus Lib. II. Ministeriis ex agresti imanique vita exculti ad humanitatum, et mitgati sumus.

8. See the explanation of an Egyptian pointed column, upon which this act is naturally illustrated.

9. Plutarch in Lacon. Apoph. Verb. Lysander.

10. See the « Histoire de Ciel » Tom. I. P. 44

11. Euseb. Caesar. Praeparat. Evangel. Clemens Alexand. Admonit. Ad Gent.

If he had completely submitted himself to the same, the Thesmosphores led him to the Hierophant, before whom he had to kneel with bare knees and, whilst the point of a sharp sword was held to his throat, the apprentice had to swear to loyalty and discretion, whereby the sun, moon and stars were called upon as witnesses to the truth of this oath.¹²

Following this oath the apprentice's eyes were opened and he was stood between two pillars like fiery Betilies, four-cornered.¹³

Between these two pillars lay a ladder with seven rungs, with eight doors of different mutations.¹⁴

But one did not explain these figures to the apprentice immediately, instead the Hierophant held the following speech:

“I turn to you who have the right to listen to me. Close all the doors firmly so that the profane and the ridiculers are unable to come in. But you, my Museum or Children of the Work of the Heavenly Examination, hear my words! I am declaring great truths. Protect yourselves against prejudices and passions, which will lead you away from the right path of bliss. Direct your thoughts to the godly being and let the same always be before your eyes, so that you thereby guide your heart and thoughts. If you want to tread the safe path of bliss, take into consideration that you walk constantly under the eyes of the Almighty, who created the world. He is the only being who maintains and produces all things, which exist from Him. He sees everything. No mortal can see Him and nobody can escape from His gaze”.¹⁵

12. Alexander ab Alexandro Lib. V. Cap. 10

13. Euseb. demonstr. Evang. Lib. I.

14. Origines cont. Cels.p. 341 de Trad. De Bouherau Diction. De Chauffepie Tom, IV. P. 834. [The final word in the sentence “Matatten” means next to nothing and is certainly no longer in modern use – the word “mutations” could be correct but it is more a guess than anything else. ed]

15. Euseb. Praeparat. Evang. I. 13. Clemens Admonit. ad Gent.

After this speech they announce to the apprentice that the ladder over whose rungs he had to climb is an allegory of the journey of the soul. Further they teach him that the names of the gods have a quite different meaning from what the people believed.

They explain the causes of the winds, rain, lightning and thunder. In brief this degree is dedicated to the study of nature.

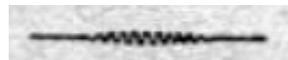
Anatomy and the art of medicine are also accounted to this.

They also teach the language of symbols and the writing of ordinary hieroglyphs.¹⁶

Immediately after his reception the Hierophant gives him the password, whereby all of the initiates recognize each other and which was Amoun, meaning so much as be discrete.¹⁷

They also recognized each other by a particular handshake.¹⁸

Thereafter he received a kind of hat which was folded like a pyramid. They placed a cloth around his hips which they called Xylon. They laid a sort of collar, which however laid flat on the chest, around his neck. Apart from this he remained unclothed and had to guard the Door of the People every time his turn came around.



16. Iamblichus vita Pythagor.

17. Plutarch de Iside et Osiride.

18. Iamblichus in vita Pythagorae.

SECOND Grade NEOCORIS

If the Pastophoris showed signs of his abilities during the years of his life he was ordered to strictly fast. ¹⁹

After completion of the same the Neocoris was taken to a black chamber named Endimion. ²⁰

Tasty foods which were served by beautiful women refreshed his worn down strength. These were the wives of the priests, who, like the companions of Diana, visited him and tried in every possible manner to provoke him to love.

When he had survived this test, the Themosphores returned to him again and asked him several questions.

After providing the correct answers the Neocoris was led to the meeting. The Stolista or water bearer poured water over him. Thereupon he had to assure that he had lived a chaste and modest life. When this action had been taken the Thesmophores ran up to him with a live snake, threw it upon his body and pulled it out again from under the loincloth. ²¹

The whole meeting place was also filled with snakes to scare the Neocoris. ²²

The more bravely he stood this test, the more praise he received following his admission.

He was again led to two high pillars, in the middle of which an old man stood driving a wheel before him. ²³

19. Arnobius Lib. V

20. Endimion means imitation grotto. Furthermore one can find no more detailed description [of this room] apart from what belongs to the cited fable.

21. Julius Firmicus Maternus Cap. 2. says it was a crafted golden snake.

22. The Egyptians still have the art of winning poison from snakes. This is, as a great secret, not revealed to those who have not joined a particular sect amongst them.

23. One finds the same description in the grand Cabinet Romain p. 94.

These pillars were explained to him as Orient and Occident. The old man was an allegory of the sun and the wheel with four spokes was symbolic of the four seasons.

Upon this object he was taught the art of aligning the spirit level. Geometry and the art of building were shown to him and he learnt how to work with all the scales and types of calculation which he would subsequently need to use. As one distinguishing mark he received a staff around which a snake was entwined and his password became Heve, with which he was related the fall of the human race.²⁴ His sign was to cross his arms together across his chest.²⁵ His office consisted of washing the pillar.



THIRD Grade The Door of Death

From which the new initiate is named Melanephoris

The skill and the good behaviour of the Neocoris made him fit for this grade. One showed him the time for his acceptance. He is led by the Thesmophores into an antechamber, over the door of which “door of death” is inscribed.

This room was associated with the idea of various sorts of embalmed bodies and coffins. All of the walls were hung full with this kind of pictures. And because this was the place to which the corpses were delivered, the new Melanephoris found there the Paraskistes²⁶ and Heroi²⁷ at work. However, in the middle stood the coffin of Osiris, who was still, due to suffocation, covered with blood.

24. Clem. Alex. In Protemp. relates something similar to this.

25. One can find illustrations of this in the work of Herr Norden.

26. People who cut the corpses open.

27. Holy men who did the embalming.

[“Erstickung” means suffocation and that does not usually involve being covered in blood!
Ed.]

The new Melanephoris was asked whether he had participated in the murder of his lord? After the negative answer to this question he was seized by two Tapireytes. ²⁸

They led him into a room where all the other Melanephores were completely dressed in black. The king himself, who always attended this event, addressed him in a seemingly very friendly manner and asked him, which he doubted, to have the courage to endure the test which was to be made on him or whether he would not prefer to accept the golden crown when it was offered to him.

The new Melanephoris had, however, already been instructed to throw the crown away and trample upon it. ²⁹

The king immediately cried out “Such an insult! Revenge!” and picked up a sacrificial axe, with which he very gently hit the Melanephoris on the forehead. ³⁰

Both the Tapireytes threw the new Melanephoris backwards on the ground and the Paraskistes wound him up in mummification bandages. During this process all of the others cried for him. Thereafter he was again taken to a door over which “Sanctuary of the Spirits” was inscribed. When the door of which was opened strokes of lightning and mighty thunderclaps surrounded the supposed deceased. ³¹

Charon took the corpse, as a spirit, in his boat and brought him to the underworld judges. Pluto sat on his judgement seat, Khadamantus and Minos were at his side, as were also Aethon, Nyceus and Orpheus. ³²

Very hard questions about his whole life were put to him and he was finally damned to remain in these underworld corridors. He was freed from the binds of the of the burial shrouds and received new tuition which consisted of the following sentences.

28. People who had to bury the corpses.

29. Tertullianus de Baptismo. Cap. V.

30. The emperor Commodus, who once had to administer this office, made a grift out of it. Aelius Lampridius de Commodo Imperatore. [The word which I have translated as “emperor” is “Kahser”, which I take to be an old German word for “Kaiser”. Ed]

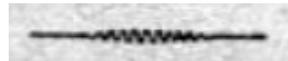
31. Apuleius Lib. Metam II. prope finem.

32. Diod. Siculus Lib. 1. v. Orpheus [The “v” could mean “by”.]

1. Never thirst for blood and spring to the aid of his fellow members if they are in danger of their lives.
2. Never leave the deceased unburied.
3. Expect the resurrection of the dead and the coming judgement.

After this he had to spend some time painting to decorate the coffins and shrouds of the mummies. He received instruction in a particular lettering which was called hierogrammatic and which he soon needed ; because with it the history of Egypt, the description of the Earth and the reason for the beginning of astronomy were written in it. He was also instructed in oratory so that he was able to hold speeches at public funerals. His sign was a special type of embrace to express the power of death. The password was Monach Caron Mini. I count the days of anger.

He remained in the underworld corridors until one could judge whether he was capable of other sciences or whether he should only become a Paraskiste or Heroi ; because he did not come out again for the rest of his life, insofar as he did not possess true talent.



FOURTH Grade

The Battle of Shadows³³

Christophoris

When the days of anger were past, which usually took a year and a half, the Themosphores returned to him, greeted him in a friendly manner and asked him to accompany him by giving him a sword and shield.

They went together along dark corridors until finally certain clothed persons in dreadful forms appeared, bearing torches and snakes and, crying Panis, attacked him. The Themosphores commanded him to resist bravely and to face every danger. Finally he was captured by them, blindfolded and a noose hung around his throat but in such a manner as that he could not be strangled by it.

33. Tertullianus de militis Corona.

Thereafter he was dragged along the ground to the chamber where he would receive a new degree.

The shadows receded with new screaming, which occurred very quickly.

He was helped to his feet and led, completely exhausted, to the meeting. The blindfold was removed and here he saw the most beautifully decorated chamber with gorgeous paintings. The king himself was present with the Demiurges.³⁴

They all wore their Alydei.³⁵

Around him sat the Stolista or weapon bearer, the Hierostalista with a feather in the hat, the secretary, the Zacoris who keeps the purse and the Romastis, who is responsible for taking care of the meals.

The Odos or speaker then held a speech in which he congratulated the new Christophoris on his intention. He has only managed half of his work upon which he must also test him.

After that he is given a drink which was very bitter and was called Cyce.³⁶ This he had to drink to the bottom. Upon this he was given the shield of Minerva, also called Isis, clad him in the boots of Anubis, who was identical to Mercury, and the cloak of Orci with the cap. He received a sword and he was ordered to hack off the head of the person he would encounter there in the cave and bring it to the king. Every member called out Niobe, there is the cave of the enemy. A very beautiful woman was to be seen in the cave, who seemed to be alive and very artistically made of fine bubbles and skins.

34. The Demiurges was the highest intendant of the society.

35. Aelianus var. *Histor. Lib. XIV Cap. 34*. Writes about it: *Eum omnium hominum iustissimum et tenacissimum oportibat, qui circa collum imaginem ex Sapphiro gemma confectam gestabat.*

36. This is probably the same as the drink *Athenaeus Lib. 9*

The new Christophoris went up to her, grabbed her by the hair and cut her head off. He brought this to the king and the Demiurges, who praised his heroic act and told him that he had beheaded the Gorgon³⁷, who had been married to Typhon and had provided the reason for the murder of Osiris. He should be a constant guard against evil. Thereupon he received permission to always wear the clothing that he had been given. His name was entered into the book which contained all of the judges in the country.

He had free interaction with the king. He received his meals from court.³⁸

He received all the statute books of the country and a medal that, however, he was only permitted to wear during the acceptance of a Christophoris and in the town Sais. It showed Isis or Minerva in the form of an owl.

He was given the following explanation that a man was born as blind as an owl, became a person by tests and the wisdom of the world. The helmet meant the greatest degree of wisdom, the head of the Gorgon, the suppression of passions. The shield denoted protection from ridicule. The pillar symbolized steadiness. The water jug equated the thirst for science. The quiver with the arrows was eloquence. The spear was persuasion from afar because therewith others could be injured. The palm and the olive branch were Peace.³⁹

Furthermore they taught him that the name of the great lawgiver was Joa.⁴⁰

That was also the password.

They sometimes held meetings which could only be attended by all the Christophores.

These chapters were known as Pyron.⁴¹

37. Gorgo, Gorgal and Gorgone are Egyptian names for the Medusa.

38. Diodorus Siculus Lib. I. de Iudicis Aegyptiorum.

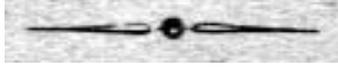
39. Grand Cabinet Romain p. 26.

40. Diodorus Siculus Lib. I de Aegyptiis legumlatoribus. It is particularly when the word Jehovah is written without dots [or full stops] that it is known as Joa.

41. Lit. de Justice.

They had a chapter word, namely Safychis.⁴²

Otherwise he had to use the Ammanic language.⁴³



FIFTH Grade Balahate

The Christophoris had the right to demand this degree, which could not be refused to him by the Demiurges.

He was therefore guided to the place of the meeting, where he was received by all the members and led into the chamber. Thereupon a kind of play was enacted, which he was only permitted to watch and which was explained to him only later. One person, who was named Orus, went, accompanied by several Balahateu who all bore torches, around the room and all appeared to be afraid of something. Finally Orus began to draw his sword. Thereafter one saw a cave above which flames licked out and Typhon was sitting quite sadly as a murderer. Orus drew close to him. Typhon, however, stood up and showed himself in a dreadful form. A hundred heads sat on his shoulders. His entire body was covered with scales und his arms had an astounding length. Notwithstanding that Orus approached him, threw him to the ground and killed him. His body was thrown, after it was beheaded, into the cave, from which ghastly flames now broke out. The head, however, was thrown from one to the other, without speaking a word.

The new Balahate thereupon received the news that Typhon meant fire, which was one of the most atrocious elements, without which however nothing could be achieved in the world.

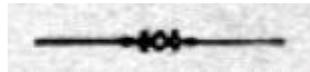
42. An ancient Egyptian priest.

43. The ammanic language was the secret one because he was now very close to learning the entire secret.

Orus, the work and dilligence could, however, make great use of it if they knew how to kill its violence at the same time.

At this the Balahat was given the instruction for chemistry [this may more probably have been alchemy. ed] and, insofar as he wanted to, was free to observe all their experiments [the literal translation was investigations or examinations ed.] as often as he wished.

For this purpose his password was Chymia.



SIXTH Grade

Astronomus before the Gateway of the Gods

This degree was connected with some preparations and he was fettered and bound immediately when he reached the chamber of meeting.

The Thermosphores led him thereafter first back to the gateway of death, which had four steps which one had to go down because at the initiation of the third grade the cave was filled with water.

Here he saw corpses laying which had been killed as traitors to the society. He was threatened with the same fate and now he was led back to swear a new oath. Having sworn this he was told of the origin of the entire doctrine of the Gods and given instruction in the practical art of the stars [i.e. astronomy]. He had to attend observations at night and help the others with the work.

He was warned against astrologers and horoscopes of which they had a true hatred and abhorrence because they were the authors of all idols and superstitions. These false teachers of the people had chosen the word Phoenix as their password, which the Astronomi only ridiculed.⁴⁴

44. Heliodorus Hist. Aethiop. Lib. 3

Straight after his admission he was taken to the Gateway of the Gods, which was opened for him. He found them all pictured, wherefrom the Demiurgus gave him an interpretation of their history himself without keeping anything from him. They also indicated to him the succession [literally “row”] of their former chief superintendents and showed him the list of all of their members strewn throughout the world. They also taught him a priestly dance, in the steps of which the orbits of the stars was introduced.⁴⁵

The password was Ibis, which meant crane and symbolized vigilance.



SEVENTH Grade⁴⁶ Propheta or rather Saphenath Pancah, he who knows secrets

The last and most excellent grade, in which all of the secrets are explained more exactly. The Astronomus could not, without permission and approval of the king, the Demiurgus and all of the higher members, achieve this grade.

Thereupon they held public processions, whereby they showed all of the sanctuaries to the people all the time. This procession was called Palmylach.⁴⁷

As soon as these were past, they secretly left the town by night [to go to] certain houses which were built in a square and which had different rooms that were all gorgeously painted and depicted human lives.⁴⁸

45. Lucian de Saltatione.

46. Iamblychus de Mysteryis Aegypt.

47. Means Oris Circumcisio, cutting/circumcision of the tongue.

48. Voyage de Lucas en Egypte.

These houses were called Maneras⁴⁹, because the common people believed that they had a special association with the deceased Manes [whereby “Manes” could possibly also be a noun, though I have never heard a similar modern German word]. When they arrived in these houses, which were surrounded by many columns, upon which stood alternately a sphinx and a coffin, the new Phropheta was given a drink of oimellas⁵⁰, and told before this that all tests were now at an end.

After this he received a cross with a special meaning, which he had to wear constantly.⁵¹

He was given a beautiful white, striped and very wide robe which was called Etangi.

His headdress was square.

His sign was mainly that he usually kept his hands crossed inside his wide sleeves.⁵²

Hereupon all his hair was cut off.⁵³

After this he received permission to read all the secret books, which were written in the Amonic language, for which purpose he was given the code and was named royal “Baubalken“. ⁵⁴ [“Bau” means building or construction, “balken” means beam, baulk, joist, timber, bar. It could mean carpenter. ed]

The greatest privilege which they received was that they could help to choose the kings.⁵⁵

Their word was Adon.⁵⁶

He could also, after a certain period, receive offices in the society and become Demiurges.

49. Houses of the dead/of death.

50. Probably made of wine and honey. Athenaeus Lib. 9.

51. Rufinus Lib. II Cap. 29.

52. Porphyrius de Abstinencia.

53. Pierius Lib. 32. Gran Cabinet Romain p. 66. [The word here is clearly “abgeschnitten”, not “abgeschoren”, which would mean shaved off.]

54. Plutarch de amore fraterno. Diodorus Siculus in Additionibus.

55. Synesius de Prouidentia.

56. Historiae Deor. Syntagma primum Lilio Greg. Autore p.2.

The Officers and their Clothing

1. Demiurges, the highest superintendent of the society, wore a sky-blue coat embroidered with stars and a yellow belt.⁵⁷

He wore a sapphire surrounded with jewels on a golden chain around his neck.

At the same time he was also the most senior judge in the entire country.

2. Hierophantes was clothed nearly the same as the Demiurges with the only difference that he wore a cross.
3. Stolista, the water bearer, had white striped coat on and a special kind of boots. He had the responsibility for all the clothing.
4. The Hierostolista wore a feather in his hat and carried a container called a Canonicon with a cylindrical figure in which ink for writing was stored.
5. The [text ends here]

FINIS

57. Montfaucon Tom. II. p. 102. fig. 3. Ungerus Lib. De Cingulis.

