

## Who is Abraxas?

According to modern scholars, Abraxas is believed to be a Gnostic deity from classical to late antiquity (700BC-300AD). Others suggest he is not only a deity but the Demiurge in Gnostic cosmology. The Demiurge is considered the evil creator of the material world and is identical to Yahweh in the Old Testament of the Bible. According to Gnosticism, the serpent which persuaded Eve to eat from the Tree of Knowledge of Good and Evil is the hero of Genesis, as the serpent gives human beings the opportunity to escape the material world created by the Demiurge. While this is not intended to be an exhaustive account of Gnostic theology it is interesting to note in Genesis 3:22 of the Bible, God (Yahweh) says:

“Now that the man has become like one of us, knowing good and bad, what if he should stretch out his hand and take also from the tree of life and eat, and live forever!”

Not only does the plurality of “one of us” give credence to the many gods of Gnosticism, but if Yahweh of the Old Testament is the compassionate God of the New Testament, why should he want to restrict Man’s ability to eat from the Tree of Life and live forever (which is exactly what God’s sending of Jesus Christ in the New Testament was for)? Unless of course, Yahweh of the Old Testament, also known as the Demiurge, is in fact the evil creator of the material world, desires to keep us enslaved for eternity, locked out of the spiritual world, and has been accidentally conflated with the God of the New Testament.

So then is Abraxas simply another name for the Demiurge? In short, no.

Within Gnosticism, it is believed there are seven aeons (realities/layers/emanations) from the true God, Supreme Being, God of the New Testament, The Unmoved Mover,-----, etc...

Again, Gnostic cosmology is vast, complex, and debated but generally speaking, there is the belief that on each of these seven layers of reality there is a lead God or Archon, along with a host of angels and demons. It’s believed human beings live at the bottom of this Reality Hierarchy, on the 7<sup>th</sup> layer. The story goes that the Archon of the 7<sup>th</sup> layer, the Demiurge, has been corrupted by evil, and intends to keep human beings from ascending the 7 layers and keep us ignorant of our spiritual essence, and blind us to our shared Is-ness, our shared essence with the Supreme God, Unmoved Mover, etc.

(Note: It’s believed then that Jesus Christ was sent as a sacrifice by the Supreme Being, the real God, the God of All Things, as an attempt to awaken the human being out of the deception of the Demiurge. Or, as John 3:16 says,” For God so loved the world, that he gave his only begotten Son, that whosoever believe in him should not perish, but have everlasting life.”)

So, then, is Abraxas Jesus Christ or the Supreme Being, The God of All, the Unmoved Mover?

Again, no.

According to Basilides, an early Gnostic-Christian teacher in the 1<sup>st</sup> century, Abraxas is the Great Archon. Meaning, he is the Archon of the Archons. Not the Supreme Being, the Unmoved Mover, but rather a kind of intermediary between the material and spiritual worlds. Although we now edge into contested waters.

But what does this mean, practically? After all, *real* human beings carried these around in their pockets:



Dubbed Abraxas-stones, or gems, dozens of these have been found in the Mediterranean, Egypt, and Middle East. Purportedly, carried for good fortune or safe traveling.

Two serpents for feet, torso of a man, a cock for a head, a shield, and a whip. Kind of an ugly fuck.

Inscribed in Greek: ΑΒΡΑΣΑΞ (ABRAXAS)

Using numerology (wherein each letter of the alphabet has a corresponding numerical value which you then take the sum of) ΑΒΡΑΣΑΞ equals 365. However, the word ΑΒΡΑΣΑΞ itself consists of 7 letters. So, we have 7 letters, when numerologically summed, equal 365.

7 days of the week, 365 days in the year.

(Interesting to note, the names of the 7 days of the week come from the 7 classical planets (the Sun, moon, Mercury, Venus, Saturn, Jupiter) which at the time were thought to rotate around the Earth on their own independent sphere or layer.)

It is imperative to know this numerological value is not accidental nor coincidental. The knowledge and practice of numerology was frequent and widespread in the ancient world, including those who wrote and spoke in ancient Hebrew, the original language of the Old Testament. In short, there was a conscious interplay between letters and their numerical values such that a kind of proto-language, cipher, could be created, giving numbers and words a new dimension of expression beyond themselves.

So, then, Abraxas being synonymous with the numbers 7 and 365, represents something like the nature of the structure of time/reality?

Potentially, but perhaps there is more. After all, in the Greek Magical Papyri, a body of ancient texts written in ancient Greek around 100 BC to 300 AD, containing ancient spells, rituals, chants, formulas, Abraxas is mentioned dozens of times, being invoked in love spells, demon casting, and more. One such chant goes:

“PHNOUNEBEE (2 times), give me your strength, ABRAXAS, give me your strength, for I am ABRAXAS.” Say it 7 times while holding your two thumbs.” -PGM LXM. 1-3

It’s rather revealing in the above proper invocation of Abraxas you are to speak the chant 7 times, only further solidifying the connection between Abraxas and the number seven. In other prayers, spells, Abraxas is commonly invoked to “bind” lovers, “restrain”, or disentangle the hold of demons.

So far, we understand Abraxas to be a God of Gods, synonymous with the numbers 7 and 365, potentially then the God of time-structure, and commonly invoked for strength, binding, or restraining (or the release of such). While all this gives rise to a fuller understanding of Abraxas, we’re still left without a precise definition for who/what he is.

Given the established relationship, or synonymous nature of Abraxas and the number 7, let’s turn to the Old Testament which, again, originated in ancient Hebrew and is accepted by mainstream historians/scholars as using the proto-language of numerology throughout.

As it turns out, the number 7 is frequent throughout the Bible, and almost always in close proximity to God. For instance, the first appearance of the number 7 is in Genesis 2:2-3 which says:

“By the seventh (7) day God had finished the work he had been doing; so on the seventh (7) day he rested from all his work. Then God blessed the seventh (7) day and made it holy, because on it he rested from all the work of creating that he had done.”

To tear down the walls of Jericho, God called for seven (7) priests, to march around the walls seven (7) times, blowing their trumpets seven (7) times.

There is something about the number seven then, which represents something like the “effect” of God. Jericho’s walls supposedly fell because of the clearly pivotal role of the number seven. Put simply, in the case of Jericho, would seven priests, circling seven times, but blowing their horns six times produce the same collapse of walls? Surely not, or the instruction given would’ve been something like, “eh, 7ish times, 6 maybe if you feel like it.” Clearly seven is important to invoking God’s power. But what is the significance of God resting on the seventh day? This is because the world now is operating of itself, his *effect* is now in motion, he rests because the “ball” has been pushed off the mountain side and rolls of itself.

Speaking in a Gnostic context, Carl Jung, student/collaborator of Freud says of Abraxas:

“The number of Gods and devils is as innumerable as the host of stars. Each star is a God, and each space that a star fills is a devil. But the empty fullness of the whole is the Pleroma. **Abraxas is the effect of the whole.** Only the ineffective opposes him.” -The Black Books, Vol. VI, Pg. 220

Speaking in the Seven Sermons of the Dead Jung also says, “It [Abraxas] is the effective itself, not any particular effect, but effect in general.”

Despite speaking in a Gnostic cosmology, Jung agrees with the attribution of “*effect*” to Abraxas.

It might be interesting to note here, some etymologists suggest Abraxas and Abracadabra (the word which effects a certain spell to be cast) are related in their origin.

ABRACADABRA  
ABRACADABR  
ABRACADAB  
ABRACADA  
ABRACAD  
ABRACA  
ABRAC  
ABRA  
ABR  
AB  
A

To recap thus far: Abraxas, which is synonymous with the number 7 and 365, God of Gods, Ruler of the 7 layers of reality, is invoked for strength, or binding together, and is somehow the personified “effect” of the Supreme God/Being, Unmoved Mover.

Looking further still, we see that the number 7 throughout the Bible appears in triplets: “By the seventh (7) day God had finished the work he had been doing; so on the seventh (7) day he rested from all his work. Then God blessed the seventh (7) day and made it holy, because on it he rested from all the work of creating that he had done.” -Genesis 2:2-3

Again, to tear down the walls of Jericho, God called for seven (7) priests, to march around the walls seven (7) times, blowing their trumpets seven (7) times.

In Revelation John is instructed to write to the seven (7) churches of Asia, while the Son of Man will reveal the secrets of the (7) seven stars and the seven (7) lamp-stands.

The apocalypse of Revelation begins with seven (7) seals, seven (7) trumpets, seven (7) golden vials.

Christian author Kenneth Dennis points out, “Revelation represents the number 777 itself as the book is the 49th (7x7) and last one, it’s also the last of 7 major divisions of Scripture.”

The question then begs itself, what is the significance of three sevens (7) in sequential order? Does the appearance of sevens (7) in groups of 3 give even greater “effect” than by itself. Perhaps.

Digging deeper still, taking our 7 7 7, applying our Biblical numerology, we would find the sum of 7+7+7 and then simplify to a single digit. Looking like this:

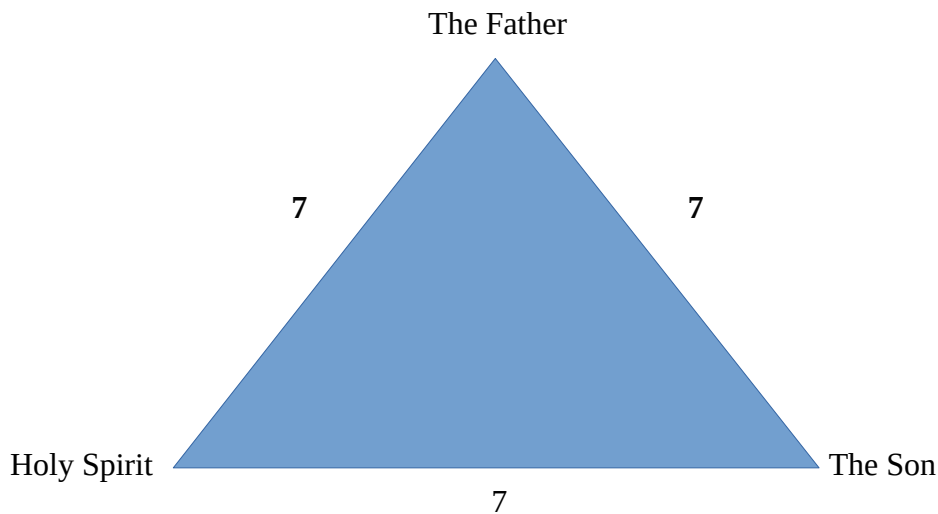
$$7 + 7 + 7 = 21$$

$$2 + 1 = 3$$

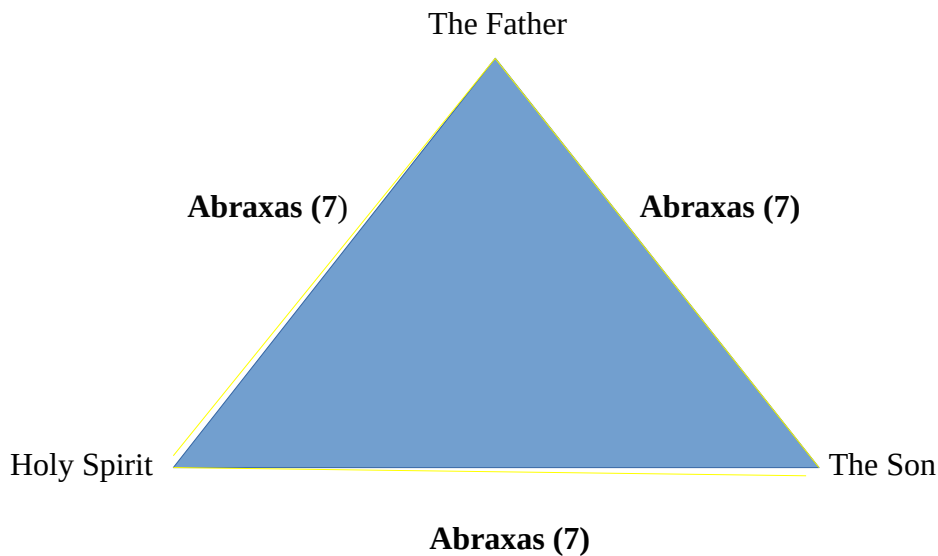
The three 7’s creates the 3.

The Father. The Son. The Holy Spirit.

The Holy **TRI(3)**nity...



But, let's remember, Abraxas and the number 7 are proven to be synonymous for another. So let's replace in our diagram our three sevens (7) with their pseudonym Abraxas in their place. Appearing now as:



So then, when we have the appearance of seven (7) three times, 7 7 7, it reduces, or codifies, acts a cipher for, the number 3, which itself is accepted as the number representing the Holy Tri(3)nity. It can be said then, the appearance of the 7 7 7, calls for, or signifies, the Holy Trinity.

Recalling from the Greek Magical Papyri, Abraxas is commonly used to invoke strength, to bind, to restrain. It can be safely assumed, any person using the spell of Abraxas to bind or give great strength must have had the highest of faiths to assume Abraxas was capable of bestowing such binding.

Who better to pray to for great strength or binding then that which *binds* the Holy Trinity together?

Viewing our diagram above, it can be seen that it is Abraxas (7) in triplets, which holds together each part of the trinity, acting as the glue, or restraint which upholds and creates the unity of the trinity.

However, if Abraxas' role is of such importance as binding the Holy Trinity together, surely then we should know of him and acknowledge his presence, but in both ancient and modern Christianity his name has been unknown, never before deciphered, hidden within the secret of the 7's.

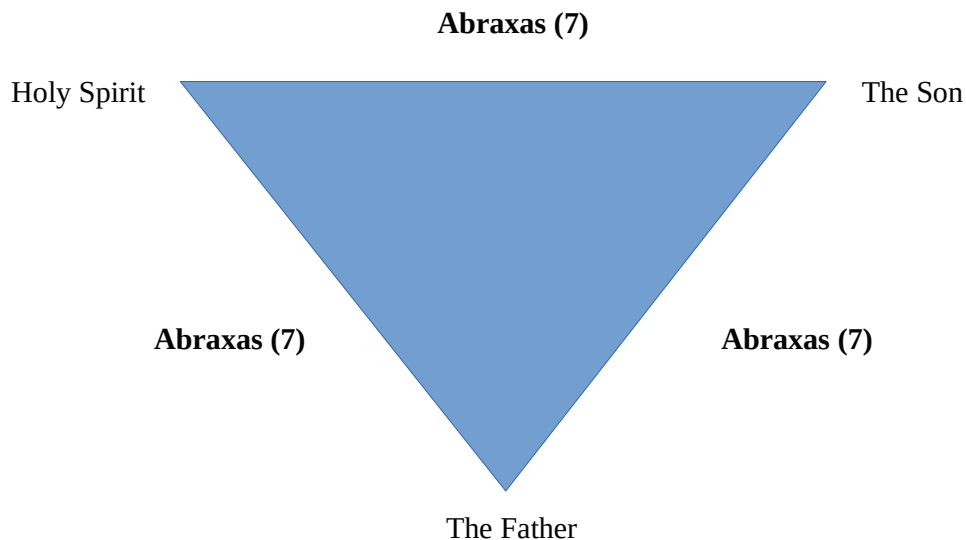
In fact, Carl Jung postulates exactly that, "This is a god whom ye knew not, for mankind forgot it. We name it by its name ABRAXAS. It is more indefinite still than god and devil." -Seven Sermons to the Dead, Sermo II

Let us not forget too then, that it is established Abraxas is the "effect" of God, the Supreme Being, the Unmoved Mover. The walls of Jericho do not fall unless Abraxas (7) appears 3 times. God does not rest until the 7<sup>th</sup> day, when Abraxas, or God's "effect", can work of itself. So then, Abraxas is the effect of the Holy Trinity. Metaphorically speaking, Abraxas is the copper conduit which allows the current of the Holy Trinity to conduct, to effect. For it is commonly accepted the Holy Trinity is the 3 manifestations of the unified God, the Supreme Being, the Unmoved Mover. The Father, the Unmoved Mover, is simultaneously unified with the Son and the Holy Spirit and also distinct from each. It is Abraxas who is called upon, who is used, to extend the Unmoved Mover, the Supreme Being, into the Holy Trinity. He is responsible for, is used by the Supreme Being, to properly extract the Holy Trinity from itself. Because he is responsible for this separation, he then also becomes responsible for its binding together.

He has been hidden from us, coded in the secret of the 7's, forgotten, locked away forever. Until now...

There is a final piece to this puzzle. Remember: Abraxas, 7 7 7, is the effect of the Supreme Being, The Holy Trinity. Meaning, whenever Abraxas is invoked, it is calling the above to effect the below. We're calling on the Supreme Being, The Holy Spirit in the Heavens to exhibit its power, its effect, on the Earth: as above, so below.

Thus, we must invert our Holy Trinity triangle. In the upright position the Holy Triangle is consolidating the power of the base and sending it upwards, to the Father, the ascent, union, of the Supreme Being. But, when invoking Abraxas, we are asking the above to effect the below. So, to represent this, we invert our triangle to become:



The Holy Trinity now consolidates its power in the downward, Earthly direction. This inversion then symbolizes the invocation of Abraxas. As Abraxas is called on to have the *above* effect the *below*.

Interestingly, let's recall Abraxas' potential shared origin to "abracadabra", commonly associated with the casting of a spell so it may have its *effect*:

ABRACADABRA  
ABRACADABR  
ABRACADAB  
ABRACADA  
ABRACAD  
ABRACA  
ABRAC  
ABRA  
ABR  
AB  
A

It is crucial to be cautious, however. It is the God we've forgotten about, we know nothing of; our understanding of Abraxas is far from complete. Recalling the anger of Jesus Christ for the merchants and scribes, we can see that even Christ himself can resemble something far from the familiar image of pacifism we often associate with him. Looking at the ugly, serpent, human, cock, Abraxas is symbolized as, clearly there is much more to know about Abraxas than what has been briefly uncovered here.

As Tracy R Twyman points out in *Baphomet, The Temple Mystery Unveiled*:

"...the initiate would actually *become* Abraxas and, in essence, control his or her fate in the process. The invocation would essentially dissolve the "egoic self" of the magician and such a person **would become divinized by the indwelling spirit.**" She goes on, "...bringing him forth could also be the undoing of one's life, resulting in both figurative and literal death."

Clearly then, not only does Abraxas have tremendous strength, but because of this, his invocation can be extremely dangerous, if not outright deadly.

If this wasn't enough, Carl Jung warns:

"...the one God who appears to his world as the great Abraxas, the feared, the powerful, the donor of madness, he who dispenses the water of life, the spirit of the tree of life, the daimon of the blood, the death bringer."

He goes on:

"In one sense I say to you: do not fear him, do not love him. In another sense I say: fear him, love him. He is the life of the Earth..."

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