

Thomas the Apostle ([Hebrew](#): תּוֹמָא, *Tā'ōmā'*; [Aramaic](#): ܬܘܡܐ, *Tā'ōmā'* or ܬܘܡܐܐ, *Tā'ōmā'*; [Greek](#): Θωμάς, *Thōmas*), also known as **Didymus** ([Greek](#): Δίδυμος, *Dídimos*; "Twin"), was one of the Twelve [Apostles](#) of [Jesus](#).

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תּוֹמָא

تُومَاس Tūmās

تُومَاس Thomas;Tomas Proper noun

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تُومَاس Tūmās

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אביו, **תומאס** יוהאן היינריך מאן, שהיה סוחר-תבואה גדול, נבחר לסנאט של עיר הרפובליקה ...

תומאס אלווה אדיסון – ויקיפדיה

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תומאס אלווה אדיסון (באנגלית: Thomas Alva Edison; 11 בפברואר 1847 - 18 באוקטובר 1931)

היה ממציא ואיש עסקים אמריקאי אשר המציא ופיתח מוצרים רבים שנועדו לצריכה ...

Manichaeism

From Wikipedia, the free encyclopedia

Manichaeism (/ˈmænɪkiːɪzəm/^[1] in Modern Persian آیین مانی *Āyin e Māni*; Chinese: 摩尼教; pinyin: *Móní Jiào*) was a major religion that was founded by the Iranian^[2] prophet Mani (in Persian: مانی, Syriac: ܡܢܝ, Latin: Manichaeus or Manes) (c. 216–276 AD) in the Sasanian Empire.^{[3][4]}

Manichaeism taught an elaborate dualistic cosmology describing the struggle between a good, spiritual world of light, and an evil, material world of darkness. Through an ongoing process which takes place in human history, light is gradually removed from the world of matter and returned to the world of light whence it came. Its beliefs were based on local Mesopotamian gnostic and religious movements.^[5]

Manichaeism was quickly successful and spread far through the Aramaic-Syriac speaking regions.^[6] It thrived between the third and seventh centuries, and at its height was one of the most widespread religions in the world. Manichaean churches and scriptures existed as far east as China and as far west as the Roman Empire.^[7] It was briefly the main rival to Christianity in the competition to replace classical paganism. Manichaeism survived longer in the east than in the west, and it appears to have finally faded away after the 14th century in southern China,^[8] contemporary to the decline in China of the Church of the East – see Ming Dynasty. While most of Mani's original writings have been lost, numerous translations and fragmentary texts have survived.

An adherent of Manichaeism is called, especially in older sources,^[9] a *Manichee*, or more recently *Manichaean*. By extension, the term "manichean" is widely applied (often intended as an insult) as an adjective to a philosophy of moral dualism, according to which a moral course of action involves a clear (or simplistic) choice between good and evil, or as a noun to people who hold such a view.

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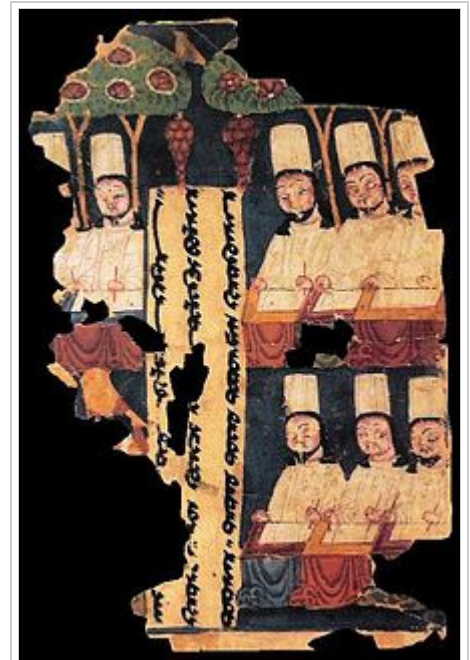
History

Life of Mani

Mani, an Arsacid Persian by birth,^[10] was born 216 AD in Mesopotamia (Iraq), which was ruled by Persia,^[11] then within the Sassanid Empire province of Asuristan. According to the Cologne Mani-Codex,^[12] Mani's parents were members of the religious sect of Elcesaites. The king of Persia (Bahram I) put him to death in 274

or 277.^[11]

Mani composed seven writings, six of which were written in Syriac Aramaic. The seventh, the *Shabuhragan*,^[13] was written by Mani in Middle Persian and presented by him to the contemporary King of Sassanid Persia, Shapur I, in the Persian capital of Ctesiphon. Although there is no proof Shapur I was a Manichaean, he tolerated the spread of Manicheism and refrained from persecuting it in his empire's boundaries.^[14] According to one tradition it was Mani himself who invented the unique version of the Syriac script called Manichaean script, which was used in all of the Manichaean works written within the Persian Empire, whether they were in Syriac or Middle Persian, and also for most of the works written within the Uyghur Empire. The primary language of Babylon (and the administrative and cultural language of the Sassanid Empire) at that time was Eastern Middle Aramaic, which included three main dialects: Judeo-Aramaic (the language of the Talmud), Mandaean Aramaic (the language of the Mandaean religion), and Syriac Aramaic, which was the language of Mani, as well as of the Syriac Christians. "Mani" is a Sanskrit name used in all three Aramaic dialects and therefore common among their speakers.



Manichaean priests, writing at their desks. Manuscript from Gaochang (Khocho), Tarim Basin, China.

While Manichaeism was spreading, existing religions such as Christianity and Zoroastrianism were gaining social and political influence. Although having fewer adherents, Manichaeism won the support of many high-ranking political figures. With the assistance of the Persian Empire, Mani began missionary expeditions. After failing to win the favour of the next generation of Persian royalty, and incurring the disapproval of the Zoroastrian clergy, Mani is reported to have died in prison awaiting execution by the Persian Emperor Bahram I. The date of his death is estimated at AD 276–277.

Influences

Mani believed that the teachings of Buddha, Zoroaster, and Jesus were incomplete, and that his revelations were for the entire world, calling his teachings the "Religion of Light."^[11] Manichaean writings indicate that Mani received revelations when he was 12 and again when he was 24, and over this time period he grew dissatisfied with the Elcesaites sect he was born into.^[15] Mani began preaching at an early age and was possibly influenced by contemporary Babylonian-Aramaic movements such as Mandaeanism, and Aramaic translations of Jewish apocalyptic writings similar to those found at Qumran (such as the book of Enoch literature), and by the Syriac dualist-gnostic writer Bardaisan (who lived a generation before Mani). With the discovery of the Mani-Codex, it also became clear that he was raised in a Jewish-Christian baptism sect, the Elcesaites, and was influenced by their writings as well. According to biographies preserved by Ibn al-Nadim and the Persian polymath al-Biruni, he allegedly received a revelation as a youth from a spirit, whom he would later call his *Twin* (Aramaic *Tauma* (תאומא), from which is also derived the name of the apostle Thomas, the "twin"), his *Syzygos* (Greek for "partner", in the Cologne Mani-Codex), his Double, his Protective Angel or *Divine Self*. It taught him truths which he developed into a religion. His *divine* Twin or true Self brought Mani to Self-realization. He claimed to be the *Paraclete of the Truth*, as promised in the New Testament.

Manichaeism's views on Jesus are described by historians:

"Jesus in Manichaeism possessed three separate identities: (1) Jesus the Luminous, (2) Jesus the

Messiah and (3) Jesus patibilis (the suffering Jesus). (1) As Jesus the Luminous... his primary role was as supreme revealer and guide and it was he who woke Adam from his slumber and revealed to him the divine origins of his soul and its painful captivity by the body and mixture with matter. Jesus the Messiah was a historical being who was the prophet of the Jews and the forerunner of Mani. However, the Manicheans believed he was wholly divine. He never experienced human birth as notions of physical conception and birth filled the Manichaeans with horror and the Christian doctrine of virgin birth was regarded as equally obscene. Since he was the light of the world, where was this light, they asked, when he was in the womb of the Virgin? (2) Jesus the Messiah was truly born at his baptism as it was on that occasion that the Father openly acknowledged his sonship. The suffering, death and resurrection of this Jesus were in appearance only as they had no salvific value but were an exemplum of the suffering and eventual deliverance of the human soul and a prefiguration of Mani's own martyrdom. (3) The pain suffered by the imprisoned Light-Particles in the whole of the visible universe, on the other hand, was real and immanent. This was symbolized by the *mystic placing of the Cross whereby the wounds of the passion of our souls are set forth*. On this mystical Cross of Light was suspended the Suffering Jesus (Jesus patibilis) who was *the life and salvation of Man*. This mystica crucifixo was present in every tree, herb, fruit, vegetable and even stones and the soil. This constant and universal suffering of the captive soul is exquisitely expressed in one of the Coptic Manichaean psalms"^[16]

Historians also note that Mani declared himself to be an "apostle of Jesus Christ"^[17] Manichaean tradition is also noted to have claimed that Mani was the reincarnation of different religious figures from Buddha, Lord Krishna, Zoroaster, and Jesus.

"Other than incorporating the symbols and doctrine of dominant religious traditions, Manichaeism also incorporated the symbols and deities of indigenous traditions, in particular the Hindu deity Ganesha into its fold, demonstrated by the image available in the article, Manichaean art and calligraphy by Hans-Joachim Klimkeit. Mani was allegedly claiming to be the reincarnation of the Buddha, Lord Krishna, Zoroaster and Jesus depending on the context in which he was carrying out his preachings. Such strategic claims fostered a spirit of toleration among the Manicheans and the other religious communities and this particular feature greatly assisted them in gaining the approval of authorities to practice in different regions along the Silk Road."^[18]

Academics also note that since much of what is known about Manichaeism comes from later 10th and 11th Century AD Islamic historians like Al-Biruni and especially the Shia Muslim Persian historian Ibn al-Nadim (and his work Fihrist), "Islamic authors ascribed to Mani the claim to be the Seal of the Prophets." This topic is discussed by an Israeli academic, Guy G. Stroumsa.^{[19][20]}

Another source of Mani's scriptures was original Aramaic writings relating to the book of Enoch literature (see the Book of Enoch and the Second Book of Enoch), as well as an otherwise unknown section of the book of Enoch called the "Book of Giants". This book was quoted directly, and expanded on by Mani, becoming one of the original six Syriac writings of the Manichaean Church. Besides brief references by non-Manichaean authors through the centuries, no original sources of "The Book of Giants" (which is actually part six of the "Book of Enoch") were available until the 20th century.

Scattered fragments of both the original Aramaic "Book of Giants" (which were analyzed and published by Józef Milik in 1976)^[21] and of the Manichaean version of the same name (analyzed and published by W.B. Henning in 1943)^[22] were found with the discovery in the twentieth century of the Dead Sea Scrolls in the

Judaean Desert and the Manichaean writings of the Uyghur Manichaean kingdom in Turpan. Henning wrote in his analysis of them:

It is noteworthy that Mani, who was brought up and spent most of his life in a province of the Persian empire, and whose mother belonged to a famous Parthian family, did not make any use of the Iranian mythological tradition. There can no longer be any doubt that the Iranian names of Sām, Narīmān, etc., that appear in the Persian and Sogdian versions of the Book of the Giants, did not figure in the original edition, written by Mani in the Syriac language.^[22]

From a careful reading of the Enoch literature and the Book of Giants, alongside the description of the Manichaean myth, it becomes clear that the "Great King of Honor" of this myth (a being that sits as a guard to the world of light at the seventh of ten heavens in the Manichaean myth,^[23]) is identical with the King of Honor, sitting on the heavenly throne in the Enoch literature. In the Aramaic book of Enoch, in the Qumran writings in general, and in the original Syriac section of Manichaean scriptures quoted by Theodore bar Konai,^[24] he is called "malka raba de-ikara" (the great king of honor).

Mani was also influenced by writings of the Assyrian gnostic Bardaisan (154–222), who like Mani, wrote in Syriac, and presented a dualistic interpretation of the world in terms of light and darkness, in combination with elements from Christianity.

Noting Mani's travels to the Kushan Empire (several religious paintings in Bamiyan are attributed to him) at the beginning of his proselytizing career, Richard Foltz postulates Buddhist influences in Manichaeism:

Buddhist influences were significant in the formation of Mani's religious thought. The transmigration of souls became a Manichaean belief, and the quadripartite structure of the Manichaean community, divided between male and female monks (the "elect") and lay followers (the "hearers") who supported them, appears to be based on that of the Buddhist sangha.^[25]

The Kushan monk Lokakṣema began translating Pure Land Buddhist texts into Chinese in the century prior to Mani arriving there, and the Chinese texts of Manichaeism are full of uniquely Buddhist terms taken directly from these Chinese Pure Land scriptures, including the term "Pure land" (淨土 *Jìngtǔ*) itself.^[26] However, the central object of veneration in Pure Land Buddhism, Amitābha, the Buddha of Infinite Light, does not appear in Chinese Manichaeism, and seems to have been replaced by another deity.

Later history

Manichaeism continued to spread with extraordinary speed through both the east and west. It reached Rome through the apostle Psattiq by AD 280, who was also in Egypt in 244 and 251. It was flourishing in the Fayum area of Egypt in AD 290. Manichaean monasteries existed in Rome in 312 AD during the time of the Christian Pope Miltiades.



10th century Manichaean Electae in Gaochang (Khocho), China.



The spread of Manichaeism (AD 300–500). Map reference: World History Atlas, Dorling Kindersly.

The spread and success of Manichaeism were seen as a threat to other religions, and it was widely persecuted in Hellenistic, Christian, Zoroastrian, Islamic,^[27] and Buddhist cultures.

In 291, persecution arose in the Persian empire with the murder of the apostle Sisin by Bahram II, and the slaughter of many Manichaeans. In AD 296, Diocletian decreed against the Manichaeans: "We order that their organizers and leaders be subject to the final penalties and condemned to the fire with their abominable scriptures", resulting in many martyrdoms in Egypt and North Africa (see *Diocletian Persecution*). By AD 354, Hilary of Poitiers wrote that the Manichaean faith was a significant force in southern Gaul. In AD 381 Christians

requested Theodosius I to strip Manichaeans of their civil rights. He issued a decree of death for Manichaean monks in AD 382.

Augustine of Hippo (AD 354–430) converted to Christianity from Manichaeism, in the year 387. This was shortly after the Roman Emperor Theodosius I had issued a decree of death for Manichaeans in AD 382 and shortly before he declared Christianity to be the only legitimate religion for the Roman Empire in 391. According to his *Confessions*, after nine or ten years of adhering to the Manichaean faith as a member of the group of "hearers", Augustine became a Christian and a potent adversary of Manichaeism (which he expressed in writing against his Manichaean opponent Faustus of Mileve), seeing their beliefs that knowledge was the key to salvation as too passive and not able to effect any change in one's life.^[28]

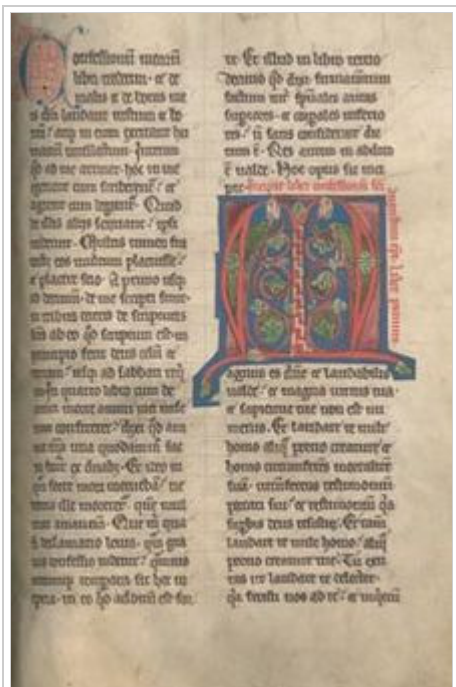


St. Augustine was once a Manichaean.

I still thought that it is not we who sin but some other nature that sins within us. It flattered my pride to think that I incurred no guilt and, when I did wrong, not to confess it... I preferred to excuse myself and blame this unknown thing which was in me but was not part of me. The truth, of course, was that it was all my own self, and my own impiety had divided me against myself. My sin was all the more incurable because I did not think myself a sinner. (*Confessions, Book V, Section 10*)

Some modern scholars have suggested that Manichaean ways of thinking influenced the development of some of Augustine's ideas, such as the nature of good and evil, the idea of hell, the separation of groups into elect, hearers, and sinners, and the hostility to the flesh and sexual activity.^[29]

How Manichaeism may have influenced Christianity continues to be debated. Manichaeism may have influenced the Bogomils, Paulicians, and Cathars. However, these groups left few records, and the link between them and Manichaeans is tenuous. Regardless of its accuracy the charge of Manichaeism was levelled at them by contemporary orthodox opponents, who often tried to make contemporary heresies conform to those combatted by the church fathers. Whether the dualism of the Paulicians, Bogomils, and Cathars and their belief that the world was created by a Satanic demiurge were due to influence from Manichaeism is impossible to determine. The Cathars apparently adopted the Manichaean principles of church organization. Priscillian and his followers may also have been influenced by Manichaeism. The Manichaeans preserved many apocryphal



A 13th-century manuscript from Augustine's book VII of *Confessions* criticizing Manichaeism.

Christian works, such as the Acts of Thomas, that would otherwise have been lost.^[30]

Manichaeism maintained a sporadic and intermittent existence in the west (Mesopotamia, Africa, Spain, France, North Italy, the Balkans) for a thousand years, and flourished for a time in the land of its birth (Persia) and even further east in Northern India, Western China, and Tibet. While it had long been thought that Manichaeism arrived in China only at the end of the seventh century, a recent archaeological discovery demonstrated that it was already known there in the second half of the sixth century.^[31]

Some Sogdians in Central Asia believed in the religion.^{[32][33]} Uyghur ruler Khagan Boku Tekin (AD 759–780) converted to the religion in 763 after a 3 days discussion with its preachers,^{[34][35]} the Babylonia headquarters sent high rank clerics to Uyghur, and Manichaeism remained the state religion for about a century before the collapse of the Uyghur empire in 840. In the east it spread along trade routes as far as Chang'an, the capital of the Tang Dynasty in China. In the ninth century, it is reported that the Muslim Caliph Al-Ma'mun tolerated a community of Manichaeans.^[36] However, al-Mahdi persecuted the Manichaeans, establishing an inquisition to root out their "heresy", even resorting to outright massacre against them.^[37] In the Song and Yuan dynasties of

China remnants of Manichaeism continued to leave a legacy contributing to sects such as the Red Turbans.

Manichaeism claimed to present the complete version of teachings that were corrupted and misinterpreted by the followers of its predecessors Adam, Zoroaster, Buddha and Jesus. Accordingly, as it spread, it adapted new deities from other religions into forms it could use for its scriptures. Its original Aramaic texts already contained stories of Jesus. When they moved eastward and were translated into Iranian languages, the names of the Manichaean deities (or angels) were often transformed into the names of Zoroastrian yazatas. Thus *Abbā dāRabbūtā* ("The Father of Greatness", the highest Manichaean deity of Light), in Middle Persian texts might either be translated literally as *pīd ī wuzurgīth*, or substituted with the name of the deity *Zurwān*. Similarly, the Manichaean primal figure *Nāšā Qaḏmāyā* "The Original Man" was rendered "Ohrmazd Bay", after the Zoroastrian god Ahura Mazda. This process continued in Manichaeism's meeting with Chinese Buddhism, where, for example, the original Aramaic *karia* (the "call" from the world of Light to those seeking rescue from the world of Darkness), becomes identified in the Chinese scriptures with Guan Yin (觀音 or Avalokitesvara in Sanskrit, literally, "watching/perceiving sounds [of the world]", the Chinese Bodhisattva of Compassion).

Persecution and extinction

In 732 Emperor Xuanzong of Tang banned local conversion to the religion.^{[38][39]} In 843 Emperor Wuzong of Tang gave the order to kill all Manichaean clerics as part of his campaign against Buddhism and other religions, and over half died.^[40] Caliph Abdullah al-Mahdi Billah also killed thousands of Manichaeans and Al-Muqtadir killed so many that Ibn al-Nadim knew only 5 Manichaeans in Baghdad, the headquarters of the religion.^[41]

Later movements accused of "Neo-Manichaeism"

During the Middle Ages, several movements emerged which were collectively described as "Manichaean" by

the Catholic Church, and persecuted as Christian heresies through the establishment, in 1184, of the Inquisition.^[42] They included the Cathar churches of Western Europe. Other groups sometimes referred to as "neo-Manichaean" were the Paulician movement, which arose in Armenia,^[43] and the Bogomils in Bulgaria.^[30] An example of this usage can be found in the published edition of the Latin Cathar text, the *Liber de duobus principiis* (*Book of the Two Principles*), which was described as "Neo-Manichaean" by its publishers.^[44] As there is no presence of Manichaean mythology or church terminology in the writings of these groups, there has been some dispute among historians as to whether these groups were descendants of Manichaeism.^[45]

Present day

Some sites are preserved in Xinjiang and Fujian in China.^{[46][47]} The Cao'an temple is the only fully intact Manichaean building,^{[16]:256–257} though it later became associated with Buddhism.^[48] Several small groups claim to continue to practice this faith.^{[49][50][51][52]}

Teachings and beliefs

General

Mani's teaching dealt with the origin of evil,^[11] by addressing a theoretical part of the problem of evil by denying the omnipotence of God and postulating two opposite powers. Manichaean theology taught a dualistic view of good and evil. A key belief in Manichaeism is that the powerful, though not omnipotent good power (God) was opposed by the semi-eternal evil power (Satan). Humanity, the world and the soul are seen as the byproduct of the battle between God's proxy, Primal Man, and Satan. The human person is seen as a battleground for these powers: the soul defines the person, but it is under the influence of both light and dark. This contention plays out over the world as well as the human body—neither the Earth nor the flesh were seen as intrinsically evil, but rather possessed portions of both light and dark. Natural phenomena (such as rain) were seen as the physical manifestation of this spiritual contention. Therefore, the Manichaean worldview explained the existence of evil with a flawed creation which God took no role in forming but rather was the result of Satan striking out against God.^[53]

Cosmogony

Manichaeism presented an elaborate description of the conflict between the spiritual world of light and the material world of darkness. The beings of both the world of darkness and the world of light have names. There are numerous sources for the details of the Manichaean belief. There are two portions of Manichaean scriptures that are probably the closest thing to the original Manichaean writings in their original languages that will ever be available. These are the Syriac-Aramaic quotation by the Nestorian Christian Theodore bar Konai, in his Syriac "Book of Scholia" ("*Ketba de-Skolion*", eighth century),^[24] and the Middle Persian sections of Mani's Shabuhrgan discovered at Turpan (a summary of Mani's teachings prepared for Shapur I^[13]). These two sections are probably the original Syriac and Middle Persian written by Mani.

From these and other sources, it is possible to derive an almost complete description of the detailed Manichaean vision^[54] (a complete list of Manichaean deities is outlined below). According to Mani, the unfolding of the universe takes place with three "creations":

The First Creation: Originally, good and evil existed in two completely separate realms, one the *World of Light*, ruled by the *Father of Greatness* together with his five *Shekhinas* (divine attributes of light), and the

other the *World of Darkness*, ruled by the *King of Darkness*. At a certain point, the *Kingdom of Darkness* notices the *World of Light*, becomes greedy for it and attacks it. The *Father of Greatness*, in the first of three "creations" (or "calls"), calls to the *Mother of Life*, who sends her son *Original Man* (*Nāšā Qaḏmāyā* in Aramaic), to battle with the attacking powers of Darkness, which include the *Demon of Greed*. The *Original Man* is armed with five different shields of light (reflections of the five *Shekhinas*), which he loses to the forces of darkness in the ensuing battle, described as a kind of "bait" to trick the forces of darkness, as the forces of darkness greedily consume as much light as they can. When the *Original Man* comes to, he is trapped among the forces of darkness.

The Second Creation: Then the *Father of Greatness* begins the *Second Creation*, calling to the *Living Spirit*, who calls to his five sons, and sends a call to the *Original Man* (*Call* then becomes a Manichaean deity). An answer (*Answer* becomes another Manichaean deity) then returns from the *Original Man* to the *World of Light*. The *Mother of Life*, the *Living Spirit*, and his five sons begin to create the universe from the bodies of the evil beings of the *World of Darkness*, together with the light that they have swallowed. Ten heavens and eight earths are created, all consisting of various mixtures of the evil material beings from the *World of Darkness* and the swallowed light. The sun, moon, and stars are all created from light recovered from the *World of Darkness*. The waxing and waning of the moon is described as the moon filling with light, which passes to the sun, then through the Milky Way, and eventually back to the *World of Light*.

The Third Creation: Great demons (called *archons* in bar-Khonai's account) are hung out over the heavens, and then the *Father of Greatness* begins the *Third Creation*. Light is recovered from out of the material bodies of the male and female evil beings and demons, by causing them to become sexually aroused in greed, towards beautiful images of the beings of light, such as the *Third Messenger* and the *Virgins of Light*. However, as soon as the light is expelled from their bodies and falls to the earth (some in the form of abortions – the source of fallen angels in the Manichaean myth), the evil beings continue to swallow up as much of it as they can to keep the light inside of them. This results eventually in the evil beings swallowing huge quantities of light, copulating, and producing Adam and Eve. The *Father of Greatness* then sends the *Radiant Jesus* to awaken Adam, and to enlighten him to the true source of the light that is trapped in his material body. Adam and Eve, however, eventually copulate, and produce more human beings, trapping the light in bodies of mankind throughout human history. The appearance of the Prophet Mani was another attempt by the *World of Light* to reveal to mankind the true source of the spiritual light imprisoned within their material bodies.

Outline of the beings and events in the Manichaean myths

Beginning with the time of its creation by Mani, the Manichaean religion had a detailed description of deities and events that took place within the Manichaean scheme of the universe. In every language and region that Manichaeism spread to, these same deities reappear, whether it is in the original Syriac quoted by Theodore bar Konai,^[24] or the Latin terminology given by Saint Augustine from Mani's *Epistola Fundamenti*, or the Persian and Chinese translations found as Manichaeism spread eastward. While the original Syriac retained the original description which Mani created, the transformation of the deities through other languages and cultures produced incarnations of the deities not implied in the original Syriac writings. This process began in Mani's lifetime, with "The Father of Greatness", for example, being translated into Middle Persian as Zurvan, a Zoroastrian supreme being.



Uyghur Manichaean clergymen, wall painting from the Khocho ruins, 10th/11th century AD. Located in the Museum für Indische Kunst, Berlin-Dahlem.

The World of Light

- **The Father of Greatness** (Syriac: ܐܒܘܢܐ ܕܪܒܘܬܐ *Abbā dəRabbūtā*; Middle Persian: *pīd ī wuzurgīh*, or the Zoroastrian deity *Zurwān*; Parthian: *Pidar wuzurgift*, *Pidar roshn*)
- **His Five Shekhinas** (Syriac: ܩܘܼܢܼܝܼܬܼܐ ܕܩܘܼܢܼܝܼܬܼܐ *khamesh shkhinatei*; Chinese: 五种大 *wǔ zhǒng dà*, "five great ones");^[55]

Shekhina:	Reason	Mind	Intelligence	Thought	Understanding
Syriac	ܩܘܼܢܼܝܼܬܼܐ <i>haunâ</i>	ܩܘܼܢܼܝܼܬܼܐ <i>madde ʿâ</i>	ܩܘܼܢܼܝܼܬܼܐ <i>reyana</i>	ܩܘܼܢܼܝܼܬܼܐ <i>mahšabtâ</i>	ܩܘܼܢܼܝܼܬܼܐ <i>tar ʿitâ</i>
Parthian	<i>bâm</i>	<i>manohmêd</i>	<i>uš</i>	<i>andêšišn</i>	<i>parmânag</i>
Chinese	相 <i>xiāng</i> , "phase"	心 <i>xīn</i> , "heart"	念 <i>niàn</i> , "idea"	思 <i>sī</i> , "thought"	意 <i>yì</i> , "meaning"
Turkish	qut	ög	köngül	saqinç	tuımaq
Greek	νοῦς (Nous)	εννοια (Ennoia)	φρονησις (Phronēsis)	ενθυμησις (Enthymisis)	λογισμος (Logismos)
Latin	<i>mens</i>	<i>sensus</i>	<i>prudentia</i>	<i>intellectus</i>	<i>cogitatio</i>

- **The Great Spirit** (Middle Persian: *Waxsh zindag*, *Waxsh yozdahr*; Latin: *Spiritus Potens*)

The first creation

- **The Mother of Life** (Syriac: ܩܘܼܢܼܝܼܬܼܐ ܕܩܘܼܢܼܝܼܬܼܐ *ima de-khaye*)
- **The First Man** (Syriac: ܩܘܼܢܼܝܼܬܼܐ ܕܩܘܼܢܼܝܼܬܼܐ *Nāšā Qaḏmāyā*; Middle Persian: *Ohrmazd Bay*, the Zoroastrian god of light and goodness; Latin: *Primus Homo*)
- **His five Sons** (the Five Light Elements; Middle Persian: *Amahrāspandan*; Parthian: *panj rošn*)
 - **Ether** (Middle Persian: *frâwahr*, Parthian: *ardâw*)
 - **Wind** (Middle Persian and Parthian: *wâd*)
 - **Light** (Middle Persian and Parthian: *rôšn*)
 - **Water** (Middle Persian and Parthian: *âb*)
 - **Fire** (Middle Persian and Parthian: *âdur*)
 - His sixth Son, the **Answer-God** (Syriac: ܩܘܼܢܼܝܼܬܼܐ ܕܩܘܼܢܼܝܼܬܼܐ *ania*; Middle Persian: *xroshtag*; Chinese: 勢至 *Shì Zhì* "The Power of Wisdom", a Chinese Bodhisattva). The answer sent by the *First Man* to the *Call* from the World of Light.
- **The Living Self** (made up of the five Elements; Middle Persian: *Griw zindag*, *Griw roshn*)

The second creation

- **The Friend of the Lights** (Syriac: ܩܘܼܢܼܝܼܬܼܐ ܕܩܘܼܢܼܝܼܬܼܐ *khaviv nehirei*). Calls to:

- **The Great Builder** (Syriac: ܒܢ ܪܒܐ *ban raba*). In charge of creating the new world which will separate the darkness from the light. He calls to:
- **The Living Spirit** (Syriac: ܪܘܚܐ ܚܝܘܢܐ *rūḥā ḥayyā*; Middle Persian: *Mihryazd*; Chinese: 淨活风 *jing huo feng*; Latin: *Spiritus Vivens*). Acts as a demiurge, creating the structure of the material world.
- **His five Sons** (Syriac: ܕܘܠܘܬܐ ܕܚܘܢܐ *khamsha benauhi*)
 - **The Keeper of the Splendour** (Syriac: ܩܘܕܫܐ ܕܘܢܐ *tzefat ziwa*; Latin: *Splenditenens*; Chinese: 催明). Holds up the ten heavens from above.
 - **The King of Glory** (Syriac: ܡܠܟܐ ܫܘܒܟܗܐ *melekh shubkha*; Latin: *Rex Gloriosus*; Chinese: 地藏 *Dì Zàng* "Earth Treasury", a Chinese Bodhisattva).
 - **The Adamas of Light** (Syriac: ܐܕܡܘܨ ܢܘܗܪܐ *adamus nuhra*; Latin: *Adamas*; Chinese: 降魔使). Fights with and overcomes an evil being in the image of the King of Darkness.
 - **The Great King of Honour** (Syriac: ܡܠܟܐ ܕܪܒܐ ܕܐܝܩܪܐ *malka raba de-ikara*; Dead Sea Scrolls Aramaic: ܡܠܟܐ ܕܪܒܐ ܕܐܝܩܪܐ *malka raba de-ikara*; Latin: *Rex Honoris*; Chinese: 十天王 *Shi Tian Wang* "Ten-heaven King"). A being which plays a central role in the Book of Enoch (originally written in Aramaic), as well as Mani's Syriac version of it, the Book of Giants. Sits in the seventh heaven of the ten heavens (compare Buddhist division of *ten spiritual realms*) and guards the entrance to the world of light.
 - **Atlas** (Syriac: ܫܒܠܐ *sabala*; Latin: *Atlas*; Chinese: 持世主). Supports the eight worlds from below.
 - His sixth Son, the **Call-God** (Syriac: ܟܪܝܐ *karia*; Middle Persian: *padvaxtag*; Chinese: 觀音 *Guan Yin* "watching/perceiving sounds [of the world]", the Chinese Bodhisattva of Compassion). Sent from the Living Spirit to awaken the First Man from his battle with the forces of darkness.

The third creation

- **The Third Messenger** (Syriac: ܐܝܒܪܐ ܕܩܘܕܫܐ *īzgaddā*; Middle Persian *narēsahyazad*, Parthian: *hridīg frēštāg*; Latin: *tertius legatus*)
- **Jesus the Splendour** (Syriac: ܝܫܘܨ ܕܘܢܐ *Yisho Ziwa*). Sent to awaken Adam and Eve to the source of the spiritual light trapped within their physical bodies.
- **The Maiden of Light**
- **The Twelve Virgins of Light** (Syriac: ܩܘܕܫܐ ܕܘܢܐ ܕܘܠܘܬܐ ܕܚܘܢܐ *tratesra btultē*; Middle Persian *kanīgān rōšnān*; Chinese: 日宮十二化女 *ri gong shi er hua nyu*). Reflected in the twelve constellations of the Zodiac.
- **The Column of Glory** (Syriac: ܥܘܠܡܐ ܕܘܢܐ *eštūn šubḥa*; Middle Persian: *srōš-ahrāy*, from Sraosha; Chinese: 蘇露沙羅夷, *su lou sha luo yi* and 盧舍那, *lu she na*, both phonetic from Middle Persian *srōš-ahrāy*). The path that souls take back to the *World of Light*; corresponds to the Milky Way.
- **The Great Nous**
- **His five Limbs**
 - **Reason**
 - **Mind**

- **Intelligence**
- **Thought**
- **Understanding**
- **The Just Justice**
- **The Last God**

The World of Darkness

- **The King of Darkness** (Syriac: ܡܠܚܟܗܝܢܘܢ *melech kheshokha*; Middle Persian: *Ahriman*, the Zoroastrian supreme evil being)
- **His five evil kingdoms** Evil counterparts of the five elements of light, the lowest being the kingdom of Darkness.
- **His son** (Syriac: ܐܫܚܠܘܢ *Ashaklun*; Middle Persian: *Az*, from the Zoroastrian demon, *Azi Dahaka*)
- **His son's mate** (Syriac: ܢܒܪܘܐܝܠ *Nebroel*)
 - Their offspring – **Adam and Eve** (Middle Persian: *Gehmurd* and *Murdiyanag*)
- **Giants** (Fallen Angels, also Abortions): (Syriac: ܝܚܩܬܝܢ *yakhte*, "abortions" or "those that fell"; also: ܐܪܚܘܢܐܬܐ *arkhonata*, the Gnostic *archons*; Greek, Coptic: Ἐγρήγοροι *Egrēgoroi*, "Giants"). Related to the story of the fallen angels in the Book of Enoch (which Mani used extensively in his Book of Giants), and the נפילים *nephilim* described in Genesis (6:1–4), on which the story is based.

Organization and religious practices

Organization of the Manichaean Church

The Manichaean Church was divided into "Elect" – those who had taken upon themselves the vows of Manicheism, and "Hearers" – those who had not, but still participated in the Church. The terms for these divisions were already common since the days of early Christianity. In the Chinese writings, the Middle Persian and Parthian terms are transcribed phonetically (instead of being translated into Chinese).^[56]

- The **Leader**, (Syriac: ܝܡܘܓ; Parthian: *yamag*; Chinese: 閻默) Mani's designated successor, seated at the head of the Church in Ctesiphon (Babylonia). Two notable leaders were Mār Sīsin (or Sisinnios), the first successor of Mani, and Abū Hilāl al-Dayhūrī, an 8th-century leader.
- 12 **Apostles** (Latin: *magistri*; Syriac: ܡܘܨܝܘܨܝܢ; Middle Persian: *možag*; Chinese: 慕闍). Three of Mani's original apostles were Mār Pattī (Pattikios; Mani's father), Mār Zaku and Mār Ammo.
- 72 **Bishops** (Latin: *episcopi*; Syriac: ܐܦܝܫܘܦܝܢ; Middle Persian: *aspasag*, *aftadan*; Chinese: 薩波塞, 拂多誕; see also: Seventy Disciples). One of Mani's original disciples which was specifically referred to as a bishop was Mār Addā.
- 360 **Presbyters** (Latin: *presbyteri*; Syriac: ܡܘܨܝܘܨܝܢ; Middle Persian: *mahistan*; Chinese: 默奚悉德)
- The general body of the **Elect** (Latin: *electi*; Syriac: ܐܪܘܘܢܐ; Middle Persian: *ardawan*, *dēnāwar*; Chinese: 阿羅緩, 電那勿)

- The **Hearers** (Latin: *auditores*; Syriac: ܩܘܪܝܢܐܝܘܬܐ; Middle Persian: *niyoshagan*; Chinese: 耨沙彥)

The Bema Fest

The most important religious observance of the Manichaeans was the Bema Fest, observed annually:

The Bema was originally, in the Syriac Christian churches, a seat placed in the middle of the nave on which the bishop would preside and from which the Gospel would be read. In the Manichean places of worship, the throne was a five-stepped altar, covered by precious cloths, symbolizing the five classes of the hierarchy. The top of the Bema was always empty, as it was the seat of Mani. The Bema was celebrated at the vernal equinox, was preceded by fasts, and symbolized the passion of Mani, thus it was strictly parallel to the Christian Easter.^[57]

While it is often presumed that the Bema seat was empty, there is some evidence from the Coptic Manichean *Bema Psalms*, that the Bema seat may have actually contained a copy of Mani's picture book, the *Arzhang*.^[58]

Primary sources

Mani wrote either seven or eight books, which contained the teachings of the religion. Only scattered fragments and translations of the originals remain.

The original six Syriac writings are not preserved, although their Syriac names have been. There are also fragments and quotations from them. A long quotation, preserved by the eighth-century Nestorian Christian author Theodore bar Konai,^[24] shows that in the original Syriac Aramaic writings of Mani there was no influence of Iranian or Zoroastrian terms. The terms for the Manichean deities in the original Syriac writings are in Aramaic. The adaptation of Manichaeism to the Zoroastrian religion appears to have begun in Mani's lifetime however, with his writing of the Middle Persian *Shabuhragan*, his book dedicated to the King Shapur.^[13] In it, there are mentions of Zoroastrian deities such as Ohrmazd, Ahriman, and Az. Manichaeism is often presented as a Persian religion, mostly due to the vast number of Middle Persian, Parthian, and Soghdian (as well as Turkish) texts discovered by German researchers near Turpan, in the Xinjiang (Chinese Turkestan) province of China, during the early 1900s. However, from the vantage point of its original Syriac descriptions (as quoted by Theodore bar Khonai and outlined below), Manichaeism may be better described as a unique phenomenon of Aramaic Babylonia, occurring in proximity to two other new Aramaic religious phenomena, Talmudic Judaism and Babylonian Mandaism, which were also appearing in Babylonia in roughly the third century AD.

The original, but now lost, six sacred books of Manichaeism were composed in Syriac Aramaic, and translated into other languages to help spread the religion. As they spread to the east, the Manichean writings passed through Middle Persian, Parthian, Sogdian, Tocharian and ultimately Uyghur and Chinese translations. As they spread to the west, they were translated into Greek, Coptic, and Latin.

Henning describes how this translation process evolved and influenced the Manichaeans of Central Asia:



Statue of prophet Mani as the "Buddha of Light" in Cao'an Temple in Jinjiang, Fujian, "a Manichean temple in Buddhist disguise",^[59] which is considered "the only extant Manichean temple in China"^[60]

Beyond doubt, Sogdian was the national language of the Majority of clerics and propagandists of the Manichaeian faith in Central Asia. Middle Persian (= Pārsīg), and to a lesser degree, Parthian (= Pahlavānīg), occupied the position held by Latin in the medieval church. The founder of Manichaeism had employed Syriac (his own language) as his medium, but conveniently he had written at least one book in Middle Persian, and it is likely that he himself had arranged for the translation of some or all of his numerous writings from Syriac into Middle Persian. Thus the Eastern Manichaeians found themselves entitled to dispense with the study of Mani's original writings, and to continue themselves to reading the Middle Persian edition; it presented small difficulty to them to acquire a good knowledge of the Middle Persian language, owing to its affinity with Sogdian.^[61]

Originally written in Syriac

- The Evangelion (Syriac: ܐܘܘܢܘܢ; Greek, Coptic: Ευαγγέλιον, meaning roughly "good news"). Also known as the *Gospel of Mani*. Quotations from the first chapter were brought in Arabic by Ibn al-Nadim, who lived in Baghdad at a time when there were still Manichaeians living there, in his book the "Fihrist" (written in 938), a catalog of all written books known to him.
- The Treasure of Life
- The Treatise (Coptic: πραγματεία)
- Secrets
- The Book of Giants: Original fragments were discovered at Qumran (pre-Manichaeian) and Turpan.
- Epistles: Augustine brings quotations, in Latin, from Mani's Fundamental Epistle in some of his anti-Manichaeian works.
- Psalms and Prayers. A Coptic Manichaeian Psalter, discovered in Egypt in the early 1900s, was edited and published by Charles Allberry from Manichaeian manuscripts in the Chester Beatty collection and in the Berlin Academy, 1938-9.

Originally written in Middle Persian

- The Shabuhrgan, dedicated to Shapur I: Original Middle Persian fragments were discovered at Turpan, quotations were brought in Arabic by al-Biruni.

Other books

- The Ardahang, the "Picture Book". In Iranian tradition, this was one of Mani's holy books which became remembered in later Persian history, and was also called Aržang, a Parthian word meaning "Worthy", and was beautified with paintings. Therefore Iranians gave him the title of "The Painter".
- The Kephalaiia (Κεφαλαία), "Discourses", found in Coptic translation.
- *On the Origin of His Body*, the title of the Cologne Mani-Codex, a Greek translation of an Aramaic book which describes the early life of Mani.^[12]

Non-Manichaeian works preserved by the Manichaeian Church

- Some portions of the Book of Enoch literature.
- Some literature relating to the apostle Thomas (who by tradition went to India, and was also venerated in Syria), such as portions of the Syriac The Acts of Thomas, and the Psalms of Thomas. The Gospel of Thomas was also attributed to Manichaeians by the early Church Fathers.^[62]
- The legend of Barlaam and Josaphat passed from an Indian story about the Buddha, through a Manichaeian version, before it transformed into the story of a Christian Saint in the west.

Later works

In later centuries, as Manichaeism passed through eastern Persian speaking lands and arrived at the Uyghur Empire (回鹘帝国), and eventually the Uyghur kingdom of Turpan (destroyed around 1335), Middle Persian and Parthian prayers (*āfrīwan* or *āfurišn*) and the Parthian hymn-cycles (the *Huwīdagmān* and *Angad Rōšnān* created by Mar Ammo) were added to the Manichaeian writings.^[63] A translation of a collection of these produced the Manichaeian Chinese Hymnscroll (the 摩尼教下部贊, which Lieu translates as "Hymns for the Lower Section [i.e. the Hearers] of the Manichaeian Religion"^[64]). In addition to containing hymns attributed to Mani, it contains prayers attributed to Mani's earliest disciples, including Mār Zaku, Mār Ammo and Mār Sīsin. Another Chinese work is a complete translation of the "Sermon of the Light Nous", presented as a discussion between Mani and his disciple Adda.^[65]



Critical and polemic sources

Until discoveries in the 1900s of original sources, the only sources for Manichaeism were descriptions and quotations from non-Manichaeian authors, either Christian, Muslim, Buddhist or Zoroastrian. While often criticizing Manichaeism, they also quoted directly from Manichaeian scriptures. This enabled Isaac de Beausobre, writing in the 18th century, to create a comprehensive work on Manichaeism, relying solely on anti-Manichaeian sources.^[66] Thus quotations and descriptions in Greek and Arabic have long been known to scholars, as have the long quotations in Latin by Saint Augustine, and the extremely important quotation in Syriac by Theodore bar Khonai.

Patristic depictions of Mani and Manichaeism

Eusebius commented as follows:

The error of the Manichees, which commenced at this time.

— In the mean time, also, that madman Manes, (Mani is of Persian or semetic origin) as he was called, well agreeing with his name, for his demoniacal heresy, armed himself by the perversion of his reason, and at the instruction of Satan, to the destruction of many. He was a barbarian in his life, both in speech and conduct, but in his nature as one possessed and insane. Accordingly, he attempted to form himself into a Christ, and then also proclaimed himself to be the very paraclete and the Holy Spirit, and with all this was greatly puffed up with his

madness. Then, as if he were Christ, he selected twelve disciples, the partners of his new religion, and after patching together false and ungodly doctrines, collected from a thousand heresies long since extinct, he swept them off like a deadly poison, from Persia, upon this part of the world. Hence the impious name of the Manicheans spreading among many, even to the present day. Such then was the occasion of this knowledge, as it was falsely called, that sprouted up in these times.^[67]

Acta Archelai

An example of how inaccurate some of these accounts could be is seen in the account of the origins of Manichaeism contained in the *Acta Archelai*. This was a Greek anti-manichaean work written before 348, most well known in its Latin version, which was regarded as an accurate account of Manichaeism until the end of the 19th century:

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' ('ex genere Saracenorum'). 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, studied the writings of Scythianus, and began to teach the doctrines which they contained, with many additions of his own. He gained three disciples, named Thomas, Addas, and Hermas. About this time the son of the Persian king fell ill, and Manes undertook to cure him; the prince, however, died, whereupon Manes was thrown into prison. He succeeded in escaping, but eventually fell into the hands of the king, by whose order he was flayed, and his corpse was hung up at the city gate.

A. A. Bevan, who quoted this story, commented that it 'has no claim to be considered historical.'^[68]

View of Judaism in the *Acta Archelai*

According to Hegemonius' portrayal of Mani, the devil god which created the world was the Jewish Jehovah. Hegemonius reports that Mani said, "It is the Prince of Darkness who spoke with Moses, the Jews and their priests. Thus the Christians, the Jews, and the Pagans are involved in the same error when they worship this God. For he leads them astray in the lusts he taught them." He goes on to state: "Now, he who spoke with Moses, the Jews, and the priests he says is the archont of Darkness, and the Christians, Jews, and pagans (ethnic) are one and the same, as they revere the same god. For in his aspirations he seduces them, as he is not the god of truth. And so therefore all those who put their hope in the god who spoke with Moses and the prophets have (this in store for themselves, namely) to be bound with him, because they did not put their hope in the god of truth. For that one spoke with them (only) according to their own aspirations."^[69]

Central Asian and Iranian primary sources

In the early 1900s, original Manichaean writings started to come to light when German scholars led by Albert Grünwedel, and then by Albert von Le Coq, began excavating at Gaochang, the ancient site of the Manichaean Uyghur Kingdom near Turpan, in Chinese Turkestan (destroyed around AD 1300). While most of the writings they uncovered were in very poor condition, there were still hundreds of pages of Manichaean scriptures, written in three Iranian languages (Middle Persian, Parthian, and Sogdian) and old Turkish. These writings were taken back to Germany, and were analyzed and published at the Preußische Akademie der Wissenschaften in Berlin, by Le Coq and others, such as Friedrich W. K. Müller and Walter Bruno Henning. While the vast majority of these writings were written in a version of the Syriac script known as Manichaean script, the German researchers, perhaps for lack of suitable fonts, published most of them using Hebrew letters (which could easily be substituted for the 22 Syriac letters).

Perhaps the most comprehensive of these publications was *Manichäische Dogmatik aus chinesischen und iranischen Texten* (*Manichaean Dogma from Chinese and Iranian texts*), by Ernst Waldschmidt and Wolfgang Lentz, published in Berlin in 1933.^[70] More than any other research work published before or since, this work printed, and then discussed, the original key Manichaean texts in the original scripts, and consists chiefly of sections from Chinese texts, and Middle Persian and Parthian texts transcribed with Hebrew letters. (After the Nazi party gained power in Germany, the Manichaean writings continued to be published during the 1930s, but the publishers no longer used Hebrew letters, instead transliterating the texts into Latin letters.)

Coptic primary sources

Additionally, in 1930, German researchers in Egypt found a large body of Manichaean works in Coptic. Though these were also damaged, hundreds of complete pages survived and, beginning in 1933, were analyzed and published in Berlin before World War II, by German scholars such as Hans Jakob Polotsky.^[71] Some of these Coptic Manichaean writings were lost during the war.

Chinese primary sources

After the success of the German researchers, French scholars visited China and discovered what is perhaps the most complete set of Manichaean writings, written in Chinese. These three Chinese writings, all found at the Caves of the Thousand Buddhas among the Dunhuang manuscripts, and all written before the 9th century, are today kept in London, Paris, and Beijing. Some of the scholars involved with their initial discovery and publication were Édouard Chavannes, Paul Pelliot, and Aurel Stein. The original studies and analyses of these writings, along with their translations, first appeared in French, English, and German, before and after World War II. The complete Chinese texts themselves were first published in Tokyo, Japan in 1927, in the Taisho Tripitaka, volume 54. While in the last thirty years or so they have been republished in both Germany (with a complete translation into German, alongside the 1927 Japanese edition),^[72] and China, the Japanese publication remains the standard reference for the Chinese texts.

Greek life of Mani, Cologne codex

In Egypt a small codex was found and became known through antique dealers in Cairo. It was purchased by the University of Cologne in 1969. Two of its scientists, Henrichs and Koenen, produced the first edition known since as the Cologne Mani-Codex, which was published in four articles in the *Zeitschrift für Papyrologie und Epigraphik*. The ancient papyrus manuscript contained a Greek text describing the life of Mani. Thanks to this discovery, much more is known about the man who founded one of the most influential world religions of the past.

Figurative use

The terms "Manichaeism" and "Manichaeism" are sometimes used figuratively as a synonym of the more general term "dualist" with respect to a philosophy or outlook.^[73] They are often used to suggest that the world view in question simplistically reduces the world to a struggle between good and evil. For example, Jean-Paul Sartre in the essay *Anti-Semite and Jew* referred to the antisemitic world view as "a form of Manichaeism", since "it explains the course of the world by the struggle of the principle of good with the principle of evil" (the "principle of evil" being equated, by an antisemitic person, with the Jews). Similarly, Zbigniew Brzezinski used the phrase "Manichaeism" in reference to U.S. President George W. Bush's world view (in the *The Daily Show with Jon Stewart*, March 14, 2007); Brzezinski elaborated that he meant "the notion that he (Bush) is leading the forces of good against the empire of evil".

See also

- Abū Hilāl al-Dayhūri (8th century)
- Agapius (Manichaeism) (4th or 5th centuries)
- Akouas
- Ancient Mesopotamian religion
- Hiwi al-Balkhi
- Indo-Iranian religion
- Mar Ammo (third century)
- Mazdak
- Ming Cult
- Abu Isa al-Warraaq
- Yazdânism
- Yazidi

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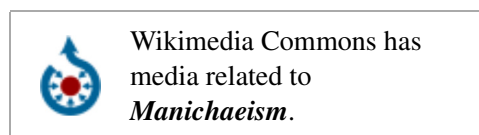
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- Augustine's *Contra Epistolam Manichaei* (http://www.sant-agostino.it/latino/controllettera_mani/index.htm) (Latin)

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תאומא

1 Aramaic

1.1 Pronunciation

- IPA^(key): /tɑʔwmaʔ/

1.2 Proper noun

תאומא (transliteration needed)

1. (biblical) Thomas
2. A male given name.

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2.1 Text

- **סִבְיָה** *Source:* <http://en.wiktionary.org/wiki/%D7%AA%D7%90%D7%95%D7%9E%D7%90?oldid=20891001> *Contributors:* 334a, AutoFormat, Makaokalani and MewBot

2.2 Images

2.3 Content license

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ਥਾਮਸ

2014 Thomas COUNTDOWN TO CHRISTMAS Advent ...



www.youtube.com/watch?v=wBVpZBlarV8

Dec 18, 2014 - Uploaded by jlouvier

How to Say **Thomas** in other Languages: توماس, Tomac, টমাস, Toma, 托马斯, 托馬斯, Tomáš, Θωμάς, थोमस, **ਥਾਮਸ**, Tamás, トーマ

ਥਾਮਸ ਅਲਵਾ ਏਡੀਸਨ - ਵਿਕੀਪੀਡੀਆ

hi.wikipedia.org/.../ਥਾਮਸ_ਅਲਵਾ... Translate this page Hindi Wikipedia

ਥਾਮਸ ਅਲਵਾ ਏਡੀਸਨ, ਹਾਰਪਰ ਪਤ੍ਰਿਕਾ (ਸਿਤੰਬਰ 1932 ਸੰਸਕਰਣ). ਜਨਮ, **ਥਾਮਸ** ... (ਅੰਗ੍ਰੇਜ਼ੀ ਮੈਂ) A Day with Thomas Edison (1922). **ਥਾਮਸ** ...

ToytimeTV - Jlouvier Presents the Thomas the tank engine...

<https://www.facebook.com/ToyTimeTV/posts/1456577231249090>

How to Say **Thomas** in other Languages: توماس, Tomac, টমাস, Toma, 托马斯, 托馬斯, Tomáš, Θωμάς, थोमस, **ਥਾਮਸ**, Tamás, トーマス, థామస్, 도마, Tomac, ...



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ਥਾਮਸ ਫਰਿਸ਼ਤਾ ਥਾਮਸ فرشته

<http://g2s.learnpunjabi.org/default.aspx>

トーマス天使

ネネトーマス天使:宜野湾市伊佐 雑貨ショップ・コンフォートComfort
burauny.ti-da.net/e6984955.html ▾ [Translate this page](#)

Nov 22, 2014 - ネネトーマス天使. 素敵なエンジェルの紹介からです 真っ白なドレスに平和の象徴 鳩と共にハーブを弾く優雅な姿が うっとりさせられちゃいます 世界限定 1200個という貴重なエンジェルは、裏に生産ナンバーが記載されています コンフォート ...

<http://burauny.ti-da.net/e6984955.html>