



Winged Victory of Samothrace



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ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE

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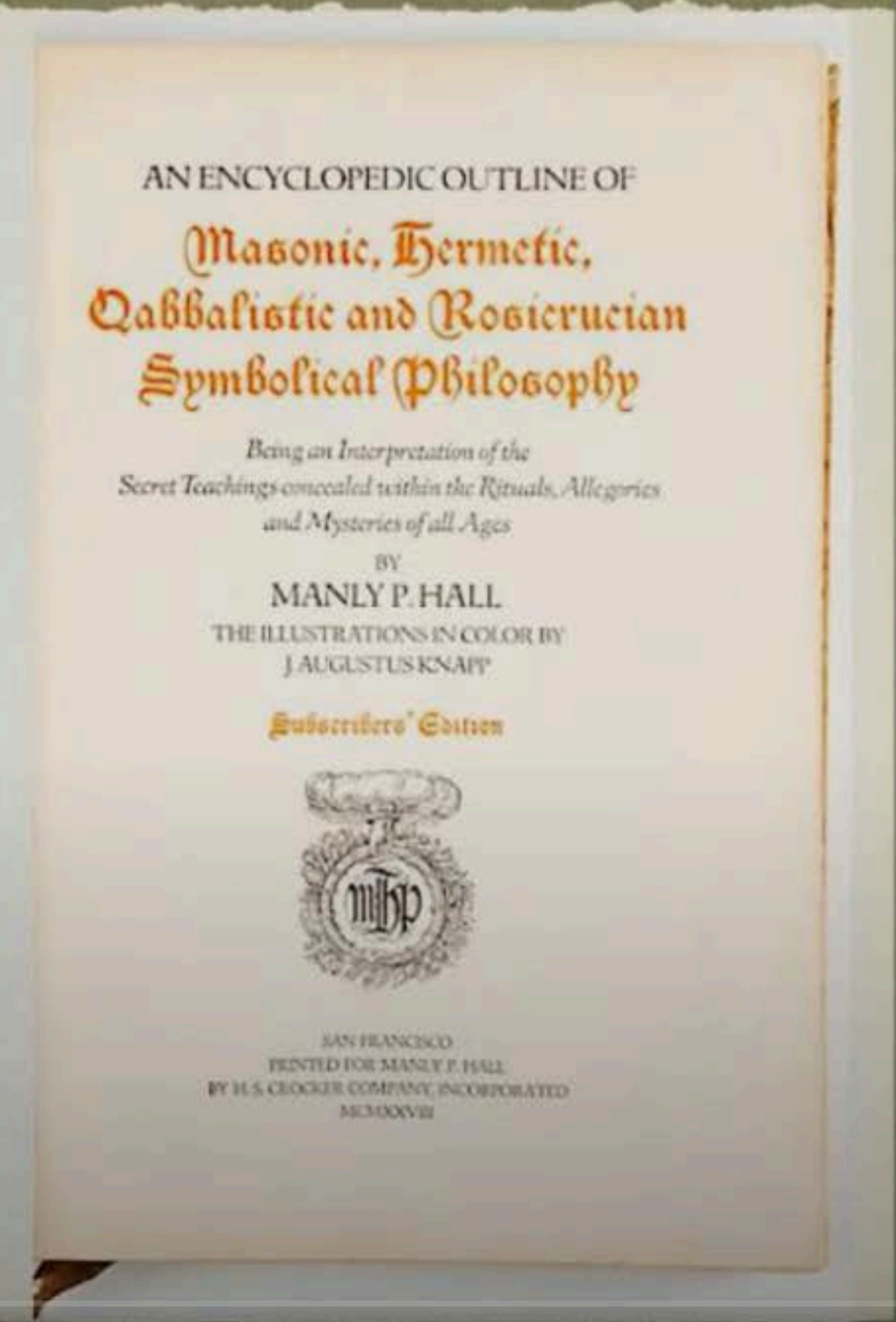
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Atys



Dioscuri



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In Phrygia there existed a remarkable school of religious philosophy which centered around the life and untimely fate of another Savior-God known as *Atys*, or *Attis*, by many considered synonymous with Adonis. This deity was born at midnight on the 24th day of December. Of his death there are two accounts. In one he was gored to death like Adonis; in the other he emasculated himself under a pine tree and there died. His body was taken to a cave by the Great Mother (Cybele), where it remained through the ages without decaying. To the rites of *Atys* the modern world is indebted for the symbolism of the Christmas tree. *Atys* imparted his immortality to the tree beneath which he died, and Cybele took the tree with her when she removed the body. *Atys* remained three days in the tomb, rose upon a date corresponding with Easter morn, and by this resurrection overcame death for all who were initiated into his Mysteries.

"In the Mysteries of the Phrygians," says Julius Firmicus, "which are called those of the MOTHER OF THE GODS, every year a PINE TREE is cut down and in the inside of the tree the image of a YOUTH is tied in! In the Mysteries of Isis the trunk of a PINE TREE is cut: the middle of the trunk is nicely hollowed out; the idol of Osiris made from those hollowed pieces is BURIED. In the Mysteries of Proserpine a tree cut is put together into the effigy and form of the VIRGIN, and when it has been carried within the city it is MOURNED 40 nights, but the fortieth night it is BURNED!" (See *Sod, the Mysteries of Adoni*.)

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The rites of *Sabazius* were very similar to those of Bacchus and it is generally believed that the two deities are identical. Bacchus was born at Sabazius, or Sabaoth, and these names are frequently assigned to him. The Sabazian Mysteries were performed at night, and the ritual included the drawing of a live snake across the breast of the candidate. Clement of Alexandria writes: "The token of the Sabazian Mysteries to the initiated is 'the deity gliding over the breast.'" A golden serpent was the symbol of Sabazius because this deity represented the annual renovation of the world by the solar power. The Jews borrowed the name *Sabaoth* from these Mysteries and adopted it as one of the appellations of their supreme God. During the time the Sabazian Mysteries were celebrated in Rome, the cult gained many votaries and later influenced the symbolism of Christianity.

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While a vast number of deities are associated with the Samothracian Mysteries, the ritualistic drama centers around four brothers. The first three—Aschieros, Achiocherosus, and Achiochorsa—attack and murder the fourth—Cashmala (or Cadmillus). Dionysiodorus, however, identifies Aschieros with Demeter, Achiocherosus with Pluto, Achiochorsa with Persephone, and Cashmala with Hermes. Alexander Wilder notes that in the Samothracian ritual "Cadmillus is made to include the Theban Serpent-god, Cadmus, the Thoht of Egypt, the Hermes of the Greeks, and the Emeph or Esculapius of the Alexandrians and Phoenicians." Here again is a repetition of the story of Osiris, Bacchus, Adonis, Balder, and Hiram Abiff. The

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"If you wish to inspect the orgies of the Corybantes," writes Clement, "then know that, having killed their third brother, they covered the head of the dead body with a purple cloth, crowned it, and carrying it on the point of a spear, buried it under the roots of Olympus. These mysteries are, in short, murders and funerals. [This ante-Nicene Father in his efforts to defame the pagan rites apparently ignores the fact that, like the Cabirian martyr, Jesus Christ was foully betrayed, tortured, and finally murdered.] And the priests of these rites, who are called kings of the sacred rites by those whose business it is to name them, give additional strangeness to the tragic occurrence, by forbidding parsley with the roots from being placed on the table, for they think that parsley grew from the Corybantic blood that flowed forth; just as the women, in celebrating the Thesmophoria, abstain from eating the seeds of the pomegranate, which have fallen on the ground, from the idea that pomegranates sprang from the drops of the blood of Dionysus. Those Corybantes also they call Cabiric; and the ceremony itself they announce as the Cabiric mystery."

The Mysteries of the Cabiri were divided into three degrees, the first of which celebrated the death of Cashmala at the hands of his three brothers; the second, the discovery of his mutilated body, the parts of which had been found and gathered after much labor; and the third—accompanied by great rejoicing and happiness—his resurrection and the consequent salvation of the world. The temple of the Cabiri at Samothrace contained a number of curious divinities, many of them misshapen creatures representing the elemental powers of Nature, possibly the Bacchic Titans. Children were initiated into the Cabirian cult with the same dignity as adults, and criminals who reached the sanctuary were safe from pursuit. The Samothracian rites were particularly concerned with navigation, the Dioscuri—Castor and Pollux, or the gods of navigation—being among those propitiated by members of that cult. The Argonautic expedition, listening to the advice of Orpheus, stopped at the island of Samothrace for the purpose of having its members initiated into the Cabiric rites.

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A curious aspect of the *dying-god* myth is that of the Hanged Man. The most important example of this peculiar conception is found in the Odinic rituals where Odin hangs himself for nine nights from the branches of the World Tree and upon the same occasion also pierces his own side with the sacred spear. As the result of this great sacrifice, Odin, while suspended over the depths of Niflheim, discovered by meditation the runes or alphabets by which later the records of his people were preserved. Because of this remarkable experience, Odin is sometimes shown seated on a gallows tree and he became the patron deity of all who died by the noose. Esoterically, the Hanged Man is the human spirit which is suspended from heaven by a single thread. Wisdom, not death, is the reward for this voluntary sacrifice during which the human soul, suspended above the world of illusion, and meditating upon its unreality, is rewarded by the achievement of self-realization.

From a consideration of all these ancient and secret rituals it becomes evident that the mystery of the *dying-god* was universal among the illumined and venerated colleges of the sacred teaching. This mystery has been perpetuated in Christianity in the crucifixion and death of the God-man—Jesus the Christ. The secret import of this world tragedy and the Universal Martyr must be rediscovered if Christianity is to reach the heights attained by the pagans in the days of their philosophic supremacy. The myth of the *dying-god* is the key to both universal and individual redemption and regeneration, and those who do not comprehend the true nature of this supreme allegory are not privileged to consider themselves either wise or truly religious.

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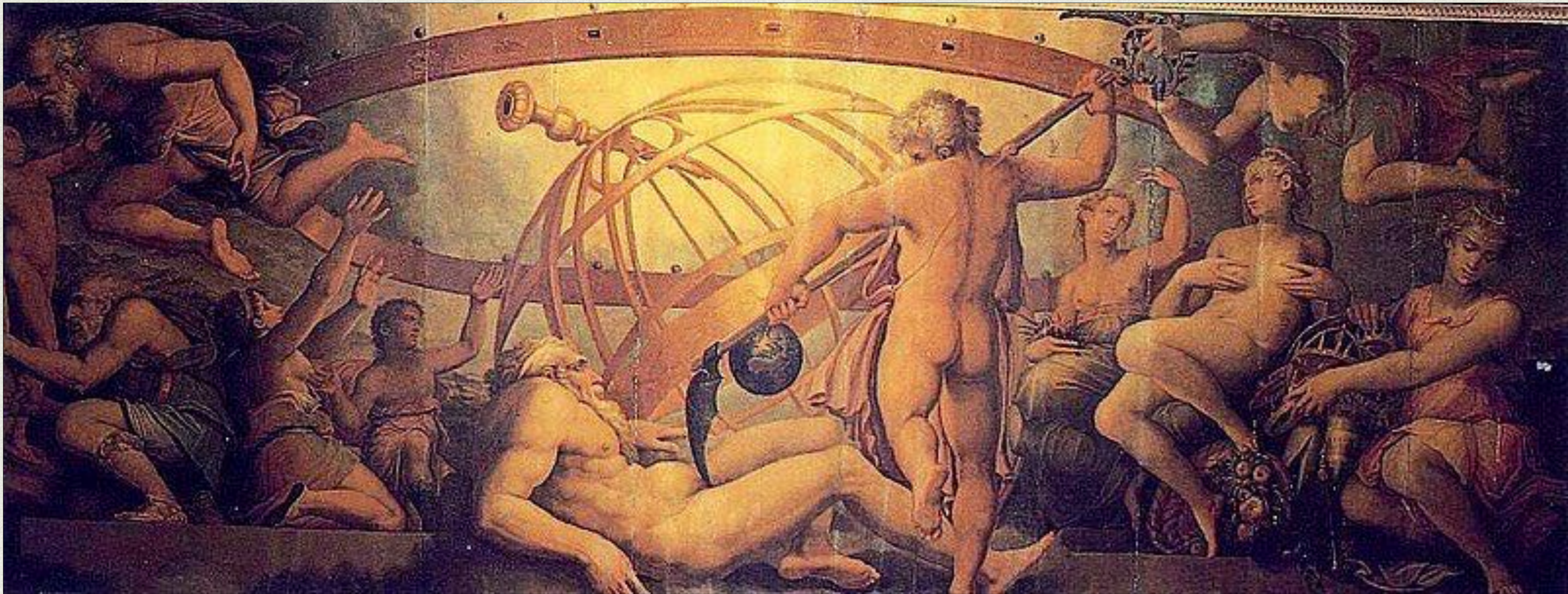
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The Mutilation of Uranus by Saturn, by Giorgio Vasari

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might be said, like the Greek Uranus, to be mutilated and fallen. He thus combined two characters, formless form, immortal and mortal, being and non-being, motion and rest. -Morals and Dogma:637



Papyrus of Ani

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Assyrian bas-relief

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Bas-relief from Samothrace



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Temple of Theseus, Athens, Greece

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Roman Dioscuri coins



The Dioscuri were originally Phoenician divinities, the patrons of art and commerce. In Sanchoniathon, they are thus described: "To Sydyc (Tzadec) were born the Dioscuri, or Cabeiri, or Corybantes, or Samothracians; they first invented the mystic ship." This means evidently, even if it means no more, that the several rites observed in Phrygia and Asia, purporting to be originally from Samothrace, were substantially identical.

-Symbolical Language of Ancient Art and Mythology: 157



Dioskuri, Castor and Pollux, 600-550 BC, Museum of Sparta, Greece

There were still others again who maintained, being as right in their way, that there were only two Kabiri [at Samothrace]. These were, esoterically, the two Dioscuri, Castor and Pollux, exoterically, Jupiter and Bacchus. The two personified the terrestrial poles, geodesically; the terrestrial, and the pole of the heavens, astronomically; as also the physical and the spiritual man. -SD2:362

Thus modern philosophers may be said not to have gone one step beyond what the priests of Samothrace, the Hindus, and even the Christian Gnostics well knew. The former have shown it in that wonderfully ingenious mythos of the Dioskuri, or "the sons of heaven"; the twin brothers, spoken of by Schweigger, "*who constantly*

*die and return to life together, while it is absolutely necessary that one should die that the other may live.*" They knew as well as our physicists, that when a force has disappeared it has simply been converted into another force. Though archaeology may not have discovered any ancient apparatus for such special conversions, it may nevertheless be affirmed with perfect reason and upon analogical deductions that nearly all the ancient religions were based on such indestructibility of matter and force— plus the emanation of the whole from an ethereal, spiritual fire— or the central sun, which is God or spirit, on the knowledge of whose potentiality is based ancient theurgic magic. -Isis Unveiled, v.1, p.267

and fruits. In support of this viewpoint they describe the "gardens of Adonis," which were small baskets of earth in which seeds were planted and nurtured for a period of eight days. When those plants prematurely died for lack of sufficient earth, they were considered emblematic of the murdered Adonis and were usually cast into the sea with images of the god.

In Phrygia there existed a remarkable school of religious philosophy which centered around the life and untimely fate of another Savior-God known as *Atys*, or *Attis*, by many considered synonymous with Adonis. This deity was born at midnight on the 24th day of December. Of his death there are two accounts. In one he was gored to death like Adonis; in the other he emasculated himself under a pine tree and there died. His body was taken to a cave by the Great Mother (Cybele), where it remained through the ages without decaying. To the rites of *Atys* the modern world is indebted for the symbolism of the Christmas tree. *Atys* imparted his immortality to the tree beneath which he died, and Cybele took the tree with her when she removed the body. *Atys* remained three days in the tomb, rose upon a date corresponding with Easter morn, and by this resurrection overcame death for all who were initiated into his Mysteries.

"In the Mysteries of the Phrygians," says Julius Firmicus, "which are called those of the MOTHER OF THE GODS, every year a PINE TREE is cut down and in the inside of the tree the image of a YOUTH is tied in! In the Mysteries of Isis the trunk of a PINE TREE is cut: the middle of the trunk is nicely hollowed out; the idol of Osiris made from those hollowed pieces is BURIED. In the Mysteries of Proserpine a tree cut is put together into the effigy and form of the VIRGIN, and when it has been carried within the city it is MOURNED 40 nights, but the fortieth night it is BURNED!" (See *Sod, the Mysteries of Adoni*.)

The Mysteries of *Atys* included a sacramental meal during which the neophyte ate out of a drum and drank from a cymbal. After being baptized by the blood of a bull, the new initiate was fed entirely on milk to symbolize that he was still a philosophical infant, having but recently been born out of the sphere of materiality. (See Frazer's *The Golden Bough*.) Is there a possible connection between this lacteal diet prescribed by the Attic rite and St. Paul's allusion to the food for spiritual babes? Sallust gives a key to the esoteric interpretation of the Attic rituals. Cybele, the Great Mother, signifies the vivifying powers of the universe, and *Atys* that aspect of the spiritual intellect which is suspended between the divine and animal spheres. The Mother of the gods, loving *Atys*, gave him a starry hat, signifying celestial powers, but *Atys* (mankind), falling in love with a nymph (symbolic of the lower animal propensities), forfeited his divinity and lost his creative powers. It is thus evident that *Atys* represents the human consciousness and that his Mysteries are concerned with the attainment of the starry hat. (See *Sallust on the Gods and the World*.)

The rites of *Sabazius* were very similar to those of Bacchus and it is generally believed that the two deities are identical. Bacchus was born at *Sabazius*, or *Sabaoth*, and these names are frequently assigned to him. The *Sabazian* Mysteries were performed at night, and the ritual included the drawing of a live snake across the breast of the candidate. Clement of Alexandria writes: "The token of the *Sabazian* Mysteries to the initiated is 'the deity gliding over the breast.'" A golden serpent was the symbol of *Sabazius* because this deity represented the annual renovation of the world by the solar power. The Jews borrowed the name *Sabaoth* from these Mysteries and adopted it as one of the appellations of their supreme God. During the time the *Sabazian* Mysteries were celebrated in Rome, the cult gained many votaries and later influenced the symbolism of Christianity.

The Cabiric Mysteries of Samothrace were renowned among the ancients, being next to the Eleusinian in public esteem. Herodotus declares that the Samothracians received their doctrines, especially those concerning Mercury, from the Pelasgians. Little is known concerning the Cabiric rituals, for they were enshrouded in the profoundest secrecy. Some regard the Cabiri as seven in number and refer to them as "the Seven Spirits of fire before the throne of Saturn." Others believe the Cabiri to be the seven sacred wanderers, later called the planets.

While a vast number of deities are associated with the Samothracian Mysteries, the ritualistic drama centers around four brothers. The first three—*Aschieros*, *Achiochersus*, and *Achiochersa*—attack and murder the fourth—*Cashmala* (or *Cadmillus*). *Dionysidorus*, however, identifies *Aschieros* with *Demeter*, *Achiochersus* with *Pluto*, *Achiochersa* with *Persephone*, and *Cashmala* with *Hermes*. Alexander Wilder notes that in the Samothracian ritual "Cadmillus is made to include the Theban Serpent-god, *Cadmus*, the *Thoth* of Egypt, the *Hermes* of the Greeks, and the *Emeph* or *Aesculapius* of the Alexandrians and Phoenicians." Here again is a repetition of the story of *Osiris*, *Bacchus*, *Adonis*, *Balder*, and *Hiram Abiff*. The

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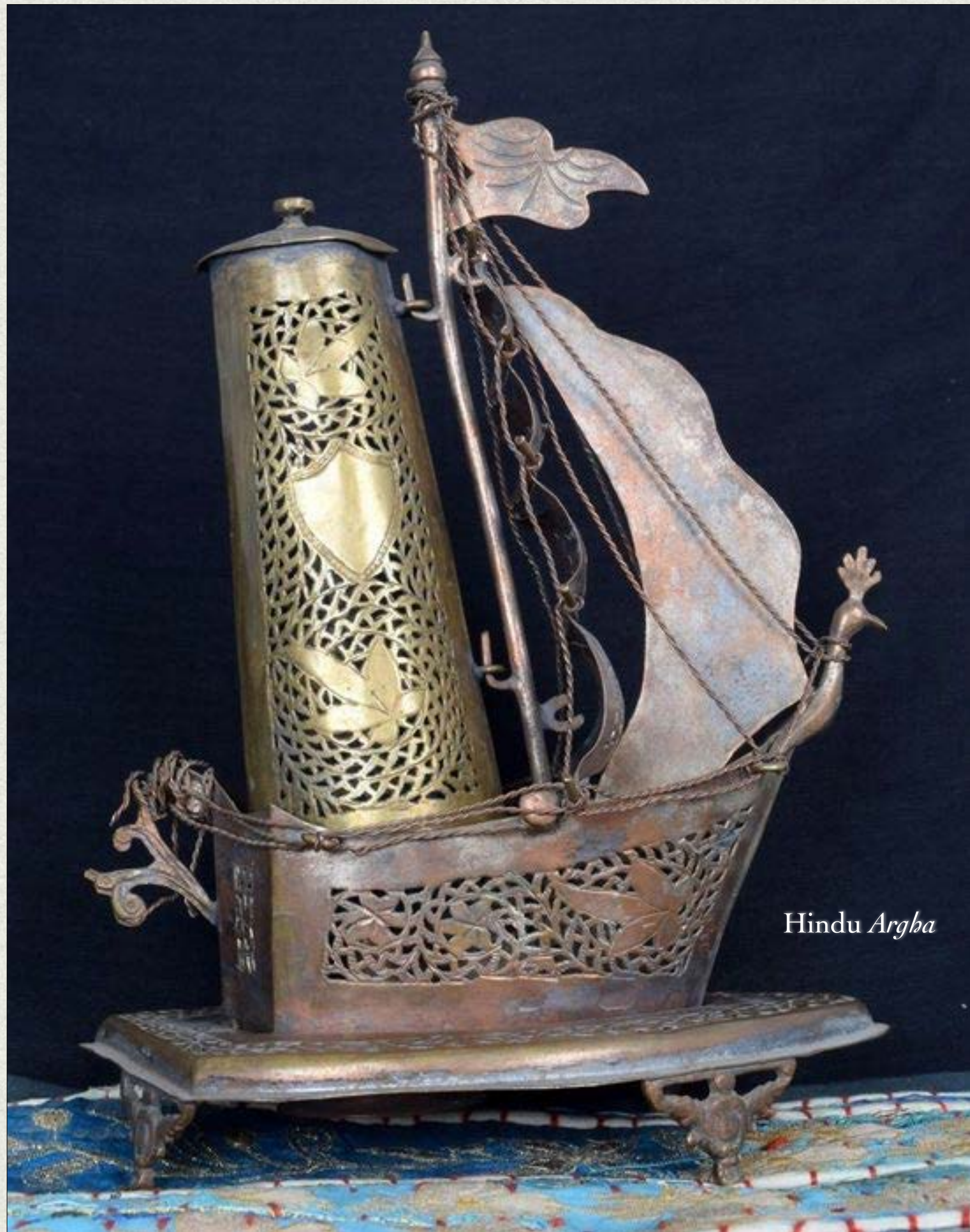
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Hindu Argha

It now becomes necessary to make a few observations on the Indian Linga and Yoni, as connected with the celebrated boat of the Hindus, called *Argha*, which I propose to shew gave rise, among the Greeks, to the fables of the *Argo*, *Argonauts*, etc. In the old philosophy of the Hindus I have shewn that the world was supposed to be destroyed and renewed at the end of certain periods, and this process was supposed to be of immense duration.

[During this period] Brahma, the Creator, was believed to be in a state of repose in the profundity of the great abyss or firmament, and the male and female generative powers of nature, in conjunction, were said to float or brood on the surface of the firmament or abyss, and in

themselves to preserve the germ of animated nature of all beings. This operation of the two powers is described by the Linga, in the shape of a mast, fixed in the Yoni, in the shape of a boat, floating in the firmament.

After a time, the female generative power begins to act, by feeling the passion of love, which is described by the sending forth of a dove, and this is the beginning of a new age. Of this Col. Wilford says, “*Satyavrata* having built the ark, and the flood increasing, it was made fast to the peak of *Naubandha* with a long cable.” The mystic Ocean in which the ship *Argha* floated, is the ethereal space or fluid, called “firmament” in Gen. i. 7, in which the bodies of the planetary system revolve.

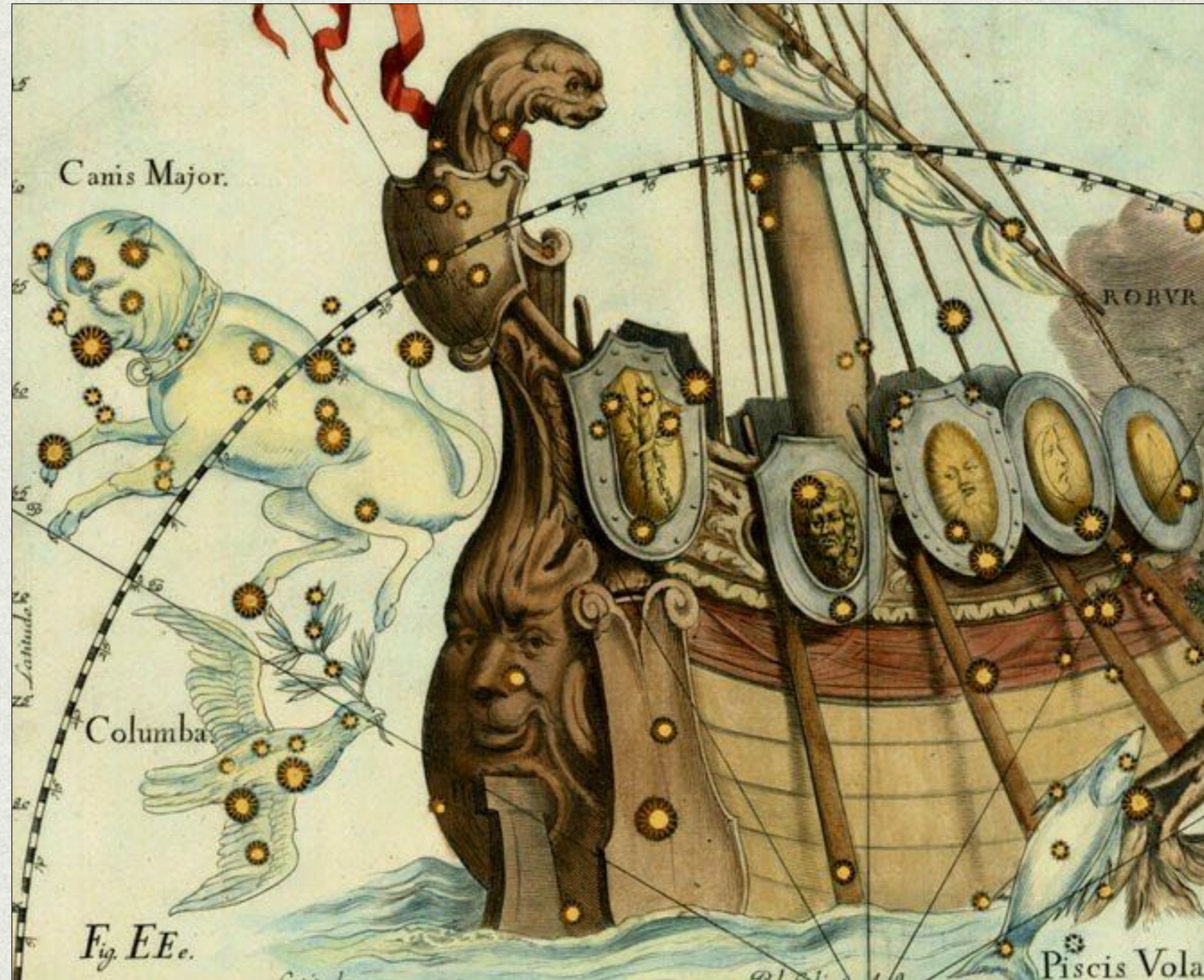


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Hindu Argha Patra

The Ark or *Argha*, the ship, with its mount Meru in the centre by way of mast, may be seen in every temple of India, and requires no explanation. It is the *Omphale* of Delphi. The Earth was often called the *Argha*. The north pole was the *Linga*, surrounded by seven zones rising one above another, and seven seas, or rivers, or waters, and an outward one called *Oceanus*. In this *Oceanus* the whole floated. Thus the earth, became the *Argha*, or *lona*, and *Meru* the pole, the *Linga*.

I think he must be very blind who does not see here the duplicate of the mosaic allegory of a ship and a deluge. The animated world in each case preserved in a boat, or *Argha*, or *Theba*, but in the latter, instead of putting all the live animals into one ship, the germ or

principle of generation is substituted.

The *Argha* is represented by a vessel of copper by the Brahmins in their sacred rites. It is intended to be a symbol or hieroglyphic of the universal mother. It is very often in the form of an elliptic boat or canoe, having both ends similarly pointed, or *biprora*, as its name was. In the centre of it is an oval rising, embossed, which represents the *Linga*. By this union of the *Linga* and *Yoni*, or *loni*, it is intended mystically to represent the two principles of generation— to represent them as one. This boat, as I have already intimated, was the *Argo* of Greece, the name of the mystic ship in which the Ionians, who lived at Argos, sailed to seek the golden fleece of the Ram. -Anacalypsis v1:335-6



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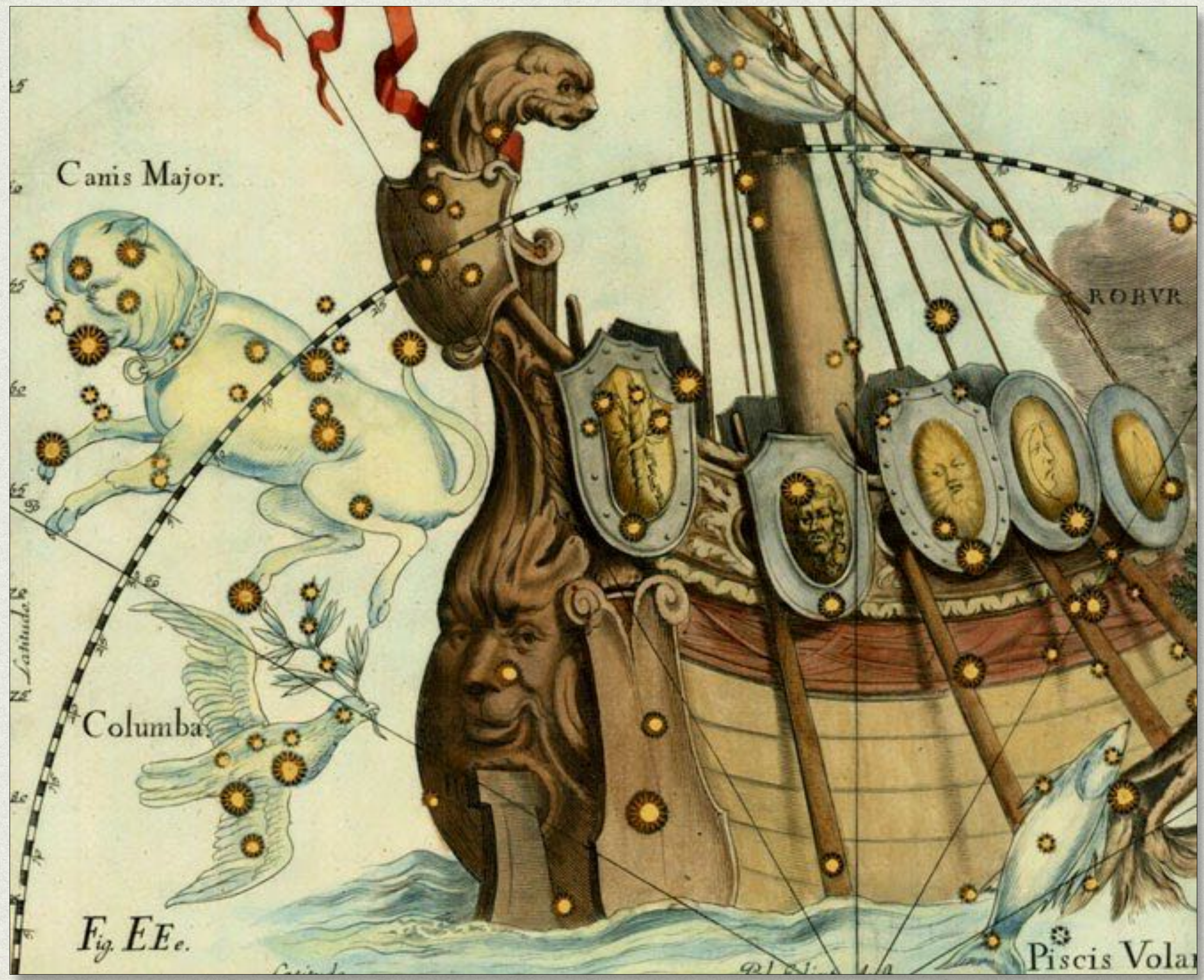


“Sanctuary of the Great Gods” in Samothrace

The little island of Samothrace was long the depositary of certain august Mysteries, and many went thither from all parts of Greece to be initiated. It was said to have been settled by the ancient Pelasgi, early Asiatic colonists in Greece. The Gods adored in the Mysteries of this island were termed CABIRI, an oriental word, from Cabar, great. Varro calls the Gods of Samothrace, “Potent Gods”. In Arabic, Venus is called *Cabar*. Varro says

that **the Great Deities whose Mysteries were practised there, were Heaven and Earth. These were but symbols of the Active and Passive Powers or Principles of universal generation. The two Twins, Castor and Pollux, or the Dioscuri, were also called the Gods of Samothrace.** The *Scholiast of Apollonius*, citing *Mnaseas*, gives the names of Ceres, Proserpine, Pluto, and Mercury, as the four Cabiric Divinities

worshipped at Samothrace, as *Axieros*, *Axiocersa*, *Axiocersus*, and *Casmillus*. Mercury was, there, as everywhere, the minister and messenger of the Gods; and the young servitors of the altars and the children employed in the Temples were called Mercuries or Casmilli, as they were in Tuscany, by the Etrusci and Pelasgi, who worshipped the Great Gods. –*Morals and Dogma*:449-50



Argo Navis



He [Adamas] was the archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind. If, while coupling with this the fact that Samothrace was colonised by the Phœnicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the *mystery* gods of the Phœnicians, Chaldeans, and Israelites, it will be easy

to discover whence came also the confused account of the Noachian deluge... Moreover, neither the Chaldean nor the Biblical deluge (the stories of Xisuthrus and Noah) is based on the universal or even on the Atlantean deluges, recorded in the Indian allegory of Vaivaswata Manu. They are the *exoteric allegories based on the esoteric mysteries* of Samothrace. If the older Chaldees knew the esoteric truth concealed in the

Purânic legends, the other nations were aware only of the Samothracian mystery, and allegorised it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. -SD2:3-4



The death of these kindred deities is the very same circumstance as the murder of one of the Corybantes or Cabiri by his two brothers; for Corybas [Cadmillus] was no other than Bacchus, or the solar Noah. The death of Bacchus, Osiris, Adonis, and this imaginary murder of Corybas [Cadmillus], is noticed by most authors who treat of the Cabiric Mysteries as merely the allegorical death of Noah, or his entrance into the Ark. -Dissertation on the Mysteries of the Cabiri, v.2, p.331-2

Cadmus (or Cadmillus) and the Serpent



Nun, the embodiment of the primordial waters, lifts the barque of the sun god Ra into the sky at the moment of creation.

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THE GREAT KABALISTIC SYMBOL OF THE ZOHAR

Does the Western Kabbalist— generally an opponent of the Eastern Occultist — require a proof? Let him open Eliphas Levi's "Histoire de la Magic," and carefully examine his "Grand Symbole Kabbalistique" of the Zohar. He will find, on the engraving given, a white man standing erect and a black woman upside down, i.e., standing on her head, her legs passing under the extended arms of the male figure, and protruding behind his shoulders, while their hands join at an angle on each side. Eliphas Levi makes of it, God and Nature; or God, "light," mirrored inversely in "Nature and Matter," darkness. Kabbalistically and symbolically he is right; but only so far as emblematical cosmogony goes. Nor has he invented the symbol any more than the Kabbalists have: the two figures in white and black stone have existed in the temples of Egypt from time immemorial— ever since the day

of King Cambyses, who personally saw them. These figures were the two Kabiri personifying the opposite poles. Herodotus tells posterity that when Cambyses entered the temple of the Kabirim, he went into an inextinguishable fit of laughter on perceiving a man erect and a woman standing on the top of her head before him. These were the poles, however, whose symbol was intended to commemorate "the passing of the original North Pole of the Earth to the South Pole of the Heaven." But they represented also the poles inverted, in consequence of the great inclination of the axis, bringing each time as a result the displacement of the Oceans, the submersion of the polar lands, and the consequent upheaval of new continents in the equatorial regions, and vice versa. These Kabirim were the "Deluge" gods. -SD2:359-60





1

THE MAGICIAN

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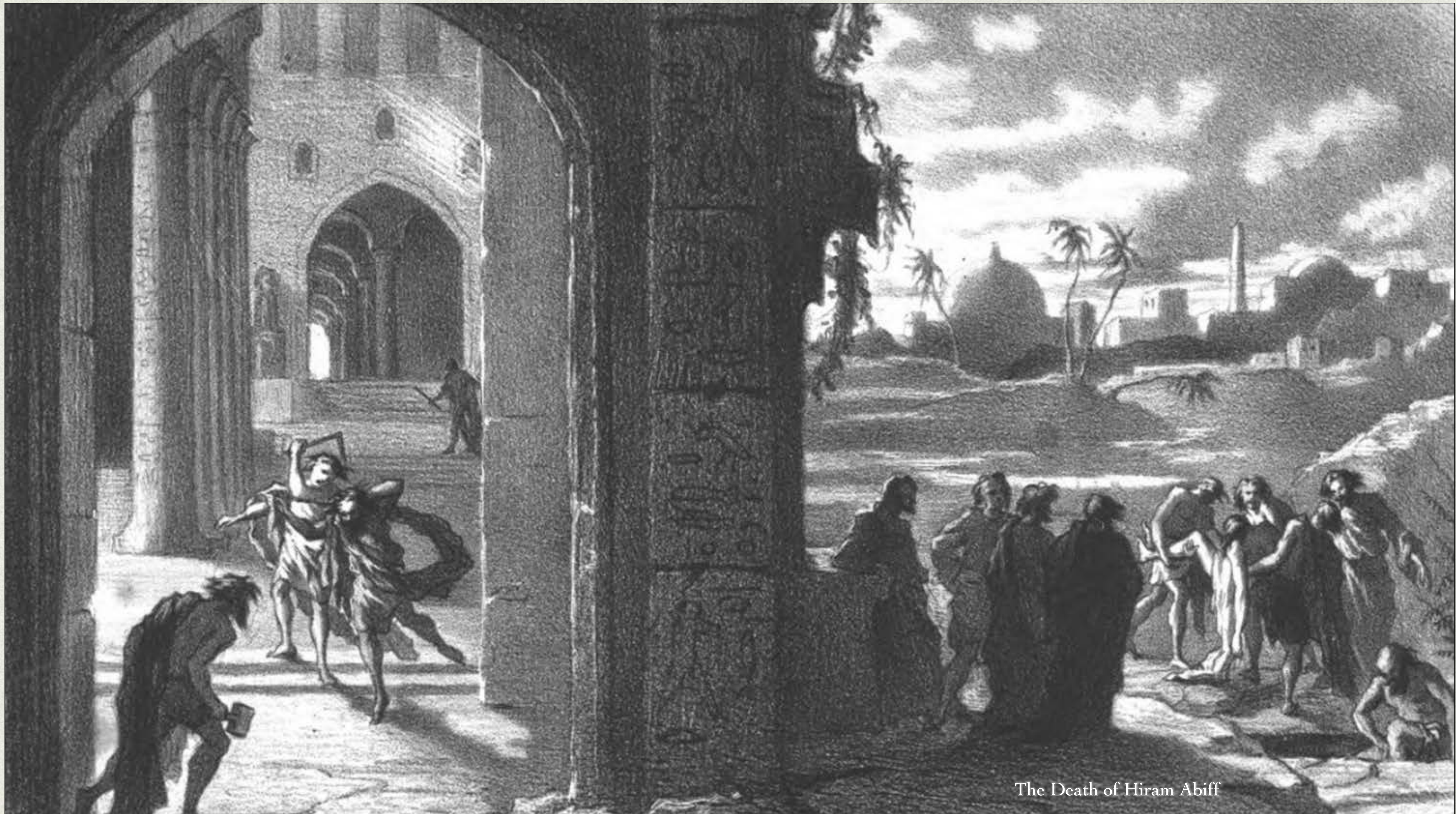
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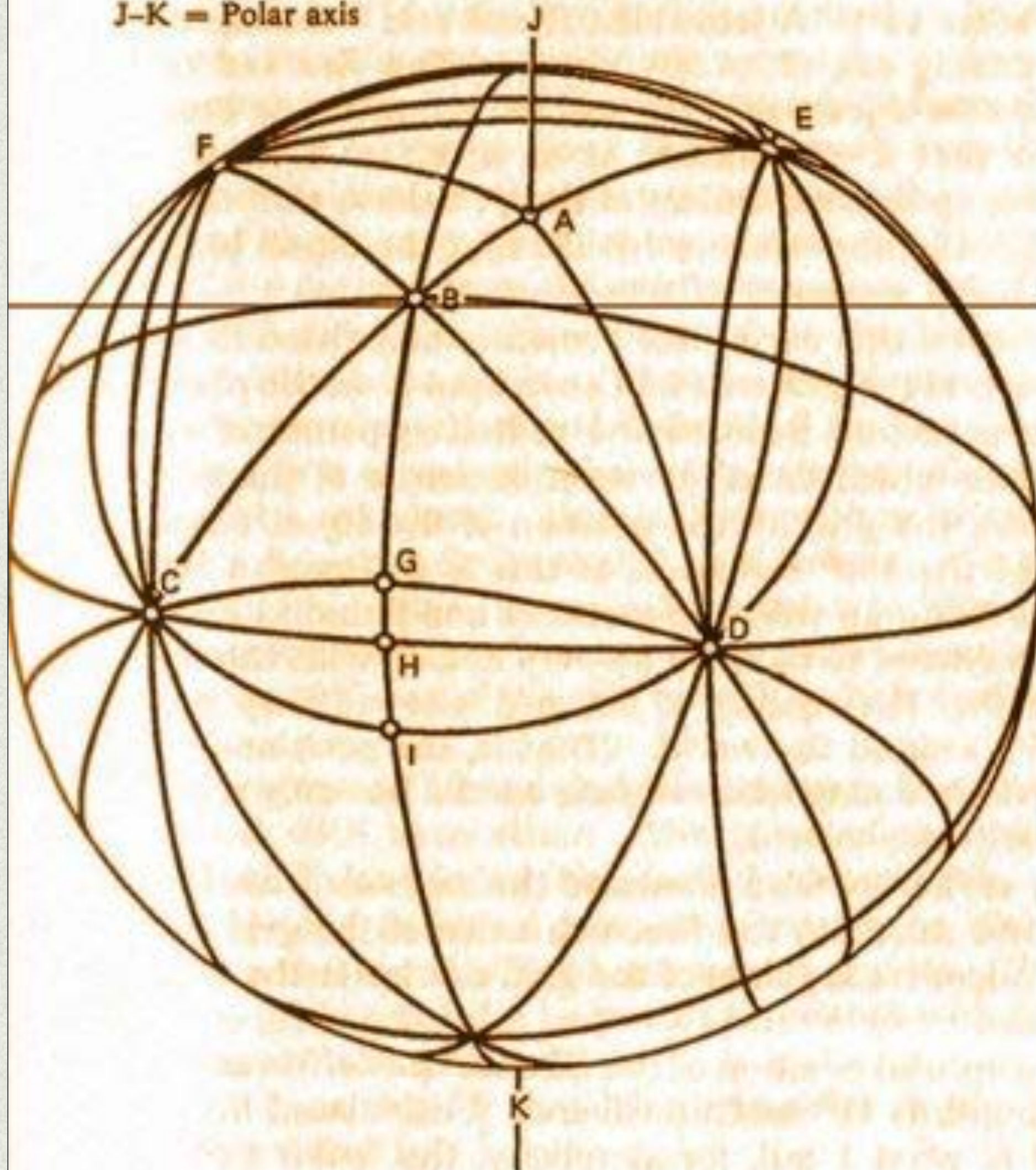
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C, D, E, F = Corner aerial positions of grid polar square. Similar to a  
 discovered by the survey ship *Eltanin*

J-K = Polar axis



A = Geographic pole

B = Grid pole

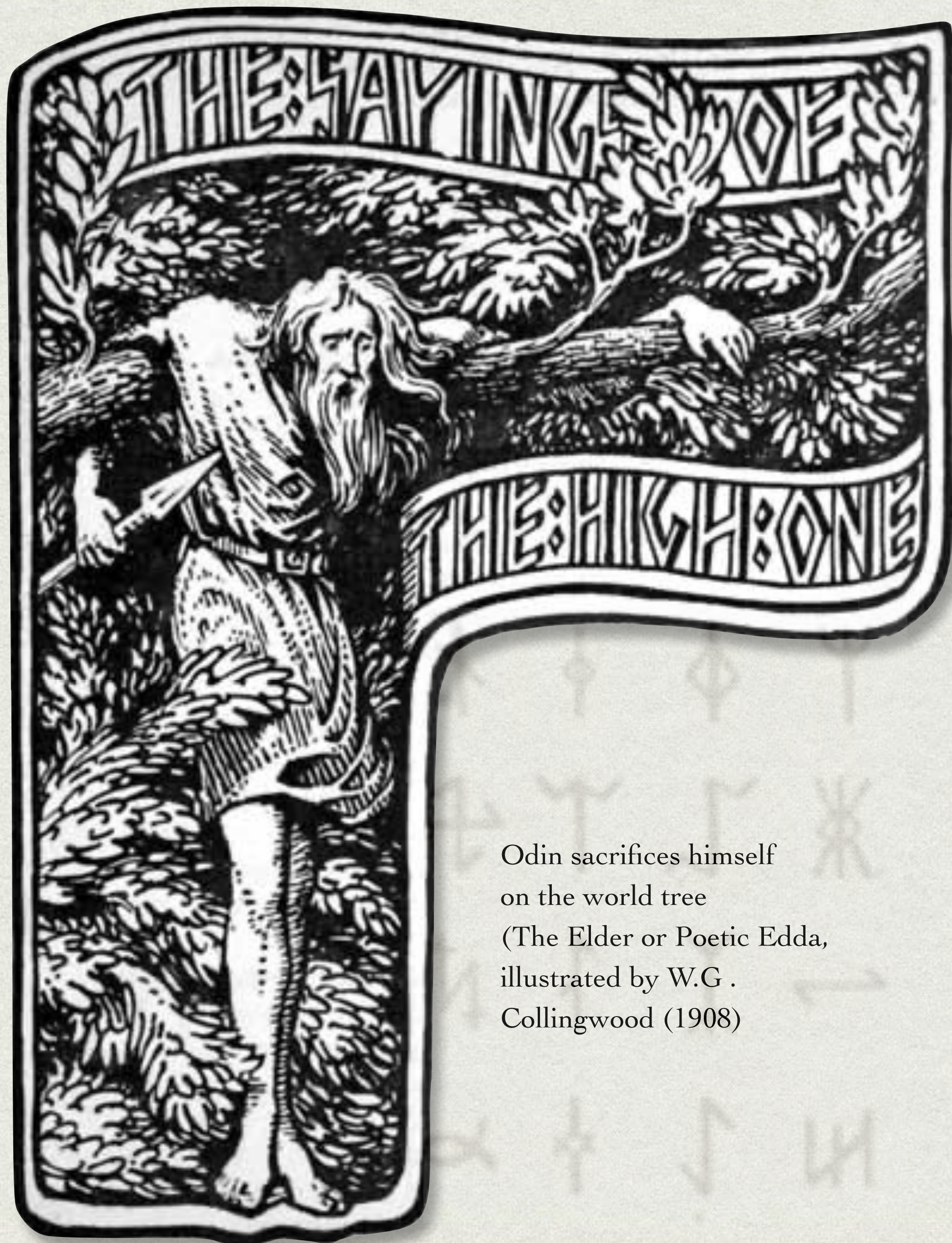
Distance C-G-D = 3600 minutes of arc

Distance C-H-D = 3418.5 minutes of arc

Distance C-I-D = 3643.2 minutes of arc

$(3600 - 3418.5 = 181.5)$   $(181.5 \times 4 = 726)$   $(\sqrt{726} = 26944)$





Odin sacrifices himself  
on the world tree  
(The Elder or Poetic Edda,  
illustrated by W.G.  
Collingwood (1908))

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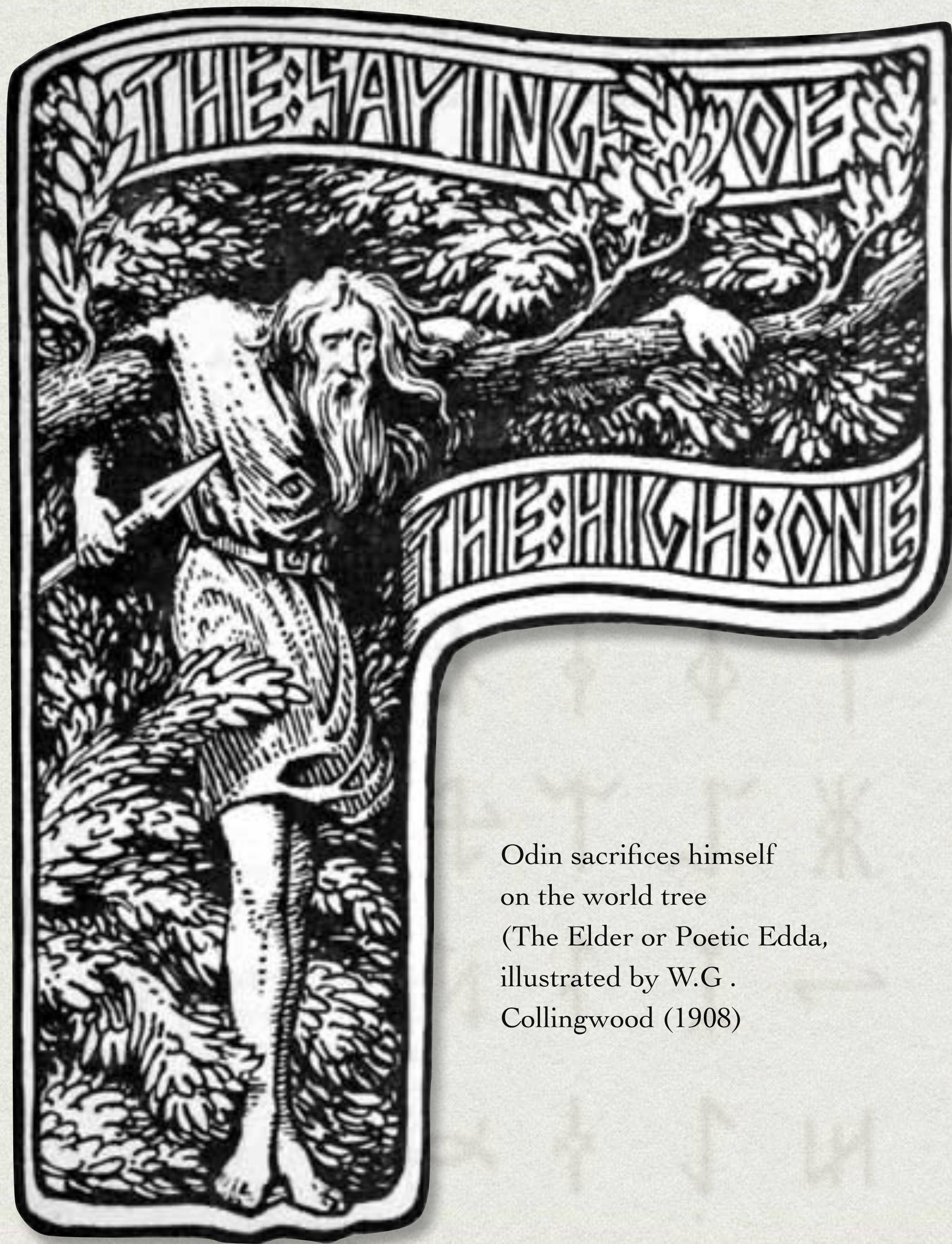
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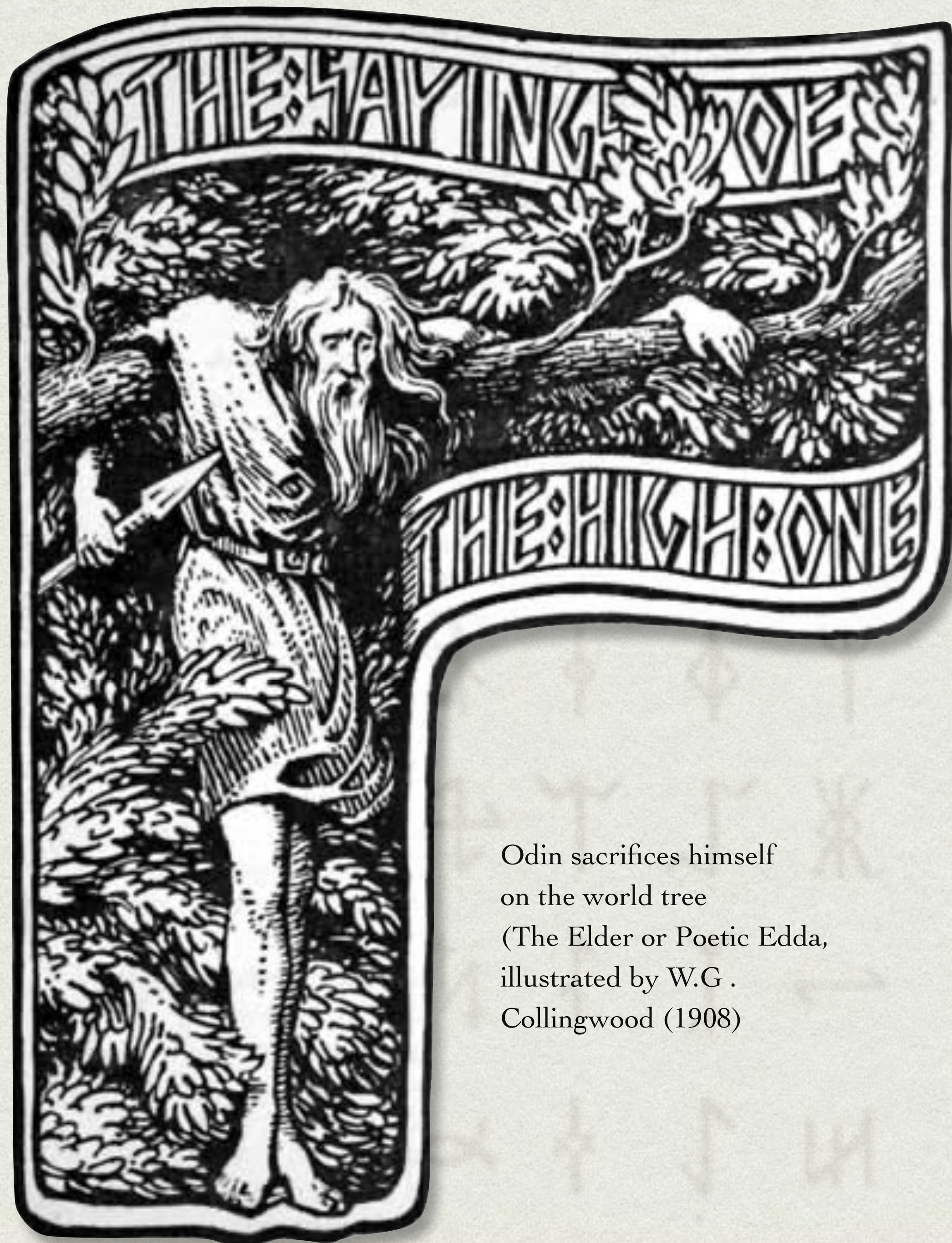
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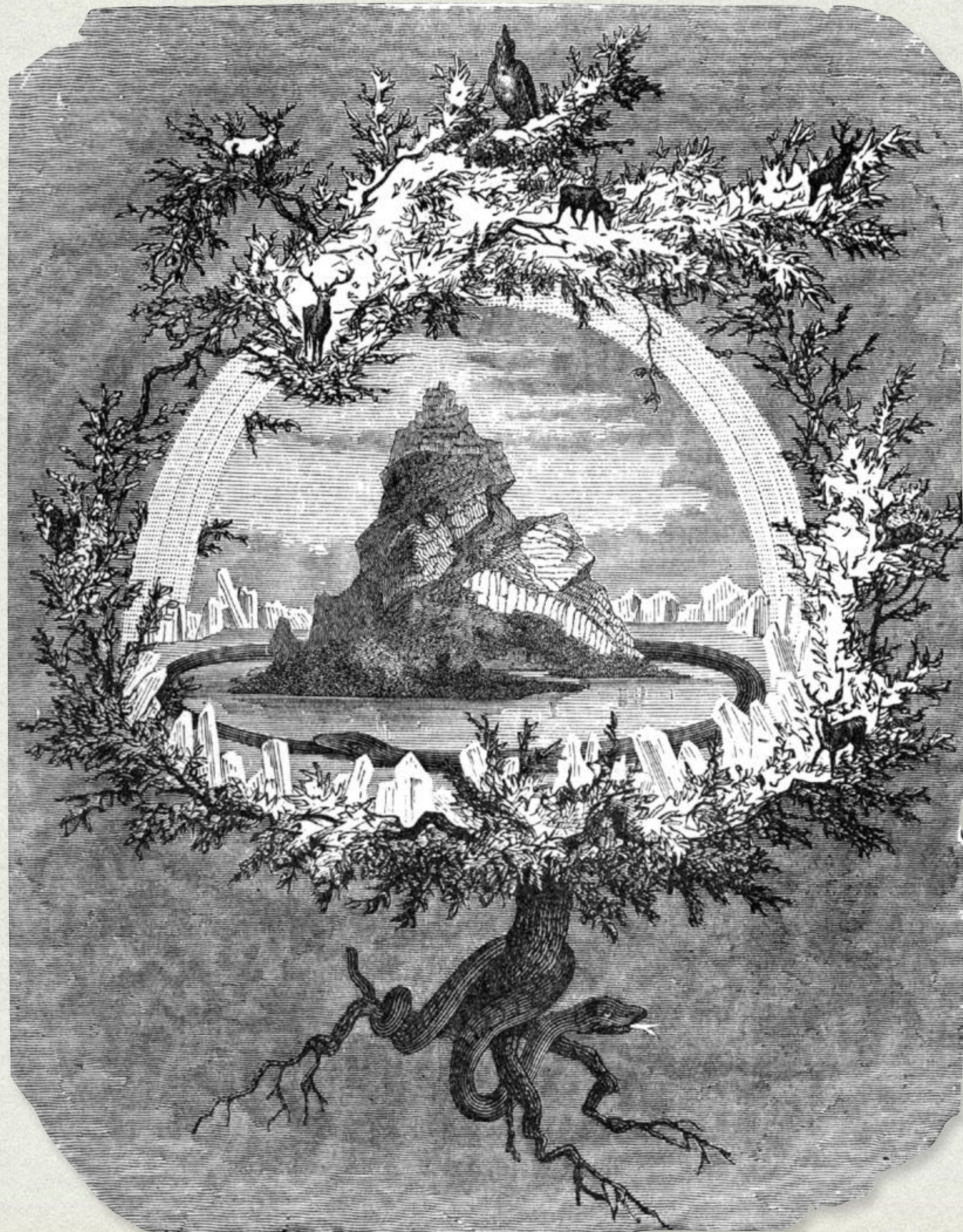
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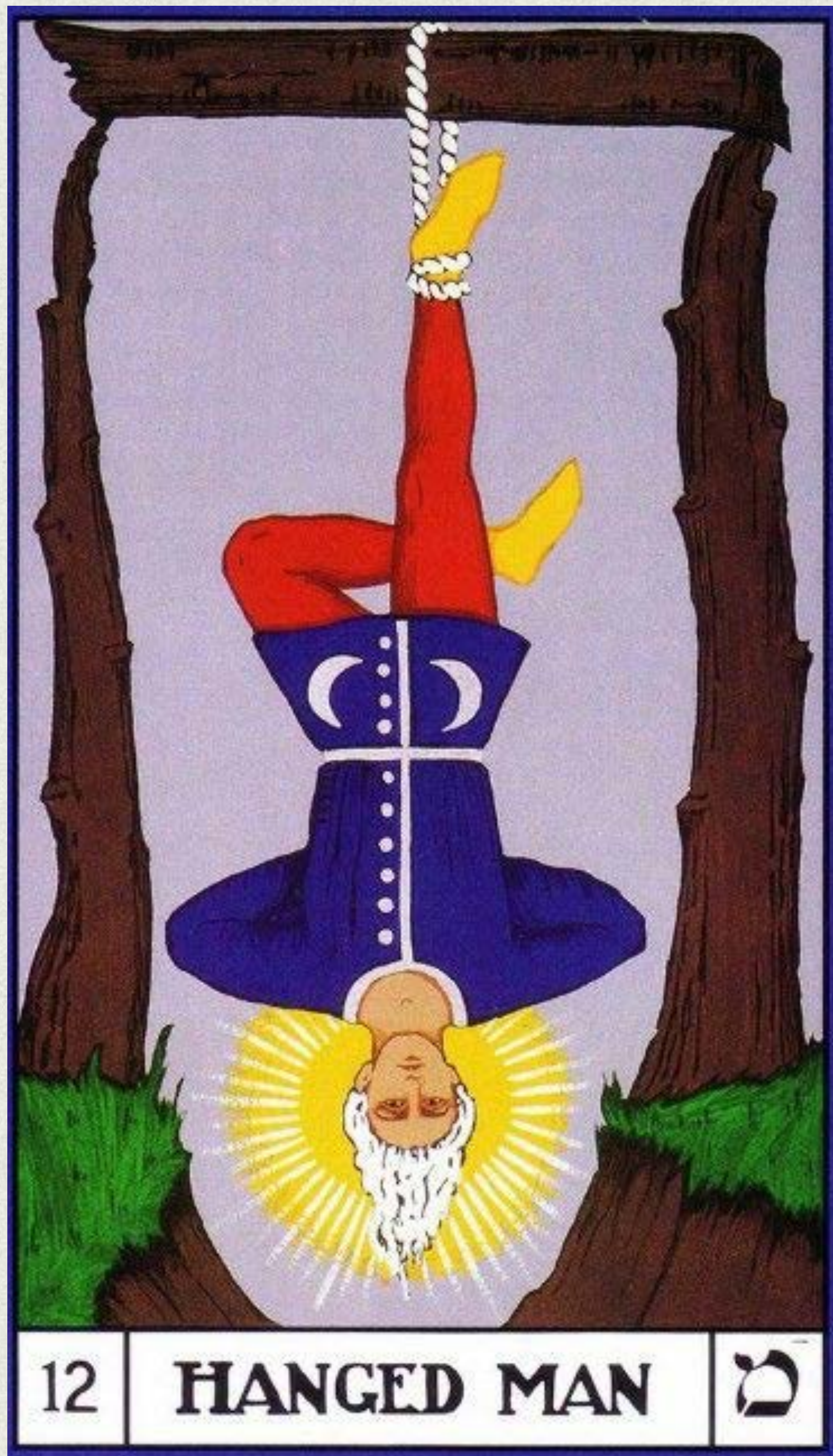
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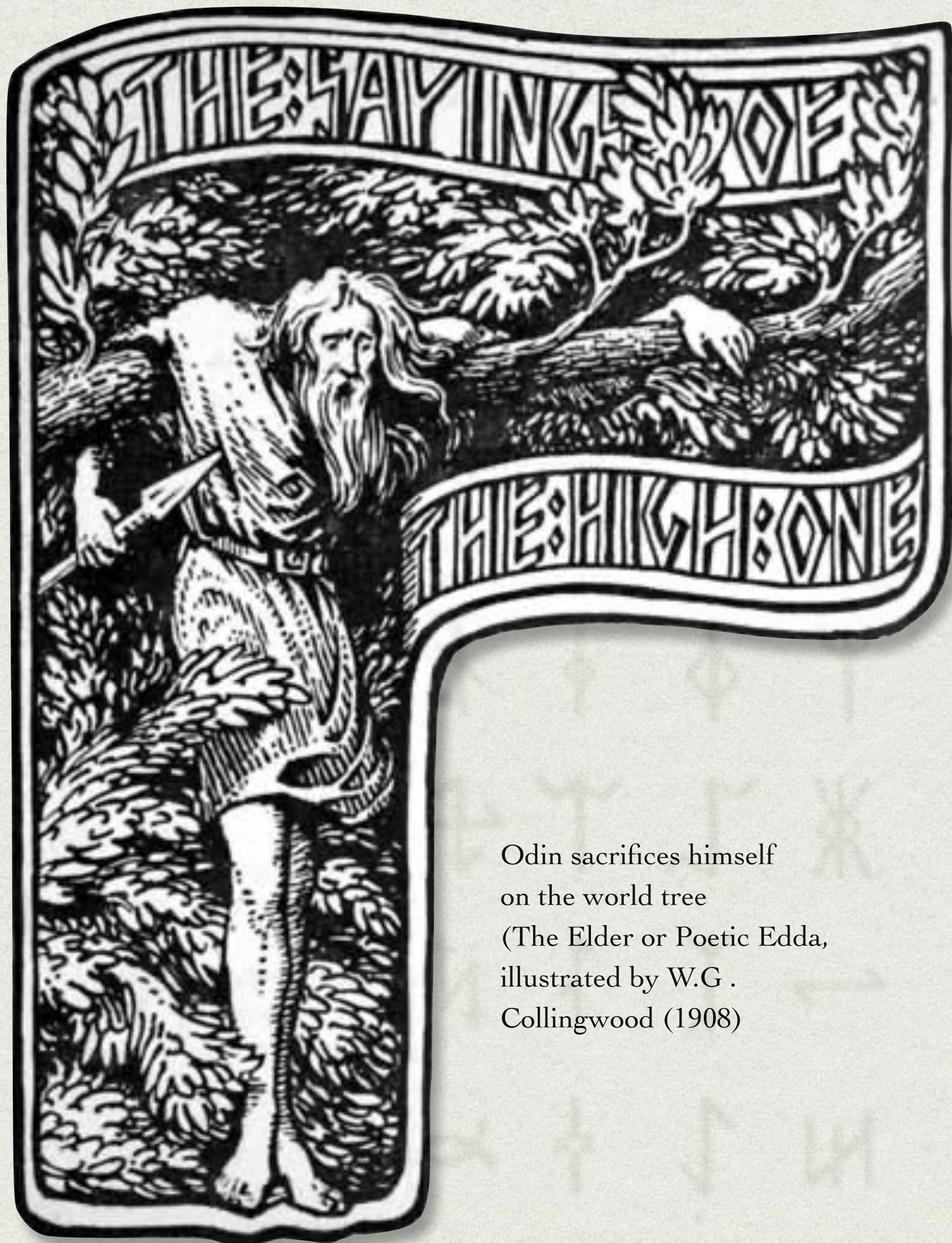




Yggdrasil



Every human personality is completely dependent upon the All, here symbolized by the tree... a cross of living wood, symbolizing the cosmic life. -The Tarot, by Paul Foster Case, p.135, 139



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and fruits. In support of this viewpoint they describe the "gardens of Adonis," which were small baskets of earth in which seeds were planted and nurtured for a period of eight days. When those plants prematurely died for lack of sufficient earth, they were considered emblematic of the murdered Adonis and were usually cast into the sea with images of the god.

In Phrygia there existed a remarkable school of religious philosophy which centered around the life and untimely fate of another Savior-God known as *Atys*, or *Attis*, by many considered synonymous with Adonis. This deity was born at midnight on the 24th day of December. Of his death there are two accounts. In one he was gored to death like Adonis; in the other he emasculated himself under a pine tree and there died. His body was taken to a cave by the Great Mother (Cybele), where it remained through the ages without decaying. To the rites of *Atys* the modern world is indebted for the symbolism of the Christmas tree. *Atys* imparted his immortality to the tree beneath which he died, and Cybele took the tree with her when she removed the body. *Atys* remained three days in the tomb, rose upon a date corresponding with Easter morn, and by this resurrection overcame death for all who were initiated into his Mysteries.

"In the Mysteries of the Phrygians," says Julius Firmicus, "which are called those of the MOTHER OF THE GODS, every year a PINE TREE is cut down and in the inside of the tree the image of a YOUTH is tied in! In the Mysteries of Isis the trunk of a PINE TREE is cut: the middle of the trunk is nicely hollowed out; the idol of Osiris made from those hollowed pieces is BURIED. In the Mysteries of Proserpine a tree cut is put together into the effigy and form of the VIRGIN, and when it has been carried within the city it is MOURNED 40 nights, but the fortieth night it is BURNED!" (See *Sod, the Mysteries of Adoni.*)

The Mysteries of *Atys* included a sacramental meal during which the neophyte ate out of a drum and drank from a cymbal. After being baptized by the blood of a bull, the new initiate was fed entirely on milk to symbolize that he was still a philosophical infant, having but recently been born out of the sphere of materiality. (See Frazer's *The Golden Bough.*) Is there a possible connection between this lacteal diet prescribed by the Attic rite and St. Paul's allusion to the food for spiritual babes? Sallust gives a key to the esoteric interpretation of the Attic rituals. Cybele, the Great Mother, signifies the vivifying powers of the universe, and *Atys* that aspect of the spiritual intellect which is suspended between the divine and animal spheres. The Mother of the gods, loving *Atys*, gave him a starry hat, signifying celestial powers, but *Atys* (mankind), falling in love with a nymph (symbolic of the lower animal propensities), forfeited his divinity and lost his creative powers. It is thus evident that *Atys* represents the human consciousness and that his Mysteries are concerned with the attainment of the starry hat. (See *Sallust on the Gods and the World.*)

The rites of *Sabazius* were very similar to those of Bacchus and it is generally believed that the two deities are identical. Bacchus was born at Sabazius, or Sabaoth, and these names are frequently assigned to him. The Sabazian Mysteries were performed at night, and the ritual included the drawing of a live snake across the breast of the candidate. Clement of Alexandria writes: "The token of the Sabazian Mysteries to the initiated is 'the deity gliding over the breast.'" A golden serpent was the symbol of Sabazius because this deity represented the annual renovation of the world by the solar power. The Jews borrowed the name *Sabaoth* from these Mysteries and adopted it as one of the appellations of their supreme God. During the time the Sabazian Mysteries were celebrated in Rome, the cult gained many votaries and later influenced the symbolism of Christianity.

The Cabiric Mysteries of Samothrace were renowned among the ancients, being next to the Eleusinian in public esteem. Herodotus declares that the Samothracians received their doctrines, especially those concerning Mercury, from the Pelasgians. Little is known concerning the Cabiric rituals, for they were enshrouded in the profoundest secrecy. Some regard the Cabiri as seven in number and refer to them as "the Seven Spirits of fire before the throne of Saturn." Others believe the Cabiri to be the seven sacred wanderers, later called the planets.

While a vast number of deities are associated with the Samothracian Mysteries, the ritualistic drama centers around four brothers. The first three—Aschieros, Achiocherosus, and Achiochera—attack and murder the fourth—Cashmala (or Cadmillus). Dionysidorus, however, identifies Aschieros with Demeter, Achiocherosus with Pluto, Achiochera with Persephone, and Cashmala with Hermes. Alexander Wilder notes that in the Samothracian ritual "Cadmillus is made to include the Theban Serpent-god, Cadmus, the Thoht of Egypt, the Hermes of the Greeks, and the Emeph or Esculapius of the Alexandrians and Phoenicians." Here again is a repetition of the story of Osiris, Bacchus, Adonis, Balder, and Hiram Abiff. The

worship of *Atys* and Cybele was also involved in the Samothracian Mysteries. In the rituals of the Cabiri is to be traced a form of pine-tree worship, for this tree, sacred to *Atys*, was first trimmed into the form of a cross and then cut down in honor of the murdered god whose body was discovered at its foot.

"If you wish to inspect the orgies of the Corybantes," writes Clement, "then know that, having killed their third brother, they covered the head of the dead body with a purple cloth, crowned it, and carrying it on the point of a spear, buried it under the roots of Olympus. These mysteries are, in short, murders and funerals. [This ante-Nicene Father in his efforts to defame the pagan rites apparently ignores the fact that, like the Cabirian martyr, Jesus Christ was foully betrayed, tortured, and finally murdered!] And the priests of these rites, who are called kings of the sacred rites by those whose business it is to name them, give additional strangeness to the tragic occurrence, by forbidding parsley with the roots from being placed on the table, for they think that parsley grew from the Corybantic blood that flowed forth; just as the women, in celebrating the Thesmophoria, abstain from eating the seeds of the pomegranate, which have fallen on the ground, from the idea that pomegranates sprang from the drops of the blood of Dionysus. Those Corybantes also they call Cabiric; and the ceremony itself they announce as the Cabiric mystery."

The Mysteries of the Cabiri were divided into three degrees, the first of which celebrated the death of Cashmala at the hands of his three brothers; the second, the discovery of his mutilated body, the parts of which had been found and gathered after much labor; and the third—accompanied by great rejoicing and happiness—his resurrection and the consequent salvation of the world. The temple of the Cabiri at Samothrace contained a number of curious divinities, many of them misshapen creatures representing the elemental powers of Nature, possibly the Bacchic Titans. Children were initiated into the Cabirian cult with the same dignity as adults, and criminals who reached the sanctuary were safe from pursuit. The Samothracian rites were particularly concerned with navigation, the Dioscuri—Castor and Pollux, or the gods of navigation—being among those propitiated by members of that cult. The Argonautic expedition, listening to the advice of Orpheus, stopped at the island of Samothrace for the purpose of having its members initiated into the Cabiric rites.

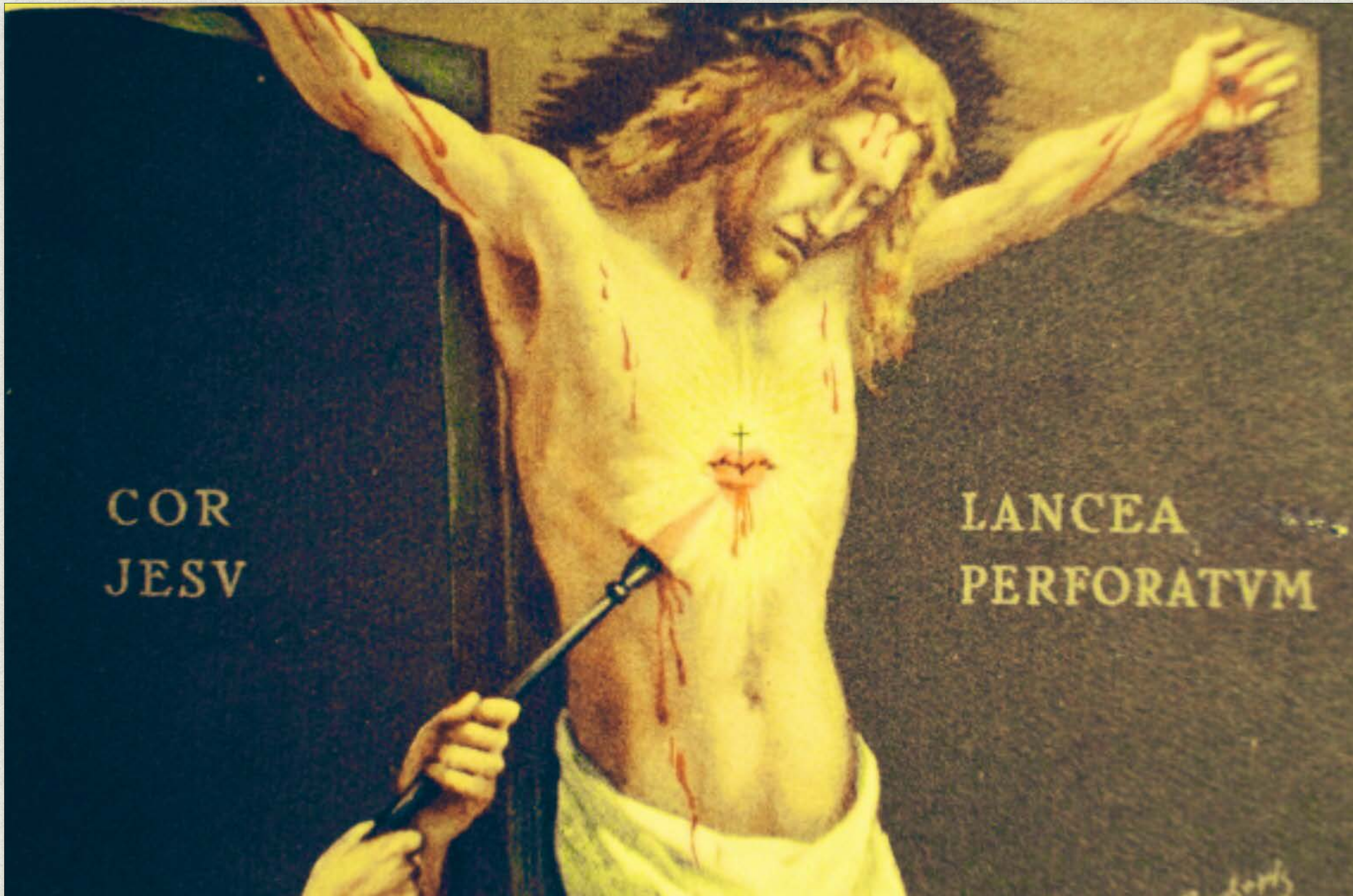
Herodotus relates that when Cambyzes entered the temple of the Cabiri he was unable to restrain his mirth at seeing before him the figure of a man standing upright and, facing the man, the figure of a woman standing on her head. Had Cambyzes been acquainted with the principles of divine astronomy, he would have realized that he was then in the presence of the key to universal equilibrium. "I ask," says Voltaire, "who were these Hierophants, these sacred Freemasons, who celebrated their Ancient Mysteries of Samothracia, and whence came they and their gods Cabiri?" (See Mackey's *Encyclopaedia of Freemasonry.*) Clement speaks of the Mysteries of the Cabiri as "the sacred mystery of a brother slain by his brethren," and the "Cabiric death" was one of the secret symbols of antiquity. Thus the allegory of the Self murdered by the not-self is perpetuated through the religious mysticism of all peoples. The *philosophic death* and the *philosophic resurrection* are the Lesser and the Greater Mysteries respectively.

A curious aspect of the *dying-god* myth is that of the Hanged Man. The most important example of this peculiar conception is found in the Odinic rituals where Odin hangs himself for nine nights from the branches of the World Tree and upon the same occasion also pierces his own side with the sacred spear. As the result of this great sacrifice, Odin, while suspended over the depths of Nifl-heim, discovered by meditation the runes or alphabets by which later the records of his people were preserved. Because of this remarkable experience, Odin is sometimes shown seated on a gallows tree and he became the patron deity of all who died by the noose. Esoterically, the Hanged Man is the human spirit which is suspended from heaven by a single thread. Wisdom, not death, is the reward for this voluntary sacrifice during which the human soul, suspended above the world of illusion, and meditating upon its unreality, is rewarded by the achievement of self-realization.

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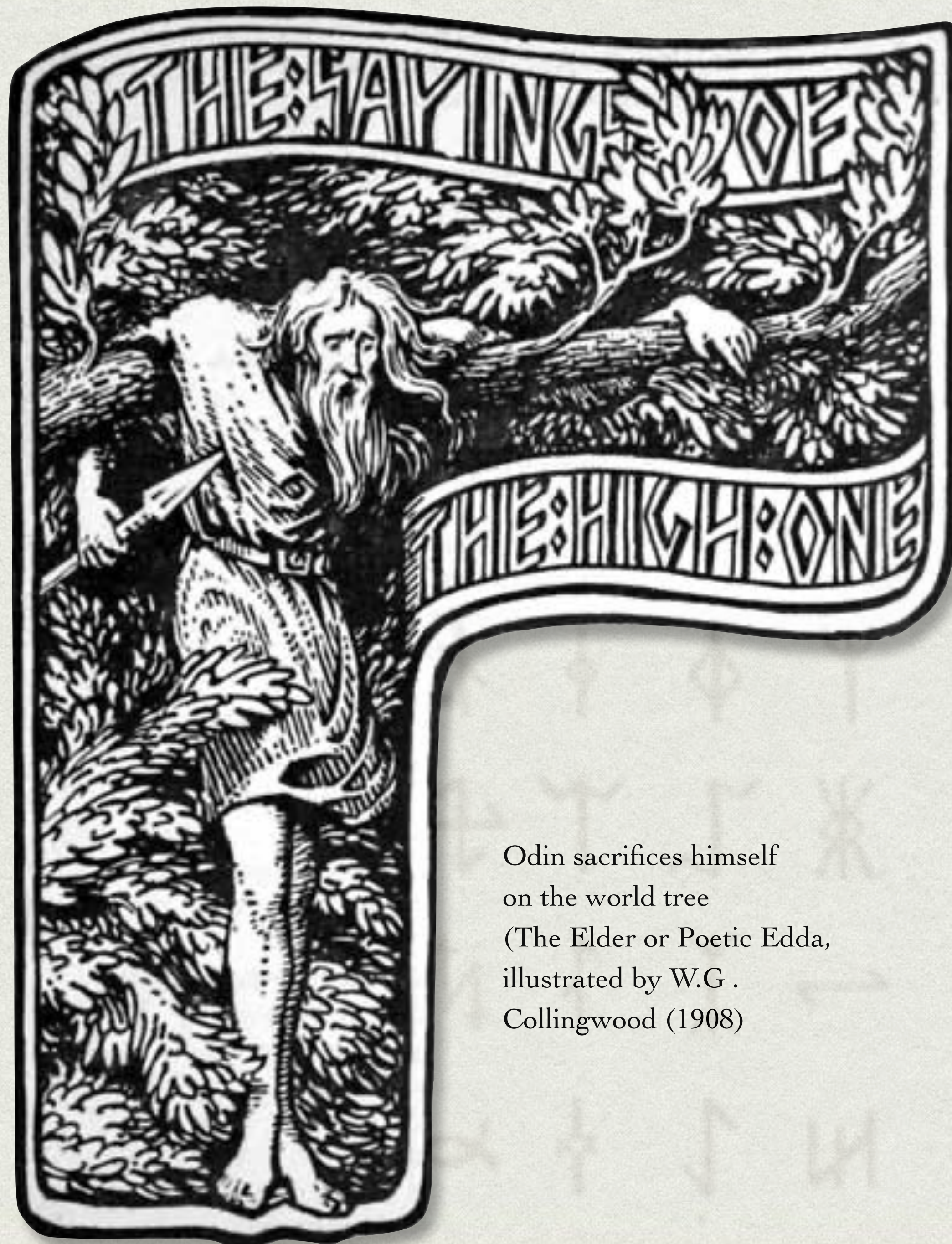
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COR  
JESV

LANCEA  
PERFORATVM



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I play my part with stern resolve,  
with earnest aspiration; I look  
above, I help below; I dream not,  
nor I rest; I toil; I serve; I reap; I  
pray; I am the Cross; I am the  
Way; I tread upon the work I do; I  
mount upon my slain self; I kill  
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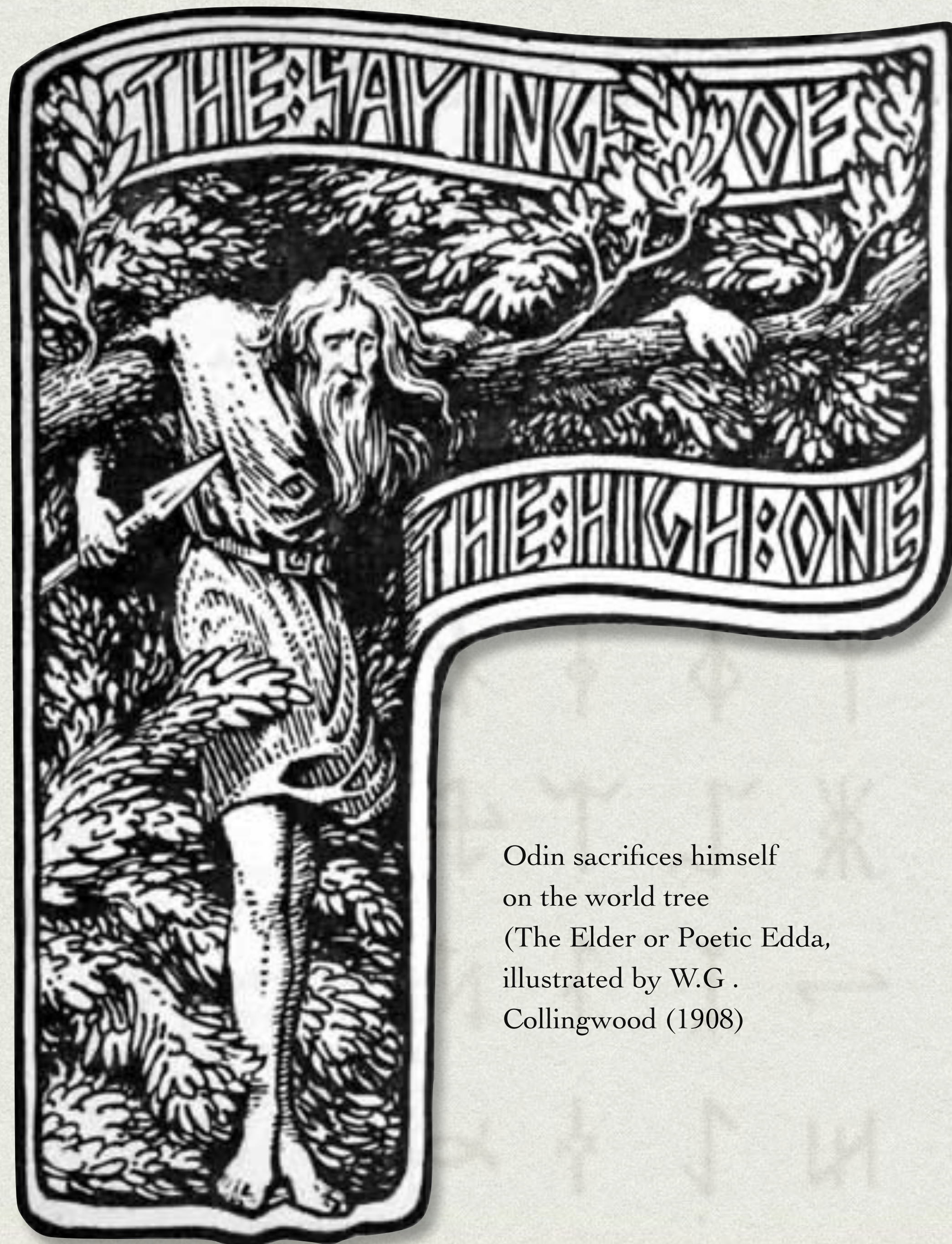


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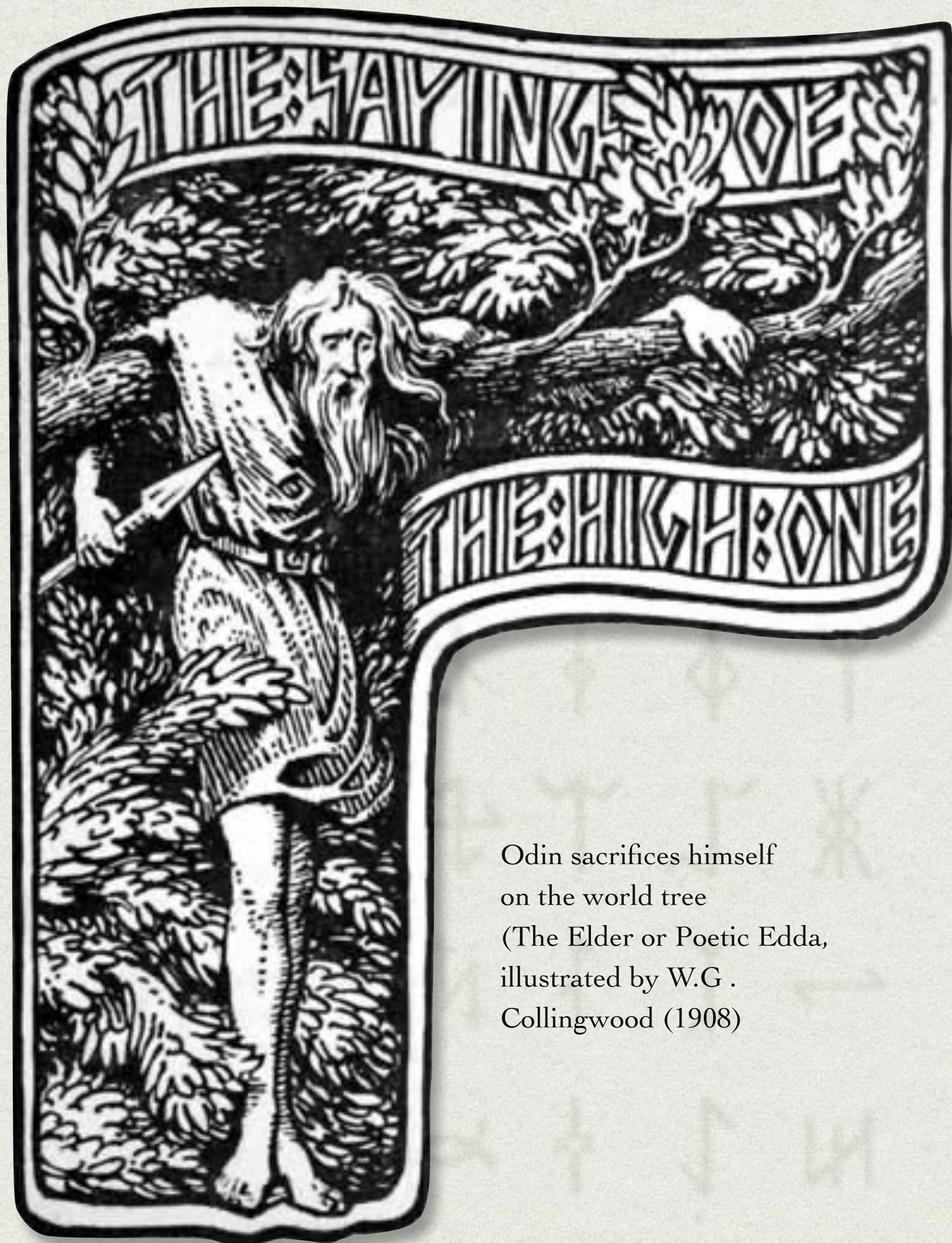
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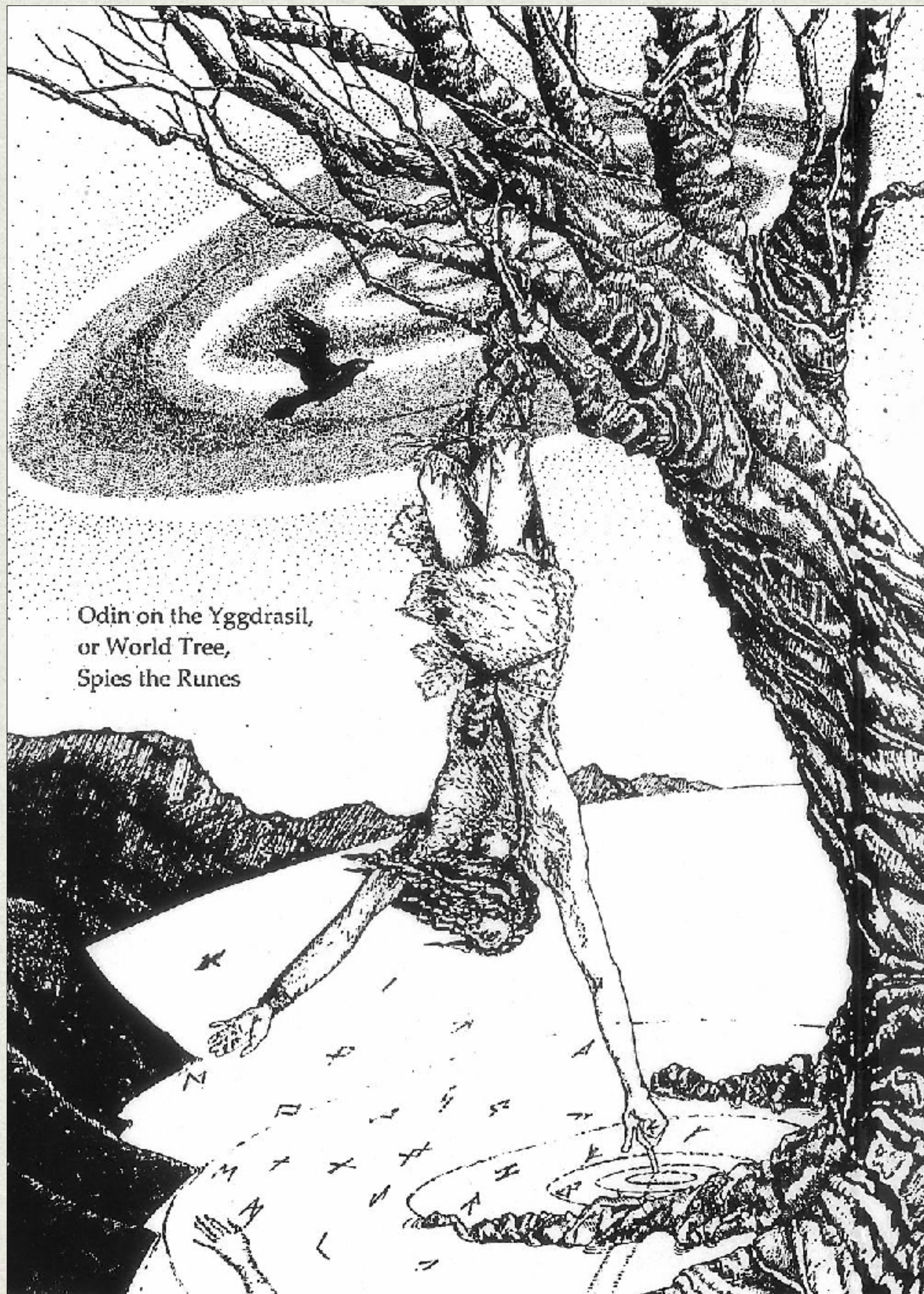
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Odin on the Yggdrasil,  
or World Tree,  
Spies the Runes

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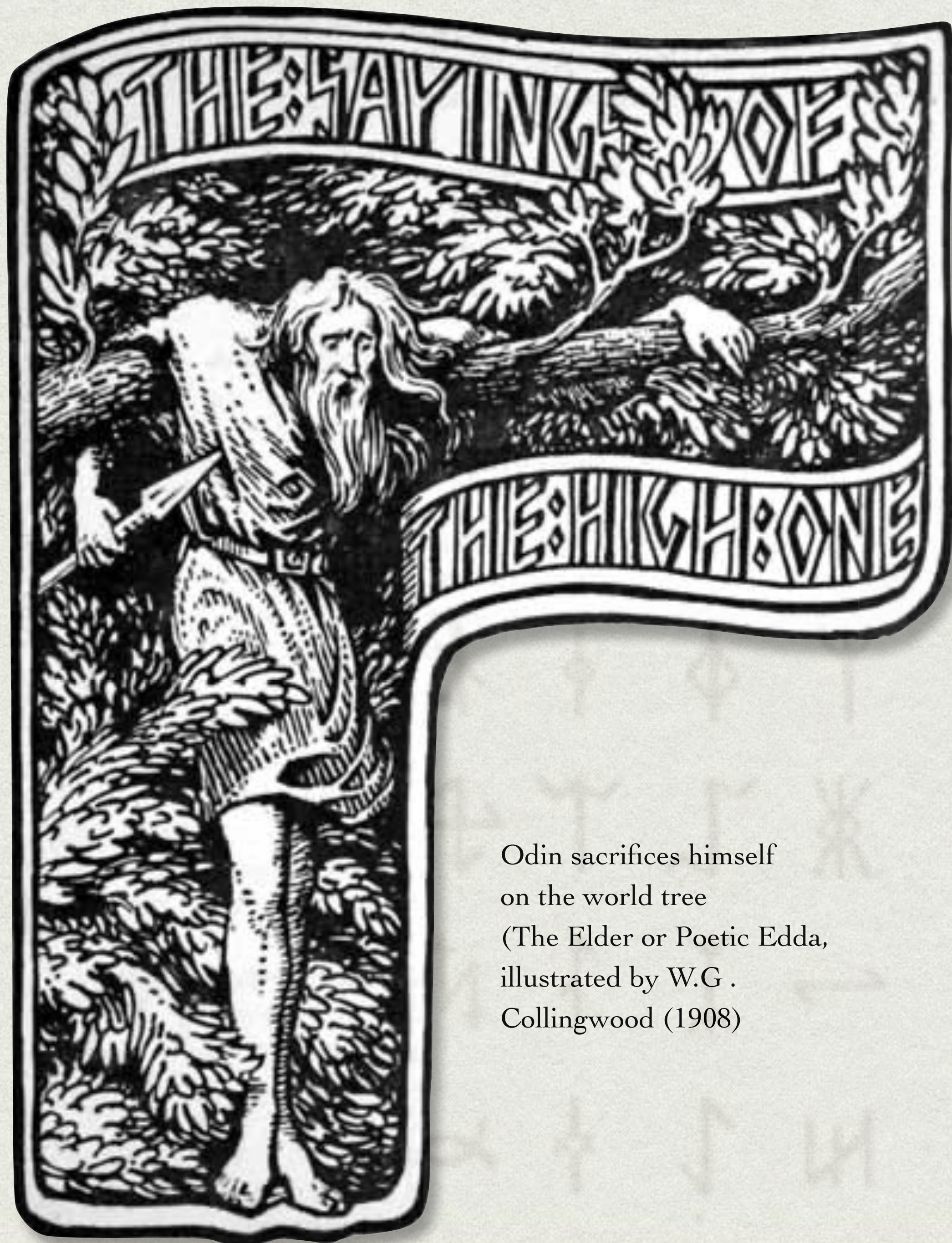
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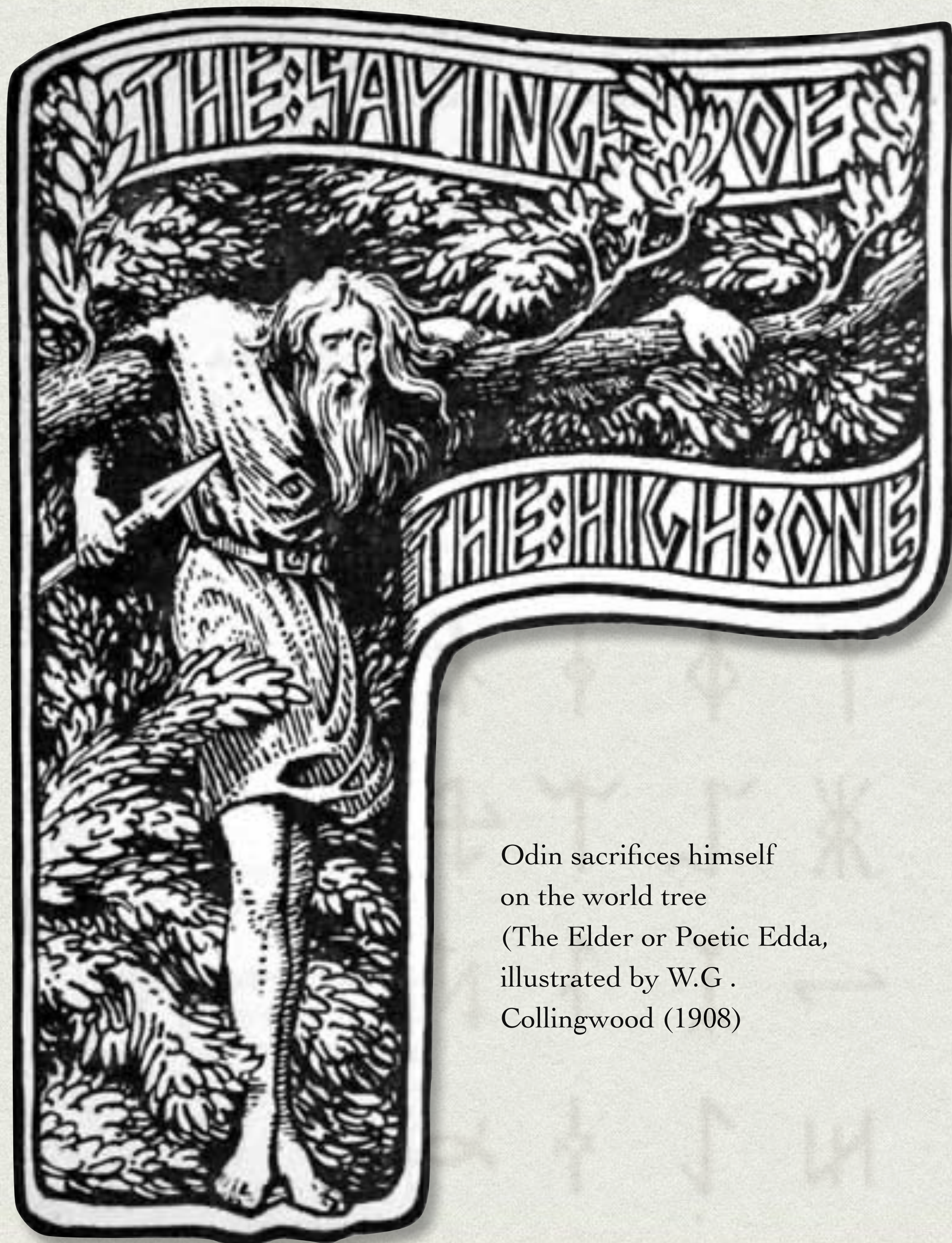
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Norse god Odin approaching Mimir's  
well beneath the world tree, Yggdrasill.



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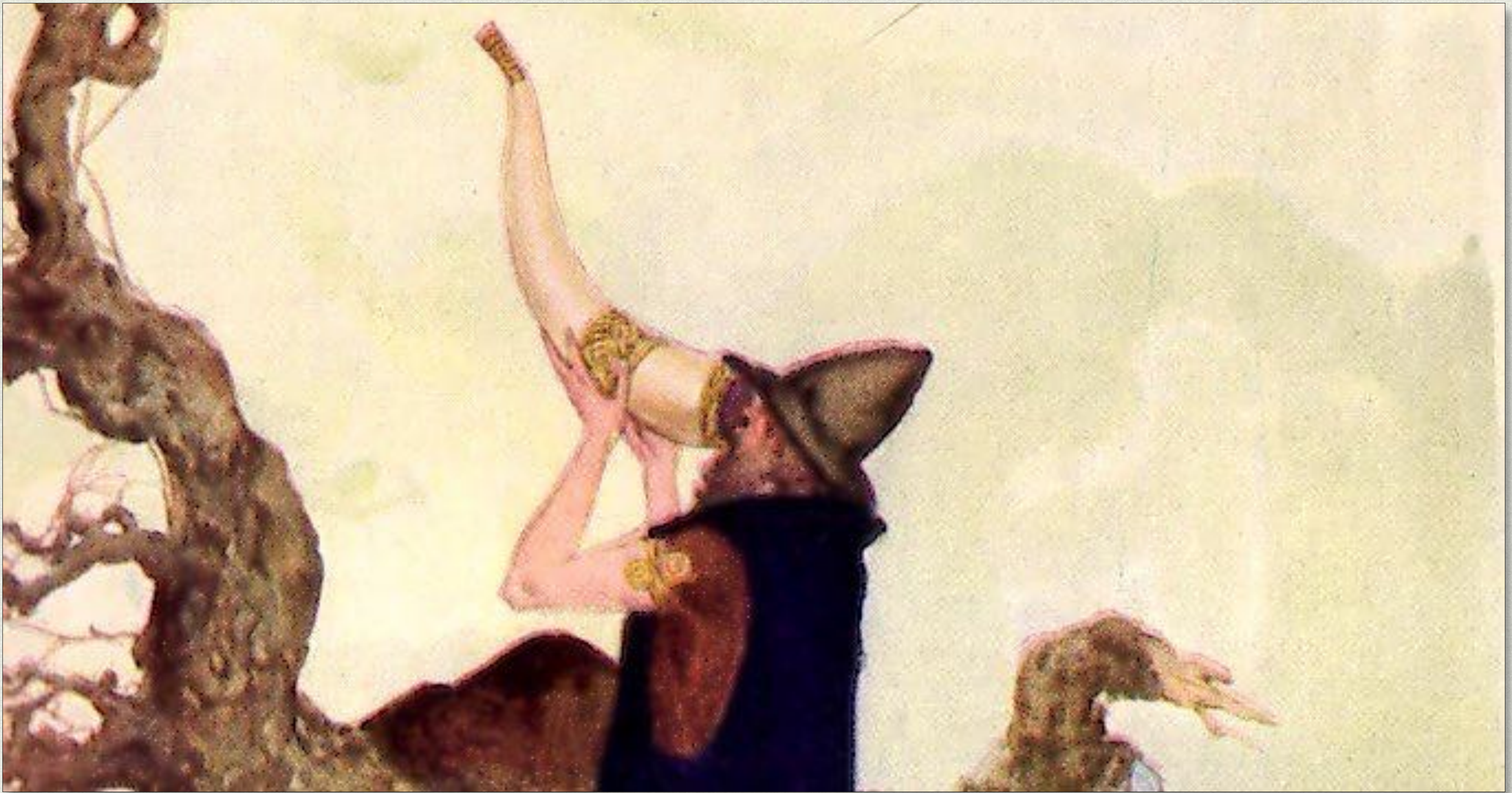
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141. Bread no one gave me,  
nor a horn of drink,  
downward I peered,  
to runes applied myself,  
wailing learnt them,  
then fell down thence.

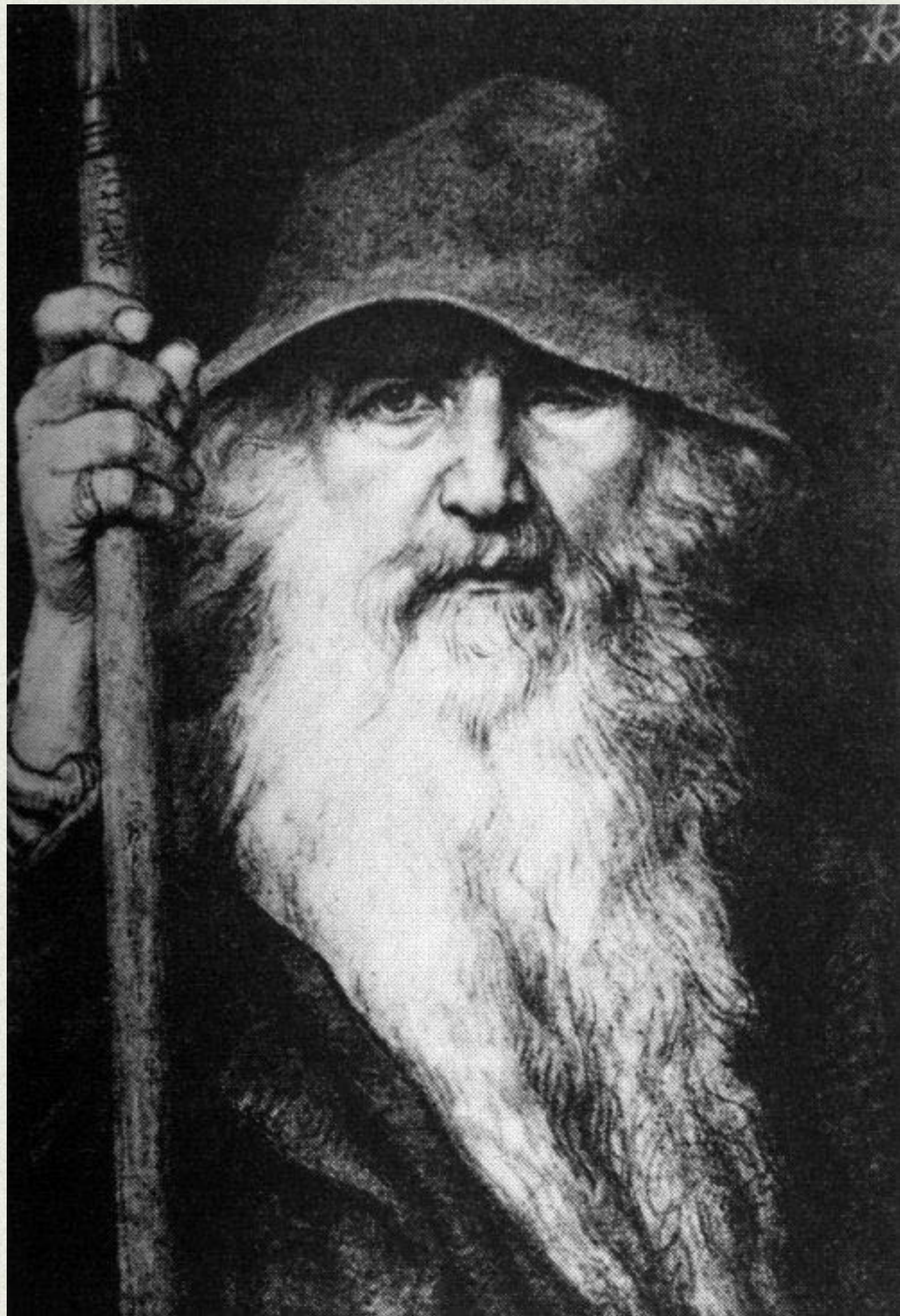
142. Nine mighty lays I learned  
from the famous son of Bolthorn,  
Bestla's father,  
**And a draught I had of the holy mead  
Poured out of Odrerir.**

143. Then I began to bear fruit,  
and to know many things,  
to grow and well thrive:  
word by word  
I sought out words,  
fact by fact  
I sought out facts.



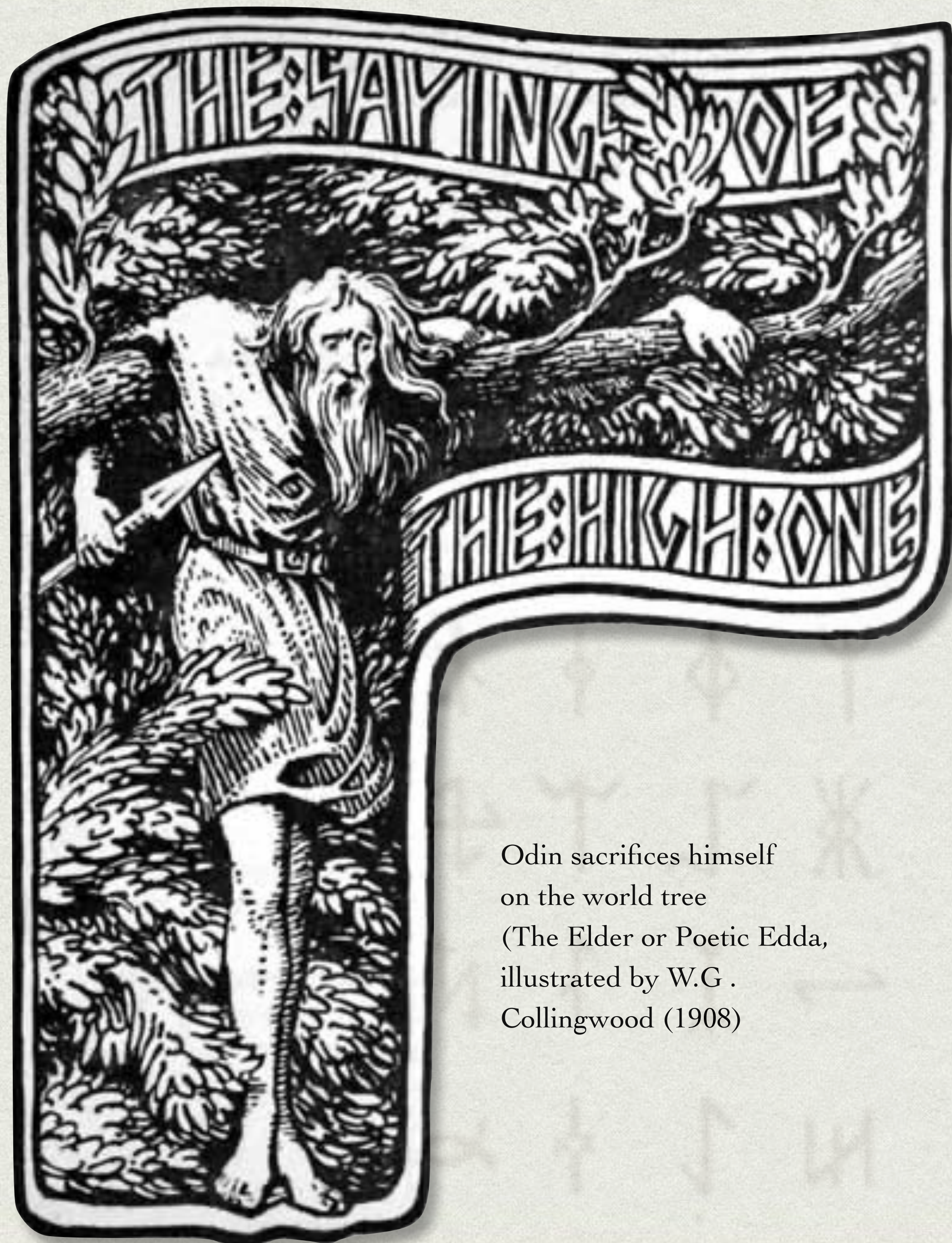


Odin drinking Holy Mead from Odrerir



And of the mead of poesy, Odin is the possessor and dispenser. For it was in the arts of war, the arts of skaldic verse, and the wisdom of the runes, that the power and glory of the Viking fleets consisted. Poetry itself was Odin's ale, and in poetry of his sort resided the power of life. – The Masks of God, v.3, p.489

Odin, in his guise as a wanderer, by Georg von Rosen (1886)



Odin sacrifices himself  
on the world tree  
(The Elder or Poetic Edda,  
illustrated by W.G.  
Collingwood (1908))

## Odin's Rune-song

140. I know that I hung,  
on a wind-rocked tree,  
nine whole nights,  
with a spear wounded,  
and to Odin offered,  
myself to Myself;  
on that tree,  
of which no one knows  
from what root it springs.

141. Bread no one gave me,  
nor a horn of drink,  
downward I peered,  
to runes applied myself,  
wailing learnt them,  
then fell down thence.

142. Nine mighty lays I learned  
from the famous son of Bolthorn,  
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And a draught I had of the holy mead  
Poured out of Odrerir.

**143. Then I began to bear fruit,  
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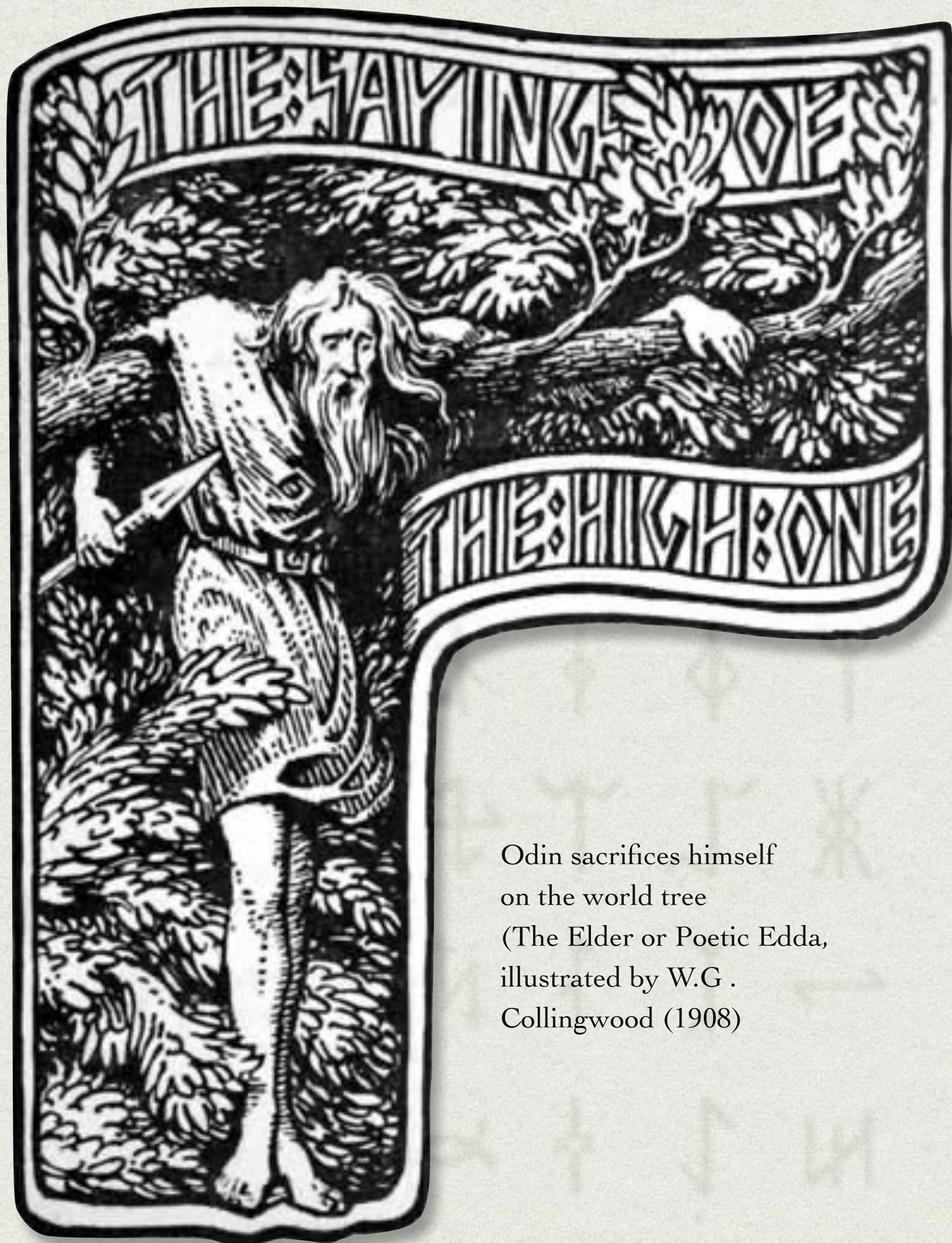
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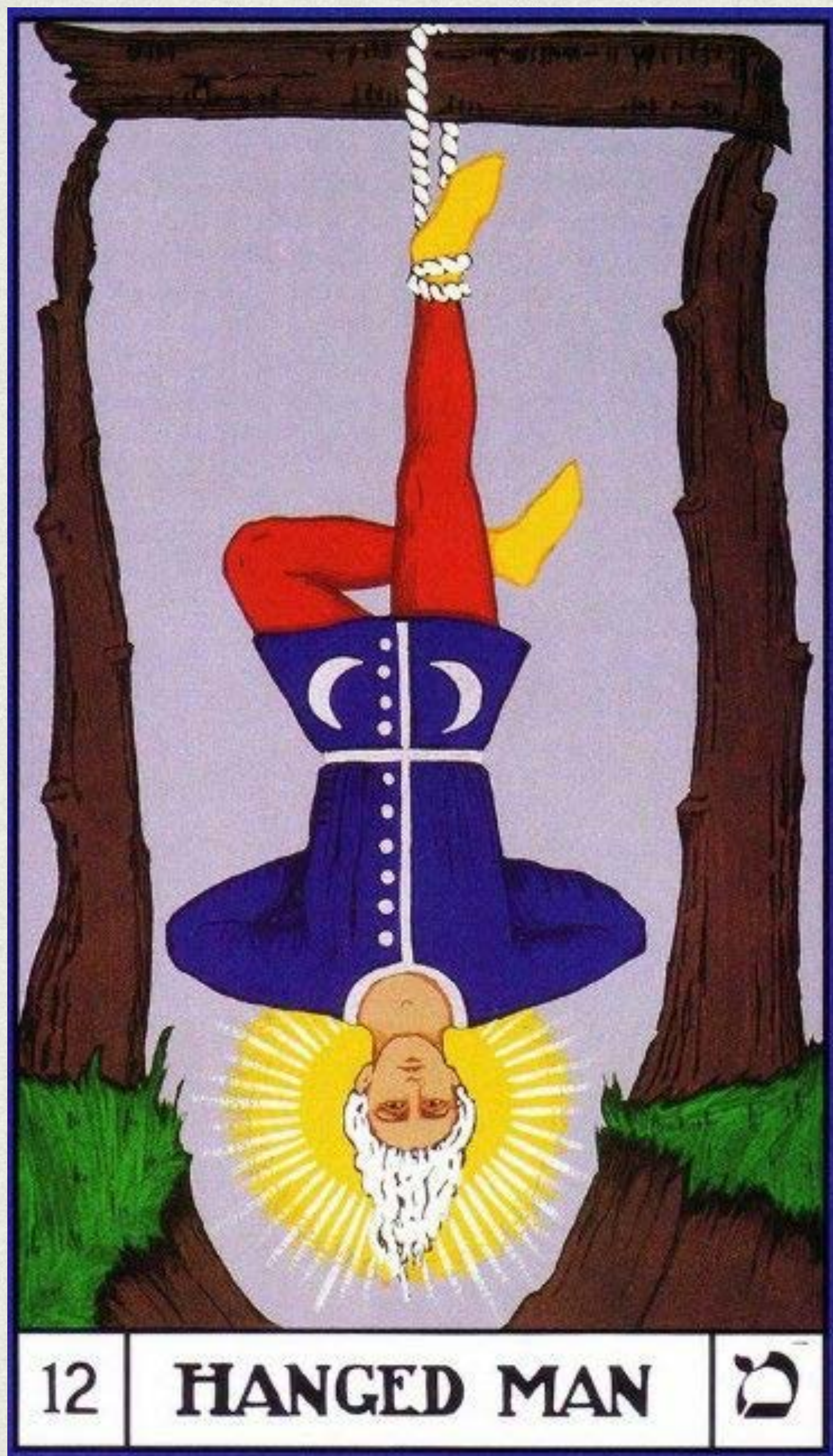
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Hanged Man: The title means occultly “suspended mind,” because “man” and “mind” are from the same Sanskrit root, and this fact was known to the occultists who invented the Tarot. The title refers also to the utter dependence of human personality upon the cosmic life...

It is evident that the legs of the Hanged Man form a cross, and that lines drawn from his elbows to the point formed by his hair will form the sides of a reversed triangle having his arms for its base. The cross is the number 4, and the triangle, the number 3. The multiplication of these two numbers results in 12, which, because it is the number of signs in the zodiac, represents a complete cycle of manifestation.

The same idea is represented by the garments of the Hanged Man. His legs are red, color of fire, and his jacket is

blue, color of water. These elements are as opposite as light and darkness, and as contrary as black and white. Thus opposition is plainly symbolized by the clothes, as well as by the position of the figure.

Every human personality is completely dependent upon the All, here symbolized by the tree. As soon as this truth is realized, the only logical and sensible course of conduct is a complete self-surrender. This surrender begins in the mind. It is the submission of the personal consciousness to the direction of the Universal Mind. The mental attitude suggested by the Hanged Man then is “Not my will, but thine,”— ever the position of the adept. It is an attitude born of the knowledge that “my will” is illusive and personal— a reflection, or mask, of “Thy Will,” which is the purpose or motive of cosmic Life. —The Tarot, by Paul Foster Case, p.135-40