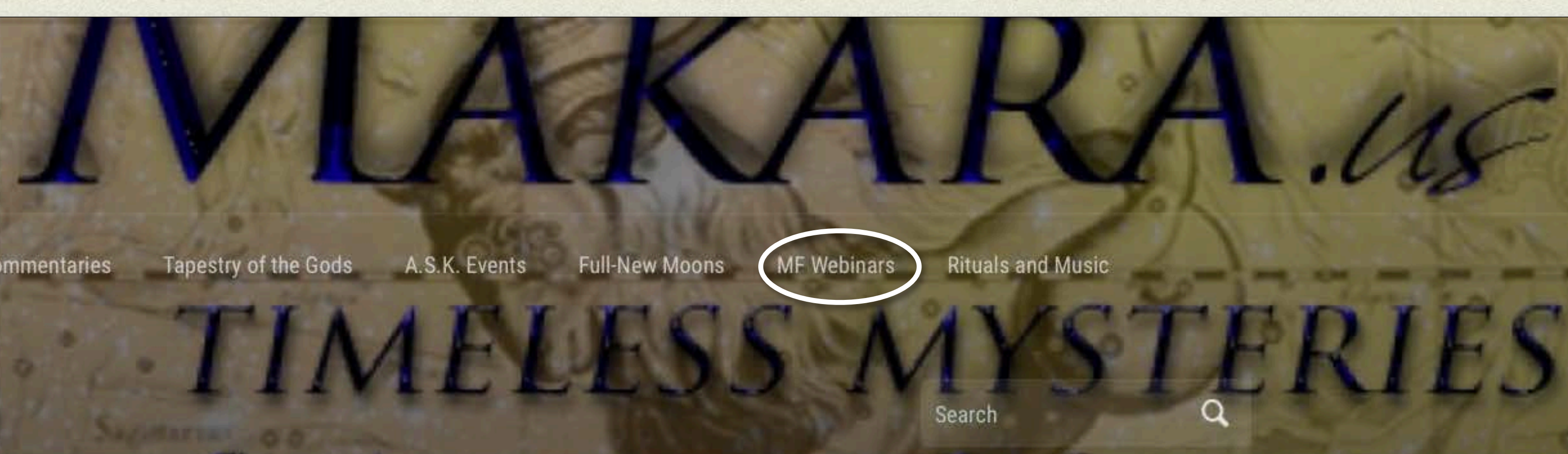




Isis, tomb painting,
1860 BC



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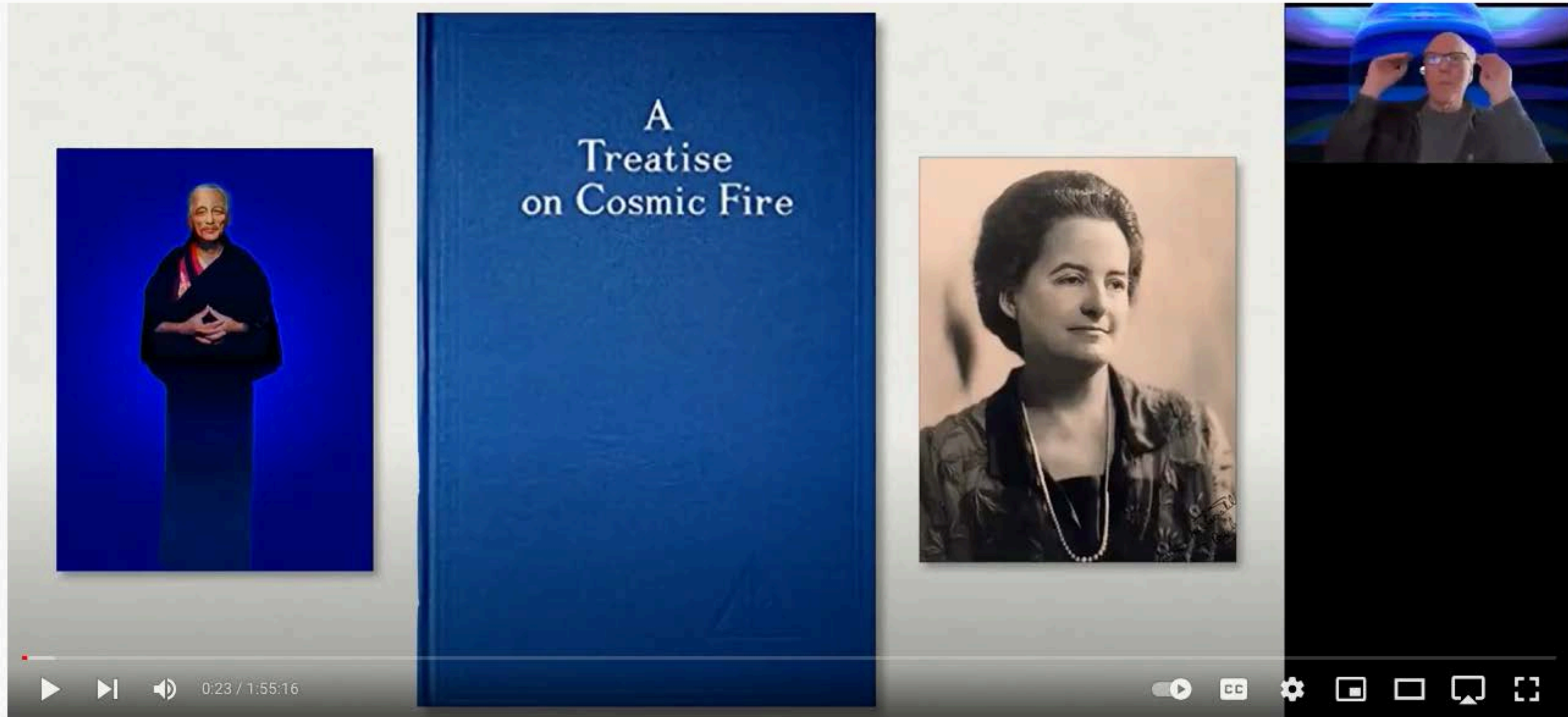
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New Events »

Webinar: The Secret Teachings of All Ages, August 7, 2022

New Fellowship of Cosmic Fire Group, 12 Aug 2022, 5pm GMT

Webinar: The Secret Doctrine, Aug 21, 2022



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Osiris as the “Black God”

old accepted the pyramid form as the ideal symbol of both the secret doctrine and those institutions established for its dissemination. Both pyramids and mounds are antitypes of the Holy Mountain, or High Place of God, which was believed to stand in the "midst" of the earth. John P. Lundy relates the Great Pyramid to the fabled Olympus, further assuming that its subterranean passages correspond to the tortuous byways of Hades.

The square base of the Pyramid is a constant reminder that the House of Wisdom is firmly founded upon Nature and her immutable laws. "The Gnostics," writes Albert Pike, "claimed that the whole edifice of their science rested on a square whose angles were: Σωτη, Silence; Βυθος, Profundity; Νους, Intelligence; and Αληθεια Truth." (See *Morals and Dogma*.) The sides of the Great Pyramid face the four cardinal angles, the latter signifying according to Eliphas Levi the extremities of heat and cold (south and north) and the extremities of light and darkness (east and west). The base of the Pyramid further represents the four material elements or substances from the combinations of which the quaternary body of man is formed. From each side of the square there rises a triangle, typifying the three-fold divine being enthroned within every quaternary material nature. If each base line be considered a square from which ascends a three-fold spiritual power, then the sum of the lines of the four faces (12) and the four hypothetical squares (16) constituting the base is 28, the sacred number of the lower world. If this be added to the three septenaries composing the sun (24), it equals 49, the square of 7 and the number of the universe.

The twelve signs of the zodiac, like the Governors of the lower worlds, are symbolized by the twelve lines of the four triangles—the faces of the Pyramid. In the midst of each face is one of the beasts of Ezekiel, and the structure as a whole becomes the Cherubim. The three main chambers of the Pyramid are related to the heart, the brain, and the generative system—the spiritual centers of the human constitution. The triangular form of the Pyramid also is similar to the posture assumed by the body during the ancient meditative exercises. The Mysteries taught that the divine energies from the gods descended upon the top of the Pyramid, which was likened to an inverted tree with its branches below and its roots at the apex. From this inverted tree the divine wisdom is disseminated by streaming down the diverging sides and radiating throughout the world.

The size of the capstone of the Great Pyramid cannot be accurately determined, for, while most investigators have assumed that it was once in place, no vestige of it now remains. There is a curious tendency among the builders of great religious edifices to leave their creations unfinished, thereby signifying that God alone is complete. The capstone—if it existed—was itself a miniature pyramid, the apex of which again would be capped by a smaller block of similar shape, and so on *ad infinitum*. The capstone therefore is the epitome of the entire structure. Thus, the Pyramid may be likened to the universe and the capstone to man. Following the chain of analogy, the mind is the capstone of man, the spirit the capstone of the mind, and God—the epitome of the whole—the capstone of the spirit. As a rough and unfinished block, man is taken from the quarry and by the secret culture of the Mysteries gradually transformed into a true and perfect pyramidal capstone. The temple is complete only when the initiate himself becomes the living apex through which the divine power is focused into the diverging structure below.

W. Marsham Adams calls the Great Pyramid "the House of the Hidden Places"; such indeed it was, for it represented the inner sanctuary of pre-Egyptian wisdom. By the Egyptians the Great Pyramid was associated with Hermes, the god of wisdom and letters and the Divine Illuminator worshiped through the planet Mercury. Relating Hermes to the Pyramid emphasizes anew the fact that it was in reality the supreme temple of the Invisible and Supreme Deity. The Great Pyramid was not a lighthouse, an observatory, or a tomb, but the first temple of the Mysteries, the first structure erected as a repository for those secret truths which are the certain foundation of all arts and sciences. It was the perfect emblem of the *microcosm* and the *macrocosm* and, according to the secret teachings, the tomb of Osiris, the black god of the Nile. Osiris represents a certain manifestation of solar energy, and therefore his house or tomb is emblematic of the universe within which he is entombed and upon the cross of which he is crucified.

Through the mystic passageways and chambers of the Great Pyramid passed the illumined of antiquity. They entered its portals as men; they came forth as gods. It was the place of the "second birth," the "womb of the Mysteries," and wisdom dwelt in it as God dwells in the hearts of men. Somewhere in the depths of its recesses there resided an unknown being who was called "The Initiator," or "The Illustrious One," robed in blue and gold and bearing in his hand the sevenfold key of Eternity. This was the lion-faced hierophant, the Holy One, the Master of Masters, who never left the House of Wisdom and whom no man ever saw save he who had passed through the gates of preparation and purification. It was in these chambers

that Plato—he of the broad brow—came face to face with the wisdom of the ages personified in the Master of the Hidden House.

Who was the Master dwelling in the mighty Pyramid, the many rooms of which signified the worlds in space; the Master whom none might behold save those who had been "born again"? He alone fully knew the secret of the Pyramid, but he has departed the way of the wise and the house is empty. The hymns of praise no longer echo in muffled tones through the chambers; the neophyte no longer passes through the elements and wanders among the seven stars; the candidate no longer receives the "Word of Life" from the lips of the Eternal One. Nothing now remains that the eye of man can see but an empty shell—the outer symbol of an inner truth—and men call the House of God a tomb!

The technique of the Mysteries was unfolded by the Sage Illuminator, the Master of the Secret House. The power to know his guardian spirit was revealed to the new initiate; the method of disentangling his material body from his divine vehicle was explained; and to consummate the *magnum opus*, there was revealed the Divine Name—the secret and unutterable designation of the Supreme Deity, by the very knowledge of which man and his God are made consciously one. With the giving of the Name, the new initiate became himself a pyramid, within the chambers of whose soul numberless other human beings might also receive spiritual enlightenment.

In the King's Chamber was enacted the drama of the "second death." Here the candidate, after being crucified upon the cross of the solstices and the equinoxes, was buried in the great coffer. There is a profound mystery to the atmosphere and temperature of the King's Chamber: it is of a peculiar deathlike cold which cuts to the marrow of the bone. This room was a doorway between the material world and the transcendental spheres of Nature. While his body lay in the coffer, the soul of the neophyte soared as a human-headed hawk through the celestial realms, there to discover first hand the eternity of Life, Light, and Truth, as well as the illusion of Death, Darkness, and Sin. Thus in one sense the Great Pyramid may be likened to a gate through which the ancient priests permitted a few to pass toward the attainment of individual completion. It is also to be noted incidentally that if the coffer in the King's Chamber be struck, the sound emitted has no counterpart in any known musical scale. This tonal value may have formed part of that combination of circumstances which rendered the King's Chamber an ideal setting for the conferment of the highest degree of the Mysteries.

The modern world knows little of these ancient rites. The scientist and the theologian alike gaze upon the sacred structure, wondering what fundamental urge inspired the herculean labor. If they would but think for a moment, they would realize that there is only one urge in the soul of man capable of supplying the required incentive—namely, the desire to know, to understand, and to exchange the narrowness of human mortality for the greater breadth and scope of divine enlightenment. So men say of the Great Pyramid that it is the most perfect building in the world, the source of weights and measures, the original Noah's Ark, the origin of languages, alphabets, and scales of temperature and humidity. Few realize, however, that it is the gateway to the Eternal.

Though the modern world may know a million secrets, the ancient world knew one—and that one was greater than the million; for the *million* secrets breed death, disaster, sorrow, selfishness, lust, and avarice, but the *one* secret confers life, light, and truth. The time will come when the secret wisdom shall again be the dominating religious and philosophical urge of the world. The day is at hand when the doom of dogma shall be sounded. The great theological Tower of Babel, with its confusion of tongues, was built of bricks of mud and the mortar of slime. Out of the cold ashes of lifeless creeds, however, shall rise phoenixlike the ancient Mysteries. No other institution has so completely satisfied the religious aspirations of humanity, for since the destruction of the Mysteries there never has been a religious code to which Plato could have subscribed. The unfolding of man's spiritual nature is as much an exact science as astronomy, medicine or jurisprudence. To accomplish this end religions were primarily established; and out of religion have come science, philosophy, and logic as methods whereby this divine purpose might be realized.

The Dying God shall rise again! The secret room in the House of the Hidden Places shall be rediscovered. The Pyramid again shall stand as the ideal emblem of solidarity, inspiration, aspiration, resurrection, and regeneration. As the passing sands of time bury civilization upon civilization beneath their weight, the Pyramid shall remain as the visible covenant between Eternal Wisdom and the world. The time may yet come when the chants of the illumined shall be heard once more in its ancient passageways and the Master of the Hidden House shall await in the Silent Place for the coming of that man who, casting aside the fallacies of dogma and tenet, seeks simply Truth and will be satisfied with neither substitute nor counterfeit.

THE PYRAMID MYSTERIES (cont.)

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Kriophoros Hermes

But after a certain time, the $\nu\omicron\upsilon\zeta$ (higher mind) aspires to reascend to its fountain head the Sun, whereupon Persephone, with her colleague the Celestial Hermes, separates it with gentleness and by slow degrees from the grosser $\psi\upsilon\kappa\acute{\eta}$ (lower psyche). **This is the Second Death: the vows flying up to the Sun,** but the $\psi\upsilon\kappa\acute{\eta}$ remaining in the Moon in a dreamy sort of existence, until gradually absorbed into her substance, exactly as the Earth gradually absorbs into herself the remains of the body. Calm and philosophic souls are easily absorbed; but active, passionate, erotic natures with great difficulty; they wander about in midspace, divested of the $\nu\omicron\upsilon\zeta$, becoming Typhones; throwing confusion into oracles, as the so-called Typhon does at Delphi, until in the end they likewise are drawn back and attracted into the substance of the Moon. –The Gnostics and Their Remains:349



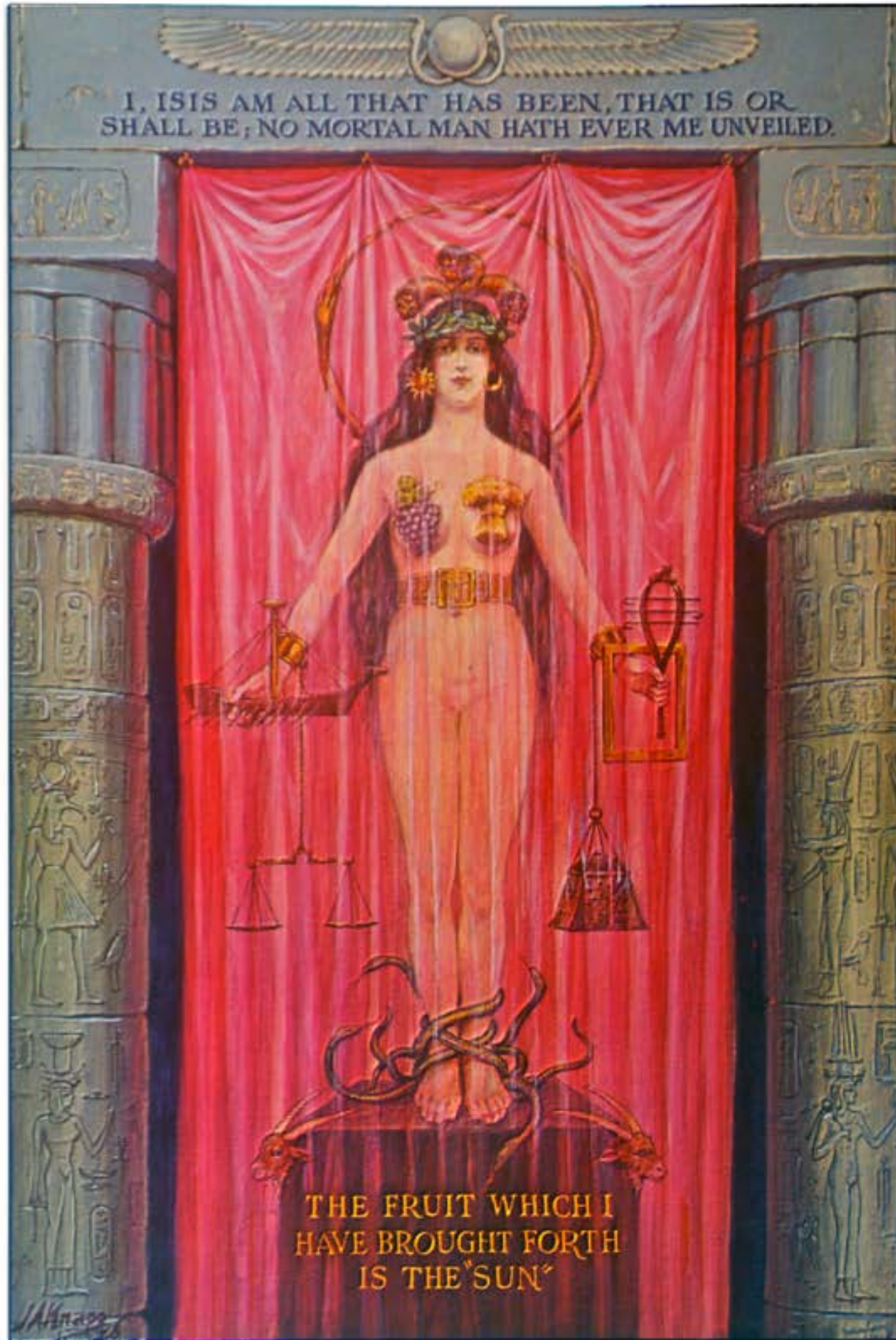
When the disciple has gained the fruit of experience which is knowledge and is learning to transmute it into wisdom, when his objective is to live truly and in reality, and when the will-to-good is the crowning goal of his daily life, then he can begin to evoke the Will. This will make the link between the lower and the higher minds, between spirit and matter and between Monad and personality a definite and existent fact. Duality then supervenes upon triplicity, and the potency of the central nucleus in the egoic vehicle destroys—at the fourth initiation—the three surrounding expressions. They disappear, and then the so-called destruction of the causal body has taken place. **This is the true "second death"—death to form altogether.**

—The Rays and Initiations:492-3

THE SAITIC ISIS

"I am Isis, mistress of the whole land. I was instructed by Hermes, and with Hermes I invented the writings of the nations, in order that not all should write with the same letters. I gave mankind their laws, and ordained what no one can alter. I am the eldest daughter of Kronos. I am the wife and sister of the high king Osiris. I am she who rises in the dog star. I am she who is called the goddess of women. I am she who separated the heaven from the earth. I have pointed out their paths to the stars. I have invented seamanship. I have brought together men and women. I have ordained that the elders shall be beloved by their children. With my brother Osiris I made an end of cannibalism. I have instructed mankind in the mysteries. I have taught reverence of the divine statues. I have established the temple precincts. I have overthrown the dominion of the tyrants. I

have caused men to love woman. I have made justice more powerful than silver and gold. I have caused truth to be considered beautiful." (See Erman's Handbook of Egyptian Religion.) The face and form of Isis were covered with a veil of scarlet cloth, symbolic of ignorance and emotionalism which forever stand between man and Truth. Isis lifts her veil and discovers herself to the true and wise investigator who unselfishly, humbly, and earnestly seeks to understand the mysteries which surround him in the universe. Those to whom she reveals herself are warned to remain silent concerning the mysteries which they have seen. The great admonition of the Wise Men was: "If thou know it, be silent." To the vulgar and profane, the infidel and disinterested one, she does not uncover her face, for they could not understand the secret processes of the the invisible worlds.



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Isis as a veiled "goddess of life"
at the Herbert Hoover National Historic Site

The Veiled image at Sais
by Freidrich von Schiller

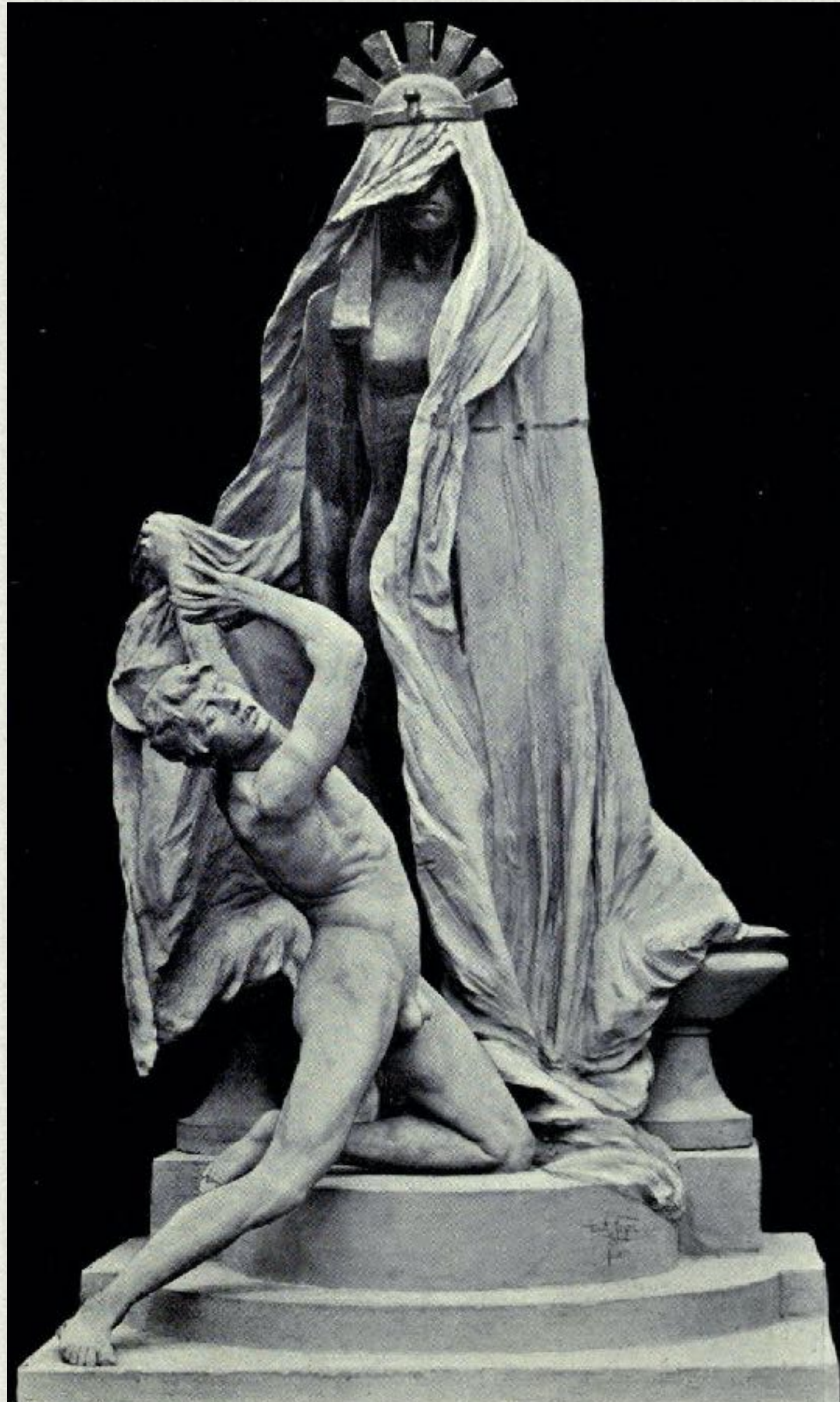
A YOUTH, athirst for knowledge, (hot desire!)
To Sais came, intent to explore the dark
And hoarded wisdom of Egyptian priests.
Through many a grade of mystery, hurrying on,
Far, and more far, still pressed the inquiring soul,
And scarce the Hierophant could cool or calm
The studious fever of impatient toil.
*"What," he exclaimed, "is worth a part of Truth?
What is my gain unless I gain the whole?
Has Knowledge, then, a lesser or a more?
Is this—thy Truth—like sensual, gross enjoyment,
A sum doled out to each in all degrees,
Larger or smaller, multiplied or diminished?
Is not Truth one and indivisible?
Take from the harmony a single tone,
A single tint take from the Iris bow,
And lo! what once was all, is nothing—while
Fails to the lovely whole one tint or tone!"*

Now, while they thus conversed, they stood within
A lonely temple, circle-shaped, and still;
And, as the young man paused abrupt, his gaze

Upon a veiled and giant image fell:
Amazed he turned unto his guide,—*"And what
Beneath the veil stands shrouded yonder?"*

"Truth,"

Answered the priest.
*"And do I, then, for Truth
Strive, and alone? And is it now by this
Thin ceremonial robe that Truth is hid?
Wherefore?"*
*"That wherefore with the Goddess rests;
'Till I—thus saith the Goddess—'lift this veil,
May it be raised by none of mortal born!
He who with guilty and unhallowed hand
Too soon profanes the holy and forbidden,—
He,' says the Goddess—"*
"Well?"
"He—shall see Truth!"
*"A rare, strange oracle! And hast thou never
Lifted the veil?"*
"No! nor desired to raise!"
*"What! nor desired? Were I shut out from Truth
By this slight barrier—" "And command divine,"
Broke on his speech the guide. "Far weightier, son,
This airy gauze than thy conjectures deem,—
Light to the touch, lead-heavy to the conscience!"*



The Veiled image at Sais (cont.)

The young man, thoughtful, turned him to his home,
And the fierce fever of the wish to know
Robbed night of sleep. Upon his couch he rolled;—
At midnight rose resolved—Unto the shrine!

Timorously stole the involuntary step—
But light the bound that scaled the holy wall,
And dauntless was the spring that bore within
That circle's solemn dome the daring man.

Now halts he where the lifeless Silence sleeps
In the embrace of mournful Solitude;—
Silence unstirred, save by the hollow echo
Answering his tread along mysterious vaults!
High from the opening of the dome above
Came the wan shining of the silver moon,
And, awful as some pale presiding god,
Glistening adown the range of vaults obscure,
In its long veil concealed the image stood.

With an unsteady step he onward past,
Already touched with violating hand
The Holy—and recoiled! A shudder thrilled
His limbs, fire-hot and icy-cold by turns,

And an invisible arm did seem to pluck him
Back from the deed. *"O miserable man!
What wouldst thou?"* (Thus within the inmost heart
Murmured the warning whisper.) *"Wilt thou dare
The All-hallowed to profane? 'May mortal-born
(So spake the oracular word) not lift the veil
Till I myself shall raise!' Yet said it not,
The same oracular word, 'Who lifts the veil,
He shall see Truth'?*
*"Behind, be what there may,
I dare the hazard—I will lift the veil"—*
Loud rang his shouting voice—*"and I will see!" See!"*
A lengthened echo, mocking, shrilled again!
He spoke and raised the veil! And ask ye what
Unto the gaze was there within revealed?
I know not. Pale and senseless, at the foot
Of the dread statue of Egyptian Isis,
The priests beheld him at the dawn of day;
But what he saw, or what did there befall,
His lips disclosed not. Ever from his heart
Was fled the sweet serenity of life,
And the deep anguish dug the early grave:
*"Woe, woe to him"—*such were his warning words,
Answering some curious and impetuous brain,
*"Woe—for she never shall delight him more!
Woe,—woe to him who treads through guilt to Truth!"*



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THE SAITIC ISIS.

"I am Isis, mistress of the whole land. I was instructed by Hermes, and with Hermes I invented the writings of the nations. In order that we all should write with the same letters, I gave mankind three laws, and ordained what mores were to be. I am the wife and sister of the King Osiris. I am she who rises in the dig star. I am she who is called the goddess of women. * * * I am she who separated the heavens from the earth. I have parted out their paths to the stars. I have invented astronomy. * * * I have brought together men and women. * * * I have ordained that the sisters shall be beloved by the children. With my brother Osiris I made an end of cannibalism. I have instructed mankind in the mysteries. I have taught reverence of the divine spirits. I have established the temple precincts. I have overthrown the dominion of the tyrants. I have caused men to love woman. I have made justice more powerful than violence and gold. I have caused truth to be considered beautiful." (See Erman's *Handbook of Egyptian Religion*.)
 The face and form of Isis were covered with a veil of mystery, symbol of ignorance and emotion which forever stand between man and Truth. Isis lifts her veil and discovers herself to the true and true investigator who unselfishly, humbly, and sincerely seeks to understand the mysteries which surround him in the universe. Those to whom she reveals herself are warned to remain silent concerning the mysteries which they have seen. The great illumination of the Wise Men says: "If you know it, be silent." To the vulgar and profane, the infidel and disinterested one, she does not uncover her face, for they could not understand the secret processes of the invisible worlds.

Isis, the Virgin of the World

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This Egyptian deity under many names appears as the principle of natural fecundity among nearly all the religions of the ancient world. She was known as the goddess with ten thousand appellations and was metamorphosed by Christianity into the Virgin Mary, for Isis, although she gave birth to all living things—chief among them the Sun—still remained a virgin, according to the legendary accounts.

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Modern science has proved that forms ranging in magnitude from solar systems to atoms are composed of positive, radiant nuclei surrounded by negative bodies that exist upon the emanations of the central life. From this allegory we have the story of Solomon and his wives, for Solomon is the sun and his wives and concubines are the planets, moons, asteroids, and other receptive bodies within his house—the solar mansion. Isis, represented in the Song of Solomon by the dark maid of Jerusalem, is symbolic of receptive Nature—the watery, maternal principle which creates all things out of herself after impregnation has been achieved by the virility of the sun.

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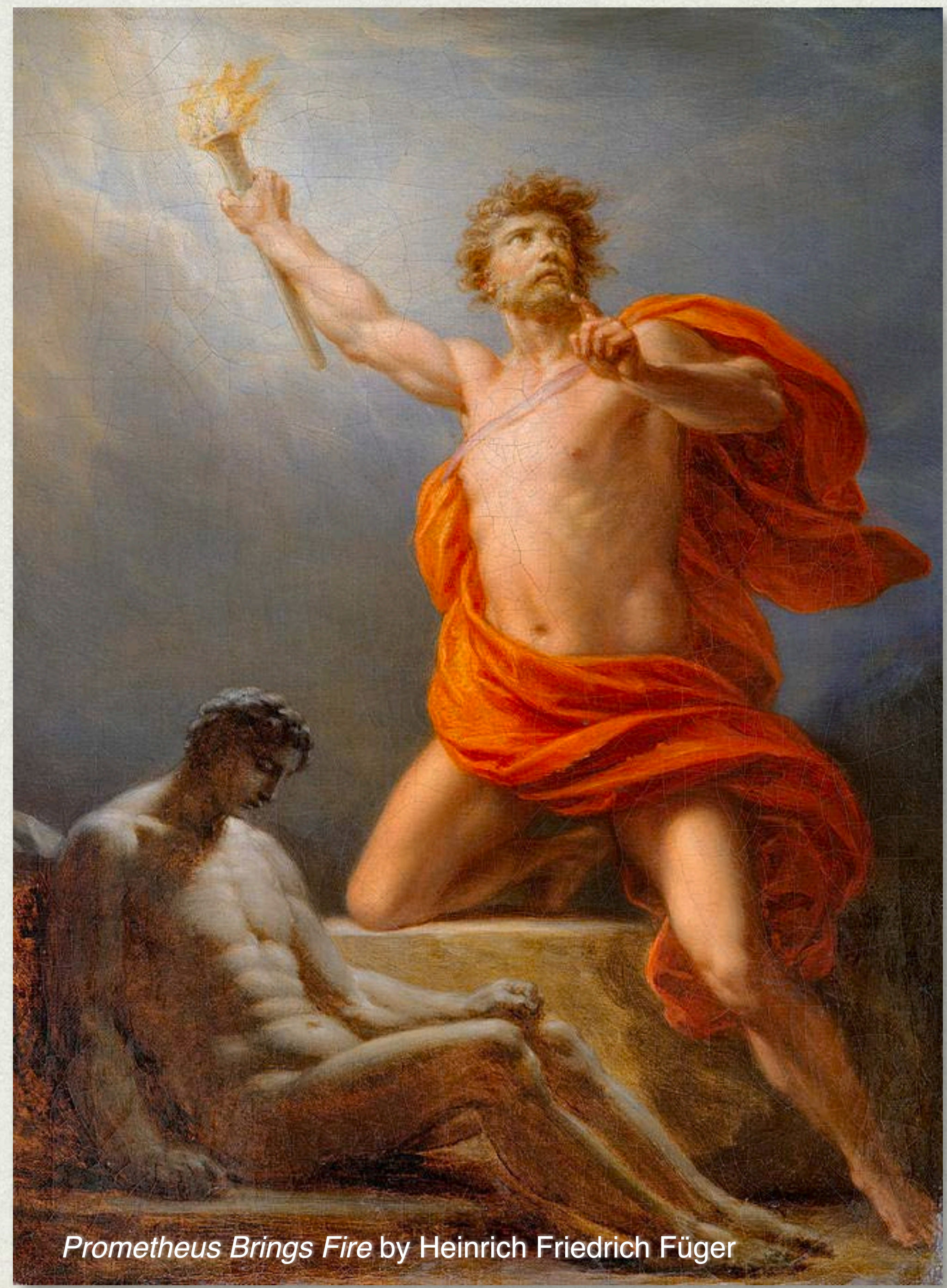
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Hermes by Johfra Bosschart



Prometheus Brings Fire by Heinrich Friedrich Füger

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The Scandinavian goddess *Disa*

DISA, THE ISIS OF NORTHERN EUROPE

The *Disa* or *Isa* of the North was represented by a conical figure enveloped in a net, similar to the cortina of Apollo on the medals of *Cos*, *Chersonesus* in Crete, Naples in Italy, and the Syrian kings; but instead of having the serpent coiled round it, as in the first, or some symbol or figure of Apollo placed upon it, as in the rest, it is terminated in a human head. This goddess is unquestionably the Isis whom the ancient *Suevi*, according to Tacitus, worshipped; for the initial letter of the first name appears to be an article or prefix joined to it; and the Egyptian Isis was occasionally represented enveloped

in a net, exactly as the Scandinavian goddess was at Upsal. This goddess is delineated on the sacred drums of the Laplanders, accompanied by a child, similar to the Horus of the Egyptians, who so often appears in the lap of Isis on the religious monuments of that people. The ancient Muscovites also worshipped a sacred group, composed of an old woman with one male child in her lap and another standing by her, which probably represented Isis and her offspring. They had likewise another idol, called the golden heifer, which seems to have been the animal symbol of the same personage. –
Symbolical Language of Ancient Art and Mythology:146-7

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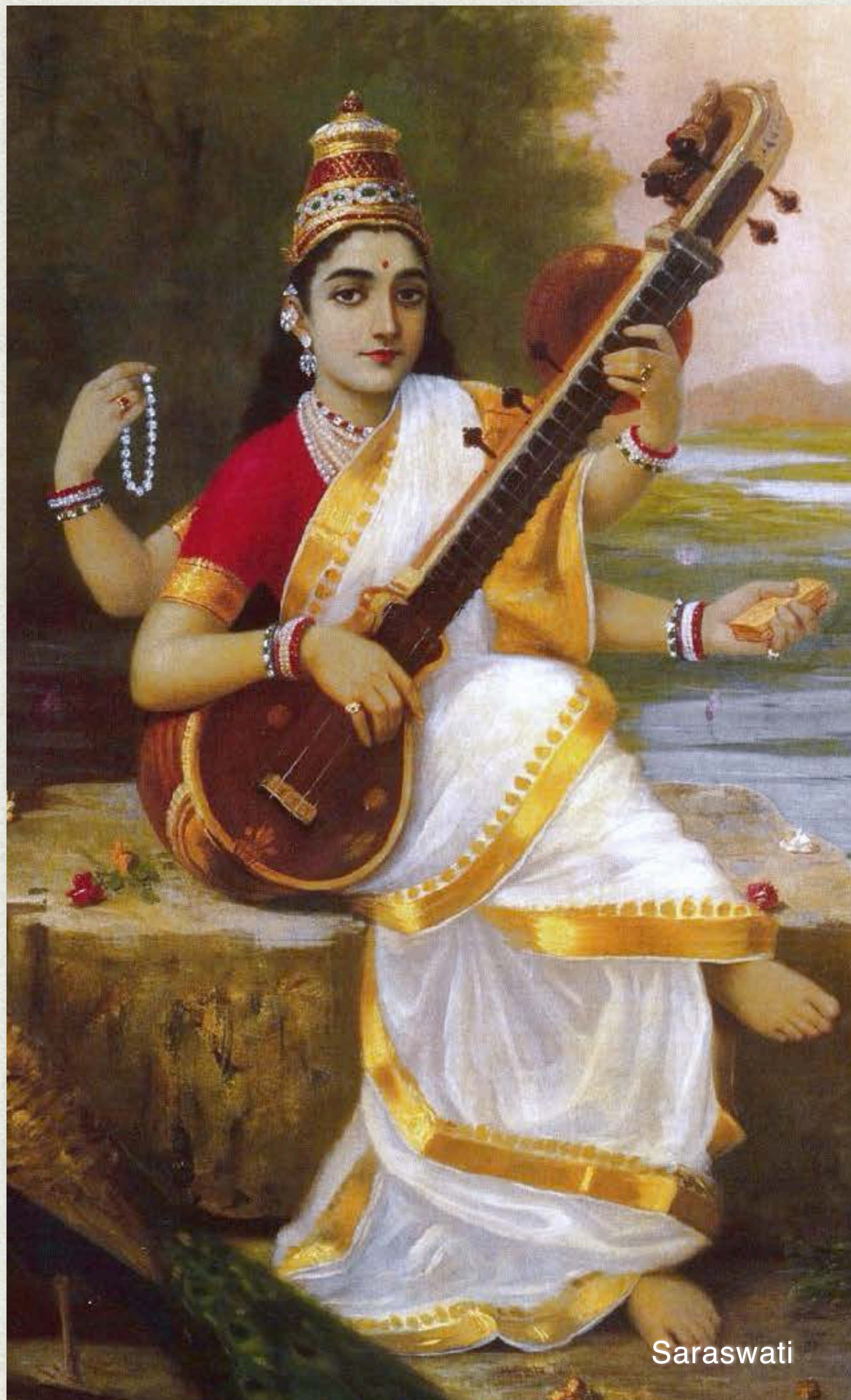
Aphrodite



Demeter



Ceres



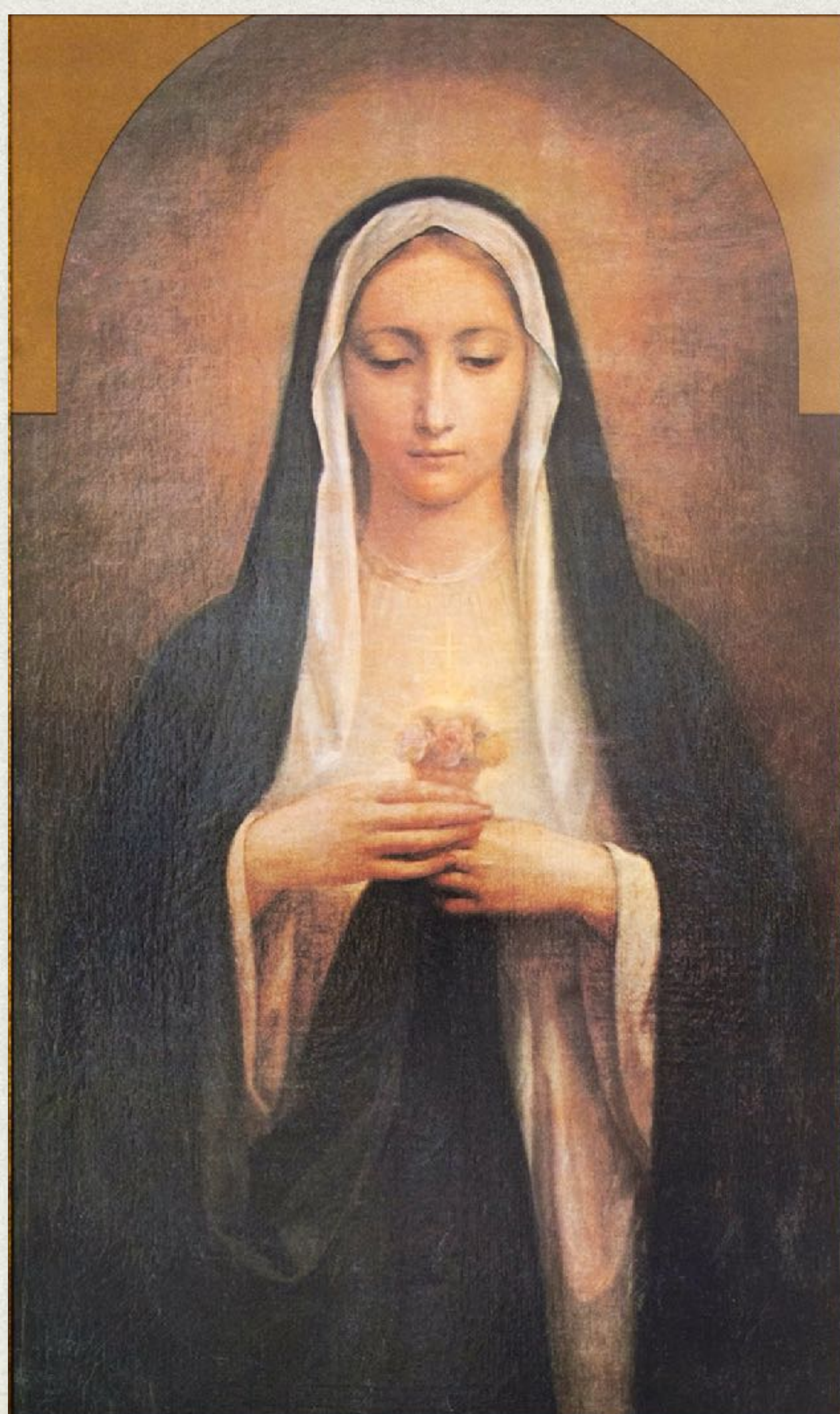
Saraswati



Lakshmi



Parvati



Immaculate Heart of Our Blessed Mother,
Artist Unknown

Goddesses Dictionary

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A

Abeona (*Italian*)

Abeona was the pre-Roman goddess of departures and was often petitioned to provide for the safety of children as they embarked upon journeys. Her sister was Adeona, goddess of safe and speedy returns, and they were often petitioned in tandem.

Abundantia (*Roman*)

A minor Goddess who personified abundance. She did not—apparently--have as large a following as Ops or Copia. Aside from being a minor Goddess, Abundantia, was also one of the Roman Public Virtues representing "Abundance, Plenty." Roman culture also strove to uphold virtues which were shared by all of society for the common welfare of the Roman people. Abundantia represented the ideal of there being enough food and prosperity for all segments of society in Rome.

In later folklore, Abundantia seems to have entered homes during the night to bring prosperity. This versions of this Goddess or spirit of abundance may have traveled with Romans through different regions of the Empire and thus walked into local folklore.

See *Abundia/Abonde, Habondia, Habonde, Herodiana, Herodiade, Erodiade, and Herodias* in [The ABC of Aradia and Other Subjects](#) .

Aetna (*Sicilian*)

Aetna was the presiding goddess of Sicily's Mount Etna. Mount Etna is an active volcano. Many deities and spirits have been associated with Mount Etna in Sicily.

Adeona (*Italian*)

Adeona was the pre-Roman goddess of safe and speedy returns. Her sister was Abeona, spirit of departures. In particular, she was petitioned for safe and speedy return of children to the family.

Amalthea (*Greek*)

The she-goat that suckled the God, Zeus, as an infant. Her horns flowed with nectar and ambrosia.

Angitia, Angita (*Italian*)

An early Goddess of witchcraft and healing of the Oscan tribe. Angitia was associated with verbal and herbal charms, especially against snakebite. Her name referred to killing snakes through enchantment. The Romans sometimes associated her with Bona Dea, the "Good Goddess."

Angitia was honored in Italy's Marsian district, which is still famous today for its witches. She was also identified with the sorceress, Marica.

Anna Perenna (*Roman*)

Goddess of the new year. Her feast was celebrated on March 15. Anciently, March 15 or March 25, according to some scholars, marked the beginning of the celebration of the Roman New Year.

Aphrodite (*Greek*)

The Goddess of beauty, desire, and love was not originally Greek. She was one of the ancient Goddesses of the East Mediterrian. Greek mythographers said she arose from the sea and travelled to the island of Cyprus, off the coast of Greece, and was sometimes called Cytheria.

Aphrodite's most famous center of worship was at Paphos, where the original white image of the Goddess was kept. Hence she was also called Paphian Aphrodite.

Aphru (*Etruscan*)

An Etruscan counterpart of the Greek Aphrodite and the Roman Venus. The month of Aprilis (April) was devoted to Venus. Aprilis may have derived from Aphru.

Aricia (*Roman*)

A minor Goddess, who ruled prophetic visions, which were received in wild places, far from human habitation. She may have been an aspect of Diana, as Aricia was the name of one of Diana's shrines.

Artemis (*Greek*)

Goddess of the hunt and queen of the wild beasts. In Classical imagery, she is the maiden of the new crescent moon, appearing nude or in a short tunic, armed with a bow and quiver of arrows. Accompanied by a band of nymphs, she roamed the mountains and forests of Greece.

Artemis was the elder twin of the sun. Her mother, Leto, bore her without labor pains, and then Artemis assisted as midwife when Apollo was born. She was invoked by women while giving birth as Artemis Eileithyia. As one of her aspects was a bringer of fertility, offerings included fruit, animals, and clay phalli. Spindle-whorls loom weights, and shuttles have been found in shrines dedicated to Artemis. From inscriptions, it is known that woolen and linen threads wound on spools were offered as gifts, as well as clothes. In Athens, Artemis was honored with *selenai*, round honey cakes representing the moon.

Artemis was likewise the protector of human children and young animals. She is assumed to be a chaste, perpetual virgin, or perhaps a lesbian Goddess who avoids the society of males.

Her title, *Apollousa*, "the destructress", referred to her arrows with which she could inflict sudden death and plagues.

Artio (*Gaulish-Celtic*)

A Goddess of wildlife who often took the form of a bear.

Artini (*Etruscan*)

A maiden Goddess in northern Italy; the Etruscan form of Artemis.

Aventina (*Roman*)

Many-breasted Diana, whose image was in a temple on Aventine Hill, in Rome.

B

Bona Dea (*Roman*)

An ancient Goddess, she was worshipped only by women in secret rites during December. Men were not permitted at these rites. The name literally means, "the Good Goddess" and may have been a title of the Goddess, Fauna or Fatua. In any case, the rites were always at some home of a distinguished Roman matron. During these rites, Bona Dea was revered as Goddess of fertility and abundance, and wine flowed freely in her honor.

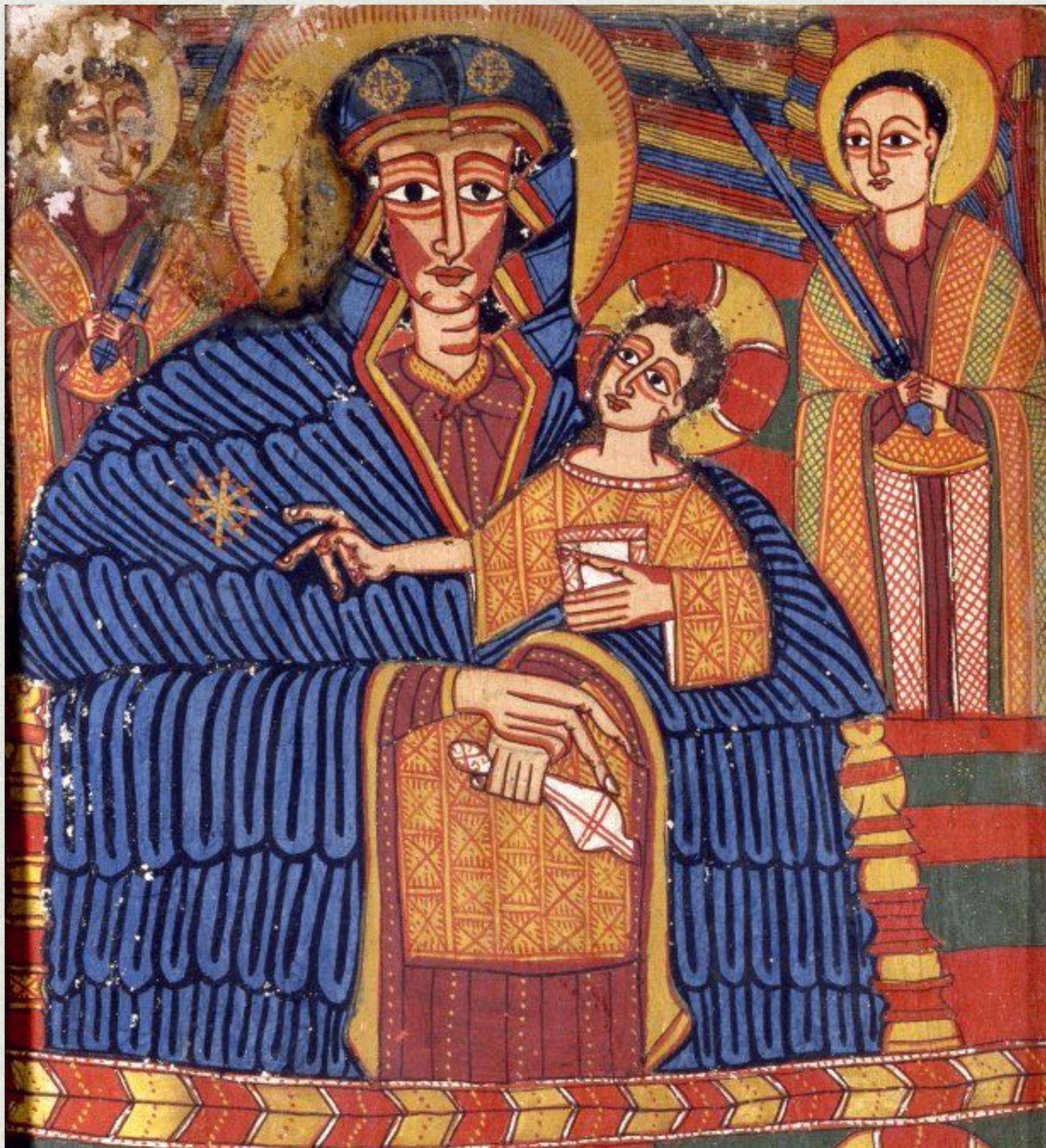
C

Camenae, Camena, Carmenai (*Roman*)

Like the Fons, who were nymphs of fountains, the Camenae were demi-Goddesses of fresh water. They inhabited lakes, springs, and rivers. Uniquely, these nymphs were also Goddesses of prophecy and instruction. Their name means "foretellers." Egeria at Nemi was the most famous of the Camenae.

On October 13, the Fontinalia, both the Camenae and the Fons were worshiped by throwing wreaths upon their waters.

The Romans indentified the airy Greek Muses of inspiration with the Camenae.



Ethiopian Virgin Mary and Jesus

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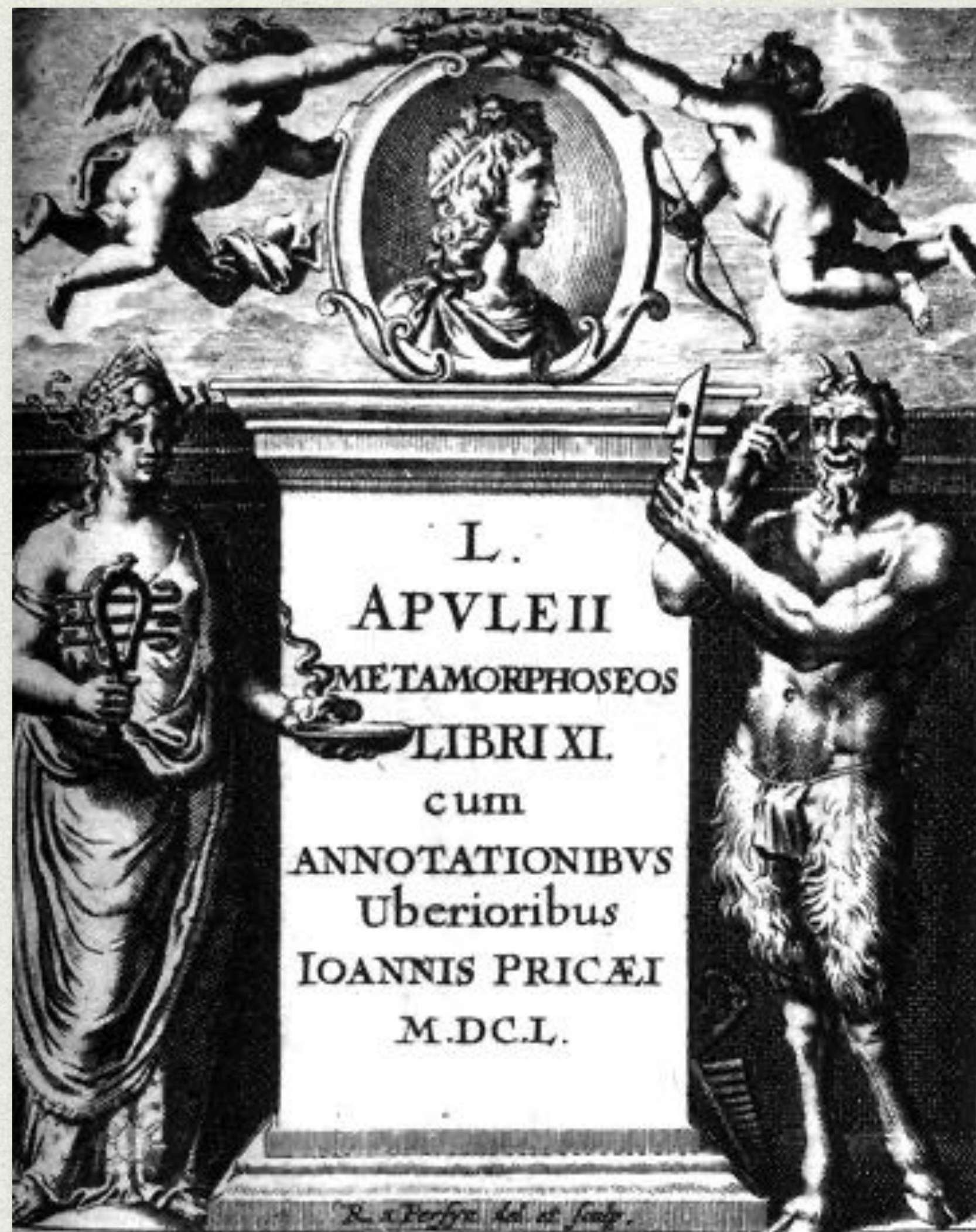
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Restoration of a late antique ceiling painting, depicting prose writer *Apuleius*.



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Artemis/Diana



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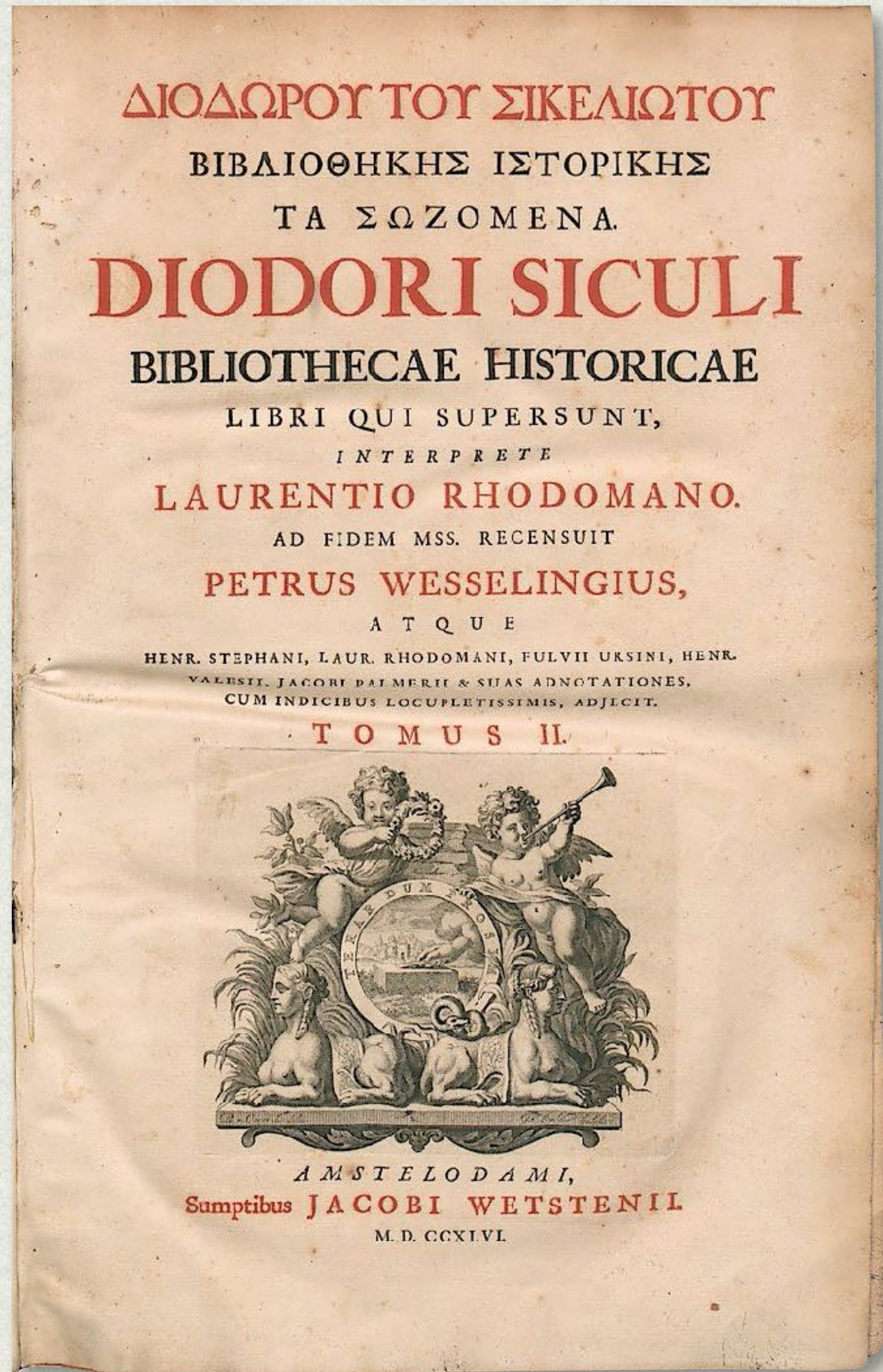
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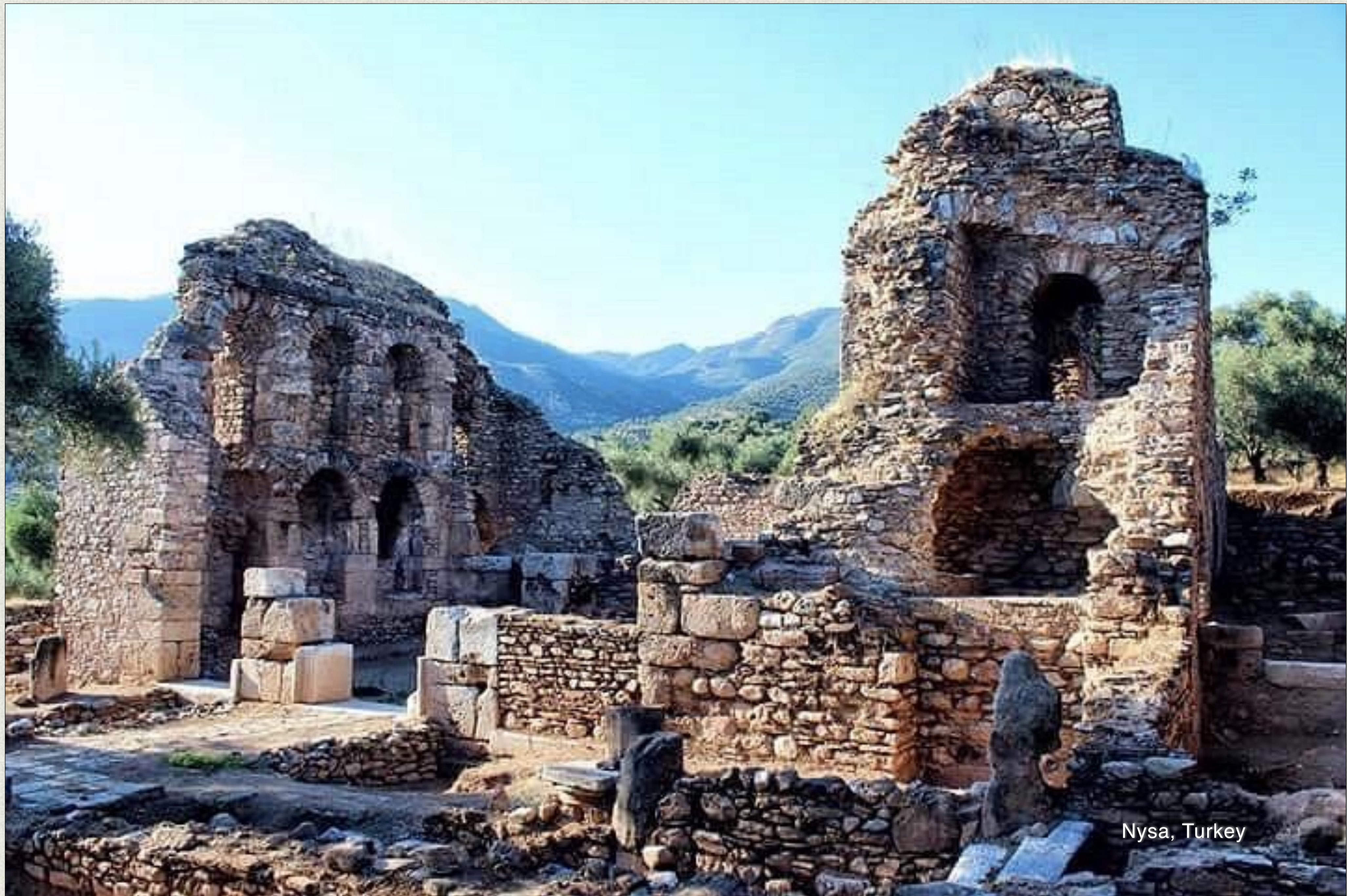
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Nysa, Turkey



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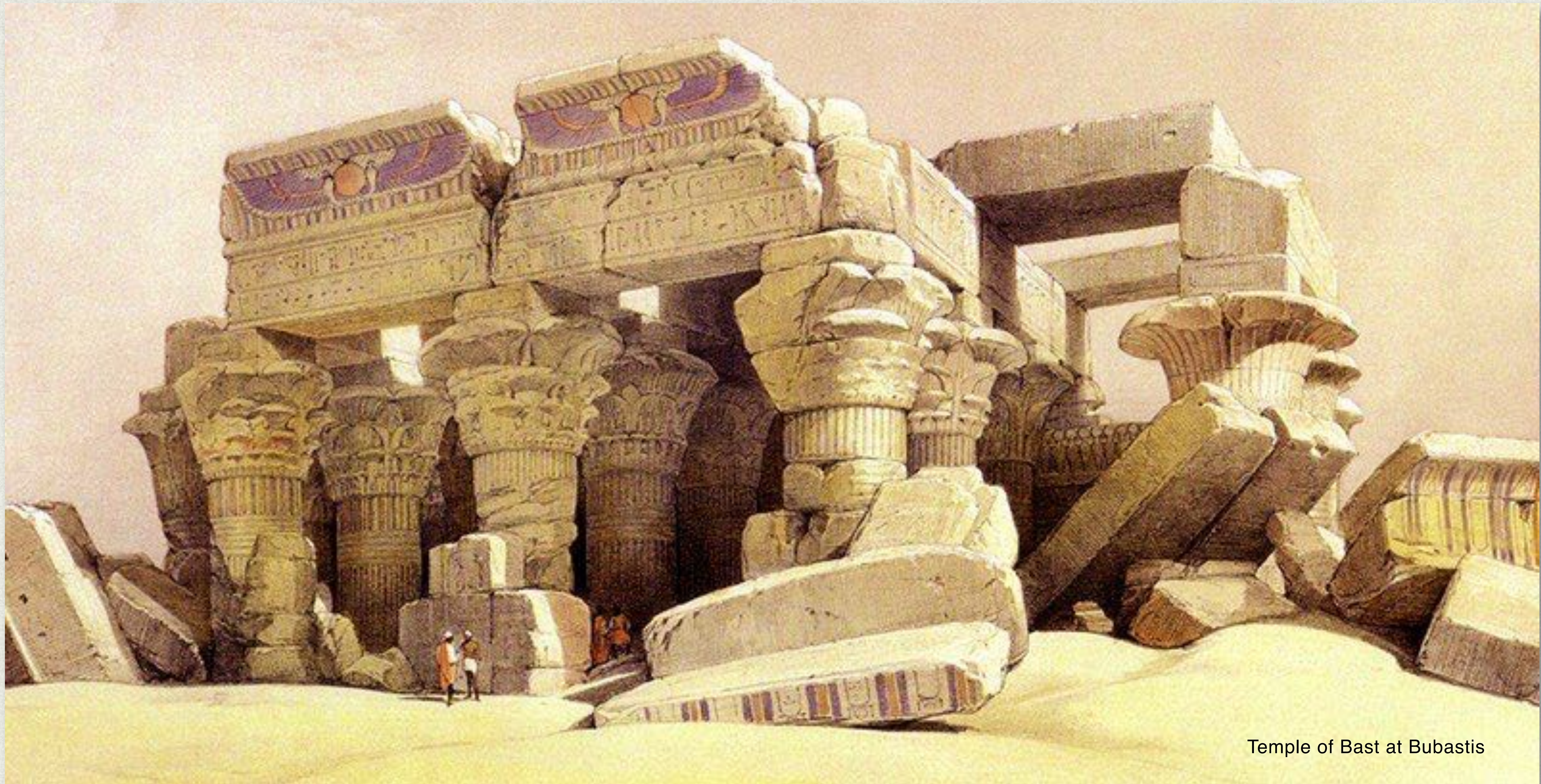
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Temple of Bast at Bubastis

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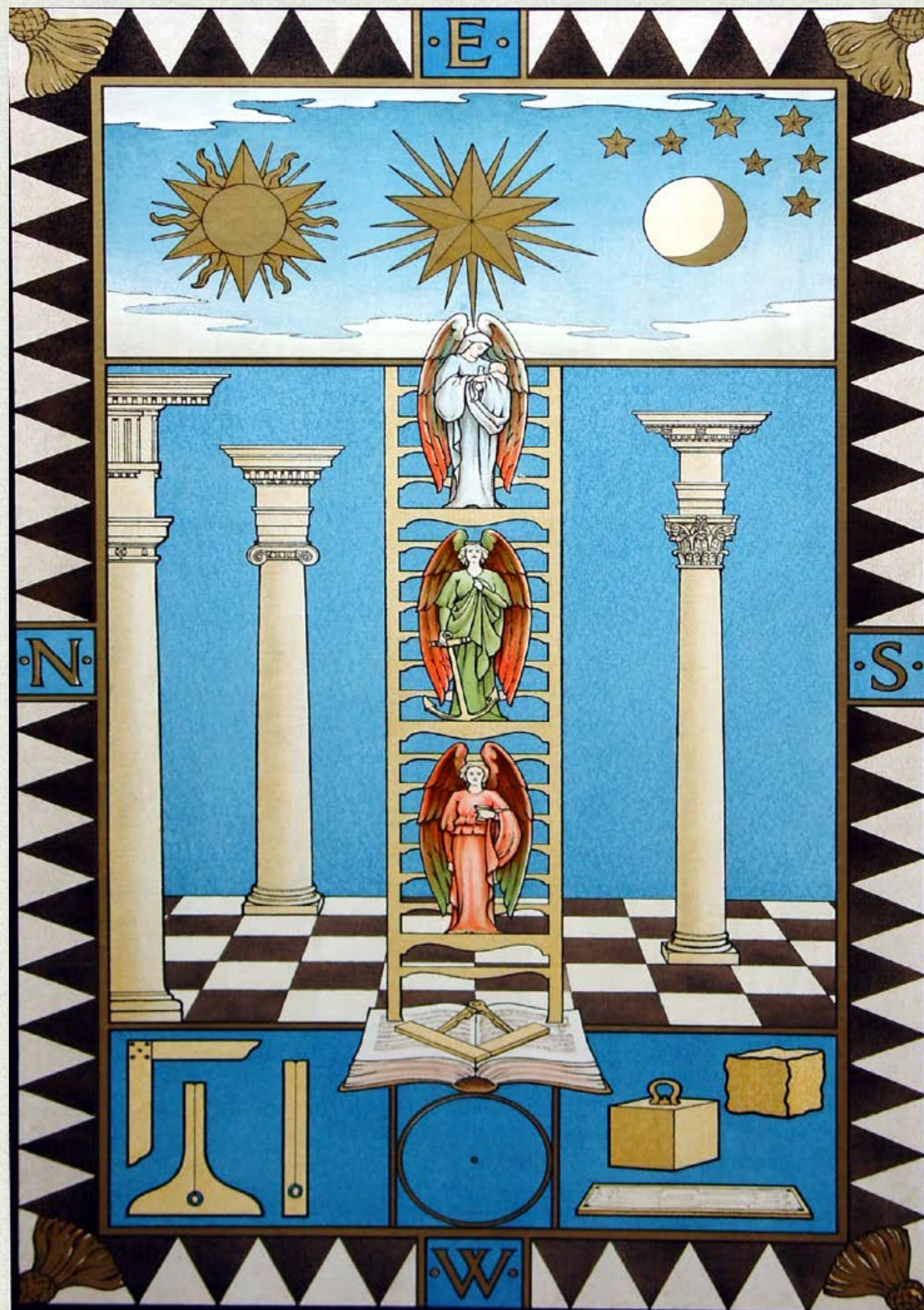
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—Morals and Dogma:221

The three Grand Masters correspond to the mind, the heart and the hand. Each of these parts of man's constitution is one of the "builders" of his life. The mind, in the story of the caravan, was the Master of the Caravan. The hand, representing the active principle, was the Master of the March; and the heart was the Master of Rest and Repose. —MPH's PRS Journal, Winter of 1974, p.38

Isis, the Virgin of the World



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The Egyptians were, after the *Phrygians*, the most ancient of mankind, and the first establishers of mysteries. The *Ophites* explain as follows the esoteric doctrine concerning Isis, and the genital member of Osiris, lost, sought after, and enveloped by her seven times in a black (or dark blue) vestment: Osiris is the element Water; Nature seven times enveloped in an etherial robe, that is, the seven planetary spheres, stands for Generation and Change, or Creation transformed by the ineffable, formless, imageless, incomprehensible Deity. The same is implied in the words of Scripture, "*The righteous man shall fall seven times, and shall rise again*"— his *all* signifying the revolutions of the planets put in motion by the All-mover. The Gnostics and Their Remains:95

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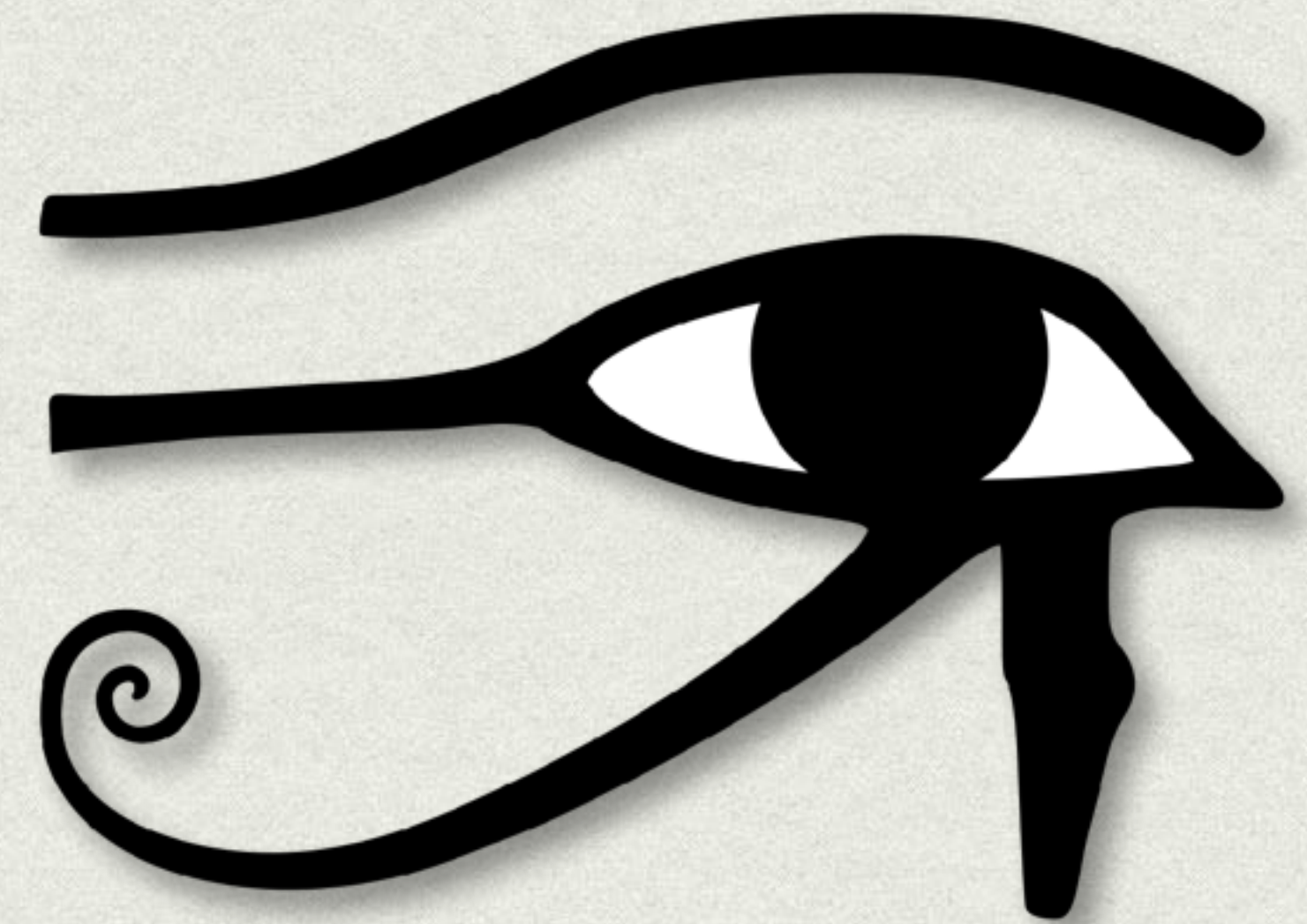
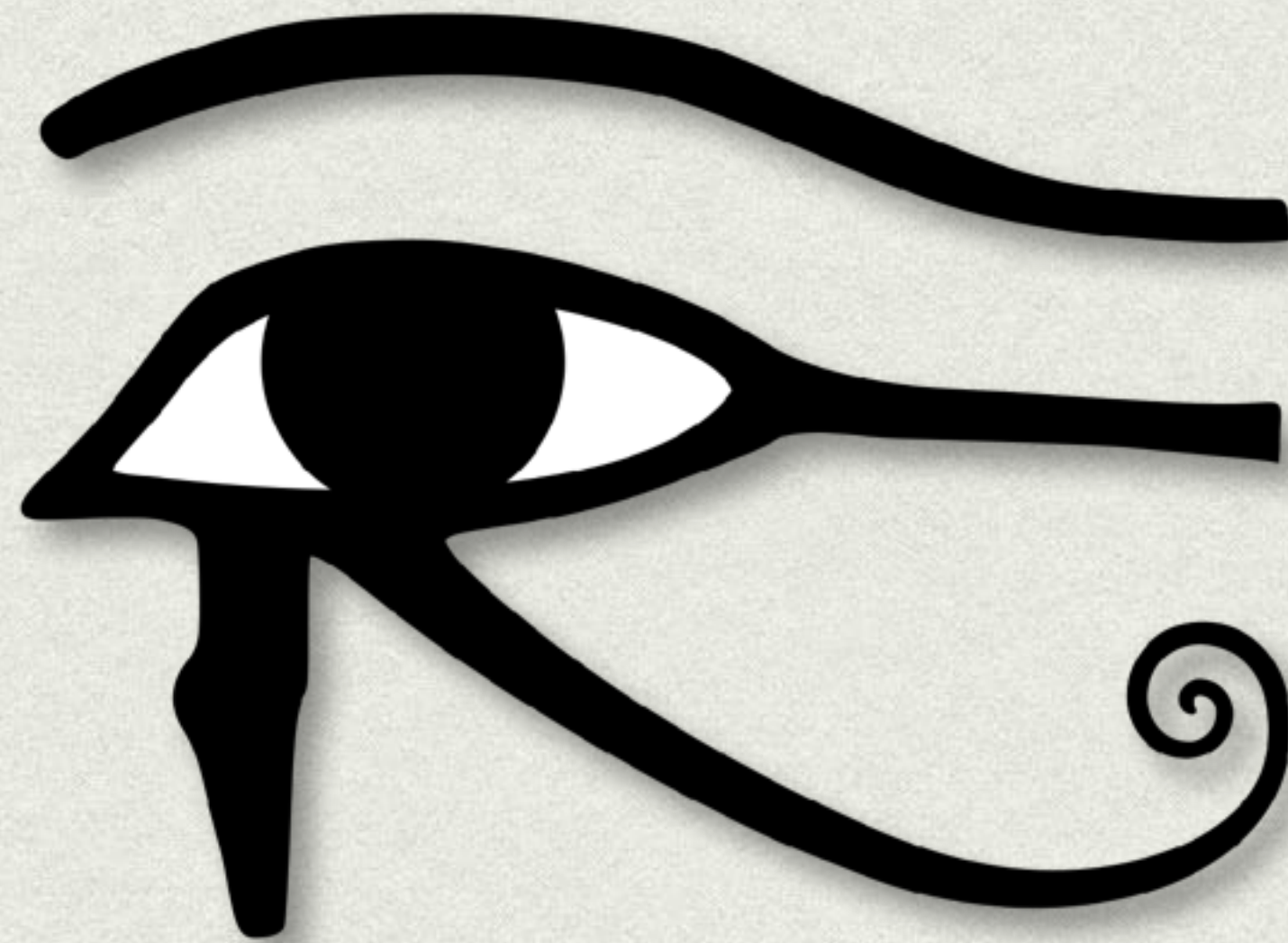
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*Dangma means a purified soul, one who has become a *Jivanmukta*, the highest adept, or rather a Mahatma so-called. His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, i.e., the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "third eye,"

—The Secret Doctrine, v.1, p.:46



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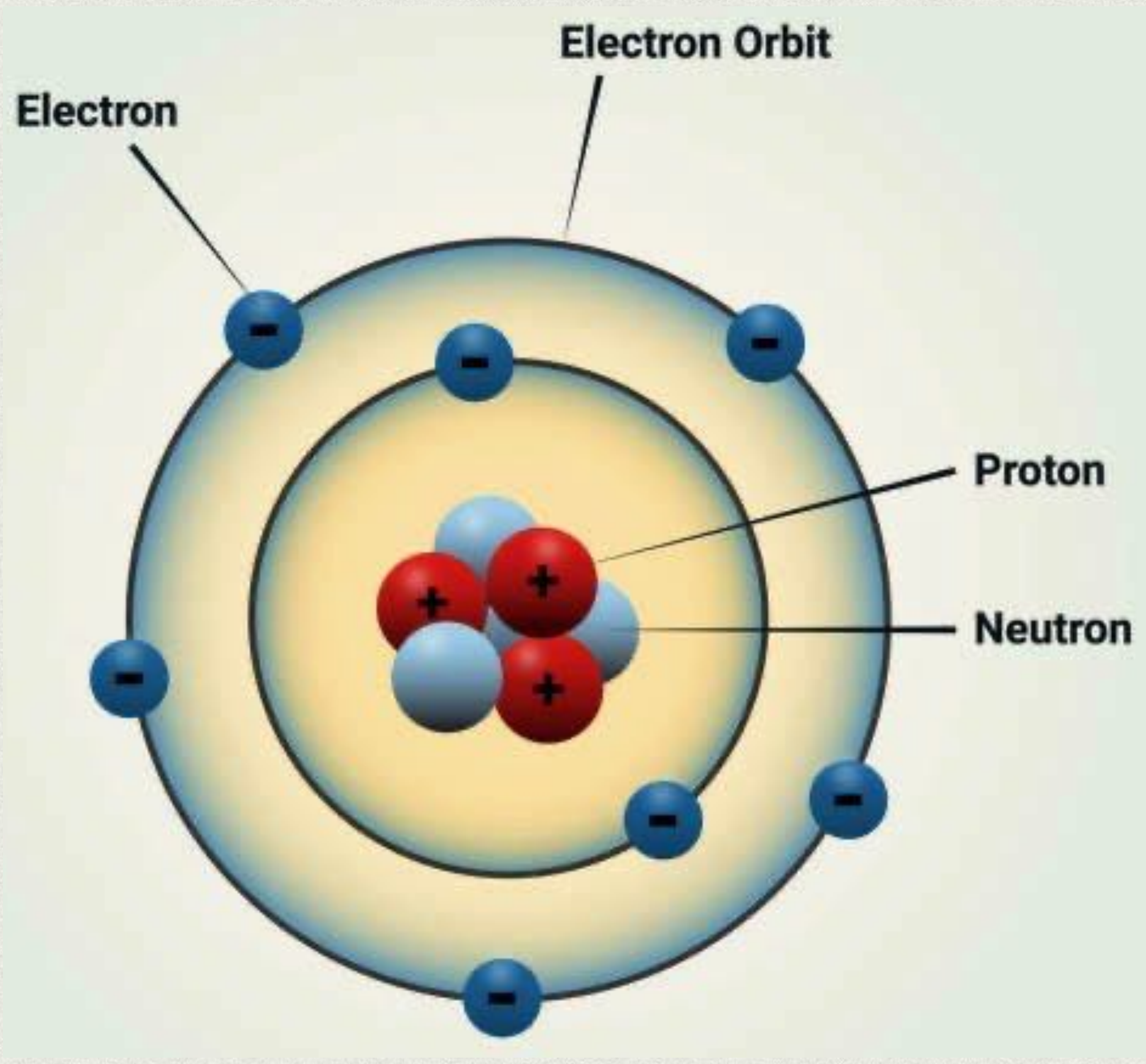
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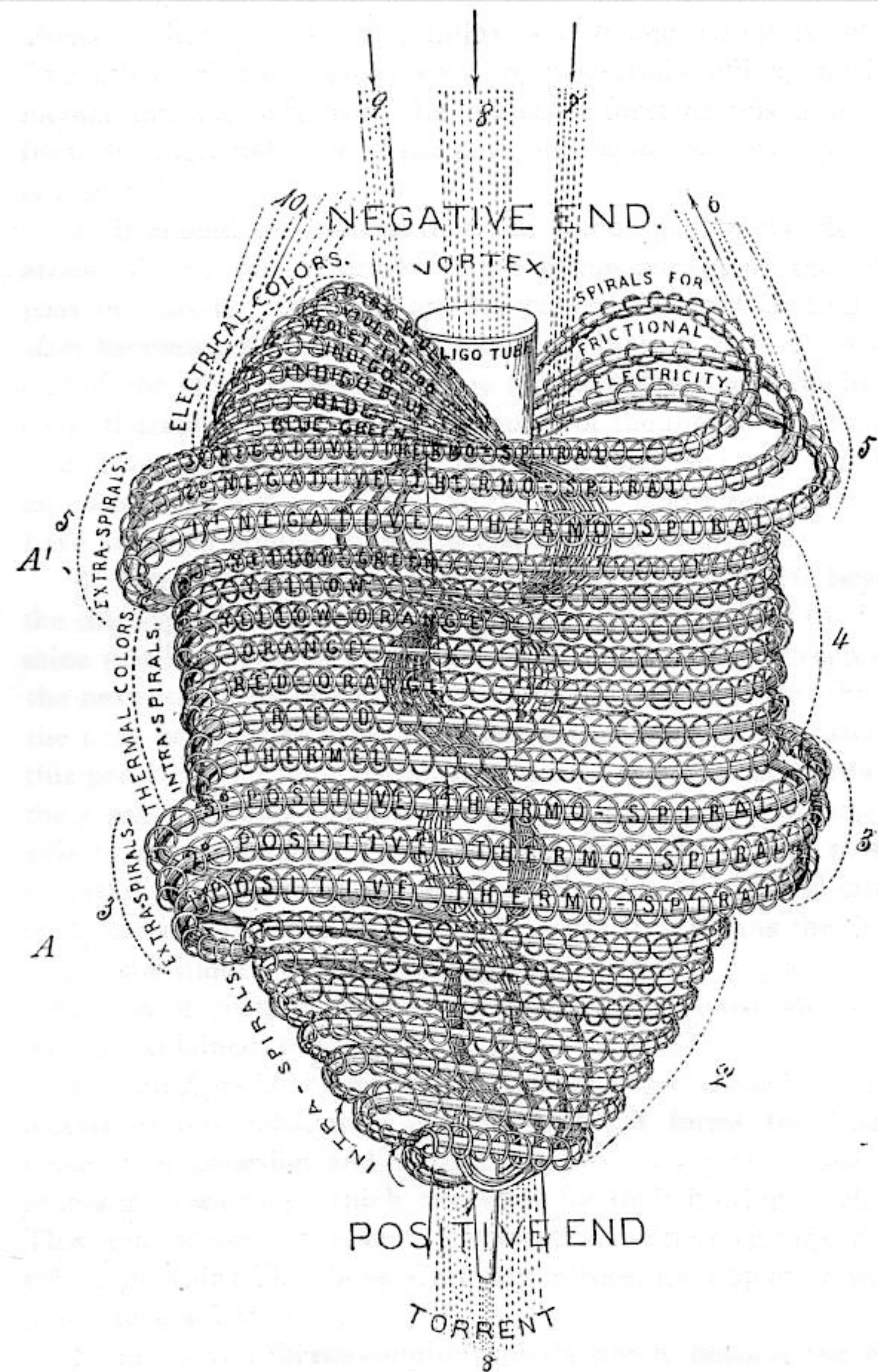
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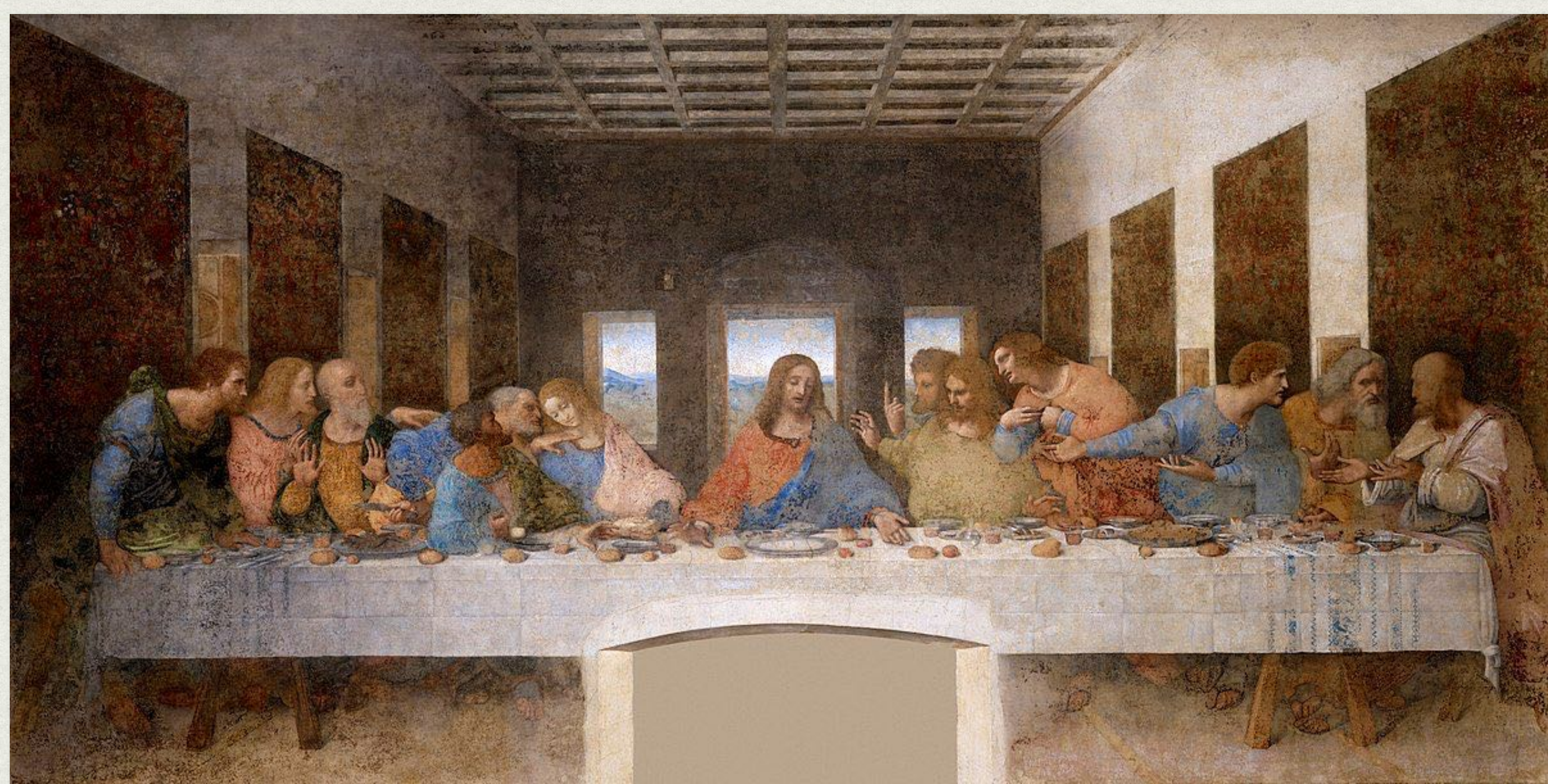
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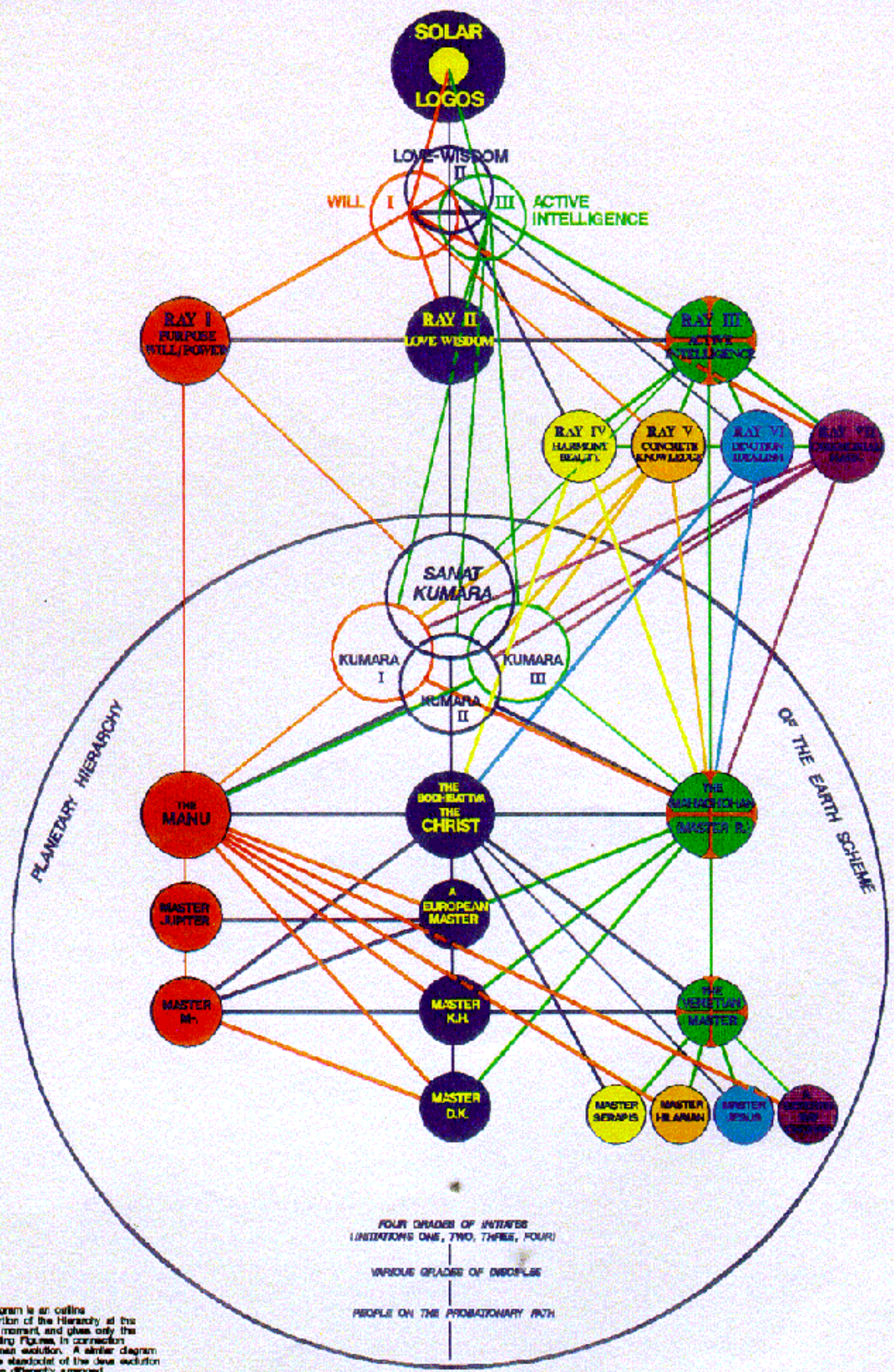
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Solomon Surrounded by His Wives
by Joos van Winghe (1544–1603)



The Last Supper
by Leonardo da Vinci



This diagram is an outline of a portion of the Hierarchy at the present moment and gives only the outstanding figures in connection with human evolution. A similar diagram from the standpoint of the New Evolution would be differently arranged. (The connecting lines indicate force currents.)

Average Humanity of all degrees

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“Lines that are identical and parallel to chosen [ones] in the Song of Songs are found in the liturgical

poem from the cult of the Egyptian goddess Isis” –a quote from Lynn Picknett and Clive Prince

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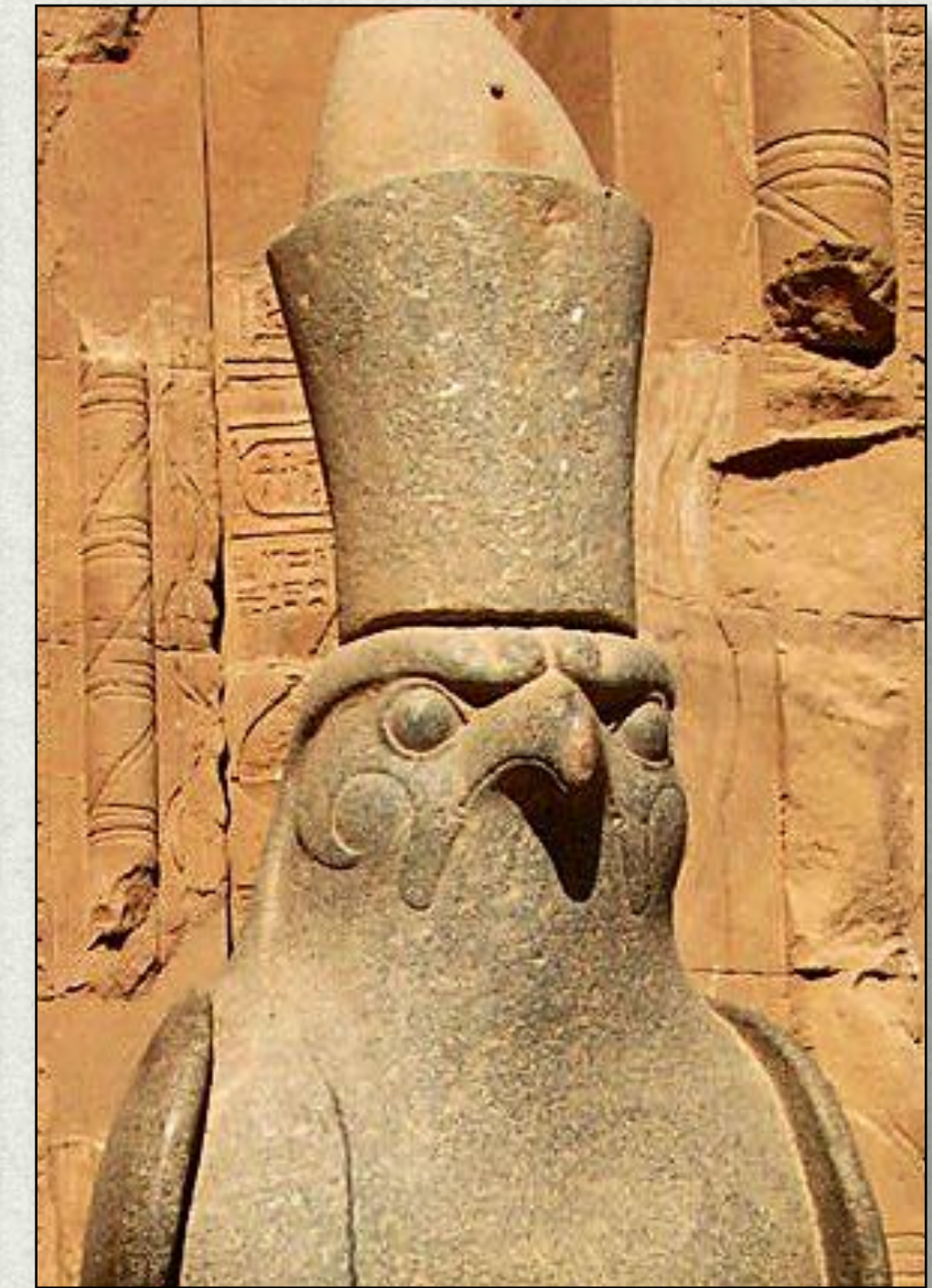
Isis



Seth



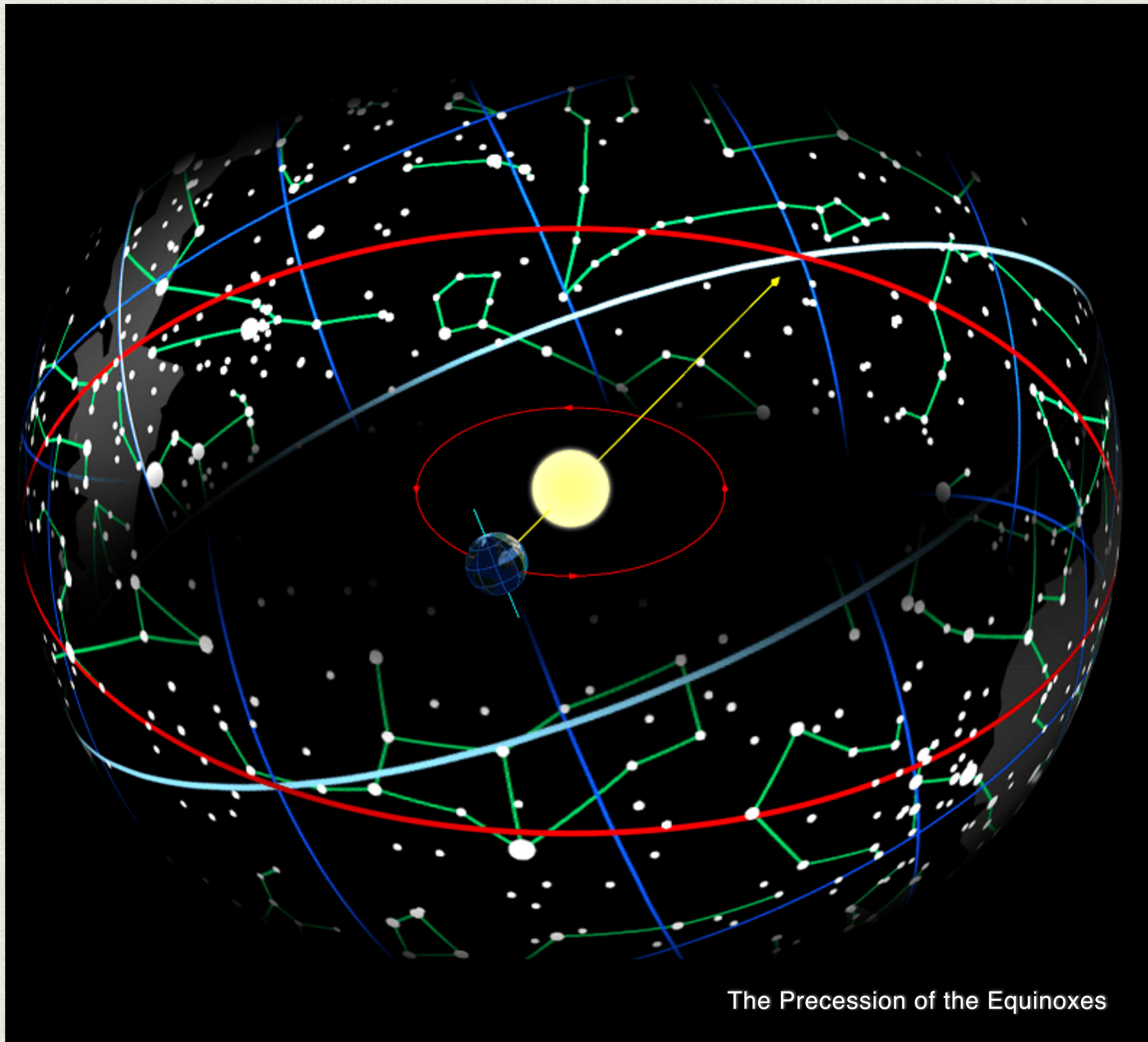
Nephtys



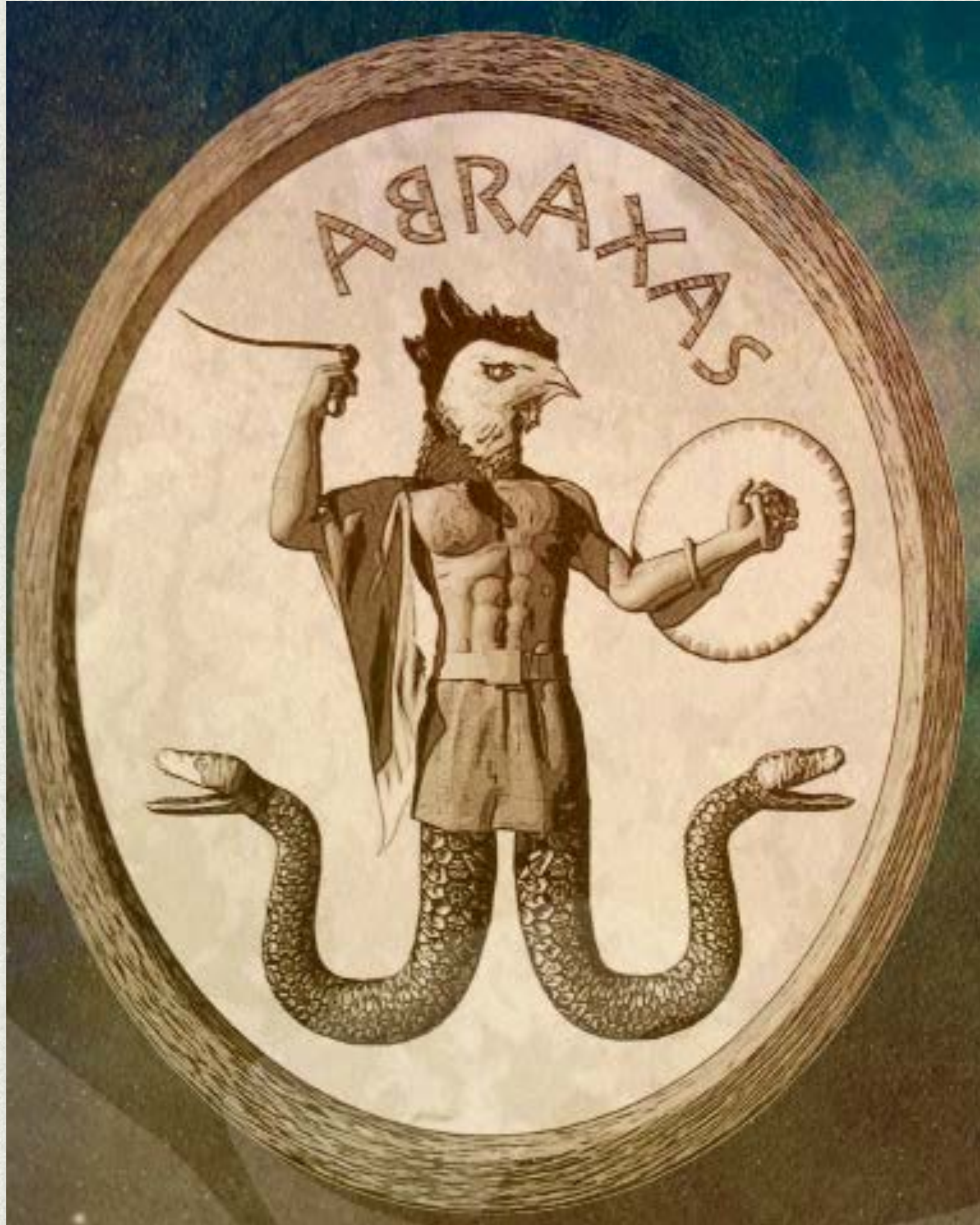
Horus

"The Neters of the five intracalendary days are Osiris, Isis, Seth, Nephtys, and Horus. These five Neters are those

"who are neither in Heaven, nor on Earth, and upon whom the Sun does not shine." -*Her Bak, v.1*, by Isha Schwaller de Lubicz, p.342



The time-reckonings then culminated in the Great Year of 25,868 years, or in round numbers of 26,000 years, containing 52 weeks of 500 years, with 7 days of 71 to 72 years in each; the basis being a sacred year of 360 days in Egypt, which was never to be altered; for, as related by the Scholiast on the Aratea of Cæsar Germanicus (evidently quoting, says Bunsen, from the Hermean Books), the priests of Isis were accustomed to conduct the Pharaoh into the holy of holies of her temple, and bid him swear that he would not alter the year of 360 days and the five Epagomenæ [festival days]. The Great Year measured by the 360 degrees set in heaven actually dominated the reckoning by the year of 360 days and necessitated its being kept after the precise length of the solar year was known. The year of 360 days was the nearest factor in the reckoning of 26,000 years to the cycle of precession. –The Natural Genesis, v.2, p.326-7



The name of the Gnostic deity Abraxas, for example, which is a Greek word, when it is transformed into a mathematical sum by the substitution of the numerical value of each of its letters, totals 365, which corresponds with the days of the year. This would be appropriate, since Abraxas, a solar divinity, presided over the 365 aeons, or spirits of the days. In calculating the year, however, the Egyptians, including the Gnostics, set aside five days as the birthdays of the gods. These were not counted in the normal calendar, and thus the year was symbolically made to conform with the 360 degrees of a circle. To the Pythagoreans, all of these mathematical factors were keys to the divine mysteries revealed through the sequences of the calendar, which was itself a simple convenience to the profane, but a mathematical marvel to the enlightened.

-MPH's PRS Journal, Spring of 1964, p.67

Isis, the Virgin of the World



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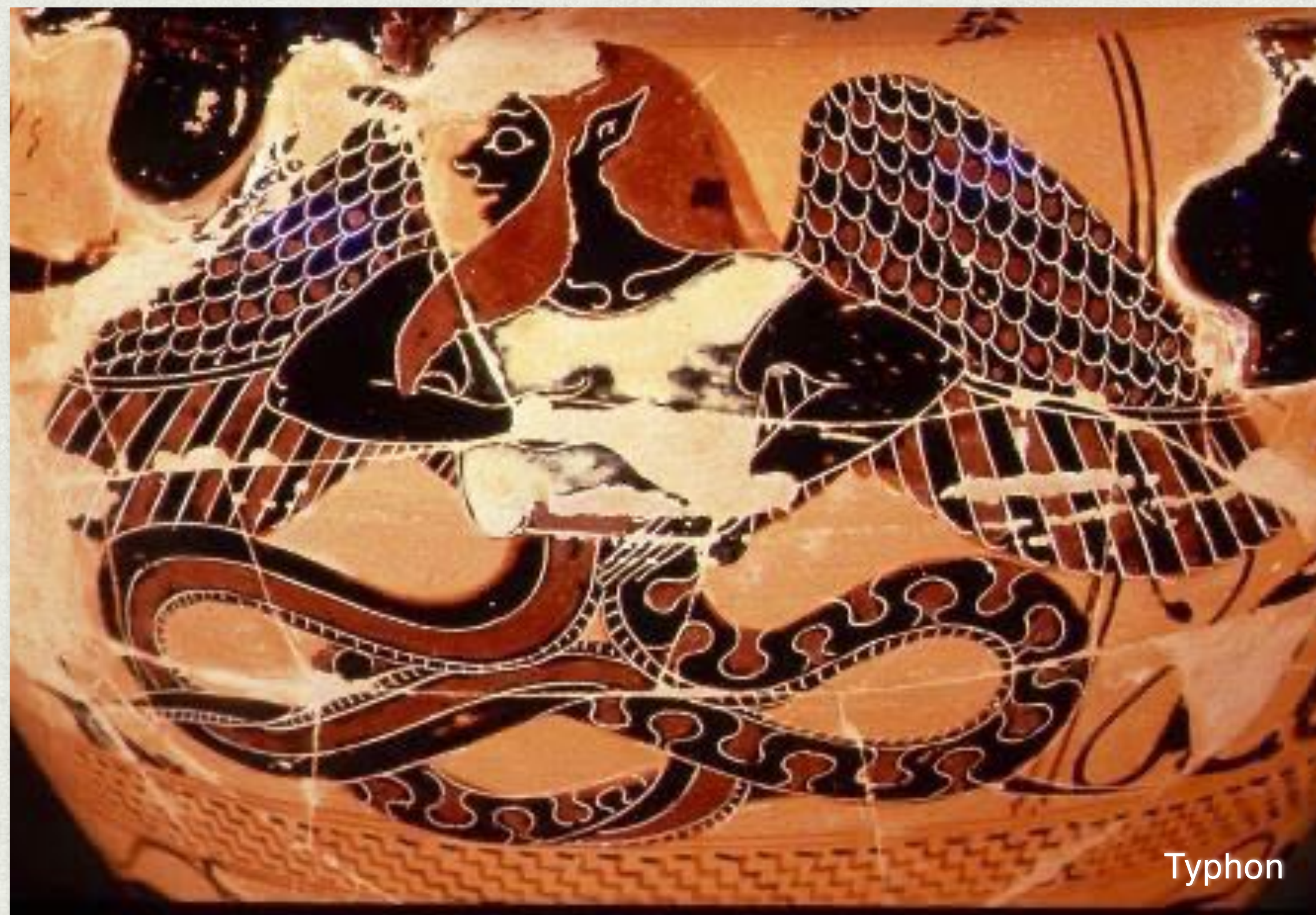
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The first and mind-born Sons of the Deity refuse to create progeny, and are cursed by Brahmâ to be born as men. They are hurled down to Earth, which, later on, is transformed, in theological dogma, into the infernal regions. Ahriman destroys the Bull created by Ormazd — which is the emblem of terrestrial illusive life, the “germ of sorrow” — and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the

opposing power, the devil. Typhon cuts Osiris into fourteen pieces, in order to prevent his peopling the world and thus creating misery; and Typhon becomes, in the exoteric, theological teaching, the Power of Darkness. But all this is the exoteric shell. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help men to their original status of divinity through self-conscious efforts; and it is these worshippers of Form who have made demons of the Angels of Light. –SD2:93

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Isis, the Virgin of the World



It is especially fitting that a study of Hermetic symbolism should begin with a discussion of the symbols and attributes of the Saitic Isis. This is the Isis of Sais, famous for the inscription concerning her which appeared on the front of her temple in that city: "I, Isis, am all that has been, that is or shall be; no mortal Man hath ever me unveiled."

Plutarch affirms that many ancient authors believed this goddess to be the daughter of Hermes; others held the opinion that she was the child of Prometheus. Both of these demigods were noted for their divine wisdom. It is not improbable that her kinship to them is merely allegorical. Plutarch translates the name Isis to mean wisdom. Godfrey Higgins, in his *Anacalypsis*, derives the name of Isis from the Hebrew *ישׁת*, *Isa*, and the Greek *ισως*, *tosawe*. Some authorities, however, for example, Richard Payne Knight (as stated in his *Symbolical Language of Ancient Art and Mythology*), believe the word to be of Northern extraction, possibly Scandinavian or Gothic. In these languages the name is pronounced *Isa*, meaning ice, or water in its most passive, crystallized, negative state.

This Egyptian deity under many names appears as the principle of natural fecundity among nearly all the religions of the ancient world. She was known as the goddess with ten thousand appellations and was metamorphosed by Christianity into the Virgin Mary, for Isis, although she gave birth to all living things—chief among them the Sun—still remained a virgin, according to the legendary accounts.

Apuleius in the eleventh book of *The Golden Ass* ascribes to the goddess the following statement concerning her powers and attributes: "Behold, * * *, I, moved by thy prayers, am present with thee; I, who am Nature, the parent of things, the queen of all the elements, the primordial progeny of ages, the supreme of Divinities, the sovereign of the spirits of the dead, the first of the celestial, and the uniform assemblance of Gods and Goddesses. I, who rule by my rod the luminous summits of the heavens, the saubrious breezes of the sea, and the deplorable silences of the realms beneath, and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites and a variety of appellations. Hence the primigenial Phrygians call me Pessinuntica, the mother of the Gods; the Attic Aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient Goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rharnansia. And those who are illuminated by the incipient rays of that divinity the Sun, when he rises, viz. the Ethiopians, the Ariti, and the Egyptians skilled in ancient learning, worshipping me by ceremonies perfectly appropriate, call me by my true name, Queen Isis."

Le Plongeon believes that the Egyptian myth of Isis had a historical basis among the Mayas of Central America, where this goddess was known as Queen Moo. In Prince Coh the same author finds a correspondence to Osiris, the brother-husband of Isis. Le Plongeon's theory is that Mayan civilization was far more ancient than that of Egypt. After the death of Prince Coh, his widow, Queen Moo, fleeing to escape the wrath of his murderers, sought refuge among the Mayan colonies in Egypt, where she was accepted as their queen and was given the name of Isis. While Le Plongeon may be right, the possible historical queen sinks into insignificance when compared

with the allegorical, symbolic World Virgin; and the fact that she appears among so many different races and peoples discredits the theory that she was a historical individual.

According to Sextus Empiricus, the Trojan war was fought over a statue of the moon goddess. For this lunar Helena, and not for a woman, the Greeks and Trojans struggled at the gates of Troy.

Several authors have attempted to prove that Isis, Osiris, Typhon, Nephthys, and Anoukeris (Thoth, or Mercury) were grandchildren of the great Jewish patriarch Noah by his son Ham. But as the story of Noah and his ark is a cosmic allegory concerning the repopulation of planets at the beginning of each world period, this only makes it less likely that they were historical personages. According to Robert Fludd, the sun has three properties—*life, light, and heat*. These three vivify and vitalize the three worlds—*spiritual, intellectual, and material*. Therefore, it is said "*from one light, three lights*," i. e. the first three Master Masons. In all probability, Osiris represents the third, or material, aspect of solar activity, which by its beneficent influences vitalizes and enlivens the flora and fauna of the earth. Osiris is not the sun, but the sun is symbolic of the vital principle of Nature, which the ancients knew as Osiris. His symbol, therefore, was an opened eye, in honor of the Great Eye of the universe, the sun. Opposed to the active, radiant principle of impregnating fire, heat, and motion was the passive, receptive principle of Nature.

Modern science has proved that forms ranging in magnitude from solar systems to atoms are composed of positive, radiant nuclei surrounded by negative bodies that exist upon the emanations of the central life. From this allegory we have the story of Solomon and his wives, for Solomon is the sun and his wives and concubines are the planets, moons, asteroids, and other receptive bodies within his house—the solar mansion. Isis, represented in the Song of Solomon by the dark maid of Jerusalem, is symbolic of receptive Nature—the watery, maternal principle which creates all things out of herself after impregnation has been achieved by the virility of the sun.

In the ancient world the year had 360 days. The five extra days were gathered together by the God of Cosmic Intelligence to serve as the birthdays of the five gods and goddesses who are called the sons and daughters of Ham. Upon the first of these special days Osiris was born and upon the fourth of them Isis. (The number four shows the relation that this goddess bears to the earth and its elements.) Typhon, the Egyptian Demon or Spirit of the Adversary, was born upon the third day. Typhon is often symbolized by a crocodile; sometimes his body is a combination of crocodile and hog. Isis stands for knowledge and wisdom, and according to Plutarch the word *Typhon* means insolence and pride. Egoism, self-centeredness, and pride are the deadly enemies of understanding and truth. This part of the allegory is revealed.

After Osiris, here symbolized as the sun, had become King of Egypt and had given to his people the full advantage of his intellectual light, he continued his path through the heavens, visiting the peoples of other nations and converting all with whom he came in contact. Plutarch further asserts that the Greeks recognized in Osiris the same person whom they revered under the names of *Dionysos* and *Bacchus*. While he was away from his country, his brother, Typhon, the Evil One, like the Loki of Scandinavia, plotted against the Sun God to destroy him. Gathering seventy-two persons as fellow conspirators, he attained his nefarious end in a most subtle manner. He had a wonderful ornamented box made just the size of the body of Osiris. This he brought into a banquet hall where the gods and goddesses were feasting together. All admired the beautiful chest, and Typhon promised to give it to the one whose body fitted it most perfectly. One after another lay down in the box, but in dis-



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Diodorus writes of a famous inscription carved on a column at Syon, in Arabia, wherein Isis described herself as follows: "I am Isis, Queen of this country. I was instructed by Mercury. No one can destroy the laws which I have established. I am the eldest daughter of Saturn, most ancient of the gods. I am the wife and sister of Osiris the King. I first made known to mortals the use of wheat. I am the mother of Orus the King. In my honor was the city of Bubaste built. Rejoice, O Egypt, rejoice, land that gave me birth!" (See "*Morals and Drama*," by Albert Pike.)

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and goddesses were feasting together. All admired the beautiful chest, and Typhon promised to give it to the one whose body fitted it most perfectly. One after another lay down in the box, but in disappointment rose again, until at last Osiris also tried. The moment he was in the chest Typhon and his accomplices nailed the cover down and sealed the cracks with molten lead. They then cast the box into the Nile, down which it floated to the sea. Plutarch states that the date upon which this occurred was the seventeenth day of the month Athyr, when the sun was in the constellation of Scorpio. This is most significant, for the Scorpion is the symbol of treachery. The time when Osiris entered the chest was also the same season that Noah entered the ark to escape from the Deluge.